

SWEETGOSPELHARMONY.COM

PART 1

THE

# GOSPELS COMBINED;

PARALLEL PASSAGES BLENDED, AND SEPARATE ACCOUNTS  
CONNECTED; PRESENTING IN

ONE CONTINUOUS NARRATIVE,

# THE LIFE OF JESUS CHRIST

AS TOLD BY

MATTHEW, MARK, LUKE, AND JOHN.

HIS WORDS IN SPECIAL TYPE.

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COMPILED BY

REV. CHARLES H. POPE.

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## PREFACE.

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THE four undated, unsigned books we call The Gospels, the oldest records of the only cosmopolitan religion, claim the attentive study of every intelligent person. Preserved in hundreds of ancient manuscripts, attested and quoted by a vast number of succeeding writers, they are far beyond Greek and Roman "classics" in the clear personality of their authors and the relative purity of their text. With great differences of style and substance, they corroborate and supplement each other's accounts to an unsurpassed degree; and whoever studies them long and well acquires a single impression, a blended history.

But it is not easy to gain this; and imperfect or confused notions have arisen in consequence of failure in such comparative study. To meet this difficulty, many scholars have arranged the words of the four Gospels in parallel columns, in "Harmonies," a fine form for leisure examination and critical analysis. Others, from Tatian, A. D. 160, to our day, have chosen to unite the four into one continuous narrative, allowing each Evangelist to speak in his turn, and assimilating their accounts into a single testimony. In the present work this union is accomplished in a manner which, it is believed, will make The Gospels Combined peculiarly easy to read, — adapted to the wants of busy people, — and quite free from the intrusion of any elements which tend to divert the reader's attention from the exact thoughts of the Evangelists, or warp his opinion as to the subject-matter.

The separate passages are arranged in the order which the

writers appear to teach. Each Evangelist is followed when he evidently intends to assert a particular succession of events.

The language is that of the Revised Version of 1881, with free use of its valuable marginal readings whenever they most perfectly express the ideas of the original; and the interweaving of parallel passages is done with a constant view to clearness of statement.

Words added by the translators to help the understanding of certain passages, which are put in italics in modern Bibles (causing much confusion to many readers), are here printed in current type, but bracketed in the cases where critics differ as to the propriety of their use.

The words of the Great Teacher are set in antique type, so that they may be quickly recognized and suitably emphasized.

The text, instead of being separated into chapters (adopted in 1248) and verses (invented in 1551), is divided into numbered sections, like the venerable Vatican manuscript; and these have topical titles, such as are found in other famous manuscripts.

No dates are inserted; because none were used by the Evangelists, and because the most critical scholars of the Christian centuries have differed widely as to the days, months, and even the years of Jesus' life. But what cares he who walks in the sunlight if he cannot learn precisely when the Orb of day arose?

May this arrangement of the "Wonderful Words of Life" be of service to many an earnest seeker after truth!

CHARLES HENRY POPE.

Easter Monday, 1895.

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## THE GOSPELS COMBINED.

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of  
the Book.  
Mark 1 : 1.

THE beginning of the gospel of Jesus  
Christ the Son of God.

**2.**  
The Object  
of the  
Writers.  
Luke 1 : 1-4.

FORASMUCH as many have taken in  
hand to draw up a narrative concern-  
ing those matters which have been fully  
established among us, even as they delivered  
them unto us, who from the beginning were  
eyewitnesses and ministers of the word, it seemed good to  
me also, having traced the course of all things accurately  
from the first, to write unto thee in order, most excellent  
Theophilus; that thou mightest know the certainty con-  
cerning the things wherein thou wast instructed.

**3.**  
The  
Introduction.  
John 1 : 1-18.

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 through him; and  
without him was not anything made that hath been made.  
In him was life; and the life was the light of men. And the  
light shineth in the darkness; and the darkness apprehended  
it not. There came a man, sent from God, whose name  
was John. The same came for witness, that he might bear  
witness of the light, that all might believe through him.

He was not the light, but came that he might bear witness of the light. There was the true light, [even the light] which lighteth every man, coming into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. For of his fulness we all received, and grace for grace. For the law was given by Moses; grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.

**4.**

**The Herald  
Foretold.**

Luke 1: 5-25.

**T**HERE was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth.

And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were well stricken in years.

Now it came to pass, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. And the whole multitude of the people were praying without at the hour of incense. And there appeared unto him an angel of the

Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to [walk in] the wisdom of the just; to make ready a people prepared for the Lord.

And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believest not my words, which shall be fulfilled in their season. And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived; and she hid herself five months, saying, Thus hath the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men.

**5.**  
**Annunciation**  
**to**  
**Mary.**  
**Luke 1: 26-38.**

**N**OW in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that was called barren. For no word from God shall be void of power. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

**6.**  
**Mary's Visit**  
**to**  
**Elisabeth.**  
**Luke 1: 39-56.**

**A**ND Mary arose in these days and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; and she lifted up

her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath looked upon the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is unto generations and generations on them that fear him. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their heart. He hath put down princes from their thrones, and hath exalted them of low degree. The hungry he hath filled with good things; and the rich he hath sent empty away. He hath holpen Israel his servant, that he might remember mercy (as he spake unto our fathers) toward Abraham and his seed forever. And Mary abode with her about three months, and returned unto her house.

**7.**  
Birth of  
John  
the Baptist.  
Luke 1: 57-80.

**N**OW Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, what he would have him called. And he asked for a writing tablet, and wrote, saying, His name is John.

And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people, and hath raised up a horn of salvation for us in the house of his servant David (as he spake by the mouth of his holy prophets which have been since the world began), salvation from our enemies, and from the hand of all that hate us; to shew mercy towards our fathers, and to remember his holy covenant; the oath which he sware unto Abraham our father, to grant unto us that we being delivered out of the hand of our enemies should serve him without fear, in holiness and righteousness before him all our days. Yea and thou, child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to make ready his ways; to give knowledge of salvation unto his people in the remission of their sins, because of the tender mercy of our God, whereby the dayspring from on high shall visit us, to shine upon them that sit in darkness and the shadow of death; to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

**8.**  
The  
Genealogy.  
Matt. 1: 1-17.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; and Judah begat Perez and Zerah of Tamar;

and Perez begat Hezron; and Hezron begat Ram; and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king.

And David begat Solomon of her that had been the wife of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.

And after the carrying away to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

**9.**  
Annunciation  
to  
Joseph.  
Matt. 1: 18-25.

**N**OW the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit.

And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him

in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shalt call his name JESUS; for [it is] he [that] shall save his people from their sins.

Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a son: and he called his name JESUS.

**10.**  
The Birth  
of  
Jesus.  
Luke 2: 1-7.

NOW it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

**11.**  
The Angels  
and  
the Shepherds.  
Luke 2: 8-20.

AND there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them:

and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. 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 pleasure among men.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

**12.**  
**The**  
**Circumcision**  
**and**  
**Presentation.**  
**Luke 2: 21-39.**

**A**ND when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

And behold, there was a man in Jerusalem, whose name

was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said, Now lettest thou thy servant depart, O Lord, according to thy word, in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of thy people Israel.

And his father and his mother were marvelling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher, (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

**13.**  
Visit  
of  
the Magi.  
Matt. 2: 1-12.

**N**OW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star

in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa : for thus it is written by the prophet, And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah : for out of thee shall come forth a governor, who shall be shepherd of my people Israel.

Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child ; and when ye have found him, bring me word, that I also may come and worship him. And they, having heard the king, went their way ; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother ; and they fell down and worshipped him ; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned [of God] in a dream that they should not return to Herod, they departed into their own country another way.

**14.**

**Flight  
and  
Return.**

Matt. 2 : 13-23.

**N**OW when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee : for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt ; and was there until the death of Herod : that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; and she would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

**15.**  
Childhood and  
Youth  
of Jesus.  
Luke 2: 40-52.

**A**ND the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple,

sitting in the midst of the doctors, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers.

And when they saw him they were astonished: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them,

**First Recorded  
Words of  
Jesus.**

How is it that ye sought me? knew ye not that I must be in my Father's [house]?

And they understood not the saying which he spake unto them.

**Obedient Years  
at  
Nazareth.**

And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

And Jesus advanced in wisdom and stature, and in favour with God and men.

**16.**  
**The Ministry  
of John  
the Baptist.**  
Matt. 3: 1-12.  
Mark 1: 2-8.  
Luke 3: 1-18.

**N**OW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, in the high priesthood of Annas and Caiaphas, the word of God came into John the Baptist, the son of Zacharias, in the wilderness of Judæa. And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins, saying, Repent ye; for the kingdom of heaven is at hand.

For this is he that was spoken of by Isaiah the prophet, even as it is written in the book of the words of Isaiah, Behold I send my messenger before thy face, who shall prepare thy way; the voice of one crying in the wilderness Make ye ready the way of the Lord, make his paths straight.

Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall become straight, and the rough ways smooth ; and all flesh shall see the salvation of God.

Now John himself had his raiment of camel's hair, and a leathern girdle about his loins ; and his food was locusts and wild honey. Then went out unto him all they of Jerusalem, and all the country of Judæa, and all the region round about Jordan ; and they were baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism he said therefore unto them, Ye offspring of vipers, who hath warned you to flee from the wrath to come ? Bring forth, therefore, fruits worthy of repentance : and think not to say within yourselves, We have Abraham for our father : for I say unto you that God is able of these stones to raise up children unto Abraham. And even now the axe is laid unto the root of the trees : every tree, therefore that bringeth not forth good fruit is hewn down and cast into the fire.

And the multitudes asked him, saying, What, then, must we do ? And he answered and said unto them, He that hath two coats, let him impart to him that hath none ; and he that hath food let him do likewise. And there came also publicans to be baptized, and they said unto him, Master, what must we do ? And he said unto them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do ? And he said unto them, Extort from no man by violence, neither accuse any one wrongfully ; and be content with your wages.

And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ ; John answered, saying unto them all, I indeed baptize you with water unto repentance ; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Spirit

and with fire: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire. With many other exhortations therefore preached he the gospel unto the people.

**17.****The Baptism  
of Jesus.**

Matt. 3: 13-17.

Mark 1: 9-11.

Luke 3: 21,22.

**N**OW it came to pass in those days, when all the people were baptized, that Jesus also came from Nazareth of Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now, for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway from the water, praying: and lo, the heavens were opened unto him and he saw the Spirit of God descending in a bodily form as a dove, and coming upon him; and lo, a voice out of the heavens, saying, Thou art my beloved Son; in thee I am well pleased.

**18.****His Age  
and Lineage.**

Luke 3: 23-38.

**A**ND Jesus himself, when he began [to teach], was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of

Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

### 19.

#### Temptation in the Wilderness.

Matt. 4: 1-11.

Mark 1: 12, 13.

Luke 4: 1-13.

AND Jesus, full of the Holy Spirit, returned from the Jordan and was straightway led forth by the Spirit into the wilderness to be tempted of the devil; and he was with the wild beasts; and he did eat nothing in those days. And when he had fasted forty days and forty nights, being tempted of Satan, he afterward hungered. And the tempter came and said unto him, if thou art the Son of God, command that these stones become bread. But Jesus answered and said unto him, **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 led him into the holy city, Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge concerning thee, to guard thee: and, on their hands they shall bear thee up, lest haply thou dash thy foot against a stone. And Jesus answering said unto him, **Again it is written, Thou shalt not tempt the Lord thy God.**

Again the devil led him up unto an exceeding high mountain and shewed him all the kingdoms of the world and

the glory of them in a moment of time. And the devil said unto him, All these things will I give thee, and to thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt fall down and worship me, it shall all be thine. Then Jesus answered and said unto him, **Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.** And when the devil had completed every temptation, he departed from him for a season; and behold, angels came, and ministered unto him.

**20.**

**John's  
Testimony  
Concerning  
Jesus.**

John 1: 19-34.

**A**ND this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. They said therefore 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 Isaiah the prophet.

And they had been sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? John answered them, saying, I baptize with water: in the midst of you standeth one whom ye know not, even he that cometh after me, the iatchet of whose shoe I am not worthy to unloose. These things were done in Bethany beyond Jordan, where John was baptizing.

**Jesus the  
Lamb of God.**

On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, who taketh away the sin of the world! This

is he of whom I said, After me cometh a man who is [become] before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

**21.**

**The First  
Disciples.**

John 1: 35-51.

**A** GAIN on the morrow John was standing, and two of his disciples: and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, **What seek ye?** And they said unto him, Rabbi (which is to say, being interpreted, Master), where abidest thou? He saith unto them, **Come, and ye shall see.**

They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus. Jesus looked upon him, and said, **Thou art Simon the son of John: thou shalt be called Cephas** (which is by interpretation, Peter).

On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, **Follow me.** Now Philip was from Bethsaida, of 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 any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, **Behold, an Israelite indeed, in whom is no guile!** Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, **Before Philip called thee, when thou wast under the fig tree, I saw thee.** Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. Jesus answered and said unto him, **Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these.** Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

**22.**  
The  
First Miracle :  
Water  
Made Wine.  
John 2 : 1-12.

**A**ND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They have no wine. And 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. Now there were six waterpots of stone set there after the Jews' manner of purifying, 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 ruler of the feast.** And they bare it.

And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when men have drunk

freely, then that which is worse: thou hast kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested 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 there they abode not many days.

**23.**  
The Passover  
at  
Jerusalem.  
John 2: 13-25.

**A**ND the passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold the doves he said, **Take these things hence; make not my Father's house a house of merchandise.** His disciples remembered that it was written, The zeal for thy house shall eat me up.

The Jews therefore answered 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.** The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body? When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

**24.**  
Visit  
of  
Nicodemus.  
John 3: 1-21.

**N**OW there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs 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 anew, he cannot see the kingdom of God.** Nicodemus saith unto him, How can a man be born when he is old? can he enter a 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 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 anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not 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 the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, who 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 may in him have eternal life.**

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world

should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

**25.**

Baptizing  
in  
Judea.

John 3: 22 - 4: 3.

**A**FTER these things came Jesus and his disciples into the land of Judæa; 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. There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it have been 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, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. He must increase, but I must decrease.

He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth

his witness. He that hath received his witness hath set his seal to this, that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him.

When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples), he left Judæa, and departed again into Galilee.

**26.**

The  
Woman of  
Samaria.

John 4: 4-42.

**A**ND he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore being wearied with his journey, sat thus by the well. 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 food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with 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, who gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, **Every one that 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 become in him a well of water springing up unto eternal life.

The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, **Go, call thy husband, and come hither.** The woman answered and said unto him, I have no husband. Jesus saith unto her, **Thou saidst well, I have no husband:** for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. The woman saith unto him, Sir, I perceive 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 neither in this mountain, nor in Jerusalem, shall ye worship the Father.** Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth. The woman saith unto him, I know that Messiah cometh (who is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, **I that speak unto thee am he.**

And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? So the woman left her waterpot, and went away into the city, and saith to the men, Come, see a man who told me all things that ever I did: can this be the Christ? They went out of the city, and were coming to him. In the mean while the disciples prayed him, saying, Rabbi, eat. But he said unto them, **I have meat to eat that ye know not.** The disciples therefore said one to another, Hath any man brought him

aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth, and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

And many of the Samaritans from that city believed on him because of the word of the woman, who testified, He told me all things that ever I did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

**27.**

John the  
Baptist  
Imprisoned.

Matt. 14: 3-5.

Mark 6: 17-20.

Luke 3: 19, 20.

**B**UT Herod the tetrarch sent forth and laid hold on John the Baptist, and bound him, and put him in prison, for the sake of Herodias, his brother Philip's wife; for he had married her. For John said unto him, It is not lawful for thee to have thy brother's wife. But Herod, being reprov'd by him for Herodias, and for all the evil things which Herod had done, added yet this above all, that he shut up John in prison. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. And Herodias set herself against him and desired to kill him; and she could not, for Herod feared John, knowing that he was a righteous and holy man, and kept

him safe. And when he heard him he was much perplexed; and he heard him gladly.

**28.**

**Jesus  
Withdraws  
to  
Galilee.**

Matt. 4: 12.

Mark 1: 14, 15.

Luke 4: 14, 15.

John 4: 43-45.

**N**OW after the two days, when Jesus heard that John was delivered up, he went forth from thence, and withdrew into Galilee. For Jesus himself testified that a prophet hath no honor in his own country. So when he came, the Galilæans received him, having seen all things that he did in Jerusalem at the feast: for they also went unto the feast. And Jesus returned in the power of the Spirit. And he taught in their synagogues, being glorified of all, preaching the gospel of God, and saying, **The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.** And a fame went out concerning him through all the regions round about.

**29.**

**The  
Nobleman's  
Son.**

John 4: 46-54.

**H**E came therefore again unto 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 Judæa 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. Jesus therefore said unto him, **Except ye see signs and wonders, ye will in no wise believe.** The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, **Go thy way; thy son liveth.** The man believed the word that Jesus spake unto him, and he went his way.

And as he was now going down, his servants met him, saying, that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So

the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

**30.**

Rejection  
at  
Nazareth.

Luke 4: 16-30.

**A**ND he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.

And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, **To-day hath this scripture been fulfilled in your ears.** And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?

And he said unto them, **Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.** And he said, **Verily I say unto you, No prophet is acceptable in his own country.** But of a truth I say unto you, **There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the pro-**

phet; and none of them was cleansed, but only Naaman the Syrian. And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way.

**31.**

**He Dwelt  
at  
Capernaum.**

Matt. 4: 13-17.

Luke 4: 31.

**A**ND leaving Nazareth he came down and dwelt in Capernaum, a city of Galilee, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken by Isaiah the prophet, saying, The land of Zebulun and the land of Naphtali, toward the sea, beyond Jordan, Galilee of the Gentiles: the people who sat in darkness saw a great light, and to them who sat in the region and shadow of death, to them did light spring up.

**32.**

**Four  
Apostles  
Called.**

Matt. 4: 18-22.

Mark 1: 16-20.

Luke 5: 1-11.

**N**OW it came to pass, while the multitude pressed upon him, and heard the word of God, that he was standing by the lake of Gennesaret, the sea of Galilee; and passing along he saw two boats standing by the lake; but the fishermen, two brethren, Simon who is called Peter, and Andrew his brother, had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto Simon, **Put out into the deep, and let down your nets for a draught.** And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. And when they had this done, they inclosed a great multitude of fishes; and their nets were

breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

For he was amazed, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, **Fear not; from henceforth thou shalt catch men.** And he said unto them, **Come ye after me, and I will make you to become fishers of men.** And when they had brought their boats to land, they straightway left the nets and all, and followed him. And going on from thence a little further, he saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father with the hired servants, and followed him.

**33.**

**A Day  
of  
Miracles.**

Matt. 8: 14-17.

Mark 1: 21-34.

Luke 4: 31-41.

**A**ND they go into Capernaum, and straightway on the sabbath day he entered into the synagogue and taught. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes. And straightway there was in their synagogue a man who had a spirit of an unclean devil; and he cried out with a loud voice, Ah! 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 unclean spirit, tearing him and crying with a loud voice, had thrown him down in the midst, he came out of him, having done him no

hurt. And amazement came upon all, insomuch that they spake together, one with another, saying, What is this word? a new teaching? for with authority and power he commandeth even the unclean spirits, and they obey him and come out. And there went forth a rumour concerning him into every place of the region round about Galilee.

And he rose up from the synagogue, and entered into the house of Simon Peter and Andrew, with James and John. And Simon's wife's mother lay sick, holden with a great fever; and straightway they besought him for her.

And he came and stood over her, and rebuked the fever, and took her by the hand and raised her up; and the fever left her; and immediately she arose, and ministered unto them.

And when even was come and the sun was setting, all they that had any sick with divers diseases, and possessed with devils brought them unto him. And all the city was gathered together at the door. And he laid his hands on every one of them, and healed them; that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases. And he cast out the spirits from many with a word; and they knew him, and came out, crying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

**34.**

He Went  
About

Doing Good.

Matt. 4: 23-25.

Mark 1: 35-39.

Luke 4: 42-44.

AND in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. And Simon and they that were with him and the multitudes sought after him, and followed him; and they found him, and would have stayed him that he should not go from them. And they say unto him, All are seeking thee. But he said unto them, I must preach the good tidings of the

Kingdom of God to the other cities also : for therefore was I sent. Let us go elsewhere into the next towns, that I may preach there also ; for to this end came I forth.

And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and casting out devils, and healing all manner of sickness among the people. And the report of him went forth into all Syria : and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied ; and he healed them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan.

**35.**  
**A**  
**Leper Healed.**  
 Matt. 8 : 2-4.  
 Mark 1 : 40-45.  
 Luke 5 : 12-16.

**A**ND it came to pass, while he was in one of the cities, behold, a man full of leprosy. And when the leper saw Jesus, he came to him, and kneeling down to him, he fell on his face and worshipped him, and besought him, saying unto him, Lord, if thou wilt, thou canst make me clean. And being moved with compassion, Jesus stretched forth his hand and touched him, saying, **I will ; be thou made clean.** And straightway his leprosy departed from him and he was made clean. And Jesus strictly charged him and straightway sent him out, and saith unto him, **See thou say nothing to any man : but go, shew thyself to the priest, and offer the gift for thy cleansing, the things which Moses commanded for a testimony unto them.** But he went out and began to publish it so much the more, and to spread abroad the report concerning him ; insomuch that Jesus could no more openly enter into a city, but was without in desert places : and great multitudes came together to him from every quarter, to hear, and to be healed of their infirmities. But he withdrew himself in the deserts, and prayed.

**36.****The Paralytic  
Forgiven.**

Matt. 9: 2-8.

Mark 2: 1-12.

Luke 5: 17-26.

**A**ND when he entered again into Capernaum after some days, it came to pass on one of those days that he was teaching. And it was noised that he was in the house. And there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him to heal. And many were gathered together, so that there was no longer room, no, not even about the door; and he spake the word unto them.

And behold, men brought to him a man sick of the palsy, lying on a bed, borne of four; and they sought to bring him in, and to lay him before him. And when they could not come nigh him for the crowd, they went up to the house-top, and uncovered the roof where he was; and when they had broken it up they let down the bed whereon the sick of the palsy lay, through the tiles, into the midst before Jesus. And Jesus, seeing their faith, said unto the sick of the palsy, **Man, be of good cheer, thy sins are forgiven thee.**

And behold, certain of the scribes and Pharisees sitting there began to reason within themselves, saying, Why doth this man thus speak? He blasphemeth. Who can forgive sins but God alone? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, answered and said unto them, **Why reason ye these things in your hearts? Wherefore think ye evil? Whether is easier to say to the sick of the palsy, Thy sins are forgiven thee, or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath authority on earth to forgive sins, (he said to the sick of the palsy) I say unto thee, Arise, take up thy bed, and go unto thy house.**

And immediately he rose up, and straightway took up the bed whereon he lay, and went forth before them all, and departed to his house glorifying God. And amazement took hold on all, and when the multitudes saw it they glorified

God, who had given such power unto men; and they were filled with fear, saying, We have seen strange things to-day; we never saw it on this fashion.

**37.**

**Matthew Levi  
Called.**

Matt. 9: 9.  
Mark 2: 13, 14.  
Luke 5: 27, 28.

**A**ND after these things, as Jesus passed forth from thence, he saw a publican named Levi, the son of Alpheus, called Matthew, sitting at the place of toll; and said unto him, **Follow me.** And he forsook all, and arose and followed him. And he went forth again by the seaside; and all the multitudes resorted unto him, and he taught them.

**38.**

**A Feast  
at Jerusalem;  
Bethesda.  
John 5.**

**A**FTER these things there was a feast of the Jews; and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered.

And a certain man was there, who had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, **Wouldest thou be made whole?** The sick 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, **Arise, take up thy bed, and walk.** And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up thy bed, and walk? But he that was

healed knew not who it was : for Jesus had conveyed himself away, a multitude being in the place.

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus who had made him whole. And for this cause did the Jews persecute Jesus, because he did these things on the sabbath. But Jesus answered them, **My Father worketh even until now, and I work.** For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

Jesus therefore answered and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing : for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth : and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgment unto the Son ; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honour-eth not the Father who sent him.

Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, 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, even so gave he to the Son also to have life in himself : and he gave him authority to execute judgment, because he is the Son of man. Marvel not at this : for the hour cometh, in which all that are in the

tombs 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 judgment.

I can of myself do nothing: as I hear, I judge: and my judgment is righteous: because I seek not mine own will, but the will of him that 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 have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father who sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe not. Search the scriptures, because ye think that in them ye have eternal life: and these are they which bear witness of me; and ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. 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, who receive glory one of another, and the glory that cometh from the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

**39.****Sabbath  
Lessons.**

Matt. 12: 1-21.

Mark 2: 23 - 3: 6.

Luke 6: 1-11.

**A**T that season it came to pass that Jesus was going on the sabbath day through the cornfields; and his disciples were an hungered, and began as they went to pluck ears of corn and to eat, rubbing them in their hands. But certain of the Pharisees when they saw it, said unto him, Behold why do thy disciples do that which it is not lawful to do upon the sabbath? But Jesus said unto them, **Have ye never read even this, what David did when he had need and was an hungered, and they that were with him; how he entered into the house of God, when Abiathar was high priest, and did eat the shew-bread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests, and gave also to them that were with him? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath.**

**The Man with  
the Withered  
Hand.**

And he departed thence, and it came to pass on another sabbath that he entered again into their synagogue and taught. And there was a man there who had his right hand withered. And the scribes and the Pharisees watched him, whether he would heal him on the sabbath day; that they might find how to accuse him. But he knew their thoughts; and he said to the man that had his hand withered, **Rise up, and stand forth in the midst.** And he arose and stood forth. And they asked him, saying, Is it lawful to heal on the sabbath day? And Jesus said to them, I ask you, Is it lawful on the sabbath to do good or to do harm? to save a life or to destroy it? What man shall there be of you, that shall have one sheep,

and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? Of how much more value, then, is a man than a sheep? Wherefore it is lawful to do good on the sabbath day. But they held their peace. And he looked round about on them all with anger, being grieved at the hardening of their heart, and said unto the man, **Stretch forth thy hand.** And he did so; and his hand was restored whole, as the other. But the Pharisees were filled with madness; and communed one with another what they might do to Jesus; and went out and straightway with the Herodians took counsel against him, how they might destroy him.

**40.**

**Multitudes  
Follow Him.  
Mark 3: 7-12.**

**A**ND Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. And he charged them much that they should not make him known.

**41.**

**Twelve Apostles  
Chosen.**

**Matt. 5: 1, 2; 10: 2-4.  
Mark 3: 13-19.  
Luke 6: 12-20.**

**A**ND it came to pass in those days, that seeing the multitudes he went up into the mountain to pray; and he continued all night in prayer to God. And when it was day he called unto him his disciples, whom he himself would; and they went unto him. And he chose from among them

and appointed twelve, whom he also named apostles, that they might be with him, and that he might send them forth to preach, and to have authority to cast out devils.

Now the names of the twelve apostles are these: the first, Simon, whom he also surnamed Peter, and Andrew his brother; James the son of Zebedee and John his brother; and he surnamed them Boanerges, which is, Sons of thunder; Philip and Bartholomew; Thomas and Matthew the publican; James the son of Alphaeus, and Simon the Cananæan, who was called the Zealot; Judas the [son] of James, [called also] Thaddeus, and Judas Iscariot, who also became the traitor.

And he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him; for power came forth from him and healed them all.

And when he had sat down his disciples came unto him; and he lifted up his eyes upon them, and opened his mouth and taught them, saying:

**42.**

The Sermon on  
the Mount.

Matt. 5: 3 - 7: 27.

Luke 6: 20-49;

11: 1-13; 12: 22-  
34; 16: 17.

**B**LESSED are ye poor: for yours is the kingdom of God.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are ye that weep now: for ye shall laugh.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are ye that hunger now: for ye shall be filled.

Blessed are they that 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 that have been persecuted for righteousness' sake : for theirs is the kingdom of heaven.

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice in that day and be exceeding glad and leap for joy : for, behold, great is your reward in heaven ; for in the same manner their fathers persecuted the prophets who were before you.

Ye are the salt of the earth : but if the salt have lost its savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand ; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

Think not that I came to destroy the law or the prophets : I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven : but whosoever shall do and teach them, he 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 wise enter into the kingdom of heaven.

Ye have heard that it was said to 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 every one who is angry with his brother without cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught 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, while thou art with him in the way; lest haply 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 have paid the last farthing.

Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

Again, ye have heard that it was said to 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 the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of [the] evil [one].

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, offer to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain. Give to every one that asketh thee, and from him that would borrow of thee turn not thou away; 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.

Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you who hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you, and for them that persecute you: that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never

despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful. Ye therefore shall be perfect, as your heavenly Father is perfect.

Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

When therefore thou doest alms, sound not 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 received 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 who seeth in secret shall recompense thee.

And when ye pray, ye shall not be as the hypocrites; for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

And it came to pass, that one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto them, When ye pray, after this manner therefore say:

Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our sins as we also have forgiven every one that is indebted

to us. And bring us not into temptation, but deliver us from [the] evil [one]. [For thine is the kingdom, and the power, and the glory, forever. 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 be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face ; that thou be not seen of men to fast, but of thy Father who is in secret : and thy Father, who seeth in secret, shall recompense thee.

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

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

Therefore I say unto you, Be not anxious 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 the food, and the body than the raiment ? Behold the birds of the heaven, consider the ravens, that they sow not, neither do they reap, nor gather into barns, which have no store-chamber nor barn ; and God, your heavenly Father, feedeth

them. Are not ye of much more value than the birds? And which of you by being anxious can add one cubit unto the measure of his life? If then ye are not able to do even that which is least, why are ye anxious concerning the rest?

And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth 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?

Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your heavenly Father knoweth that ye have need of all these things. Howbeit, seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit?

The disciple is not above his master : but every one when he is perfected shall be as his master.

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 canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye ? when lo, the beam is in thy own eye and 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 cast out the mote that is in thy brother's eye.

Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves ; for a friend of mine is come to me from a journey, and I have nothing to set before him ; and he from within shall answer and say, Trouble me not : the door is now shut, and my children are with me in bed ; I cannot rise and give thee ? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto 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, that is a father, who, if his son shall ask him for a loaf, will give him a stone ; or if he shall ask for a fish, will for a fish give him a serpent ? or if he shall ask an egg, will he give him a scorpion ?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him ? All things therefore whatsoever ye would that men should do unto

you, even so do ye also unto them: for this is the law and the prophets.

Enter ye in by the narrow gate; for wide is the gate; and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

Beware of false prophets, that come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. Even so every good tree bringeth forth good fruit; but the 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. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

Therefore by their fruits ye shall know them. And why call ye me, Lord, Lord, and do not the things which I say? 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 who is in heaven.

Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works?

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

Every one therefore that cometh unto me and heareth these words of mine and doeth them, I will show you to whom he is like; he shall be likened unto a wise man

building a house, who digged and went deep, and laid a foundation and built his house, upon the rock: and the rain descended, and the floods came, the winds blew and beat upon that house, and the stream brake against it, and could not shake it: and it fell not, because it had been well builded; for it was founded upon the rock.

And every one that heareth these words of mine, and doeth them not, is like a foolish man, who built his house upon the sand, upon the earth without a foundation: and the rain descended, and the floods came, and the winds blew, and smote upon that house, and the stream brake against it; and straightway it fell: and the ruin of that house was great.

#### 43.

##### The Centurion's Faith.

Matt. 7: 28-8: 1, 5-13.

Luke 7: 1-10.

AND it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes.

And when he was come down from the mountain, great multitudes followed him.

After he had ended all his sayings in the ears of the people, he entered into Capernaum.

And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant.

Saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him: for he loveth our nation, and himself built us our synagogue. And he saith unto him, I will come and heal him.

And 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 come under my roof: wherefore neither thought I myself worthy to come unto thee: but only say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude 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 the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth.

And Jesus said unto the centurion,

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

And the servant was healed in that hour. And they that were sent, returning to the house, found the servant whole.

#### 44.

Raising the  
Dead at  
Nain.

Luke 7: 11-17.

AND it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, 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 nigh and touched the bier: and the bearers 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 gave him to his mother. And fear took hold on all : and they glorified God, saying, A great prophet is arisen among us : and, God hath visited his people. And this report went forth concerning him in the whole of Judæa, and all the region round about.

**45.**

John the  
Baptist's  
Messengers.

Matt. 11 : 2-19.  
Luke 7 : 18-35 ;  
16 : 16.

NOW John heard in the prison the works of the Christ, and his disciples told him of all these things. And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour Jesus cured many of diseases and plagues and evil spirits ; and on many that were blind he bestowed sight. And he answered and said unto them,

Go your way, and tell John what things ye have seen and heard ; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me.

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

What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they who are gorgeously apparelled, and live delicately, are in kings' courts.

But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.

Verily I say unto you, Among them that are born of women there had not arisen a greater than John the Baptist : yet he that is but little 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 men of violence take it by force. For all the prophets and the law prophesied until John.

And if ye are willing to receive it, this is Elijah, who is to come. He that hath ears to hear, let him hear. But whereunto shall I liken the men of this generation? They are like unto children sitting in the marketplaces, who call unto their fellows, and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn. For John came neither eating bread nor drinking wine, and they say, He hath a devil. The Son of man came eating and drinking and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!

And wisdom is justified of all her children. And wisdom is justified by her works.

And all the people, when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him.

#### 46.

The  
Anointing  
by a Sinner.  
Luke 7: 36-50.

AND one of the Pharisees desired him that he would eat with him. And he entered the Pharisee's house, and sat down to meat. And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee who had bidden him saw it, he

spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she 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 even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

**47.**

A Grand  
Tour.

Luke 8: 1-3.

AND it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the gospel of the kingdom of God, and with him the twelve, and certain women who had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven devils had gone out, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered unto them of their substance.

**48.****Healing  
the Dumb  
Demoniac.**

Matt. 12: 22-45.

Mark 3: 19-30.

Luke 11: 14-32.

AND he cometh into a house. And the multitude cometh together again so that they could not so much as eat bread. And when his friends heard 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, insomuch that when the devil was gone out the dumb man spake and saw. And all the multitudes marvelled, and said, Can this be the Son of David? But when the Pharisees and the scribes who came down from Jerusalem heard it, some of them said, This man hath Beelzebub, and casteth out devils by Beelzebub, the prince of the devils. And knowing their thoughts, he called them unto him, and said unto them in parables,

How can Satan cast out Satan? Every kingdom divided against itself is brought to desolation, and every city or house divided against itself falleth, and will not be able to stand. And if Satan hath risen up against himself, and is divided against himself, and if Satan casteth out Satan, how then shall his kingdom stand? He cannot stand, but hath an end; because ye say that I cast out devils by Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore they shall be your judges. But if I, by the finger of God, cast out devils, then is the kingdom of God come upon you.

When the strong man fully armed guardeth his own court, his goods are in peace; how can one enter the house and spoil his goods except he first bind the strong man? But when a stronger than he shall come upon him and overcome him, he taketh from him his whole armour wherein he trusted and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth.

Verily I say unto you, therefore, all their sins shall be

forgiven unto the sons of men, and their blasphemies wherewithsoever they shall blaspheme; and whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall blaspheme against the Holy Spirit is guilty of an eternal sin; it shall never be forgiven him, neither in this world nor in that which is to come.

Because they said, He hath an unclean spirit.

Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things, and the evil man out of his evil treasure bringeth forth evil things. And 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.

The unclean spirit when he is gone out of a man passeth through waterless places, seeking rest; and finding none, he saith, I will return into my house 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 evil than himself, and they enter in and dwell there; and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

And it came to pass, as he said these things, a certain woman of the multitude lifted up her voice and said unto him, Blessed is the womb that bare thee and the breasts which thou didst suck. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

Then, when the multitudes were gathering together unto him, certain of the scribes and Pharisees answered him,

saying, Master, we would see a sign from heaven from thee. But he answered and said unto them,

This generation is an evil and adulterous generation: it seeketh after a sign; and there shall no sign be given unto it but the sign of Jonah the prophet. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation; for as Jonah was three days and three nights in the belly of the sea-monster, so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they that enter in may see the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body is full of darkness. Look therefore whether the light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

#### 49.

"My Mother  
and  
my Brethren."

Matt. 12: 46-50.

Mark 3: 31-35.

Luke 8: 19-21.

WHILE he was yet speaking to the multitudes, behold his mother and his brethren came seeking to speak to him, and they could not come at him for the crowd. And, standing without, they sent unto him, calling him. And a multitude was sitting about him; and one said unto him, Behold, thy mother and thy brethren seek for thee, and

stand without, desiring to speak to thee. But he answered and said unto him that told him, **Who is my mother? and who are my brethren?** And looking round on them that sat about him, he stretched forth his hand towards his disciples, and said,

**Behold my mother and my brethren! My mother and my brethren are these who hear the word of God and do it. For whosoever shall do the will of God, whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother.**

**50.****A Day  
of  
Parables.**

Matt. 13: 1-53.

Mark 4: 1-34.

Luke 8: 4-18;

11: 33-36; 13:  
18-21.

**O**N that day went Jesus out of the house, and sat by the sea-side, and began to teach. And when a very great multitude came together, and they of every city resorted unto him, he entered into a boat and sat in the sea; and all the multitude stood on the beach. And he taught them many things in parables, and said unto them in his teaching,

**Hearken: Behold the sower went forth to sow his seed:**

**The Parable  
of  
the Sower.**

and it came to pass, as he sowed, some fell by the wayside; and it was trodden under foot, and the birds of the heaven came and devoured it; and other fell on the rocky places, where it had not much earth; and straightway it sprang up, because it had no deepness of earth; and as soon as it grew, when the sun was risen, it was scorched; and because it lacked moisture and had no root, it withered away. And other fell among the thorns; and the thorns grew up with it, and choked it, and it yielded no fruit. And other fell upon the good ground, and yielded fruit, growing up and increasing; and brought forth, some thirtyfold, some sixtyfold, some a hundredfold. As he said these things he cried, **He that hath ears to hear, let him hear.**

And when he was alone the disciples that were about him, with the twelve, came and asked him what this parable might be, and, Why speakest thou unto them in parables? And he answered and said unto them,

Unto you it is given to know the mysteries of the kingdom of God, but unto the rest, that are without, it is not given, but all things are done in parables. Take heed, therefore, how and what ye hear; with what measure ye mete it shall be measured to you, and more shall be given unto you. For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he thinketh he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand; lest haply they should turn again, and it should be forgiven them. And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, 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 desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. Know ye not this parable? and how shall ye know all the parables?

Hear ye then the parable of the sower. The seed the sower soweth is the word of God. When any one heareth the word of the kingdom and understandeth it not, straightway cometh Satan and snatcheth away from his heart the word which hath been sown, that he may not believe and

be saved. This is he that was sown by the wayside. And he that was sown upon the rocky places is he that heareth the word, and straightway receiveth it with joy : yet hath he not root in himself, but for awhile he believeth and endureth ; then, when tribulation or persecution ariseth because of the word, straightway he stumbleth and in time of temptation falleth away.

And he that was sown among the thorns, this is he that heareth the word ; and as he goeth on his way the cares of the world and the deceitfulness of riches and the pleasures of this life, and the lusts of other things, entering in, choke the word, and bringeth no fruit to perfection. And he that was sown upon the good ground, this is he that heareth the word and understandeth and accepteth it, and holdeth it fast in a good and honest heart, and bringeth forth fruit with patience ; some thirty fold, some sixty fold, some a hundred fold.

Is the lamp brought to be put under the bushel or under the bed, and not to be put on the stand ? No man, when he hath lighted a lamp, covereth it with a vessel or putteth it in a cellar, neither under a bed, but on a stand, that they that enter in may see the light. For nothing is hid that shall not be made manifest, nor secret that shall not be known and come to light. If any man hath ears to hear, let him hear. The lamp of thy body is thine eye : when thine eye is single, thy whole body also is full of light ; but when it is evil, thy body also is full of darkness. Look therefore whether the light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

<p>The Parable of Wheat and Tares.</p>
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Another parable set he before them, saying,

The kingdom of heaven is likened unto a man that sowed good seed in his field : but while men slept,

his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he saith unto them, An enemy hath done this.

And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares ye root up the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather up 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 upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

Another parable set he before them, saying:

How shall we liken the kingdom of God? or in what parable shall we set it forth? The kingdom of heaven is like unto a grain of mustard seed, which a man took and cast into his own garden; which, when it is sown upon the earth is indeed less than all the seeds that are upon the earth; yet when it is sown it groweth up and becometh greater than all the herbs, and putteth out great branches. And it grew and became a tree, so that the birds of the heaven came and lodged in the branches thereof.

And again he spake another parable unto them, and said, Whereunto shall I liken the kingdom of God? The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

All these things spake Jesus unto the multitude with many such parables, as they were able to hear; and without a parable spake he nothing to them: that it might be fulfilled which was spoken by the prophet, I will open my mouth in parables; I will utter things hidden from the foundation of the world; but privately to his own disciples he expounded all things. Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said,

He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are angels.

As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they

cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

Have ye understood all these things? They say unto him, Yea. And he said unto them,

Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

# 51.

The Wind and  
the Sea  
Obey Him.

Matt. 8: 18-27.

Mark 4: 35-41.

Luke 8: 22-25.

AND on that day when even was come, when Jesus saw great multitudes about him, he saith unto his disciples, **Let us go over unto the other side of the lake.** And leaving the multitude they take him with them, even as he was, in the boat. And other boats were with him. And they launched forth. And as they sailed he fell asleep.

And behold there came down a storm of wind on the lake, and there arose a great tempest in the sea, and the waves beat into the boat, insomuch that the boat was covered with the waves and was now filling and they were in jeopardy; but he himself was in the stern, asleep on the cushion. And they came to him and awoke him, saying, Master, master, we perish: carest thou not that we perish? Save, Lord. And he awoke and said unto them,

**Why are ye fearful, O ye of little faith? Have ye not yet faith? Where is your faith?** Then he arose, and rebuked the winds and the sea and the raging of the water, and said unto the sea, **Peace, be still.** And they ceased, and there was a great calm. And the men marvelled, and feared exceedingly, and said one to another, What manner of man is this, that he commandeth even the winds and the sea, and they obey him?

**52.****The Gadarene  
Demoniacs.**

Matt. 8 : 28-34.

Mark 5 : 1-21.

Luke 8 : 26-40.

**A**ND they arrived at the country of the Gadarenes which is the other side of the sea, over against Galilee. And when he was come out of the boat upon the land, straightway there met him two possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way; there met him a certain man out of the city, who had devils; and for a long time he had worn no clothes, and abode not in any house, but had his dwelling in the tombs. And no man could any more bind him, no, not with a chain; because he had often been bound with fetters and chains: and the chains had been rent asunder by him, and the fetters broken in pieces; and no man had strength to tame him; but he was seized and driven of the devil into the deserts. And always, night and day in the tombs and in the mountains, he was crying out, and cutting himself with stones.

And when he saw Jesus from afar, he ran and fell down before him, and, crying out with a loud voice, he said, What have we to do with thee, Jesus, thou son of the Most High God? art thou come hither to torment us before the time? I adjure thee by God, torment me not. For he had said unto him, **Come forth, thou unclean spirit, out of the man.**

And Jesus asked him, **What is thy name?** And he said, My name is Legion, for we are many; for many devils were entered into him. And he besought him much that he would not send them away out of the country, and entreated him that he would not command them to depart into the abyss.

Now there was a great herd of about two thousand swine, afar off from them, on the mountain side, feeding. And the devils entreated him, saying, If thou cast us out, send us into the herd of swine, that we may enter into them. And he said unto them, **Go.**

And the devils came out from the man, and entered into the swine. And behold, the whole herd rushed down the

steep, into the sea, and perished in the waters. And when they that fed them saw what had come to pass, they fled, and went away into the city, and told everything in the city and in the country.

And behold all the city went out to meet Jesus, and to see what it was that had come to pass.

And they came to Jesus, and found the man from whom the devils were gone out, even him that had the legion, sitting, clothed, and in his right mind, at the feet of Jesus. And they that saw it told them how he that was possessed with devils was made whole, and concerning the swine.

And when they saw it all the people of the country of the Gerasenes round about began to beseech him to depart from their borders: for they were holden with great fear; and he entered into a boat and returned. And as he was entering into the boat, the man from whom the devils were gone out besought him that he might be with him. And he suffered him not, but sent him away, saying unto him,

Go, return to thy house, unto thy friends, and tell them how great things the Lord God hath done for thee, and how he had mercy on thee.

And he went his way, and began to publish throughout the whole city and in Decapolis how great things Jesus had done for him; and all men did marvel.

**53.**  
The Feast  
of  
Matthew Levi.  
Matt. 9: 10-17.  
Mark 2: 15-22.  
Luke 5: 29-39.

AND when Jesus had crossed over again unto the other side, into his own city, a great multitude was gathered unto him, and welcomed him; for they were all waiting for him; and he was by the sea.

And Matthew Levi made him a great feast in his house; and behold, a great multitude of publicans and sinners and others came and sat at meat with them; for there were many, and they followed him. And when the Pharisees and their scribes saw it, they murmured

against his disciples, and said, Why eateth and drinketh your master, and why do ye eat and drink, with publicans and sinners? But when Jesus heard it he answering said unto them, They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, not sacrifice; for I came not to call the righteous, but sinners to repentance.

And John's disciples and the Pharisees were fasting; and they come and say to him, Why do we and the Pharisees fast often and make supplications, but thy disciples fast not, but eat and drink? And Jesus said unto them, Can ye make the sons of the bride-chamber fast and mourn 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 will they fast in those days. And he spake also a parable unto them,

No man seweth a piece of undressed cloth on an old garment; for that which should fill it up taketh from the garment, the new from the old, and a worse rent is made. No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. And no man putteth new wine into old wine-skins: else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins, and both are preserved. And no man having drunk old wine desireth new; for he saith, The old is good.

#### 54.

Jairus' Daughter  
and  
Others Cured.  
Matt. 9: 18-34.  
Mark 5: 21-43-  
Luke 8: 41-56.

WHILE he yet spake these things unto them, behold there came a man named Jairus, one of the rulers of the synagogue: and he fell down at Jesus' feet, and besought him much to come into his house; for he had an only daughter, about twelve years of

age, and she lay a dying ; saying, My little daughter is at the point of death ; but come, lay thy hands upon her, that she may be made whole, and she shall live. And Jesus arose and went with him, and so did his disciples ; and a great multitude followed him, and thronged him as he went.

And behold a woman, who had an issue of blood twelve years, who had suffered many things of many physicians, and had spent all her living upon physicians, and could not be healed of any, and was nothing bettered, but rather grew worse ; having heard the things concerning Jesus, came in the crowd behind him, and touched the border of his garment : for she said within herself, If I do but touch his garment I shall be made whole. And straightway the fountain of her blood was dried up ; and she felt in her body that she was healed of her plague ;

And straightway Jesus turned him about in the crowd, and said, **Who is it that touched my garment ?**

And when all denied, Peter and his disciples that were with him said, Master, thou seest the multitudes press and crush thee ; and sayest thou, Who touched me ? But Jesus said, **Some one did touch me ; for I perceived that power had gone forth from me.** And he looked round about to see her that had done this thing.

But when the woman saw that she was not hid, knowing what had been done to her, she came, fearing and trembling, and falling down before him told him all the truth, and declared in the presence of all the people for what cause she touched him, and how she was healed immediately.

But Jesus, turning and seeing her, said unto her, **Daughter, be of good cheer : thy faith hath saved thee ; go in peace, and be whole of thy plague.** And the woman was made whole from that hour.

While he yet spake there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead ; why troublest thou the Master any further ? The ruler came and

worshipped him, and said, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. But Jesus, hearing it, not heeding the word spoken, answered the ruler of the synagogue, **Fear not : only believe, and she shall be made whole.**

And they came to the house of the ruler of the synagogue. And he suffered no man to enter with him, save Peter and James and John the brother of James; and he beholdeth the flute-players, and the crowd making a tumult, and many weeping and wailing greatly, and bewailing her. And when the crowd was put forth he entered in; and he saith unto them, **Give place. Why make ye a tumult, and weep? Weep not ; for the child is not dead, but sleepeth.** And they laughed him to scorn, knowing that she was dead.

But he, having put them all forth, taketh the father of the child and her mother, and them that were with him, and goeth in where the child was; and taking her by the hand, called unto her, saying, **Talitha cumi ;** which is, being interpreted, **Damsel, I say unto thee, arise.** And her spirit returned, and the damsel rose up immediately and walked; for she was twelve years old. And he commanded that something be given her to eat. And her parents were amazed straightway, with a great amazement : but he charged them much to tell no man what had been done. And the fame hereof went forth into all that land.

And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. And when he was come into the house, the blind men came to him : and Jesus saith unto them, **Believe ye that I am able to do this?** They say unto him, Yea, Lord. Then touched he their eyes, saying, **According to your faith be it done unto you.** And their eyes were opened. And Jesus strictly charged them, saying, **See that no man know it.** But they went forth, and spread abroad his fame in all that land.

And as they went forth, behold, there was brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, By the prince of the devils casteth he out devils.

**55.**

Unbelief at  
Nazareth.

Matt. 13 : 54-58.

Mark 6 : 1-6.

**A**ND he went out from thence; and he cometh into his own country; and his disciples follow him. And when the sabbath was come, he began to teach in their synagogue: and many hearing him were astonished, in-  
somuch that they said,

Whence hath this man this wisdom and these powers? and, What is the wisdom that is given unto this man, and [what mean] such mighty works wrought by his hands? Is not this the carpenter, the carpenter's son? Is not this the son of Mary, and brother of James and Joses, and Judas, and Simon? And his sisters, are they not all here with us? Whence then hath this man all these things? And they were caused to stumble at him.

But Jesus said unto them, **A prophet is not without honor, save in his own country, and among his own kin, and in his own house.** And he could not do many mighty works there, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

**56.**

The Mission  
of  
the Twelve.

Matt. 9 : 35-11 : 1.

Mark 6 : 6-13.

Luke 9 : 1-6.

**A**ND Jesus went round about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a

shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

And he called unto him his twelve disciples, and began to send them forth by two and two; and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother. Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; Simon the Cananæan, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, to preach the kingdom of God and to heal the sick, and charged them, saying,

Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye received, freely give. Get you no gold, nor silver, nor brass in your purses; Take nothing for your journey, neither staff, nor wallet, nor bread, neither two coats, nor shoes, but go shod with sandals: for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust that is under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves. But beware of men : for they will deliver you up to councils, and in their synagogues they will scourge you ; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak : for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.

And brother shall deliver up brother to death, and the father his child : and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake : but he that endureth to the end, the same shall be saved.

But when they persecute you in this city, flee into the next : for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

A disciple is not above his master, nor a servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household ! Fear them not therefore : for there is nothing covered, that shall not be revealed ; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light : and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them that kill the body, but are not able to kill the soul : but rather fear him who is able to destroy both soul and body in hell. Are not two sparrows sold for a penny ? and not one of them shall fall on the ground without your Father : but the very hairs of your head are all numbered. Fear not therefore ; ye are of more value than many sparrows. Every one therefore who shall confess me before men, him will I also confess before my Father who is in

heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes shall be they of his own household.

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities. And they departed, and went throughout the villages, preaching that men should repent, and healing everywhere. And they cast out many devils, and anointed with oil many that were sick, and healed them.

# 57.

Death of John  
the Baptist.

Matt. 14 : 1-12.

Mark 6 : 14-29.

Luke 9 : 7-9.

AT that season Herod the tetrarch heard the report concerning all that Jesus had done; for his name had become known; and he was much perplexed. And he said to his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him. And some said that Elijah had

appeared ; and others said that one of the old prophets was risen again. But Herod said, John have I beheaded : but who is this about whom I hear such things ? And he sought to see him.

Now Herod the king had laid hold upon John the Baptist, and bound him in prison. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee ; and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him ; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

And she went out, and said unto her mother, What shall I ask ? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me here in a charger the head of John the Baptist. And the king was exceeding sorry ; but for the sake of his oaths, and of them that sat at meat with him, he would not reject her.

And he commanded it to be given ; and straightway the king sent forth a soldier of his guard, and commanded to bring his head : and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel ; and the damsel gave it to her mother.

And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb ; and they went and told Jesus.

### 58.

Feeding the  
Five Thousand.

Matt. 14 : 13-23.

Mark 6 : 30-46.

Luke 9 : 10-17.

John 6 : 1-15.

NOW when Jesus heard it he withdrew from thence. And the apostles, when they were returned, gathered themselves together unto Jesus, and told him all things they had done and whatsoever they had taught. And he saith unto them, **Come ye yourselves**

apart into a desert place, and rest awhile. For there were many coming and going, and they had no leisure so much as to eat.

And he took them, and went away from thence in the boat to a desert place apart, belonging to a city called Bethsaida, on the other side of the sea of Galilee, which is the sea of Tiberias. But the multitudes saw them going, and many knew them, and followed him, because they beheld the signs which he did on them that were sick ; and they ran there together on foot from all the cities, and outwent them.

Now the passover, the feast of the Jews, was at hand ; and he came forth, and lifting up his eyes, saw a great multitude coming unto him. And Jesus went up into the mountain, and there he sat with his disciples. And he had compassion on the multitudes, because they were as sheep not having a shepherd ; and he welcomed them, and spake to them of the kingdom of God, and healed them that had need of healing.

And the day began to wear away, and the twelve came unto him and said, The place is desert and the day is now far spent. Send the multitudes away, that they may go into the villages and country round about, and lodge and buy themselves somewhat to eat. But Jesus said,

**They have no need to go away ; give ye them to eat.**

Jesus therefore saith unto Philip, **Whence are we to buy bread that these may eat ?** And this he said to prove him : for he himself knew what he would do. Philip answered him, Shall we go and buy ? Two hundred shillings worth of bread is not sufficient for them, that every one may take a little. And he saith unto them, **How many loaves have ye ; go and see.**

And when they knew, they said, We have no more than five loaves and two fishes ; except we should go and buy food for all this people.

One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here that hath five barley loaves and

two fishes : but what are these among so many ? And he said, **Bring them hither to me.** And he said unto his disciples, **Make the people sit down, in companies, about fifty each, upon the green grass.**

(Now there was much grass in the place.) And they did so. And they sat down in ranks, by hundreds and by fifties.

Jesus therefore took the five loaves and the two fishes, and, looking up to heaven, he blessed and brake the loaves ; and he gave to the disciples to set before them that were set down ; and the two fishes likewise he distributed, as much as they would. And they did all eat, and were all filled. And when they were all filled, he said unto his disciples,

**Gather up the broken pieces which remain over, that nothing be lost.**

So they took them up, and filled twelve baskets with broken pieces from the five barley-loaves and the fishes also, which remained over unto them that had eaten. And they that did eat were about five thousand men, beside women and children.

When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world. Jesus therefore perceiving that they were about to come and take him by force to make him king, he straightway constrained his disciples to enter into the boat, and go before him unto the other side, till he himself should send the multitudes away.

And after he had taken leave of them, he himself went up into the mountain, apart to pray : and when even was come, he was there alone.

**59.**  
**Walking on the**  
**Water.**

Matt. 12 : 24-36.

Mark 6 : 47-56.

John 6 : 16-21.

**A**ND his disciples went down unto the sea, and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. And the sea was rising by reason of a great wind that blew. But the

boat was now in the midst of the sea, distressed by the waves, for the wind was contrary, and he alone on the land.

And seeing them distressed in rowing, about the fourth watch of the night, when they had rowed about five and twenty or thirty furlongs, the disciples beheld Jesus walking on the sea and drawing nigh unto the boat; and he would have passed by them. And they were afraid, and cried out, saying, It is an apparition. But straightway Jesus spake with them, saying,

**Be of good cheer; it is I; be not afraid.**

They were willing therefore to receive him into the boat. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said,

**Come.**

And Peter went down from the boat, and walked upon the waters to come to Jesus. But when he saw the wind he was afraid; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and said unto him,

**O thou of little faith, wherefore didst thou doubt?**

And when they were gone up into the boat, the wind ceased. And they that were in the boat were sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened; and they worshipped him, saying, Of a truth thou art the Son of God. And straightway the boat was at the land whither they were going.

And when they had crossed over to the land, they came unto Gennesaret and moored to the shore. And when they were come out of the boat, straightway the men of that place knew him, and ran round about that whole region, and brought unto him on their beds those that were sick, where they heard that he was. And wheresoever he entered, into villages or into cities, or into the country, they laid the sick in the market-places, and besought him that they might

touch if it were but the border of his garment ; and as many as touched him were made whole.

**60.**

The Bread of  
Life.

John 6 : 22-71.

**O**N the morrow the multitude which stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with his disciples into the boat, but that his disciples went away alone (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks) : when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither ?

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you : for him the Father, even God, hath sealed. They said therefore unto him, What must we do, that we may work the works of God ? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee ? what workest thou ? Our fathers ate the manna in the wilderness ; as it is written, He gave them bread out of heaven to eat.

Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven ; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life : he that cometh to

me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? Jesus answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father who sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he who is from God, he hath seen the Father.

Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world.

The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh

of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God. Jesus answered them, Did not I choose you the twelve, and one of you is a devil? Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.

**61.****Inward  
Cleansing.**

Matt. 15 : 1-20.

Mark 7 : 1-23.

**A**ND there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem, and had seen that some of his disciples ate their bread with defiled, that is, unwashen hands. For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders: and when they come from the marketplace, except they baptize themselves, they eat not: and many other things there be, which they have received to hold, baptizings of cups, and pots, and brazen vessels.

And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? And he said unto them, Why do ye also transgress the commandment of God because of your tradition? Well did Isaiah prophesy of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men. Ye leave the commandment of God, and hold fast the tradition of men.

And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honour thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; he shall not honour his father; ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

And he called to him the multitude again, and said unto them, Hear me all of you, and understand: There is nothing from without the man, that going into him can defile him:

but the things which proceed out of the man are those that defile the man. Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.

Then came the disciples, and said unto him, Knowest thou that the Pharisees were caused to stumble, when they heard this saying? But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit.

And when he was entered into the house from the multitude, his disciples and Peter asked of him the parable. And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; because whatsoever goeth into the mouth goeth not into his heart, but into his belly, and goeth out into the draught? [This he said,] making all meats clean. But the things which proceed out of the mouth come forth out of the heart; and they defile the man.

For from within, out of the heart of men, come forth evil thoughts, fornications, thefts, murders, adulteries, false witness, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and these are the things which defile the man: but to eat with unwashen hands defileth not the man.

## 62.

The Sidonian  
Journey.

Matt. 15 : 21-28.

Mark 7 : 24-30.

AND from thence Jesus arose, and withdrew into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it: and he could not be hid. But behold, straightway a Canaanitish woman, whose little daughter had an unclean spirit, having heard of him, came from out those borders, and fell down at his feet. Now the woman was a Greek, a Syrophœnician by race.

And she besought him that he would cast forth the devil out of her daughter, saying, Have mercy on me, O Lord, thou son of David ; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away ; for she crieth after us. But he answered and said, **I was not sent but unto the lost sheep of the house of Israel.**

But she came and worshipped him, saying, Lord, help me. And he answered and said unto her, **Let the children first be filled : for it is not meet to take the children's bread and cast it to the dogs.** But she answered and saith unto him, Yea, Lord : for even the dogs under the table eat of the children's crumbs which fall from their masters' table.

Then Jesus answered and said unto her, **O woman, great is thy faith : be it done unto thee even as thou wilt.** For this saying go thy way ; the devil is gone out of thy daughter. And her daughter was healed from that hour. And she went away unto her house, and found the child laid upon the bed, and the devil gone out.

**63.**  
Many Miracles  
of  
Healing.  
Matt. 15 : 29-31.  
Mark 7 : 31-37.

**A**ND Jesus departed from the borders of Tyre, and came through Sidon nigh unto the sea of Galilee, through the midst of the borders of Decapolis ; and he went up into the mountain, and sat there. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet ; and he healed them : inso-much that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing : and they glorified the God of Israel.

And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and

touched his tongue; and looking up to heaven, he sighed, and saith unto him, **Ephphatha**, that is, **Be opened**. And his ears were opened, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

**64.**

The Feeding  
of  
Four Thousand.

Matt. 15 : 32-39.

Mark 8 : 1-10.

**A**ND in those days when there was again a great multitude, and they had nothing to eat, Jesus called unto him his disciples, and said, **I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away: if I send them away fasting to their home, they will faint in the way; and some of them are come from far.** And his disciples answered him, Whence should we have so many loaves here in a desert place, as to fill so great a multitude?

And Jesus saith unto them, **How many loaves have ye?** And they said, Seven, and a few small fishes. And he commanded the multitude to sit down on the ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to his disciples, to set before them; and they set them before the multitude. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. And they that did eat were four thousand men, beside women and children, and he sent them away.

**65.**

Pharisees  
Demand a Sign.

Matt. 16 : 1-12.

Mark 8 : 11-21.

**A**ND he sent away the multitudes, and straightway entered into the boat with his disciples and came into the parts of Dalmanutha, into the borders of Magadan. And the Pharisees and Sadducees came,

and tempting him asked him to shew them a sign from heaven. But he sighed deeply in his spirit, and said unto them, **Why doth this generation seek a sign? When it is evening, ye say, It will be fair weather: for the heaven is red. And in the morning, It will be foul weather to-day: for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and again entering into the boat departed to the other side.**

And the disciples forgot to take bread, and they had not in the boat with them more than one loaf. And Jesus charged them, saying, **Take heed, beware of the leaven of the Pharisees and Sadducees, and the leaven of Herod. And they reasoned one with another, saying, We have no bread. And Jesus perceiving it said unto them, O ye of little faith, Why reason ye, because ye have no bread? do ye not yet perceive, neither remember, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve. And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said unto them, Do ye not yet understand? How is it that ye do not perceive that I spake not to you concerning bread?**

Then understood they how that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

**66.**

**The Blind Man  
at Bethsaida.**

Mark 8 : 22-26.

**A**ND they came unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, **Seest thou aught?** And he looked up, and said, I see men; for I behold them as trees, walking. Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, **Do not even enter into the village.**

**67.**

**The Great  
Confession.**

Matt. 16 : 13-28.

Mark 8 : 27 - 9 : 1.

Luke 9 : 18-27.

**A**ND Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way it came to pass, as he was praying apart, the disciples were with him: and he asked them, saying, **Who do the multitude say that I, the Son of man, am?**

And they answering said, Some say John the Baptist; but others Elijah; and others, Jeremiah, or that one of the old prophets is risen again. And he said unto them, **But who say ye that I am?**

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, **Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.**

Then charged he the disciples that they should tell no man that he was the Christ.