

From that time began Jesus to shew unto his disciples, how that the Son of man must go unto Jerusalem, and suffer many things, be rejected by the elders and chief priests and scribes, and be killed, and the third day be raised up. And he spake the saying openly. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: thou art a stumbling block unto me: for thou mindest not the things of God, but the things of men.

And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and lose or forfeit his own self? For what should a man give in exchange for his life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in his own glory, and the glory of his Father with the holy angels.

For the Son of man shall come in the glory of his Father with his angels: and then shall he render unto every man according to his deeds. Verily I say unto you, of a truth, There be some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom, till they see the kingdom of God come with power.

68.

The
Transfiguration.

Matt. 17: 1-13.

Mark 9: 2-13.

Luke 9: 28-36.

AND it came to pass about eight days after these sayings, Jesus took with him Peter and James and John his brother and bringeth them up into a high mountain, apart by themselves, to pray. And as he was praying he was transfigured before them:

the fashion of his countenance was altered, and his face did shine as the sun; his garments became dazzling as the light, glistering, exceeding white, so as no fuller on earth can whiten them.

And behold, there appeared unto them two men, who were Moses and Elijah, talking with Jesus; who appeared in glory, and spake with him of his decease which he was about to accomplish at Jerusalem.

Now Peter and they that were with him were heavy with sleep; but when they were fully awake they saw his glory and the two men that stood with him. And it came to pass, as they were parting from him, Peter answered and said unto Jesus, Lord, it is good for us to be here; and if thou wilt I will make here three booths; one for thee, and one for Moses, and one for Elijah: not knowing what to answer; for they became sore afraid.

And while he was yet speaking, behold there came a bright cloud, overshadowing them; and they feared as they entered into the cloud. And behold, a voice came out of the cloud, saying,

This is my beloved Son, my chosen, in whom I am well pleased: hear ye him.

And when the disciples heard it they fell on their face and were sore afraid. And when the voice was past, Jesus came and touched them, and said, **Arise, and be not afraid.**

And suddenly, looking round about, they saw no one any more, save Jesus only with themselves.

And it came to pass, as they were coming down from the mountain, Jesus commanded them, saying, **Tell the vision to no man, until the Son of man be risen again from the dead.** And the disciples kept the saying, questioning among themselves what the rising again from the dead should mean.

And they asked him, Why then say the scribes that Elijah must first come? And he answered, **Elijah indeed cometh first, and shall restore all things: but I say unto you that**

Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so it is written that the Son of man shall suffer many things of them and be set at naught.

Then understood they that he spake unto them of John the Baptist. And they held their peace, and told no man in those days any of the things which they had seen.

69.**The Demoniac Boy.**

Matt. 17 : 14-23.

Mark 9 : 14-32.

Luke 9 : 37-45.

AND it came to pass, on the next day, when they were come down from the mountain to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. And he asked them, **What question ye with them ?**

And behold, a man from the multitude came kneeling to him, and saying, Lord, I beseech thee to look upon my son, for he is my only child. Have mercy on my son; for he is epileptic and suffereth grievously; for oft-times he falleth into the fire, and oft-times into the water. Master, I brought unto thee my son who hath a dumb spirit; and wheresoever it taketh him it dasheth him down; and he foameth, and grindeth his teeth, and pineth away; he suddenly crieth out; and it convulseth him that he foameth; and it hardly departeth from him, bruising him sorely. And I besought thy disciples to cast it out; and they were not able, and they could not cure him.

And Jesus answered and said, **O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? Bring hither thy son to me.** And they brought him; and when he saw him, as he was yet a coming, straightway the devil dashed him down and convulsed him grievously; and he fell on the ground, and wallowed, foaming. And Jesus asked his father, **How long time is it since**

this hath come unto him? And he said, From a child. And oft-times it hath cast him both into the fire and into the water to destroy him: but if thou canst do anything, have compassion on us, and help us.

And Jesus said unto him, **If thou canst! All things are possible to him that believeth.**

Straightway the father of the child cried out, and said, with tears, I believe; help thou mine unbelief. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, **Thou dumb and deaf spirit, I command thee to come out of him, and enter no more into him.** And having cried out and convulsed him, he came out: and the child became as one dead, insomuch that the more part said, He is dead.

But Jesus took him by the hand, and raised him up, and gave him back to his father. And the boy arose; and he was cured from that hour. And they were all astonished at the majesty of God.

Then came the disciples to Jesus when he was come into the house, and asked him privately, Why could not we cast it out? And he said unto them,

Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. This kind can come out by nothing save by prayer.

And they went forth from thence, and passed through Galilee; and he would not that any man should know it. For while they abode in Galilee, and all were marvelling at all the things which he did, Jesus taught his disciples, and said unto them, **Let these words sink into your ears; for the Son of man shall be delivered up into the hands of men; and they shall kill him, and when he is killed, he shall rise again the third day.**

And they were exceeding sorry. But they understood not

this saying, and it was concealed from them that they should not perceive it: and they were afraid to ask him about this saying.

70.
The Feast
of
Tabernacles.
John 7:1-8:59.

AND after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. Now the feast of the Jews, the feast of tabernacles, was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. For even his brethren did not believe on him. Jesus therefore saith unto them, My time is not yet come; but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. Go ye up unto the feast: I go not up yet unto this feast; because my time is not yet fulfilled. And having said these things unto them, he abode still in Galilee.

But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Howbeit no man spake openly of him for fear of the Jews.

But when it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them, and said, If any man willet to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh

the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me? My teaching is not mine, but his that sent me.

The multitude answered, Thou hast a devil: who seeketh to kill thee? Jesus answered and said unto them, I did one work, and ye all marvel. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath? Judge not according to appearance, but judge righteous judgment.

Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me. They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come.

But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion

among the Greeks, and teach the Greeks? What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified. Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him.

The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? The officers answered, Never man so spake. The Pharisees therefore answered them, Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude which knoweth not the law are accursed. Nicodemus saith unto them (he that came to him before, being one of them), Doth our law judge a man, except it first hear from himself and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.

**The Woman
Taken in
Adultery.**

And they went every man unto his own house: but Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, Master, this woman hath been taken in

adultery, in the very act. Now in the law Moses commanded us to stone such : what then sayest thou of her? And this they said, tempting him, that they might have whereof to accuse him.

But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, **He that is without sin among you, let him first cast a stone at her.** And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, even unto the last : and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, **Woman, where are they? Did no man condemn thee?** And she said, No man, Lord. And Jesus said, **Neither do I condemn thee : go thy way ; from henceforth sin no more.**

The Light of
the World.

Again therefore Jesus spake unto them, saying, **I am the light of the world : he that followeth me shall not walk in the darkness, but shall have the light of life.** The Pharisees therefore said unto him, Thou bearest witness of thyself ; thy witness is not true. Jesus answered and said unto them, **Even if I bear witness of myself, my witness is true ; for I know whence I came, and whither I go ; but ye know not whence I come, or whither I go. Ye judge after the flesh ; I judge no man. Yea and if I judge, my judgment is true ; for I am not alone, but I and the Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me.**

They said therefore unto him, Where is thy father? Jesus answered, **Ye know neither me, nor my Father : if ye knew me, ye would know my Father also.** These words spake he in the treasury, as he taught in the temple : and no man took him ; because his hour was not yet come.

He said therefore again unto them, **I go away, and ye shall seek me, and shall die in your sin : whither I go, ye cannot come.** The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come? And he said unto them, **Ye are from beneath ; I am from above : ye are**

of this world ; I am not of this world. I said therefore unto you, that ye shall die in your sins : for except ye believe that I am he, ye shall die in your sins. They said therefore unto him, Who art thou ? Jesus said unto them, Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge concerning you : howbeit he that sent me is true ; and the things which I heard from him, these speak I unto the world.

They perceived not that he spake to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me ; he hath not left me alone ; for I do always the things that are pleasing to him. As he spake these things many believed on him.

<p>Spiritual Freedom.</p>

Jesus therefore said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples ; and ye shall know the truth, and the truth shall make you free. They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man : how sayest thou, Ye shall be made free ? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bond-servant of sin. And the bondservant abideth not in the house forever : the son abideth forever. If therefore the Son shall make you free, ye shall be free indeed.

I know that ye are Abraham's seed ; yet ye seek to kill me, because my word hath no place in you. I speak the things which I have seen with my Father : and ye also do the things which ye heard from your father. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God : this

did not Abraham. Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, even God.

Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God.

The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye dishonour me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never see death. The Jews said unto him, Now we know thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shalt never taste of death. Art thou greater than our father Abraham, who died? And the prophets died: who makest thou thyself? Jesus answered,

If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him and keep his word. Your father Abraham rejoiced to see my day; and he saw it, and was glad. The

Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, **Verily, verily, I say unto you, Before Abraham was, I am.** They took up stones therefore to cast at him: but Jesus hid himself, and going through the midst of them went his way, and so passed by.

71.

**The Money in
the
Fish's Mouth.
Matt. 17: 24-27.**

AND when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your master pay the half-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, **What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him,**

Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

72.

**True Greatness
and
Forgiveness.
Matt. 18: 1-35.
Mark 9: 33-50.
Luke 9: 46-50;
17: 1-4.**

IN that hour came the disciples to Jesus, saying, Who then is the greatest in the kingdom of heaven? And when he was come into the house he asked them, **What were ye reasoning in the way?**

But they held their peace; for they had disputed one with another in the way, who was the greatest.

But when Jesus saw the reasoning of their hearts, he sat down and called the twelve: and they came unto him. And he called to him a little child, and set him in the midst of them; and taking him in his arms he said unto them,

Verily I say unto you, Except ye turn, and become as

little children, ye shall in no wise enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

If any man would be first, he shall be last of all, and minister of all; for he that is least among you all, the same is great.

And whosoever shall receive one such little child in my name, receiveth me; and whosoever receiveth me, receiveth not me but him that sent me.

And John answered and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. But Jesus said unto him,

Forbid him not; for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.

But whoso shall cause one of these little ones that believe in me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea, and sunk in the depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to the man through whom the occasion cometh!

And if thy hand or thy foot cause thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal, unquenchable fire. And if thine eye cause thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into hell; where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire. Salt is good; but if

the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace with one another.

See that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father who is in heaven. How think ye? If any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountain, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, If thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him. I say not unto thee, Until seven times; but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the Lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, who owed him a hundred pence : and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not : but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all the debt, because thou besoughtest me : shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee ? And his lord was wroth and delivered him to the tormentors, till he should pay all that was due.

So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

73.

He Set His
Face to Go
to Jerusalem.

Matt. 8 : 19-22 :

19 : 1, 2.

Mark 10 : 1.

Luke 9 : 51-62.

AND it came to pass when Jesus had finished these words, he arose from thence and departed from Galilee. And when the days were [being] fulfilled that he should be received up, he stedfastly set his face to go to Jerusalem. And he came into the borders of Judæa beyond Jordan ; and

great multitudes followed and came unto him again; and as he was wont he taught them again and he healed them there.

And he sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he were going to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? But he turned, and rebuked them, and said, **Ye know not what manner of spirit ye are of. For the Son of man came not to destroy men's lives, but to save them.** And they went to another village.

And as they went in the way, there came a certain scribe, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus said unto him, **The foxes have holes, and the birds of the heaven have nests, but the Son of man hath not where to lay his head.** And another of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said, **Follow me. Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.** And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, **No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.**

74.
The Mission of
the Seventy.
Matt. 11: 20-30.
Luke 10: 1-24.

NOW after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come.

And he said unto them, **The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.**

Go your ways: behold, I send you forth as lambs in the

midst of wolves. Carry no purse, no wallet, no shoes: and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. I say unto you, It shall be more tolerable in that day for Sodom, than for that city.

He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven, thou shalt be brought down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Return
of
the Seventy.

And the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in anywise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

In that same hour Jesus rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him.

And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

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

75.
Who Is My
Neighbor?
Luke 10 : 25-37.

AND behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love

the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, **Thou hast answered right: this do and thou shalt live.** But he, desiring to justify himself, said unto Jesus, And who is my neighbor? Jesus made answer and said,

A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, **Go, and do thou likewise.**

76.

Warning
against
Pharisaism.

Luke 11 : 37 -
12 : 59.

NOW as he spake, a Pharisee asketh him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, **Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside also? How-**

be it give for alms those things which are within ; and behold, all things are clean unto you.

But woe unto you Pharisees ! for ye tithe mint and rue and every herb, and pass over justice and the love of God : but these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees ! for ye love the chief seats in the synagogues, and the salutations in the market-places. Woe unto you ! for ye are as the tombs which appear not, and the men that walk over them know it not.

And one of the lawyers answering saith unto him, Master, in saying this thou reproachest us also. And he said, Woe unto you lawyers also ! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you ! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses and consent unto the works of your fathers : for they killed them, and ye build their tombs.

Therefore also said the wisdom of God, I will send unto them prophets and apostles ; and some of them they shall kill and persecute ; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation ; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary : yea, I say unto you, it shall be required of this generation. Woe unto you lawyers ! for ye took away the key of knowledge : ye entered not in yourselves, and them that were entering in ye hindered.

And when he was come out from thence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things ; laying wait for him, to catch something out of his mouth.

In the meantime, when the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to say unto his disciples first of all,

Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops.

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two pennies? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows.

And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

77.
Against
Covetousness.
Luke 12: 13-21.

AND one out of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying,

The ground of a certain rich man brought forth plentifully : and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself and is not rich toward God.

78.

Men Looking
for Their Lord.

Luke 12 : 35-59.

LET your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh.

And Peter said, Lord, speakest thou this parable unto us, or even unto all? And the Lord said, Who then is the faithful and wise steward, whom his Lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall he find so doing. Of a truth I say unto you, that he will set him over all that he hath. But if that

servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful.

And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

I came to cast fire upon the earth; and what will I, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time? And why even of yourselves judge ye not what is right? For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply

he drag thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

79.

Lessons from
Calamity.

Luke 13 : 1-9.

NOW there were some present at that very season who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans because they have suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

And he spake this parable: A certain man had a fig tree planted in his vineyard: and he came seeking fruit thereon, and found none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.

80.

The Bowed
Made Straight.

Luke 13 : 10-17.

AND he was teaching in one of the synagogues on the sabbath day. And behold, a woman who had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up, And when Jesus saw her, he called her, and said to her. Woman, thou art loosed from thine infirmity. And he

laid his hands upon her : and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work : in them therefore come and be healed, and not on the day of the sabbath. But the Lord answered him, and said, **Ye hypocrites**, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering ? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath ?

And as he said these things, all his adversaries were put to shame : and all the multitude rejoiced for all the glorious things that were done by him.

81.
Are There
Few
That Be Saved.
Luke 13 : 22-33.

AND he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. And one said unto him, Lord, are they few that be saved ? And he said unto them, **Strive to enter in by the narrow door** : for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us ; and he shall answer and say to you, I know you not whence ye are ; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets ; and he shall say, I tell you, I know not whence ye are ; depart from me, all ye workers of iniquity.

There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom

of God. And behold, there are last who shall be first, and there are first who shall be last.

"I Must Go on
My Way."

In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected. Howbeit I must go on my way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem.

82.

Lessons at a
Supper.

Luke 14 : 1-24.

AND it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before him a certain man who had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? But they held their peace. And he took him, and healed him, and let him go. And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? And they could not answer again unto these things.

And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth

himself shall be humbled; and he that humbleth himself shall be exalted.

And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he said unto him, A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant came and told his lord these things.

Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled. For I say unto you, that none of those men who were bidden shall taste of my supper.

83.Counting the
Cost.

Luke 14 : 25-35.

NOW there went with him great multitudes: and he turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish.

Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill: men cast it out. He that hath ears to hear, let him hear.

84.The Joy Over
a Penitent.

Luke 15 : 1-32.

NOW all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners and eateth with them.

And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.

Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

The Prodigal Son.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat: and no man gave unto him.

But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight : I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : and bring the fatted calf, and kill it, and let us eat, and make merry : for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.

Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in : and his father came out and entreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine : and yet thou never gavest me a kid, that I might make merry with my friends : but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.

85.
The Unjust
Steward.
Luke 16 : 1-17.

AND he said also unto the disciples, There was a certain rich man, who had a steward ; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee ? render the account of thy stewardship ; for thou canst be no longer steward. And the steward said within himself, What shall I do, see-

ing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He sayeth unto him, Take thy bond and write fourscore.

And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own? No servant 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.

And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven

and earth to pass away, than for one tittle of the law to fall.

86.

Dives and
Lazarus.

Luke 16 : 19-31.

NOW there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

87.

Faith
and
Faithfulness.
Luke 17: 5-10.

AND the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would [have] obey[ed] you. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

88.

Ten Lepers
Healed.
Luke 17: 11-19.

AND it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger? And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

89.
The Coming of
the
Son of Man.
Luke 17 : 20 -
18 : 8.

AND being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for, lo, the kingdom of God is within you.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. But first must he suffer many things and be rejected of this generation.

And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be that the Son of man is revealed. In that day, he who shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife.

Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it. I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left. And they answering say unto

him, Where, Lord? And he said unto them, Where the body is, thither will the eagles also be gathered together.

And he spake a parable unto them to the end that they ought always to pray, and not to faint; saying, There was in a city a judge, who feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for awhile: but afterward he said within himself, Though I fear not God nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, who cry to him day and night, and yet he is longsuffering over them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?

90.

Acceptable
Prayer.

Luke 18 : 9-14.

AND he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

91.

The Sacredness
of Marriage.

Matt. 19 : 3-12 ;

Mark 10 : 2-12 ;

Luke 16 : 18.

AND there came unto him Pharisees, trying him, and asked him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, What did Moses command you? Have ye not read that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? He said unto them, For your hardness of heart he wrote you this commandment and suffered you to put away your wives: but from the beginning of the creation it hath not been so. And in the house the disciples asked him again of this matter. And he saith unto them, Whosoever shall put away his wife, except for fornication and shall marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery: and he that marrieth her when she is put away committeth adultery. The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry.

But he said unto them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs, that were so born from their mother's womb: and there are eunuchs that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

92.

**He Blesses
Little Children.**

Matt. 19 : 13-15 ;

Mark 10 : 13-16 ;

Luke 18 : 15-17.

THEN they brought unto him little children,—their babes,—that he should lay his hands on them and pray : but when the disciples saw it they rebuked them. But when Jesus saw it he was moved with indignation and said unto them, **Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of heaven. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.** And he called them unto him, took them in his arms, and laid his hands upon them and blessed them ; and departed thence.

93.

**The Young
Ruler's Lesson.**

Matt. 19 : 16 -

20 : 16.

Mark 10 : 17-31.

Luke 18 : 18-30.

AND as he was going forth into the way, behold a certain ruler came running, and kneeled to him, and asked him, Good master, what good thing shall I do, that I may inherit eternal life? And Jesus said unto him, **Why callest thou me good? one there is who is good ; none is good save one, even God. But if thou wouldest enter into life, keep the commandments. He saith unto him, Which? And Jesus said, Thou knowest : thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, defraud not, honor thy father and thy mother ; and thou shalt love thy neighbor as thyself.**

The young man saith unto him, Master, all these things have I observed from my youth up : what lack I yet? And when Jesus heard it, looking upon him he loved him, and said, **One thing thou lackest yet. If thou wouldest be perfect, go, sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven ; and come, follow me.**

But when the young man heard these things, his countenance fell, and he went away exceeding sorrowful ; for he was one that had great possessions. And Jesus seeing him,

looked round about, and said unto his disciples, Verily I say unto you, it is hard for a rich man to enter into the kingdom of heaven. How hardly shall they that have riches enter into the kingdom of God !

And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God ! And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved ? And Jesus, looking upon them, said, With men this is impossible, but not with God ; for all things are possible with God.

Then answered Peter, and said unto him, Lo, we have left all, and followed thee ; what then shall we have ? And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath left houses, or brethren, or sisters or father or mother or children or lands for my sake and the Gospel's, shall receive a hundred fold more now in this time, houses and brethren and sisters and mothers and children and lands, with persecutions ; and in the world to come shall inherit eternal life. But many that are first shall be last, and the last first.

For the kingdom of heaven is like unto a man that was a

The Laborers in the Vineyard.

householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the marketplace idle ; and to them he said, Go ye also into the vineyard, and whatsoever is right

I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. And when the first came, they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take up that which is thine and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and the first last.

94.

The Visit to
Martha and
Mary.

Luke 10 : 38-42.

NOW as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled

about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

95.

Healing One
Born Blind.

John 9 : 1-41.

AND as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. The neighbours therefore, and they who saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am he.

They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. And they said unto him, Where is he? He saith, I know not.

They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others

said, How can a man that is a sinner do such signs? And there was a division among them.

They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.

So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. He therefore answered, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said therefore unto him, What did he to thee? how opened he thine eyes? He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples? And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing. They answered and

said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God? He answered and said, And who is he, Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment came I into this world, that they who see not may see; and that they who see may become blind.

Those of the Pharisees who were with him heard these things, and said unto him, Are we also blind? Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

96.

The Good
Shepherd.

John 10 : 1-42.

VERILY, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it

abundantly. I am the good shepherd : the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them : he fleeth because he is a hireling, and careth not for the sheep.

I am the good shepherd ; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father ; and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and they shall become one flock, one shepherd. Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.

There arose a division again among the Jews because of these words. And many of them said, He hath a devil, and is mad ; why hear ye him ? Others said, These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind ?

97.

The Feast
of
Dedication.

John 10 : 22-42.

AND it was the feast of the dedication at Jerusalem : it was winter ; and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense ? If thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not : the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me : and I give unto them eternal life ; and they shall never perish, and no one shall snatch them out

of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one.

The Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. They sought again to take him: and he went forth out of their hand.

And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many believed on him there.

98.
The Raising
of
Lazarus.
John 11 : 1-54.

NOW a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, **Let us go into Judæa again.** The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, **Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him.**

These things spake he: and after this he saith unto them, **Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep.** The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, **Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.** Thomas therefore, who is called Didymus, said unto his fellow-disciples, **Let us also go, that we may die with him.**

So when Jesus came, he found that he had been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, **Thy brother shall rise again.** Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, **I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me**

shall never die. **Believest thou this?** She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world.

And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then who were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, **Where have ye laid him?** They say unto him Lord, come and see. Jesus wept.

The Jews therefore said, Behold how he loved him! But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die? Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, **Take ye away the stone.** Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, **Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?**

So they took away the stone. And Jesus lifted up his eyes, and said, **Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me.** And when he had thus spoken, he cried with a loud voice, **Lazarus, come forth.**

He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, **Loose him, and let him go.**

Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done. The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and our nation. But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death.

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

99.

Going up to
Jerusalem.

Matt. 20 : 17-28.

Mark 10 : 32-45.

Luke 18 : 31-34.

AND they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took the twelve disciples apart, and began to tell them the things that were to happen unto him, and said unto them,

Behold, we go up to Jerusalem, and all the things that are written by the prophets shall be accomplished unto the Son of man. For he shall be delivered unto the chief

priests and scribes and shamefully entreated ; and they shall condemn him to death, and shall deliver him unto the Gentiles : and they shall mock him, and shall spit upon him, and shall scourge him, and crucify him, and kill him ; and the third day he shall rise again.

And they understood none of these things ; and this saying was hid from them, and they perceived not the things that were said. Then came near to him the mother of James and John, the sons of Zebedee, with her two sons, worshipping him, saying unto him, Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto her, What wouldest thou ? She saith unto him, Command that these my two sons may sit, one on thy right hand and one on thy left hand, in thy kingdom. And he said unto them, What would ye that I should do for you ? And they said unto him, Grant unto us that we may sit, one on thy right hand and one on thy left hand in thy glory.

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup I am about to drink ? or to be baptized with the baptism that I am baptized with ? And they said unto him, We are able. And Jesus said unto them, My cup indeed ye shall drink ; and with the baptism that I am baptized withal ye shall be baptized : but to sit on my right hand or on my left hand, is not mine to give : but it is for them for whom it hath been prepared of my Father.

And when the ten heard it they were moved with indignation concerning the two brethren, James and John. But Jesus called them to him, and said,

Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you : but whosoever would become great among you shall be your servant ; and whosoever would be first among you shall be servant of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

100.**Blind Men at
Jericho.**

Matt. 20 : 29-34.

Mark 10 : 46-52.

Luke 18 : 35-43.

AND they come to Jericho. And it came to pass, as he was nigh unto Jericho with his disciples, a great multitude followed him. And a certain blind man sat by the wayside, begging; and Bartimæus, the son of Timæus, a blind beggar, was sitting by the wayside. And behold, the two blind men, hearing a multitude going by, inquired what this meant. And when they told them, Jesus of Nazareth passeth by, they cried out, Lord Jesus, thou son of David, have mercy on us ! And many that went before rebuked them, that they should hold their peace ; but they cried out a great deal more, Lord, have mercy on us, thou son of David.

And Jesus stood still, and called them and commanded them to be brought unto him. And they call the blind men, saying, Be of good cheer : rise, he calleth you. And they, casting away their garments, sprang up and came to Jesus : and when they were come near he asked them,

What will ye that I should do unto you ? They said unto him, Lord Rabboni, that our eyes may be opened, that we may receive our sight.

And Jesus, being moved with compassion, touched their eyes, and said unto them, **Receive your sight : your faith hath made you whole : go your way.** And immediately they received their sight, and followed him in the way, glorifying God ; and all the people, when they saw it, gave praise unto God.

101.**Zacchæus'
Conversion.**

Luke 19 : 1-10.

AND he entered and was passing through Jericho. And behold, a man called by name Zacchæus ; and he was a chief publican, and he was rich. And he sought to see Jesus who he was ; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him : for

he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.

And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

102.
The Nobleman
and His
Servants.
Luke 19 : 11-28.

AND as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. He said therefore,

A certain nobleman went into a far country, to receive for himself a kingdom, and return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy