

Bible. N. T. Gospels. English. Harmonies.

1867.

WALKS AND WORDS

OF

JESUS;

A Paragraph Harmony of the Four Evangelists.



BY
revised
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NOTE.—In the preparation of this work, the author has adopted the Harmony of the four Evangelists, as shown by Mimpriss, in his GOSPEL TREASURY. This work, with others, forming a complete system of graduated Sabbath School Instruction, may be obtained at M. N. Olmsted's General Publishing and Book Agency, 26 Maiden Lane, corner of Nassau St., N. Y., or of J. W. Trubshaw, 58 Fulton Street.



INTRODUCTION.

THE happy thought of this volume was suggested by the incidental reading of this fact, in the life of JOHN QUINCY ADAMS: He was one day engaged in his usual study of the New Testament, (a practice he kept up daily throughout life, even amid the most urgent State duties,) when being particularly impressed by some words of Jesus, he conceived the idea of abstracting all his words from the body of the sacred text, that he might see them in their unity and wholeness. He immediately procured a suitable blank book, and beginning with the first Gospel, wrote down every word of Christ, as given by each of the Evangelists. This most precious *excerpta* he continued to read and devoutly study with great profit and comfort.

If the publisher had done nothing else but carry out this idea, he would have performed a good service, for many devout students of the Word of God; but he has done much more and I doubt not, by a very simple method, will become the instrument of good to thousands.

The several things aimed at and accomplished, in the plan of the book, are these

FIRST. A complete harmony of the several Evangelistic narratives, in a consecutive chronological order, thus presenting in one view a complete and perfect picture of our Saviour's life and ministry. Every word of each Gospel is given, (except that which is embraced in the two opening chapters,) but in continued and unbroken flow, and not in the fragmentary and disjointed order of chapter and verse, as found in the ordinary form.

SECOND. The words spoken by Jesus himself are raised out of the page, in relief, by means of larger type ; so that if the reader is desirous, he can peruse at a single sitting all the words of the Master left on record, in the order of their utterance, and apart from the words of others, without the labor of selecting.

THIRD. While the main intent is to present the Gospels in a harmonious arrangement, and especially to give prominence to the divine speaker himself, the author has furnished two preliminary and a concluding chapter of real interest and value, in the first of which, by a judicious colloration of passages from the Old and New Testaments, he traces Christ as he appeared in Creation and Providence, as set forth by the Prophets and Apostles. In the second he sketches a brief account of his childhood with appropriate reflections, and in the concluding chapter ending the volume, he gives his words uttered after the ascension, as found in the Epistles and the book of Revelation.

FOURTH. Accompanying the volume, is a geographical and historical chart, ingeniously contrived to illustrate the general idea of the book. This chart is entitled "The Walks of Jesus; a Pictorial Chart of the Antediluvian and Patriarchal Periods, and of the Holy Land; for Sunday Schools and Families." It is published in neat and attractive form, and of various sizes, and cannot fail to be a useful accompaniment of Bible study.

I am so pleased with the general plan of this work, and with the manner in which the publisher is executing his idea, that I take great pleasure in commending it as a helpful and convenient companion to all Bible lovers and students.

Among the many books which are appearing, concerning the Christ, this, after all, is the truest and best. It may be WELL to read them—it is INDISPENSABLE to read this. Whatever gives interest to the sacred page, and especially, whatsoever shall give prominence to the simple word and truth of Jesus, cannot fail to be fraught with blessings to the world.

The holy Evangelists were inspired men. All their words are the words of God, and not one of them to be lightly esteemed, or to be held as of questionable authority; and yet the precise sentences that fell from the lips of the Only Begotten rise in importance and dignity, and come to us with more direct authority and divinity. Let us remember the voice that dropped from the open heaven: "This is my beloved Son: hear ye him."

R. S. FOSTER.

Talks and Words of Jesus.

CHAPTER I.

JESUS IN CREATION AND PROPHECY.

WHEN we open the HOLY BIBLE, the very first sentence unfolds to us the creation of worlds by the Word and power of Jehovah: "In the beginning God created the heaven and the earth."

In the NEW TESTAMENT Jesus is presented as the "Creator of all things." The inspired writer opens the subject in these words: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

Paul, in one of his epistles, speaks of this same Jesus as the image of the invisible God, the first born of every creature: "for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they* be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist."

Again, John, in his vision of the future glory of the Church, saw the Eternal Throne, and Jesus the Mighty Conqueror seated upon it; and heard

voices chanting in angelic strains, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

And four-and-twenty elders, clothed in white robes, with crowns of gold, fell prostrate before him, and worshipped him that liveth for ever and ever, saying, "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created."

When Adam had ruined himself and his posterity by eating the forbidden fruit, Jehovah, in his infinite love, gave him the promise of a MESSIAH, in the words addressed to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

As we trace along the stream of time, we see this faint promise oft renewed, brightening with every repetition.

When Jehovah had destroyed the world by a flood, on account of its wickedness, preserving only the family of Noah to repeople it, and had scattered the builders of Babel, confounding their language, he said to faithful Abram: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

Jacob, on his way to Padan-Aram, slept, and saw in the night-visions, a ladder, with its foot upon the

earth, and its top reaching to heaven, and lo! angels were ascending and descending upon it. And he heard the voice of the Lord from the top of the ladder, saying unto him: "*I am* the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

Thus from time to time was the promise of a coming Saviour renewed, until, on the plains of Bethlehem, a glorious light burst upon the watching shepherds, and an angel appeared, saying; "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

And when the angels had departed, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen.

Eight days after, at the circumcision of the child, he was called Jesus, which signifies Saviour, a name given before he was born: "for" said the angel, "He shall save his people from their sins."

CHAPTER II.

THE CHILDHOOD OF JESUS.

THE Incarnation of the Son of God, presents us with an example of condescension and humiliation, only equalled by the exaltation of its subjects. He came to earth, that he might exalt us to heaven. His sufferings and death, clothe us, who are dead in sin, with immortality, and secure to us the bliss of an eternal Paradise. To trace the footsteps of Jesus, God Incarnate, and to present the words that dropped fresh from his wise and holy lips, while on his mission of mercy to this sin-stricken world, will be the object of these pages.

The child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. But his first *word*, on record, was uttered at the age of twelve years. A multitude had assembled at Jerusalem. The eight days' worship being ended, the crowds disperse and scatter to their homes in the distant countries round about. The parents, supposing "the child Jesus" to be among their relatives and acquaintances in the great throng, pass on a day's journey, when they seek him but find him not.

They return, anxious and sorrow stricken, to Jerusalem, where they find him still in the Temple, sitting with the Doctors of the law, and astonishing the multitude with his understanding and answers.

His mother, though amazed at his wisdom, gently chides her son for his lack of parental fidelity, saying, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." And he said unto them,

How is it that ye sought me?
Wist ye not that I must be about
my Father's business?

And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.

Eighteen years now pass away without the record of another word. While he honored his earthly parents, and was diligent in his daily toil, he was doubtless ever busy in the work assigned him by his Father in heaven. Multitudes may have been charmed by his youthful eloquence, confounded by his wisdom, and melted under his sweet spirit of love. But to us it is one great blank. This brief sentence among the doctors in the temple, in answer to the question of the anxious mother, is like some blazing comet, which for a brief space lights the starry vault with its radiance, and then shoots off, in its eccentric course, to be seen no more for years to come. During these silent years, multitudes had passed to their reward. "Seed time and harvest, summer and winter, day and night," had succeeded each other, in regular order; while the "bow in the cloud" had constantly reminded the world of the gracious promise of God to Noah. But not

a word is preserved from the lips of this wonderful child. Not a footprint marks his journeyings.

At the age of thirty he suddenly appears again on the page of history. Let us now follow his footsteps, and listen to his words.

CHAPTER III.

THE BAPTISM AND TEMPTATION OF JESUS.

AND it came to pass in those days, that Jesus came from Nazareth of Galilee, to Jordan, unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him,

Suffer it to be so now: for thus it becometh us to fulfill all righteousness.

Then he suffered him. Now when all the people were baptized, it came to pass, that Jesus also being baptized, went up straightway out of the water; and praying, lo, the heavens were opened unto him, and the Holy Ghost descended in a bodily shape like a dove upon him, and there came a voice from heaven, *saying*, "Thou art my beloved son, in whom I am well pleased.

And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, to be tempted of the devil. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts. And in those days he did eat nothing. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But Jesus answered and said,

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple. And saith unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge concerning thee, to keep thee: And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him,

It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them:

for that is delivered unto me : and to whomsoever I will I give it. If thou therefore wilt fall down and worship me, all shall be thine. And Jesus answered and said unto him,

Get thee behind me, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And when the devil had ended all the temptation, he departed from him for a season. And, behold, angels came and ministered unto him.

CHAPTER IV.

TESTIMONY OF JOHN—CALL OF THE FIRST DISCIPLES.

THIS is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? He confessed, and denied not ; but confessed, I am not the Christ.

And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

Again the next day after, John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them,

What seek ye?

They said unto him, Rabbi, (which is to say, being

interpreted, Master,) where dwellest thou? He saith unto them,

Come and see.

They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John *speake* and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said,

Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him,

Follow me.

Now Philip was of Bethsaida, the city of Andrew and Peter.

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith unto him,

Behold an Israelite indeed, in whom there is no guile !

Nathanael saith unto him, Whence knowest thou me ? Jesus answered and said unto him,

Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Nathanael answered and saith unto him, Rabbi, thou art the Son of God ; thou art the King of Israel. Jesus answered and said unto him,

Because I said unto thee, I saw thee under the fig tree, believest thou ? thou shalt see greater things than these.

And he saith unto him,

Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER V.

FIRST MIRACLE—TEMPLE CLEANSED—VISIT OF
NICODEMUS.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her,

Woman, what have I to do with thee? mine hour is not yet come.

His mother saith unto the servants. Whatsoever he saith unto you, do *it*. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them,

Fill the waterpots with water.

And they filled them up to the brim. And he saith unto them,

Draw out now and bear unto the governor of the feast.

And they bare *it*. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew

the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse. *but* thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. And the Jews' passover was at hand. And Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep, and doves, and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves,

Take these things hence; make not my Father's house an house of merchandise.

And his disciples remembered that it was written, The zeal of thine house hath eaten me up. Then answered the Jews and said unto him: What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them,

Destroy this temple, and in three days I will raise it up.

Then said the Jews, Forty and six years was this

temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all *men*, and needed not that any should testify of man, for he knew what was in man.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him,

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

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

Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. That which is

born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

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

Art thou a master of Israel, and knowest not these things ?

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things. And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that

doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

CHAPTER VI.

JOHN EXALTS JESUS—WOMAN AT THE WELL—VISIT
TO SAMARIA.

AFTER these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.

Then there arose a question between *some* of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. John answered and said, a man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease. He that

cometh from above is above all : he that is of the earth is earthly, and speaketh of the earth : he that cometh from heaven is above all.

And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God : for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him.

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) He left Judea, and departed again into Galilee. And he must needs go through Samaria.

Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well : *and* it was about the sixth hour. There cometh a woman of Samaria to draw water : Jesus saith unto her,

Give me to drink.

(For his disciples were gone away into the city to buy meat.)

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have

no dealings with the Samaritans. Jesus answered and said unto her,

If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her,

Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her,

Go, call thy husband, and come hither.

The woman answered and said, I have no husband, Jesus said unto her,

Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

The woman said unto him, Sir, I percieve that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her,

Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her,

I that speak unto thee am *he*.

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and said to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. In the meanwhile his disciples prayed him saying, Master, eat. But he said unto them,

I have meat to eat that ye know not of.

Therefore said the disciples one to another, Hath any man brought him *ought* to eat? Jesus saith unto them,

My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and

gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

CHAPTER VII.

NOBLEMAN OF CAPERNAUM—PREACHES AT NAZARETH.

Now after two days he departed thence, and went into Galilee. For Jesus himself testified that a prophet hath no honor in his own country. Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did

at Jerusalem at the feast: for they also went unto the feast.

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

Except ye see signs and wonders,
ye will not believe.

The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him,

Go thy way: thy son liveth.

And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into

the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord *is* upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them,

This day is this Scripture fulfilled in your ears.

And all bear him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them,

Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

And he said,

Verily, I say unto you, No pro-

phet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, *a city of Sidon*, unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman, the Syrian.

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.

CHAPTER VIII.

MOVES TO CAPERNAUM—ANDREW AND PETER CALLED.

Now when Jesus had heard that John was cast in-
to prison, he departed into Galilee; and leaving
Nazareth, he came and dwelt in Capernaum, a city
of Galilee, which is upon the sea coast, in the bor-
ders of Zabulon and Nephthalim: that it might be
fulfilled which was spoken by Esaias the prophet,
saying, The land of Zebulon, and the land of Neph-
thalim, *by* the way of the sea, beyond Jordan, Galilee
of the Gentiles; the people which sat in darkness
saw great light; and to them which sat in the re-
gion and shadow of death light is sprung up. From
that time Jesus began to preach the gospel of the
kingdom of God, and to say,

Repent: the time is fulfilled, and
the kingdom of God is at hand:
repent ye, and believe the gospel.

And Jesus, walking by the sea of Galilee, saw
two brethren, Simon called Peter, and Andrew his
brother, casting a net into the sea: for they were
fishers. And he saith unto them,

Follow me, and I will make you
to become fishers of men.

And they straightway left *their* nets, and followed

him. And going on a little farther thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and straightway he called them: and they immediately left the ship and their father Zebedee in the ship with the hired servants, and went after him.

And they went into Capernaum: and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for his word was with power: for he taught them as one that had authority, and not as the scribes.

And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying,

Hold thy peace, and come out of him.

And when the devil had torn him, had thrown him in the midst, and cried with a loud voice, he came out of him, and hurt him not.

And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine *is* this? What a word *is* this! for with authority and power he commandeth even the unclean spirits, and they do obey him, and they come out. And immediately his fame spread abroad throughout all the region, into every place of the country round about Galilee.

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. And Simon's wife's mother was taken with a great fever; and anon they tell him of her; and they besought him for her. And he stood over her, and rebuked the fever; and he came and took her by the hand, and lifted her up; and immediately the fever left her, and she arose, and ministered unto them.

And at even, when the sun was setting, all they that had any sick with divers diseases brought them unto him; and them that were possessed with devils: and he laid his hands on every one of them, and healed them. And all the city was gathered together at the door.

And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses. And in the morning, rising up a great while before day, and when it was day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All *men* seek for thee. And he said unto them,

Let us go into the next towns, that I may preach there also: for therefore came I forth.

And the people sought him, and came unto him,

and stayed him, that he should not depart from them. And he said unto them,

I must preach the kingdom of God to other cities also : for therefore am I sent.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people, and cast out devils. And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy ; and he healed them. And there followed him great multitudes of people from Galilee, and *from* Decapolis, and from Jerusalem, and *from* Judea, and *from* beyond Jordan.

CHAPTER IX.

SERMON ON THE MOUNT, NEAR CAPERNAUM.

AND seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him : And he opened his mouth, and taught them, saying,

Blessed *are* the poor in spirit : for their's is the kingdom of heaven.

Blessed *are* they that mourn: for they shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. Blessed are the pure in heart for they shall see God.

Blessed *are* the peacemakers: for they shall be called the children of God. Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savor, where-

with shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and

teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment : But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come

and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

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

thy members should perish, and not *that* thy whole body should be cast into hell.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your com-

munication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of

your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER X.

SERMON ON THE MOUNT, CONTINUED.

TAKE heed that ye do not your alms before men, to be seen of them ; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as

the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for

their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

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

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily

I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

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

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

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

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment. Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?

Which of you by taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin ; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you. Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER XI.

SERMON ON THE MOUNT, CONCLUDED.

JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged : and with what measure ye meet, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and, behold, a beam is in thine own eye.

Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow

is the way, which leadeth unto life, and few there be that find it.

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

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name

done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as *one* having authority, and not as the Scribes. When he was come down from the mountain, great multitudes followed him.

CHAPTER XII.

GREAT DRAUGHT OF FISHES—HEALS A LEPER—
MATTHEW CALLED.

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon,

Launch out into the deep, and let down your nets for a draught.

And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

When Simon Peter saw *it* he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man,

O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so *was* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon,

Fear not; from henceforth thou shalt catch men.

And when they had brought their ships to land, they forsook all, and followed him.

And it came to pass, when he was in a certain city, behold, there came a man full of leprosy to him, beseeching him, and kneeling down to him, worshipped him, and fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him,

I will; be thou clean.

And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straightly charged him, and forthwith sent him away; and saith unto him,

See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

But he went out, and began to publish *it* much,

and to blaze abroad the matter. And great multitudes came together to hear, and to be healed by him of their infirmities, insomuch that Jesus could no more openly enter into the city, but was without in desert places : and he withdrew himself into the wilderness, and prayed. And they came to him from every quarter. And again he entered into Capernaum after *some* days ; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive *them*, no not so much as about the door : and he preached the word unto them.

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem : and the power of the Lord was *present* to heal them.

And, behold, men brought in a bed a man which was taken with a palsy ; which was borne of four. And they sought *means* to bring him in, and to lay *him* before him. And when they could not find by what *way* they might bring him in, nigh unto him, because of the multitude, they went upon the housetop, and uncovered the roof where he was : and when they had broken *it* up, they let him down through the tiling with *his* couch wherein the sick of the palsy lay, into the midst before Jesus. When Jesus saw their faith, he said unto the sick of the palsy,

Son, be of good cheer ; thy sins be forgiven thee.

And the scribes and Pharisees began to reason,

in their hearts, Why doth this *man* thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he, knowing their thoughts, said unto them,

Why reason ye these things? Wherefore think ye evil in your hearts? Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men; and were filled with fear, saying, We never saw it on this fashion. We have seen strange things to day.

And after these things he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as Jesus passed forth from thence, he saw a man, named Matthew,

(a publican named Levi) the *son* of Alpheus, sitting at the receipt of custom, and he said unto him,

Follow me.

And he left all, rose up, and followed him.

And Levi made him a great feast in his own house: And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they murmured against his disciples, saying, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard *it*, he saith unto them,

They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, often, and make prayers, but thy disciples fast not? And Jesus said unto them,

Can ye make the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they

cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

And he spake also a parable unto them ;

No man also seweth a piece of new cloth on an old garment : else the new piece that filled it up taketh away from the old, and the rent is made worse, and the piece that was *taken* out of the new agreeth not with the old.

And no man putteth new wine into old bottles : else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles ; and both are preserved. No man also having drunk old *wine* straightway desireth new : for he saith, The old is better.

CHAPTER XIII.

HEALING AT THE POOL—RESURRECTION FORETOLD.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him,

Wilt thou be made whole?

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him,

Rise, take up thy bed, and walk.

And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry *thy* bed. He answered them, He that made me whole, the same said unto me, Take up thy bed and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place. Afterwards Jesus findeth him in the temple, and said unto him,

Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them,

My Father worketh hitherto, and I work.

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for

what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son and sheweth him all things that himself doeth : and he will shew him greater works than these, that ye may marvel. For as the Father raises up the dead, and quickeneth *them* ; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son ; that all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice

of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honor

from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that *cometh* from God only?

Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

CHAPTER XIV.

DISCIPLES IN THE CORN FIELD—WITHERED HAND—

AND it came to pass on the second sabbath after the first, that Jesus went through the corn fields; and his disciples were an hungered, and began to pluck the ears of corn, and did eat, rubbing *them* in *their* hands. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them,

Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shew bread, and gave also to them that were with him, which was not lawful for him to eat, neither for them which were with him, but only for the priests.

Or have ye not read in the law,

how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is *one* greater than the temple. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

And he said unto them,

The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.

And it came to pass also on another sabbath, when he was departed thence, that he entered into the synagogue and taught: and there was a man there whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal him on the sabbath day.

And they asked him, saying, Is it lawful to heal on the sabbath days? that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand,

Rise up and stand forth in the midst.

And he arose and stood forth. Then said Jesus unto them,

I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?

But they held their peace. And he said unto them,

What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man,

Stretch forth thine hand.

And he stretched *it* forth; and his hand was restored whole as the other. And they were filled with madness.

And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

But when Jesus knew *it*, he withdrew himself from thence with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known:

That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

CHAPTER XV.

APOSTLES NAMED—WOES AND BLESSINGS—PRACTICAL LESSONS.

AND it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

And when it was day, he called *unto him* his disciples; whom he would: and they came unto him. And of them he chose twelve, whom also he named apostles; that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.

Now the names of the twelve apostles are these: The first, Simon, (whom he also named Peter) and Andrew his brother; and James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: Philip, and Bartholomew, and Matthew the publican; and Thomas, and James the *son* of Alpheus, and Lebbeus, whose surname was Thaddeus: (The same with Judas the brother of James,) and Simon called Zelotes, (the Canaanite,) and Judas Iscariot, who also betrayed him. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for

there went virtue out of him, and he healed *them* all. And he lifted up his eyes on his disciples, and said,

Blessed *be ye* poor: for your's is the kingdom of God. Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the *one* cheek, offer also the other; and him that taketh away thy cloak forbid not *to take thy* coat also.

Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them.

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil. Be ye therefore merciful, as your Father also is merciful.

CHAPTER XVI.

PRACTICAL LESSONS, CONTINUED—HEALS CENTURION'S SERVANT.

JUDGE not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same

measure that ye mete withal it shall be measured to you again.

And he spake a parable unto them,

Can the blind lead the blind ? shall they not both fall into the ditch ? The disciple is not above his master : but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye ?

Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye ? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

For a good tree bringeth not forth corrupt fruit ; neither doth a corrupt tree bring forth good fruit. For

every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the

earth ; against which the stream did beat vehemently, and immediately it fell ; and the ruin of that house was great.

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick and ready to die.

And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue. And Jesus saith unto him,

I will come and heal him.

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee: but speak the word only, and my servant shall be healed.

For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth *it*. When Jesus heard these things, he marveled at him, and turned him about, and said unto the people that followed him,

Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

And Jesus said unto the centurion,

Go thy way; and as thou hast believed, so be it done unto thee.

And his servant was healed in the self-same hour. And they that were sent, returning to the house, found the servant whole that had been sick.

CHAPTER XVII.

WIDOW OF NAIN—MESSENGERS OF JOHN—WOES ON
CAPERNAUM.

AND it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her,

Weep not.

And he came and touched the bier, and they that bare *him* stood still. And he said,

Young man, I say unto thee,
Arise.

And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about. And the disciples of John shewed him of all these things.

Now when John had heard in the prison the works of Christ, he sent two of his disciples to

Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight. Then Jesus answering said unto them,

Go your way, and tell John what things ye have seen and heard: how that the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is *he*, whosoever shall not be offended in me.

And when the messengers of John were departed, Jesus began to say unto the multitudes concerning John,

What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing*—they which are gorgeously

apparelled, and live delicately, are in king's courts. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is *he* of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee.

Verily I say unto you, Among them that are born of women, there hath not risen a greater prophet than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive *it*, this is Elias, which was for to come. He that hath ears to hear, let him hear.

And all the people that heard *him*, and the publicans, justified God, being baptized with the bap-

tism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. And the Lord said,

Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine bibber, a friend of publicans and sinners! But wisdom is justified of all her children.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Woe unto thee Chorasin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had

been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

At that time Jesus answered and said,

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in thy sight. All things are delivered unto me of my Father,

and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

Come unto me, all *ye* that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.

CHAPTER XVIII.

WOMAN WASHES JESUS' FEET—BLIND AND DUMB DEVIL—
BLASPHEMY AGAINST THE HOLY GHOST.

AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and annointed *them* with the ointment.

Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner. And Jesus answering said unto him,

Simon, I have somewhat to say unto thee.

And he saith, Master, say on.

There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him,

Thou hast rightly judged.

And he turned to the woman, and said unto Simon,

Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and

wiped *them* with the hairs of her head. Thou gavest me no kiss ; but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint : but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, *the same loveth little.*

And he said unto her,

Thy sins are forgiven.

And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also ? And he said to the woman,

Thy faith hath saved thee ; go in peace.

And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God : and the twelve *were* with him. And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils. And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others,

which ministered unto him of their substance. And they went into an house.

And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, inso-much that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees and the scribes which came down from Jerusalem heard *it*, they said, He hath Beelzebub. This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts. And he called them *unto him*, and said unto them in parables,

How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand, and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? He cannot stand, but hath an end. And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore I say unto you, All manner of sin shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come, but is in danger of eternal damnation: because they said, He hath an unclean spirit.

Either make the tree good, and his fruit good ; or else make the tree corrupt, and his fruit corrupt : for the tree is known by *his* fruit. O generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things : and an evil man out of the evil treasure bringeth forth evil things.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

CHAPTER XIX.

PHARISEES SEEK A SIGN—JESUS TEACHES BY PARABLES.

THEN certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them,

An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of the prophet Jonas : for as Jonas was three days and three nights in the whale's belly ; so shall the Son of man be three days and three nights in the heart of the earth.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it : because they repented at the preaching of Jonas ; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it : for

she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

While he yet talked to the people, behold *his* mother and his brethren stood without, desiring to speak with him. And the multitude sat about him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him,

Who is my mother? and who are my brethren?

And he looked round about on them which sat about him. And he stretched forth his hand toward his disciples, and said,

Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

The same day went Jesus out of the house. And he began again to teach by the seaside: and great multitudes were gathered together, and were come to him out of every city; so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine,

Hearken; Behold, there went out a sower to sow his seed: and it came to pass, as he sowed, some *seeds* fell by the way-side, and it was trodden down, and the fowls of the air came and devoured them up.

Some fell upon stony places, where they had not much earth: and forth-

with they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away; because it lacked moisture.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

And other fell on good ground, and did yield fruit that sprang up, and increased; and brought forth, some thirty, some sixty, and some an hundred.

And when he had said these things, he cried,

He that hath ears to hear, let him hear.

And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them,

Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be

given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables : because they seeing see not ; and hearing they hear not, neither do they understand.

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand ; and seeing ye shall see and shall not perceive : for this people's heart is waxed gross and *their* ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. But blessed *are* your eyes, for they see : and your ears, for they hear. For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye

see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

Another parable put he forth unto them, saying,

The kingdom of heaven is likened unto a man which sowed good seed in his field : but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I

will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

And he said,

So is the kingdom of God, as if a man should cast seed into the ground ; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Another parable put he forth unto them, saying,

Whereunto shall we liken the kingdom of God ? or with what comparison shall we compare it ? The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field : which, when it is sown in the earth, is less than

all the seeds that be in the earth :
but when it is sown, it groweth up,
and becometh greater than all herbs,
and shooteth out great branches, and
becometh a tree, so that the birds
of the air come and lodge in the
branches thereof.

Another parable spake he unto them,

The kingdom of heaven is like
unto leaven, which a woman took,
and hid in three measures of meal,
till the whole was leavened.

And with many such parables spake he the word
unto them, as they were able to hear *it*. But with-
out a parable spake he not unto them : that it might
be fulfilled which was spoken by the prophet, say-
ing, I will open my mouth in parables; I will utter
things which have been kept secret from the founda-
tion of the world. And when they were alone, he
expounded all things to his disciples.

CHAPTER XX.

PARABLES AND INTERPRETATIONS.

THEN Jesus sent the multitude away, and went into the house: and when he was alone, they that were about him with the twelve disciples asked him, saying, What might this parable be? And he said unto them,

Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

And he said unto them,

Know ye not this parable? and how then will ye know all parables. Hear ye therefore the parable of

the sower. Now the parable is this : The seed is the word of God. The sower soweth the word. Those by the way-side where the word is sown, are they that hear the word of the kingdom ; but when they have heard, and understandeth *it* not, then Satan cometh immediately, and taketh away the word that was sown in their hearts : lest they should believe and be saved. This is he which received seed by the way-side.

And these are they likewise which are sown on stony ground ; who, when they have heard the word, immediately receive it with gladness ; and have no root in themselves, and so endure but for a time : afterward, in time of temptation, when affliction or persecution ariseth, for the word's sake, immediately they are offended, and fall away.

And that which fell among thorns are they, which, when they have