

The Project Gutenberg eBook of The Gospel, by Lighthouse

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at [www.gutenberg.org](http://www.gutenberg.org)

\*\* This is a COPYRIGHTED Project Gutenberg eBook, Details Below \*\*

\*\* Please follow the copyright guidelines in this file. \*\*

Title: The Gospel

Author: Lighthouse

Posting Date: August 21, 2012 [EBook #6531]

Release Date: August, 2004

Last Updated: June 12, 2003

Language: English

Character set encoding: ASCII

\*\*\* START OF THIS PROJECT GUTENBERG EBOOK THE GOSPEL \*\*\*

Copyright (C) 2002 by Lighthouse.

THE GOSPEL

[www.PracticeGodsPresence.com/gospel/](http://www.PracticeGodsPresence.com/gospel/)

THE GOSPEL

The Complete Text of Matthew, Mark, Luke, and John  
edited by Lighthouse

online at [www.PracticeGodsPresence.com/gospel/](http://www.PracticeGodsPresence.com/gospel/)

## The Gospel of Matthew

1. The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Abraham became the father of Isaac; Isaac became the father of Jacob; Jacob the father of Judah and his brothers; Judah the father of Perez and Zerah, whose mother was Tamar; and Perez became the father of Hezron; Hezron became the father of Ram; Ram became the father of Amminadab; and Amminadab the father of Nahshon; and Nahshon the father of Salmon; Salmon became the father of Boaz, whose mother was Rahab; and Boaz became the father of Obed, whose mother was Ruth; Obed the father of Jesse; Jesse the father of David the king; David the king became the father of Solomon whose mother had been the wife of Uriah.

Solomon became the father of Rehoboam; and Rehoboam the father of Abia; and Abia the father of Asa; Asa became the father of Jehosaphat; and Jehosaphat the father of Joram; and Joram the father of Ozias; And Ozias became the father of Joatham; and Joatham the father of Achaz; and Achaz the father of Hezekiah; And Hezekiah became the father of Manasseh; and Manasseh the father of Amos; and Amos the father of Josiah; And Josiah the father of Jechoniah and his brothers at the time they were exiled to Babylon.

After they were in Babylon, Jechoniah became the father of Shealtiel; and Shealtiel the father of Zorobabel; And Zorobabel became the father of Abiud; and Abiud the father of Eliakim; and Eliakim the father of Azor; And Azor became the father of Zadoc; Zadoc the father of Achim; and Achim the father of Eliud; And Eliud became the father of Eleazar; and Eleazar the father of Matthan; and Matthan the father of Jacob; And Jacob became the father of Joseph the husband of Mary, of whom was born Jesus, the Christ.

The generations from Abraham to David are fourteen, from David until the exile to Babylon are fourteen; and from the exile to Babylon until the birth of Christ are fourteen generations.

The birth of Jesus Christ was thus: When Mary, His mother, was espoused to Joseph, and before they came together, she was found with child of the Holy Spirit. Joseph, a just man, not willing to make her a public example, decided to put her away privately. But while he thought about these things an angel of the Lord appeared to him in a dream and said, Joseph, thou son of David, do not fear to take Mary as thy wife. The one who is conceived in her is of the Holy Spirit. She shall bring forth a son and thou shall call Him Jesus. He will save His people from their sins.

All this was done so that what was spoken of the Lord by the prophet might be fulfilled: Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, God with us. Then Joseph awoke and did as the angel of the Lord told him and took unto him his wife. He knew her not until she brought forth her firstborn son, Jesus.

2. When Jesus was born in Bethlehem of Judaea, in the days of King Herod, wise men, magi, from the east went to Jerusalem. They said, One is born King of the Jews. We have seen His star in the east and we are going to worship Him. When Herod heard this, he was troubled as was all Jerusalem. Herod gathered all the chief priests and scribes together and demanded to know where Christ would be born. They said, In Bethlehem of Judaea. It is written by the prophet: And thou Bethlehem, in the land of Juda, the least among the princes of Juda, yet out of thee shall come a Governor that shall rule my people.

Herod called the magi to find out the time the star would appear. He sent them to Bethlehem and said, Go and search diligently for the young child. When you have found Him, bring word to me so I may also go to worship Him. After they met with the king they departed; and, lo, the star that they saw in the east went before them until it stood over the young child.

When they saw the star they rejoiced. The magi went to the place and saw the young child with Mary, His mother. They bowed down and worshipped Him. They presented Him with gifts of gold, and frankincense, and myrrh. Since they were warned by God in a dream that they should not return to Herod, they departed into their own country by another way.

After they departed, behold, an angel of the Lord appeared to Joseph in a dream and said, Arise and take the young child and His mother and flee into Egypt. Stay there until I bring thee word, for Herod will seek the young child to destroy Him. Joseph took the young child and His mother, by night, and departed into Egypt. They remained there until the death of Herod. This was so it might be fulfilled what was spoken of the Lord by the prophet: Out of Egypt have I called my son.

Herod realized he was deceived by the magi and became exceedingly wrathful. He ordered that all the children in Bethlehem and the surrounding coasts who were aged two years old and under be slain. This was based on the timing he was given by the magi. Then the saying of Jeremiah the prophet was fulfilled: In Ramah there was heard the sound of lamentation, weeping, and great mourning. Rachel was weeping for her children and would not be comforted because they are no longer.

When Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt. The angel said, Arise and take the young child and His mother and go into the land of Israel. They are now dead who sought the young child's life. Joseph took the young child and His mother and started toward Israel. Along the way Joseph heard that Archelaus reigned in Judaea in the place of his father, Herod. Joseph was afraid to go there. Despite being warned by God in a dream, he turned toward Galilee. He came to dwell in a city called Nazareth that it might be fulfilled what was spoken by the prophets: He shall be called a Nazarene.

3. In those days John the Baptist preached in the wilderness of Judaea. His message was, Repent, for the kingdom of heaven is at hand. John is the one that was spoken of by the prophet Isaiah: The voice of

one crying in the wilderness, Prepare ye the way of the Lord. Make His paths straight.

The same John wore camel's hair and a leathern girdle around his loins. His food was locusts and wild honey. He went out to Jerusalem. all Judaea, and all the region round Jordan. Many people were baptized by him and confessed their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said to them, O generation of vipers, who has warned you to flee from the wrath to come? Bring forth fruits fit for repentance. Do not say, We have Abraham for our father, because I say to you, God is able to raise up children to Abraham with these stones. The axe is now laid to the root of the trees. Every tree which does not bring forth good fruit is hewn down and cast into the fire.

I baptize you with water for repentance but He who comes after me is mightier than I. His shoes I am not worthy to carry. He shall baptize you with the Holy Spirit and with the fire whose fan is in His hand. He will thoroughly purge His floor and gather His wheat into the garner. He will burn up the chaff with unquenchable fire.

When Jesus came from Galilee to Jordan to be baptized by him, John forbade Him. He said, Why come to me? I should be baptized by thee. Jesus answered, For now, suffer it to be so because it becomes us to fulfill all righteousness.

When Jesus was baptized He came up out of the water and the heavens opened to Him. John saw the Spirit of God descend like a dove and light upon Him. A voice from heaven said, This is my beloved Son in whom I am well pleased.

4. Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. After He fasted forty days and forty nights He was hungry. The tempter came to Him and said, If thou be the Son of God, command that these stones be made bread. Jesus answered, It is written, Man shall not live by bread alone but by every word that proceeds out of the mouth of God. The devil then took Him up into the holy city and sat Him on a pinnacle of the temple. He said, If thou be the Son of God, cast thyself down, for it is written, He shall give His angels charge concerning thee and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone. Jesus countered Him saying, It is also written, Thou shalt not test the Lord thy God.

Next, the devil took Him up into an exceedingly high mountain. He showed Him the kingdoms of the world in all their glory. He said, All these things I will give thee if thou will bow down and worship me. Then Jesus said, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve. Then the devil left Him. And, behold, angels came and ministered to Him.

When Jesus heard that John was cast into prison, He departed into Galilee. And, leaving Nazareth, He dwelt in Capernaum on the sea coast, in the borders of Zabulon and Nephthalim. This He did so that what was

spoken by Isaiah the prophet might be fulfilled: In the land of Zabulon, and the land of Nephthalim by the sea, beyond Jordan, Galilee of the Gentiles, the people which sat in darkness saw great light. And to those who sat in the region and shadow of death, light is sprung up. From this time forward Jesus began His teaching of repentance because the kingdom of God is at hand.

As Jesus walked by the sea of Galilee, He saw Simon, called Peter, and Andrew, his brother. They were fishers and were casting a net into the sea. He said to them, Follow me and I will make you fishers of men. They left their nets and followed Him.

Going on from there, Jesus saw two other brethren, James, the son of Zebedee, and John. They were in a boat, mending their nets, with Zebedee, their father. Jesus called them and they immediately left the boat and their father and followed Him. Then Jesus went all about Galilee, teaching in the synagogues, preaching the gospel of the kingdom, and healing all manner of sickness and disease among the people.

His fame spread throughout all Syria. They brought to Him sick people who were taken with diverse diseases, torments, and those who were possessed with devils. They brought those who were lunatic, and those who had palsy. He healed them. Great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan followed Him.

5. Seeing the multitudes, He went up into a mountain and sat. His disciples came and He taught them: Blessed are the poor in spirit for theirs is the kingdom of heaven. Blessed are those who mourn for they shall be comforted. Blessed are the meek for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness for they shall be filled.

Blessed are the merciful for they shall obtain mercy. Blessed are the pure of heart for they shall see God. Blessed are the peacemakers for they shall be called the children of God. Blessed are those who are persecuted for righteousness' sake for theirs is the kingdom of heaven. Blessed are you when men revile and persecute you, and say all manner of evil against you for my sake. Rejoice and be exceedingly glad. Great is your reward in heaven. And, likewise, they persecuted the prophets who were before you.

Ye are the salt of the earth. If the salt loses its savour it is good for nothing except to be cast out and walked on. Ye are the light of the world. A city that is set on a hill cannot be hidden. A candle is not lighted to be put under a bushel, but on a candlestick. This way it gives light to all in the house. Let your light so shine that others see your good works reflecting only your Father in heaven.

Do not think that I came to destroy the law or the words of the prophets. I did not come to destroy but to fulfill. For verily I say, Until heaven and earth pass away, not one letter or one word shall pass from the law until all is fulfilled. Whoever breaks one of these least

commandments, and teaches others to do likewise shall be called the least in the kingdom of heaven. But whoever shall keep these least commandments and teach them shall be called great in the kingdom of heaven. Unless your righteousness exceeds the righteousness of the scribes and Pharisees, there is no way you shall enter the kingdom of heaven.

Ye have heard it was said of old time, Thou shalt not kill; and whoever shall kill shall be in danger of the judgment. But I say to you, Whoever is angry with his brother shall be in danger of the judgment. Whoever shows contempt toward his brother shall be in danger of the council. But whosoever curses his brother is in danger of hell fire.

So, if thou bring a gift to the altar and then remember that thy brother has something against thee, leave the gift before the altar. Be reconciled to thy brother first. Then come back and offer thy gift. Agree with thine adversary quickly while thou art with him; lest, at any time, thy 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 not come out then until all is paid.

Ye have heard it said by them of old, Thou shalt not commit adultery. But I say, Whoever looks on a woman in lust has already committed adultery in his heart. If thy right eye offend thee, pluck it out and cast it away. It is more profitable for thee that one of thy members should perish rather than thy whole body be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee. It is more profitable for thee that one of thy members should perish rather than thy whole body be cast into hell.

It has been said, Whoever puts away his wife shall give her a writing of divorcement. But I say, Whoever puts away his wife, except for reason of fornication, causes her to commit adultery. And whoever marries her that is divorced commits adultery.

Also, ye have heard it said by them of old, Thou shalt not forswear thyself but perform your oaths unto the Lord. But I say, take no oaths at all. Do not swear by heaven because it is God's throne. Do not swear by the earth because it is His footstool. Do not swear by Jerusalem for it is the city of the great King. Do not swear by thy self because you are incapable of making even one hair white or black. Let your statement be only Yea, yes; Nay, no: for anything more than this comes to evil.

Ye have heard it said, An eye for an eye and a tooth for a tooth. But I say, Do not resist evil. Whoever strikes you on your right cheek, turn the other to him also. And, if any one lawfully sues you and takes away thy coat, let him have thy cloak also. Whoever compels you to go a mile, go with him two. Give to him who asks of you. From him who would borrow from you, do not turn away.

Ye have heard it said, Thou shalt love thy neighbour and hate thine enemy. But I say, Love your enemy. Bless those who curse you. Do good to those who hate you. Pray for those who spitefully use and persecute

you.

Do this that ye may be the children of your Father in heaven. He makes His sun rise on the evil and on the good. He sends rain on the just and on the unjust. If ye love only those who love you, what reward have ye? Do not even the publicans do this? And if ye greet your friends only, what do ye do more than others? Do not even the publicans do this? Instead be ye as perfect as your Father in heaven is perfect.

6. Take heed that ye do not do your almsgiving to be seen by others. If so, ye have no reward from your Father in heaven. When you give, do not sound a trumpet in the synagogues and in the streets as do the hypocrites. They seek the glory of men. Verily, I say unto you, They have their reward.

When you give alms, do not let thy left hand know what thy right does. Give alms in secret and thy Father, who sees in secret, shall reward thee openly.

When thou pray, thou shalt not be like the hypocrites. They love to pray standing in the synagogues and in the corners of the streets so they may be seen. Verily, I say unto you, They have their reward.

When you pray, enter into your closet. When you shut the door, pray to thy Father in secret. Thy Father, who sees in secret, shall reward you openly.

When ye pray, do not use vain repetitions like the heathen. They think that they shall be heard for their long speaking. Be not like them. Your Father knows what things ye need even before ye ask Him.

Pray like this: Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.

If ye forgive others their trespasses, your heavenly Father will also forgive you. But if ye do not forgive others their trespasses, neither will your Father forgive your trespasses. Moreover, when ye fast, be not as the hypocrites. They disfigure their faces and look sad so they may appear to others to fast. Verily, I say unto you, They have their reward.

However, when thou fast, anoint thy head and wash thy face so you do not appear to fast. Keep secret except unto thy Father, who is in secret, and thy Father shall reward thee openly.

Do not lay up treasures on earth, where moth and rust corrupts, and where thieves break in and steal them. Instead, lay up treasures in heaven, where neither moth nor rust corrupts, nor thieves can break in and steal. For, where your treasure is, there, also, will be your heart.

The light of the body is the eye. If your eye is clear, your whole body

is full of light. But, if your eye is clouded with evil, your whole body is full of darkness. And, if that light in you grows dark, how much greater will that darkness be!

No one can serve two masters. He will either hate the one and love the other, or he will hold to the one and despise the other. Ye cannot serve God and mammon. Therefore, I say unto you, Take no concern for your life: what ye shall eat, what ye shall drink; nor for your body: what ye shall put on. Is not life more than food and the body more than raiment? Behold the fowls of the air. They sow not, and neither do they reap nor gather into barns. Yet, your heavenly Father feeds them. Are ye not worth as much as they are? And, who of you, by worrying, can add one cubit to his stature? So why take thought for raiment?

Consider the lilies of the field and how they grow. They toil not and neither do they spin. Even Solomon, in all his glory, was not arrayed like one of them. So, if God so clothes the grass of the field, which today is here and tomorrow is cast into the oven, shall He not clothe you even more, O ye of little faith?

So, take no concern by saying, What shall we eat? or, What shall we drink? or, How shall we be clothed? Your heavenly Father knows that ye need all these things. Instead, seek ye first the kingdom of God and His righteousness. Then all these things shall be added unto you. Take no thought for the morrow, for the morrow shall take care of itself. The cares of today are sufficient for today.

7. Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged. And with what measure ye mete, it shall be measured to you again.

Why behold the mote in thy brother's eye, but not consider the beam in thine own eye? How can you say to thy brother, Let me pull the mote out of thine eye when, behold, a beam is in thine own eye? Thou hypocrite. First, cast out the beam from thine own eye, then thou shall see clearly enough to cast the mote from thy brother's eye.

Do not give that which is holy to dogs. And do not cast your pearls before swine lest they trample them under their feet and turn around and rend you.

Ask and it shall be given you. Seek and ye shall find. Knock and it shall be opened to you. Who of you is there who, if his son asks for bread, will give him a stone? Or, if he asks for a fish, will give him a serpent? If ye, then, being evil, know how to give good gifts to your children, how much more shall your Father in heaven give good things to those who ask Him? Therefore, all things ye would have others do to you, do so to them. This is the law and the meaning of the prophets.

Enter in at the narrow gate. Wide is the gate and broad is the way that leads to destruction. Many go that way. Because the gate and the way that leads to life is narrow, few find it.

Beware of false prophets who come to you in sheep's clothing but are

inwardly ravenous wolves. Ye shall know them by their fruits. Do men gather grapes from thorns, or figs from thistles? No, every good tree brings forth good fruit. A corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit. A corrupt tree cannot bring forth good fruit. Every tree that does not bring forth good fruit is hewn down and cast into the fire. So, by their fruits ye shall know them.

Now, not every one that says to me, Lord, Lord, shall enter into the kingdom of heaven. Only he who does the will of my Father in heaven shall enter. Many will say to me, Lord, Lord, have we not prophesied in thy name? In thy name have we not cast out devils? And, in thy name, have we not done many wonderful works? Then will I say to them, I never knew you. Depart from me, ye that work iniquity.

Whoever hears these sayings and does them, I liken to a wise man who built his house upon a rock. When the rain descended, and the floods came, and the winds blew and beat upon the house, it did not fall because it was founded upon a rock.

Whoever hears these sayings and does not do them I liken to a foolish man who built his house upon the sand. When the rain descended, and the floods came, and the winds blew and beat upon that house, it fell. And a great fall it was.

When Jesus finished these sayings, people were astonished at His teaching because He spoke as one having authority different from the scribes.

8. When He came down from the mountain, great multitudes followed Him. And, behold, there came a leper who worshipped Him, saying, Lord, if Thou wilt, Thou can make me clean. Jesus put out His hand, touched him, and said, Be thou clean. Immediately his leprosy was cleansed. Then Jesus said to him, See that thou tell no man. Go thy way, show thyself to the priest and offer the gift that Moses commanded for a testimony.

Then, when Jesus was in Capernaum, a centurion beseeched Him saying, Lord, my servant lies at home sick with palsy and grievously tormented. Jesus said to him, I will come and heal him. The centurion answered, Lord, I am not worthy that thou should come under my roof, but only give the word and my servant shall be healed. I am a man of authority, understand commands, and have soldiers under me. I command this man, Go, and he goes. To another I say, Come, and he comes. I direct my servant to do this, and he does it.

When Jesus heard this, He marvelled and said to those who followed, Verily, I say unto you, I have not found such great faith anywhere, no, not even in Israel. And I say to you, Many shall come from the east and west and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into darkness. There shall be weeping and gnashing of teeth. Jesus said to the centurion, Go thy way. As thou has believed, so be it done unto thee. And the servant was healed that same hour.

When Jesus went to Peter's house, He saw Peter's wife's mother laid sick with a fever. He touched her hand and the fever left her. She arose and ministered to them. That evening they brought to Him many who were possessed with devils and He cast out the spirits with His word. He healed all who were sick so that the words of Isaiah the prophet were fulfilled: He took our infirmities and bore our sicknesses.

Jesus saw great multitudes gathering. He decided they should depart to the other side of the water. A scribe approached Him and said, Master, I will follow wherever thou go. Jesus only replied, The foxes have holes, and the birds of the air have nests; but the Son of man has no place to lay His head. Another came to Him and said, Lord, let me first go and bury my father. But Jesus replied, Follow me and let the dead bury their dead. Then they got in a boat and started for the other side.

Behold, there arose a great tempest in the sea. It was so great that the boat was covered with the waves. Jesus was asleep. His disciples woke Him and said, Lord, save us. We will perish. Jesus replied, Why are ye fearful, O ye of little faith? Then He got up and rebuked the winds and the sea. There was a great calm. The disciples marvelled and said, What kind of man is this who even the winds and the sea obey!

On the other side they came into the country of the Gadarenes. There He met two men coming out of the tombs who were possessed with devils so fierce that no man dared pass them. They cried out, What have we to do with thee, Jesus, thou Son of God? Art thou come here to torment us before the time?

At a distance from them was a herd of swine. The devils said to Him, If thou cast us out, suffer us to go into the herd of swine. Jesus said to them, Go. When they came out of the men, they went into the herd of swine. Behold, the whole herd of swine ran violently down a steep place into the sea and perished in the waters. The herders who kept them fled into the city and told people what happened to those possessed by the devils. Then the whole city went to see Jesus and, when they saw Him, they besought Him to depart from their coasts.

9. He took a boat to His own city. There they brought to Him a man with palsy who was lying on a bed. Jesus, seeing their faith, said to the sick man; Son, be of good cheer; thy sins are forgiven thee.

Behold, certain of the scribes said, This man blasphemeth. And, Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? Is it easier to say, Thy sins be forgiven thee or Arise and walk? So ye may know that the Son of man has power on earth to forgive sins, (then He said to the sick man) Arise, take up thy bed and go to thy house. The man did get up and went to his house. When the multitude saw it, they marvelled and glorified God who had given such power.

When Jesus left there He saw a man sitting at the receipt of custom. He said to him, Follow me. And he arose and followed Him. As Jesus sat at dinner, many publicans and sinners came and sat down with Him and His disciples. When the Pharisees saw it, they said to His disciples, Why does your master eat with publicans and sinners? When Jesus heard this,

He said, Those who are well do not need a physician, but those who are sick do. Go and learn what that means. I will have mercy and not revenge because I have not come to call the righteous, but to call sinners to repentance.

Then John's disciples came to Him and asked, Why do we and the Pharisees often fast, but thy disciples do not fast? Jesus said to them, Can the children of the bridechamber mourn as long as the bridegroom is with them? The day will come when the bridegroom will be taken from them and then they will fast.

No one uses a piece of new cloth to patch an old garment for the piece that is put in to cover the space takes from the garment and the rent is worse than before. Nor does anyone put new wine into old bottles: else the bottles break, the wine runs out and the bottles perish. They put new wine into new bottles and both are preserved. While He spoke these things there came a certain ruler who worshipped Him and said, My daughter is almost now dead, but come and lay thy hand upon her and she shall live. Jesus arose and followed him, and His disciples came along also.

On the way, a woman who was diseased with an issue of blood for twelve years came up behind Him. She touched the hem of His garment because she said within herself, If I may but touch His garment I shall be healed. Jesus turned around, and when He saw her, He said, Daughter, be of good comfort; thy faith has made thee whole. The woman was healed from that hour.

Finally, when Jesus arrived at the ruler's house, He saw many mourners. He said to them, Stand aside. The maid is not dead but sleeps. They laughed Him to scorn. But when the people moved aside, He went in, took her by the hand, and she arose. This news spread abroad into all that land.

When Jesus left there, two blind men followed Him. They cried, Thou son of David, have mercy on us. When He entered a house, the blind men came to Him. Jesus said to them, Believe ye that I am able to do this? They said to Him, Yea, Lord. Then He touched their eyes and said, According to your faith be it done unto you. Their eyes were opened. Then Jesus charged them to make sure that no man knew of this. But, after they departed, they spread His fame all around that country.

As they were leaving that place a mute man possessed with a devil was brought to Jesus. When the devil was cast out, the man could then speak. The multitude marvelled and said nothing like it was ever seen before in Israel. But the Pharisees said, He casts out devils through the prince of the devils.

Jesus went to all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom. He healed every kind of sickness and disease among the people. But when He saw the crowds, He was moved with compassion on them because they fainted and were scattered like sheep without a shepherd. Then He said to His disciples, The harvest truly is plenteous, but the laborers are few. Pray to the

Lord so He will send forth laborers to His harvest.

10. Jesus called together His twelve disciples and gave them power to cast out unclean spirits and to heal all manner of sickness and disease. The names of the twelve apostles are these; Simon, who is called Peter, Andrew, his brother; James the son of Zebedee, John his brother; Philip; Bartholomew; Thomas; the publican; James the son of Alphaeus; Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite; and Judas Iscariot, who also betrayed Him.

These twelve Jesus sent forth and commanded them: Go not into the way of the Gentiles or into any city of the Samaritans. Rather, go to the lost sheep of the house of Israel. As ye go, preach that the kingdom of heaven is at hand. Heal the sick. Cleanse the lepers. Raise the dead. Cast out devils. Freely ye have received, freely give.

Provide neither gold nor silver nor brass in your purses. Take no scrip for your journey. Neither take two coats, nor shoes, nor staves because the workman is worthy of his food. Into whatever city or town ye enter, enquire who in it is worthy. Abide there until ye go on. When ye come into a house, salute it. If the house is worthy, let your peace come upon it. If it is not worthy, let your peace return to you. Whoever shall not receive you or hear your words, when ye leave that house or city, shake the dust from your feet. Verily, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city.

Behold, I send you forth as sheep in the midst of wolves. Be wise as serpents and harmless as doves. Beware of men. They will deliver you up to the councils. They will scourge you in their synagogues. Ye shall be brought before governors and kings for a testimony against them and the Gentiles because of me. But when they deliver you up, do not worry how or what ye shall speak. It will be given you at the time ye speak because it is not ye that will speak, but the Spirit of your Father which speaks through you.

Also be aware that a brother shall deliver up a brother to death, and a father the child. Children shall rise up against their parents and cause them to be put to death. Ye shall be hated by all for my name's sake. But those who endure to the end will be saved. When they persecute you in one city, flee to another.

Truly, I say unto you, Ye shall not have gone to all the cities of Israel before the Son comes. The disciple is not above his master, nor the 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 those of God's household?

Fear them not. There is nothing covered that shall not be revealed; and nothing hidden that shall not be known. What I tell you in darkness, speak it in light. And what ye hear in the ear, preach it from the housetops. Fear not those who kill the body but are not able to kill the soul. Instead, fear the one who is able to destroy both soul and

body in hell.

Are not two sparrows sold for a farthing? Yet not one of them falls to the ground without your Father knowing. The very hairs on your head are all numbered by Him. Fear not because ye are of more value than many sparrows. Whoever confesses me before all, I will confess him before my Father in heaven. Whoever denies me before all, I will deny him before my Father in heaven.

Do not think that I came to earth to bring peace. I came not to bring peace, but a sword. My coming will set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. One's foes shall be those of his own household.

Anyone who loves a father or mother more than me is not worthy of me. Anyone who loves a son or daughter more than me is not worthy of me. And anyone who does not take up his cross and follow me, is not worthy of me.

He who finds his life will lose it. He who loses his life for my sake will find it. Whoever accepts you accepts me, and whoever accepts me accepts the one who sent me. He who receives a prophet in the name of a prophet will receive a prophet's reward. He who receives a righteous man in the name of a righteous man will receive a righteous man's reward. And whoever gives a cup of cold water to one of the little ones in the name of a disciple, will never lose his reward.

11. When Jesus finished instructing His twelve disciples, He departed to teach and preach in their cities. When John, who was in prison, heard of the works of Christ, he sent two of his disciples. They asked Jesus, Art thou the one who is to come or do we look for another? Jesus answered, Go and show John what you hear and see. The blind receive their sight. The lame walk. The lepers are cleansed. The deaf hear. The dead are raised up. And the poor have the gospel preached to them. Blessed is he who is not be offended by me.

As they departed, Jesus spoke to the crowds about John. He said, What went ye out into the wilderness to see? A reed shaken with the wind? What went ye out to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. What went ye out to see? A prophet? Yes, and he is more than a prophet. This is he of whom it is written: Behold, I send my messenger who shall prepare the way before thee.

Truly, I tell you, of all those born of woman, there is none greater than John the Baptist, who would make himself least in the kingdom of heaven. From the days of John the Baptist until now, the kingdom of heaven suffered violence and the violent took it by force. All the prophets and the law prophesied of John. If ye will receive it, this is Elias, who was to come. He that has ears to hear, let him hear.

But how shall I liken this generation? It is like children sitting in the markets and calling unto their fellows saying, We have piped to you and ye have not danced. We have mourned you and ye have not lamented.

John came neither eating nor drinking and they said he had a devil. The Son of man came eating and drinking and they say he is a glutton, a winebibber, a friend of publicans and sinners. But wisdom will be justified by her children.

Then He began to upbraid the cities where most of His mighty works were done because they did not repent. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! If the mighty works that were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you, It will be more tolerable for Tyre and Sidon at the day of judgment than for you.

And Capernaum, praised to heaven, will be brought down to hell. If the mighty works that were done in Capernaum had been done in Sodom, it would have remained until this day. But I say unto you, it will be more tolerable for the land of Sodom in the day of judgment than for you.

Then Jesus prayed aloud: I thank thee, O Father, Lord of heaven and earth, because you have hidden these things from the wise and prudent and revealed them to babes. It is so, Father, for it seemed good in thy sight.

All things are delivered to me by my Father. No man knows the Son but the Father. Neither knows any man the Father except the Son. He is revealed to whomever the Son will reveal Him.

Come to me, all who labor and are heavy laden and I will give you rest. Take up my yoke and learn from me. I am meek and lowly in heart. You will find rest for your souls because my yoke is easy and my burden is light.

12. It was a sabbath day when Jesus and His disciples passed through a cornfield. His disciples were hungry and began to pluck ears of corn to eat. When the Pharisees saw it, they said to Jesus, Behold, thy disciples do that which is not lawful to do on the sabbath day. But Jesus answered them, Have ye not read what David did when he was hungry? He and those who were with him entered into the house of God and ate the showbread. This was not lawful for him to eat, nor for those with him because the bread was only for the priests.

And, have ye not read in the law how, on the sabbath days, the priests in the temple profane the sabbath and are blameless? But, here is one greater than the temple. If you knew what this meant, you would not condemn the guiltless because the Son of man is Lord even of the sabbath.

When Jesus went into the synagogue He was met by a man who had a withered hand. So that they might accuse Jesus, the Pharisees asked Him, Is it lawful to heal on the sabbath day? Jesus replied, What man is there among you who has one sheep and, if it falls into a pit on the sabbath day, will not lay hold of it and lift it out? How much more is a man worth than a sheep? Therefore, it is lawful to do good on the sabbath day. Jesus turned to the man and said, Stretch out your hand. The man stretched his hand and it was restored, whole and like his

other hand.

Then the Pharisees left and held a council about how they might destroy Jesus. But when Jesus knew this, He departed from there. Great multitudes followed Him and He healed them all. He charged them that they should not make Him known. This was done to fulfill what was spoken by Isaiah the prophet: Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased. I will put my spirit upon Him and He shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench till He send forth judgment unto victory. And in His name the Gentiles shall trust.

Then a blind and mute man, who was possessed with a devil, was brought to Him. Jesus healed him, and, to such an extent, that he both spoke and saw. All the people were amazed and said, Is not this the son of David? But when the Pharisees heard it, they said, This one casts out devils by Beelzebub, the prince of the devils.

Jesus knew their thoughts and said, Every kingdom divided against itself is brought to desolation. Every city or house divided against itself shall not stand. If Satan cast out Satan, he is divided against himself. How, then, shall his kingdom stand?

If I, by Beelzebub, cast out devils, by whom do your children cast them out? Therefore, they shall be your judges. But, if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. And, if not, then how can someone enter into a strong man's house and spoil his goods unless he first bind the strong man? Only then is he able to spoil his house.

The one who is not with me is against me. He who does not gather around me, scatters abroad. So, I say to you, all kinds of sin and blasphemy against men will be forgiven, but blasphemy against the Holy Spirit will not be forgiven.

Whoever speaks a word against the Son of man, will be forgiven. But whoever speaks against the Holy Spirit, will not be forgiven; not in this world and not in the world to come. Either make the tree good and its fruit good; or else make the tree corrupt and its fruit corrupt; for the tree is known by its fruit.

O generation of vipers, how can ye, being evil, speak good things? Out of the abundance of the heart, the mouth speaks. A good man, out of the good treasure of the heart, brings forth good things. An evil man, out of the evil of the heart, brings forth evil things.

For every idle word that you speak, you will account for it in the day of judgment. By your words you shall be justified; and by your words you shall be condemned.

Then, some of the scribes and Pharisees said, Master, we want to see a sign from thee. But Jesus answered, An evil and adulterous generation

seeks after a sign. There shall be no sign given except the sign of the prophet Jonah. Just as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

The men of Nineveh shall rise in judgment of this generation and shall condemn it. This is so because they repented at the preaching of Jonah. Behold, one greater than Jonah is right here. The queen of the south shall rise up in the judgment of this generation and shall condemn it. She came from the uttermost parts of the earth to hear the wisdom of Solomon and, behold, one greater than Solomon is right here.

When an unclean spirit has left a man, he wanders through dry places, seeking rest, and finds none. Then the unclean spirit says, I will return to the house from which I came. When he comes, he finds it empty, swept, and garnished. Then he returns with seven other spirits more wicked than himself. They go back into the man and dwell there. Then the last state of that man is worse than the first. This is how it shall be with this wicked generation.

While Jesus continued to talk to the people, His mother and His brothers stood outside and requested to speak with Him. Someone reported this to Him saying, Behold, thy mother and brethren are outside and desire to speak with thee. But Jesus addressed the one who told Him by saying, Who is my mother and who are my brothers? Then He stretched out His hand toward His disciples and said, Behold, my mother and my brethren! Whoever does the will of my Father in heaven is my brother, and sister, and mother.

13. That same day Jesus sat by the sea. Great multitudes gathered. He had to get into a boat and sit while the whole multitude stood on the shore. Then He taught them in parables.

Jesus said, Behold, a sower went forth to sow seed. When he sowed, some seeds fell by the wayside and the birds came and devoured them. Some fell upon stony places where there was not much earth. They sprang up but they had no deep roots. So, when the sun was up, they were scorched and withered away. Also, some of the seeds fell among thorns. The thorns sprang up and choked them. Yet other seeds fell on good ground. These brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. Who has ears to hear, let him hear.

The disciples asked Jesus, Why do you speak to them in parables? He answered, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whoever has understanding, more shall be given him and he shall have abundance. But whoever does not have understanding, what little he has shall be taken away from him. Therefore, I speak to them in parables because, not seeing and not hearing, they do not understand.

Also, in them is fulfilled the prophecy of Isaiah: By hearing ye shall hear and shall not understand. And by seeing ye shall see and shall not perceive. For the people's hearts are hardened. Their ears are dull of hearing. They have closed their eyes. They do not see or hear for fear

they will be converted and have to change their hearts.

But blessed are your eyes, for they see; and your ears, for they hear. Many prophets and righteous men have desired to see the things you see and they have not seen them. They have desired to hear the things you hear, and have not heard them. So, again, listen to the parable of the sower.

When any one hears the word of the kingdom and does not understand it, the wicked one snatches away all that was sown in his heart. This is the one who received seed by the wayside. Now he who received the seed in the stony places, received the word with joy. But he has no deep root and endures only for a while. When tribulation or persecution arises he is uprooted. Now the one who received seed among the thorns hears the word but is too much ensnared by things of this world and the deceitfulness of riches. The understanding of the word is choked out and he becomes unfruitful. Finally, the one who received seed in the good ground is he who hears the word, understands it, and bears fruit. He brings forth a hundredfold or sixty or thirty.

He spoke another parable saying, The kingdom of heaven is like a man who sowed good seed in his field. But, during the night, his enemy came and sowed weeds among the wheat then slipped away. When the blades sprang up and brought forth fruit, weeds appeared also. The householder's servants came to him and asked, Sir, did you not sow good seed in the field? Where did the tares come from? The householder answered, An enemy has done this. The servants then asked, Shall we go and pull them up? But he said, No; if you gather up the tares, you will uproot the wheat with them. Let both grow together until the harvest. Then, at harvest time, I will tell the reapers to gather the weeds, bind them in bundles, and burn them first. Then the wheat goes into the shelter.

Jesus told another parable, The kingdom of heaven is like a grain of mustard seed. A man sowed it in his field. Now this, indeed, is the least of all seeds. However, when it is grown, it is the largest among all the herbs. It grows like a tree so the birds of the air can come and lodge in its branches.

Another parable: The kingdom of heaven is like leaven. A woman took a little, hid it in three measures of meal and, at last, all was leavened. All these things Jesus spoke in parables to the multitude. Thus it might be fulfilled what was spoken by the prophet: I will open my mouth in parables. I will utter things which have been kept secret from the foundation of the world.

Then Jesus sent the multitude away and went inside. His disciples came in and asked Him to explain the parable of the tares in the field. Jesus said, He who sows the good seed is the Son of man. The field is the world. The good seed are the children of the kingdom. The weeds are the children of the wicked one. The enemy that sowed them is the devil. The harvest is the end of the world. The reapers are the angels. As the tares are gathered and burned in the fire; so it will be at the end of this world. The Son of man will send forth His angels. They will clear

His kingdom of all that offends and does iniquity. They will cast it into a furnace. There shall be wailing and gnashing of teeth. Then the righteous will shine as bright as the sun in the kingdom of their Father. Whoever has ears to hear, let him hear.

Again, the kingdom of heaven is like treasure hidden in a field. When a man discovers it, he buries it again. Then, joyfully, he goes and sells all he has in order to buy that field. Again, the kingdom of heaven is like a merchant in search of good pearls. When he finds even one pearl of great price, he gladly sells all he has to buy it.

And the kingdom of heaven is like a net that was cast into the sea to gather every kind of fish. When it was full, they drew the net to shore. The good they gathered into vessels. But they cast the bad away. So it will be at the end of the world. The angels will come and sever the wicked from the just and cast them into the furnace.

Jesus asked, Have you understood all these things? They said, Yes, Lord. Then He said, Therefore, every scribe who is instructed about the kingdom of heaven is like a householder who brings forth, out of his treasure, things both new and old.

Jesus went into His own country. He taught in the synagogue. The people were astonished and said, Whence has He this wisdom and these mighty works? Is this not the carpenter's son? Is His mother not called Mary and His brethren, James, and Joses, and Simon, and Judas? Are His sisters not here with us? Where did this man get all this?

They were offended by Him. Jesus told them that a prophet is not without honor except in His own country and in His own house. He did not do many mighty works there because of their unbelief.

14 At that time Herod heard of the fame of Jesus. He said to his servants, This is John the Baptist. He is risen from the dead and mighty works show forth in him.

Herod had imprisoned John for the sake of Herodia, his brother Philip's wife. He did this because John told Herod that it was not lawful for Herod to have her. He would have immediately put John to death but Herod feared the multitude, who counted John as a prophet.

But when Herod's birthday was celebrated, Herodias' daughter danced and greatly pleased Herod. He promised, with an oath, to give her whatever she asked. Having previously been instructed by her mother, she said, Give me John the Baptist's head on a charger. Herod was sorry. However, for the oath's sake and because of those at his dinner, he commanded it be given her. He had John beheaded in prison. Then his head was brought on a charger, presented to her, and she took it to her mother. Then John's disciples came, took up the body, buried it, and reported it to Jesus.

When Jesus heard, He departed from there by boat to a desert place. When the people heard this, they followed Him on foot out of the cities. As Jesus went along, He saw a great multitude. He was moved

with compassion for them and He healed their sick. When it was evening, His disciples came to Him and said, This is a desert place and it is late. Send the multitude away so they may go into the villages and buy food. But Jesus said, They need not depart. Give them food to eat. They said, We have only five loaves and two fish. Jesus said, Bring them to me.

He told the multitude to sit down on the grass. He took the five loaves and the two fish, and, looking up to heaven, He blessed it. Then He broke and gave the loaves to His disciples, and the disciples gave them to the multitude. They all ate and were full. Afterwards, they took up the fragments that remained, twelve baskets full. Those who had eaten numbered about five thousand men, in addition to women and children.

Immediately, Jesus instructed His disciples to get into a boat and go ahead of Him to the other side. After He sent the multitude away, He went up into a mountain to pray. When evening came He was there alone. But the boat was now in the midst of the sea and tossed with waves by the strong wind. In the fourth watch of the night, the disciples saw Jesus walking toward them on the sea. They were afraid and said, It is a spirit. They cried out for fear. But Jesus said, Be of good cheer. It is I. Be not afraid.

Peter answered and said, Lord, if it is you, bid me to come to you on the water. Jesus said, Come. Peter got out of the boat and walked on the water toward Jesus. But when he saw the wind, he became afraid and immediately began to sink. He cried, Lord, save me. Jesus stretched out His hand, caught Peter, and said, O thou of little faith. Why did you doubt?

When they got into the boat the wind ceased. Then those who were in the boat came and worshipped Jesus. They said, Surely thou art the Son of God. Then they reached the land of Gennesaret. When the people heard, they sent word all around the country. They brought to Jesus all who were diseased. They besought Him that they might only touch the hem of His garment. And all who touched His garment were made perfectly whole.

15 Then scribes and Pharisees from Jerusalem came to Jesus. They asked, Why do your disciples transgress the tradition of the elders? They do not wash their hands when they eat bread. Jesus answered, Why do you also transgress the commandment of God by your tradition? God commanded: Honor thy father and mother. Let him be put to death who curses father or mother. But ye say that whoever says to his father or mother that it is a gift by whatever thou might profit by me, dishonoring the father or mother, shall be free. Your tradition has made the commandment of God useless.

Ye hypocrites. Well did Isaiah prophesy: This people draw nigh unto me with their mouth, and honor me with their lips. But their hearts are far from me. In vain do they worship me. They teach the commandments of men as doctrines.

Jesus then called the multitude and said, Hear and understand. Nothing that goes into the mouth defiles a man. But that which comes out of the

mouth defiles a man. His disciples approached him and said, Do you know that the Pharisees were offended by your words? Jesus said, Every plant that was not planted by my heavenly Father will be uprooted. Ignore them. They are blind leaders of the blind. If the blind lead the blind, both will fall into the ditch.

Next, Peter approached Him and said, Explain the parable to us. Jesus replied, Are ye still without understanding? Do ye not yet understand that whatever goes in at the mouth goes into the belly and is expelled. But those things which come out of the mouth come from the heart. They defile the man because out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies. These are the things that defile a man. To eat with unwashed hands does not defile a man.

Then Jesus went into the coasts of Tyre and Sidon. A woman of Canaan came to Him and said, Have mercy on me, O Lord, thou son of David. My daughter is grievously tormented with a devil. Jesus said not a word to her. Finally, His disciples came and said, Send her away for she cries after us. Jesus replied, I am not here for the lost sheep of the house of Israel only.

She came forward and worshipped Him. She said, Lord, help me. He answered, It is not fit to take the children's bread and cast it to dogs. She answered, True, Lord. Yet dogs eat the crumbs that fall from their masters' table. Jesus said to her, O woman, great is thy faith. Be it done unto thee as thou wilt. So her daughter was made whole from that very hour.

Jesus left and went to rest in the mountains near the sea of Galilee. Soon, great multitudes came to Him. They brought those who were lame, blind, dumb, maimed, and many others. They placed them at Jesus' feet and He healed them. The multitude wondered when they saw the dumb speaking, the maimed made whole, the lame walking, and the blind seeing. They glorified the God of Israel.

Jesus called His disciples aside and said, I have compassion on the multitude because they have been with me three days and have nothing to eat. I will not send them away hungry lest they faint on the way. His disciples said, Where should we find enough bread in the wilderness to fill so great a multitude? Jesus asked them, How many loaves have ye? They said, Seven and a few little fish.

Jesus commanded the multitude to sit down on the ground. He took the seven loaves and the fish and gave thanks. He broke them and gave them to His disciples and the disciples gave them to the multitude. They all ate and were full. They took up the food that was left, seven baskets full. Those who ate were four thousand men, besides women and children. Then Jesus sent away the multitude and took a boat to the coasts of Magdala.

16 The Pharisees and the Sadducees came and, testing Jesus, asked Him to show them a sign from heaven. He answered and said, When it is evening, ye say it will be fair weather because the sky is red. In the

morning, ye say it will be foul weather because the sky is red.

O ye hypocrites. Ye can discern the face of the sky but cannot discern the signs of the times! It is a wicked and adulterous generation that seeks a sign. There shall be no sign given except the sign of the prophet, Jonah. Then He left them, and departed to the other side.

Jesus uttered, Take heed and beware of the leaven of the Pharisees and of the Sadducees. The disciples thought He referred to their not remembering to bring bread along with them. When Jesus perceived this, He said, O ye of little faith, why do you concern yourselves because ye have brought no bread? Do ye not yet understand or remember the five loaves for the five thousand and how many baskets of leftovers ye took up? Do ye not remember the seven loaves for the four thousand and how many baskets of leftovers ye took up?

How is it that ye do not understand that I spoke not about the leaven of bread but that ye should beware of the leaven of the Pharisees and of the Sadducees? Then they understood that the leaven was the doctrine and teachings of the Pharisees and the Sadducees.

When Jesus came to the coast of Caesarea Philippi, He asked His disciples, Who do men say that I, the Son of man, am? They answered, Some say that thou art John the Baptist. Some say Elias. Others say Jeremiah or one of the prophets.

Then Jesus asked them, But who do you say that I am? Simon Peter spoke up, Thou art the Christ, the Son of the living God. Jesus answered and said, Blessed art thou, Simon Barjona, for flesh and blood has not revealed it to thee, but my Father who is in heaven.

I say also unto thee, Thou art Peter, and upon this rock I will build my church. The gates of hell shall not prevail against it. I will give thee the keys of the kingdom of heaven. Whatsoever thou shalt bind on earth, shall be bound in heaven. Whatsoever thou shalt loose on earth, shall be loosed in heaven. Then He charged His disciples to tell no one that He was Jesus the Christ.

From that time, Jesus instructed His disciples about how He must go into Jerusalem and suffer many things at the hands of the elders, chief priests, and scribes. He told them He would be killed and be raised again on the third day. Peter began to rebuke Him and said, Far be it from thee, Lord. This shall not be. Jesus turned quickly, stopped Peter, and said, Get thee behind me, Satan. Thou art an offence to me. Thou savor not the things of God, but those of men.

Then Jesus said to His disciples, If any man will come after me, let him deny himself, take up his cross, and follow me. Whoever saves his life shall lose it. Whoever loses his life, for my sake, shall find it.

What is a man profited if he gains the whole world and loses his own soul? What can a man give in exchange for his soul? The Son of man shall come in the glory of His Father, with His angels and shall reward every man according to his works. I tell you, there are some standing

here who will not taste death until they see the Son of man coming in His kingdom.

17 After six days Jesus took Peter, James and his brother, John up into a high mountain. Here Jesus was transfigured before them. His face shone as bright as the sun. His raiment was as white as pure light. And, behold, Moses and Elias appeared and talked with Him.

Peter then said, Lord, it is good for us to be here. If thou wilt, let us make three tabernacles; one for thee, one for Moses, and one for Elias. But, as he was speaking, a bright cloud overshadowed them. From the cloud, a voice said, This is my beloved Son in whom I am well pleased. Hear ye Him.

When the disciples heard, they fell on their faces and were afraid. Then Jesus came, touched them, and said, Arise. Be not afraid. When they looked up they saw no one but Jesus. As they came down from the mountain, Jesus charged them to tell no one what they witnessed until the Son of man had risen from the dead.

His disciples asked Him, Why, then, do the scribes say that Elias must come first? Jesus answered, Elias comes first and restores all things. But I tell you that Elias has already come. They knew him not and caused him to suffer at their hands. Likewise, the Son of man shall also suffer of them. Then the disciples understood that Jesus meant John the Baptist.

As they approached the multitude, a man came up to Jesus. Kneeling down, the man said, Lord, have mercy on my son. He is lunatic and greatly vexed. He often falls into the fire and into the water. I brought my son to thy disciples but they could not cure him.

Jesus said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring the boy here to me. When Jesus rebuked the devil, he left the child and the boy was cured from that very hour.

The disciples took Jesus aside and asked, Why could we not cast the devil out? Jesus answered, Because of your unbelief. Verily, I say to you, if ye have the faith of a grain of mustard seed, ye shall say to this mountain, Move yonder and it shall move. Nothing shall be impossible. This kind of devil goes out only after much strengthening of faith by prayer and fasting.

During their time in Galilee, Jesus told all His disciples, The Son of man shall be betrayed into the hands of men. They shall kill Him and, on the third day, He shall be raised again. The disciples felt great sorrow.

When they arrived at Capernaum, those who collected tribute money came to Peter and asked, Does your master pay tribute? Peter said, Yes.

When Peter came into the house, Jesus stopped him and said, What do you think, Simon? Should the kings of the earth take custom or tribute from

their own children or from strangers? Peter replied, From strangers. Jesus said, So then, the children are free.

Then Jesus added, Nonetheless, so we do not offend them, go to the sea, cast a hook, and take up the first fish that comes up. In his mouth you will find a coin. Take that and give it to those who collect the tribute money for me and thee.

18 Later, the disciples came to Jesus and asked, Who is the greatest in the kingdom of heaven? Jesus called a little child to Him, set him in the midst of them, and said, I tell you, Unless you are converted and become as little children, ye shall not enter into the kingdom of heaven. Whoever humbles himself like this little child, is greatest in the kingdom of heaven.

Whoever receives a little child in my name receives me. But whoever offends one of these little ones who believe in me, it would be better for him that a millstone were hung around his neck and he drown in the deep of the sea.

Woe unto the world because of offences! It must needs be that offences come; but woe to the one by whom the offence comes! Therefore, if thy hand or foot offends thee, cut it off and cast it away. It is better to enter eternal life halt or maimed, than have two hands or two feet to be cast into everlasting fire. And if thine eye offends thee, pluck it out and cast it away. It is better to enter into life with one eye, than have two eyes to be cast into hell fire. Be careful not to despise one of these little ones; for I tell you, in heaven, their angels always look upon the face of my Father.

The Son of man is here to save what was lost. Consider this. If a man has a hundred sheep, and one of them strays, does he not leave the ninety-nine and go into the mountains in search of the one gone astray? And, if he finds it, he rejoices more over that sheep than of the ninety-nine that did not stray. So, it is not the will of your Father in heaven that one of these little ones should perish.

If your brother trespasses against you, go and tell him his fault between you and him alone. If he hears, you have gained your brother. But if he will not hear you, then take another with you, that in the mouth of two or three witnesses every word may be established. If he ignores them, tell it to the church. But if he ignores the church, let him be treated as a heathen and a publican.

Whatever ye shall bind on earth, shall be bound in heaven. Whatever ye shall loose on earth, shall be loosed in heaven. If two of you agree regarding a thing that you will ask, it shall be done by my Father in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then Peter asked Him, Lord, how often shall my brother sin against me and I forgive him? Until seven times? Jesus replied, I say unto thee, not until seven times but until seventy times seven.

The kingdom of heaven is like a king who took an account of his servants. When he began to reckon, one was brought to him who owed him ten thousand talents. But since he was unable to pay, his lord commanded him to be sold, along with his wife, and children, and all that he had, and payment to be made. The servant fell down and worshipped him saying, Lord, have patience with me and I will pay it all. Then the lord of that servant was moved with compassion, loosed him, and forgave him the debt.

This same servant left and met one of his fellowservants who owed him a small sum. He laid hands on him and took him by the throat saying, Pay me what thou owe. The fellowservant fell down at his feet and besought him saying, have patience with me and I will pay it all. But he would not. He cast him into prison until the debt was paid. When the rest of the servants saw what was done, they were very sorry, and went to their lord and told him everything.

Then the servant's lord called him and said, O, thou wicked servant! I forgave thee all that debt because thou desired it of me. Should not thou also have had compassion on thy fellowservant as I had pity on thee? His lord was angry and delivered him to the tormentors until he paid all that was due. So also shall my heavenly Father do to you if ye do not forgive other's trespasses.

19 After this, Jesus left Galilee and went to the coasts of Judaea beyond Jordan. Great multitudes followed Him and He healed many there. The Pharisees came to test Him. They asked Him, Is it lawful for a man to divorce his wife for every cause?

Jesus answered, Have ye not read: He who made them at the beginning, male and female, and said, For this cause shall a man leave father and mother and shall cleave to his wife. The two shall be one? Therefore, they are no longer two but one flesh. What God has joined together, let no one put asunder.

They said, Why, then, did Moses allow a writing of divorcement? Jesus said, Moses, because of the hardness of your hearts, allowed you to divorce your wives. But, from the beginning, it was not so. I say to you, Whoever divorces his wife, except for fornication, and marries another, commits adultery. Whoever marries a divorced woman also commits adultery.

His disciples said, If this is the case with man and wife, it is not good to marry. Jesus said, All men cannot accept this, only those to whom God gives it. There are some who were born eunuchs. There are some who were made that way by men. And there are some who do not marry for the kingdom of heaven's sake. He who is able to accept it, let him accept it.

Then little children were brought to Him that He might put His hands on them and pray. When the disciples rebuked them Jesus said, Allow these little children and do not forbid them to come to me; for of such is the kingdom of heaven. Jesus laid His hands on them, and then departed.

Behold, a young man came to Him and asked, Good Master, what must I do to gain eternal life? Jesus answered, If you will enter into life, keep the commandments. The young man asked, Which? Jesus said, Thou shalt not murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother. Thou shalt love thy neighbor as thyself.

The young man said, I have kept all these from my youth up. What do I yet lack? Jesus answered, If thou wilt be perfect, go and sell what you have and give to the poor. Thou shalt have treasure in heaven. Then come and follow me. But when the young man heard that answer, he went away filled with sorrow, because he had many possessions.

Then said Jesus to His disciples, Hardly a rich man shall enter into the kingdom of heaven. It is easier for a camel to go through the eye of a needle, than for the rich to enter the kingdom of God. When His disciples heard this they were greatly amazed. They asked, Who, then, can be saved? Jesus beheld them and said, With men, it is impossible; but with God, all things are possible!

Peter asked, Behold, we have forsaken all and followed thee. What shall we have? Jesus said, Verily, at the regeneration, when the Son of man shall sit in the throne of His glory, ye who have followed me shall also sit upon twelve thrones, judging the twelve tribes of Israel.

Everyone who has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.

20 The kingdom of heaven is like a householder who went out early in the morning to hire laborers for his vineyard. When he had agreed with the laborers for a coin a day, he sent them into his vineyard. Then, about the third hour he went out and saw others standing idle in the marketplace. He said to them, Go ye also into my vineyard and whatever is right I will give you.

He went out again about the sixth and the ninth hour and did the same. About the eleventh hour he went out, found others standing idle, and said, Why stand ye here all the day idle? They answered, Because no man has hired us. He then replied, Go ye also into the vineyard and whatever is right you shall receive.

When evening came, the lord of the vineyard said to his steward, Call the laborers and give them their pay, beginning from the last unto the first. When those who were hired about the eleventh hour came, every man received a coin. But when the first came, supposing they should receive more, they each also received a coin. When they received it, they murmured against the good man of the house and said, These last have worked only an hour and you have made them equal to those of us who have borne the burden and heat of the day.

He answered one of them and said, Friend, I do thee no wrong. Did thou not agree with me for a coin? Take what is thine and go thy way. I will

give to the last the same as I give to thee. Is it not lawful for me to do what I will with my own coins? Must you see evil in my goodness? So, the last shall be first, and the first last: for many are called, but few are chosen.

Then Jesus took the twelve disciples aside and said, We are now going to Jerusalem where the Son of man will be betrayed to the chief priests and scribes. They will condemn Him to death. They will deliver Him to the Gentiles to mock, scourge, and crucify Him. And on the third day He will rise again.

The mother of the sons of Zebedee and her sons, James and John, approached Jesus. She praised Him, desiring something of Him. He said to her, What wilt thou? She replied, Grant that my two sons may sit, one on thy right hand, and the other on thy left, in thy kingdom. But Jesus answered, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?

They said to Him, We are able. And Jesus said, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand or on my left is not mine to give. It shall be given to them for whom it is prepared by my Father.

When the remaining ten heard this they were moved with indignation against the two brethren. But Jesus called them to Him and said, Ye know that the princes of worldliness and ambition influence them. But it shall not be so among you. Whoever will be great among you, let him be your minister. Whoever will be chief among you, let him be your servant. Likewise, the Son of man came not to be ministered to, but to minister, and to give His life as a ransom for many.

As they were leaving Jericho a great multitude followed. When they heard that Jesus was passing by, two blind men, who were sitting by the wayside, cried out, Have mercy on us, O Lord, thou son of David. The multitude told them to keep quiet. But they cried more, saying, Have mercy on us, O Lord, thou son of David.

Jesus stood still and said to them, What shall I do for you? They answered, Lord, that our eyes may be opened. Jesus had compassion and touched their eyes. Immediately they received their sight and they followed Him.

21 As they drew close to Jerusalem, they came to Bethphage by the mount of Olives. Jesus sent two disciples ahead and said, Go into the village and ye shall find tied there an ass with her colt. Untie them and bring them to me. If a man says anything to you, say, The Lord has need of them and, straightway, he will send them. All this was done so this saying of the prophet might be fulfilled: Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon a colt, the foal of an ass.

The disciples did as Jesus directed. They brought the ass and the colt and set Jesus thereupon. A multitude spread out their garments and

others cut down tree branches and lined the way. They cried out, Hosanna to the son of David. Blessed is He that comes in the name of the Lord. Hosanna in the highest. When Jesus came into Jerusalem, all the city was stirred. They asked, Who is this? The multitude said, This is Jesus the prophet from Nazareth of Galilee.

Jesus went into the temple and cast out all who bought and sold. He overthrew the tables of the moneychangers and the seats of those who sold doves. He said to them, it is written: My house shall be called a house of prayer; but ye have made it a den of thieves.

The blind and the lame came to Him in the temple and He healed them. When the chief priests and scribes saw the wonderful things Jesus did and heard the children crying out in the temple, Hosanna to the son of David; they were greatly displeased. They said to Him, Hear thou what they are saying? Jesus answered, Yea. Have ye never read, Out of the mouth of babes comes perfect praise? Then He left them and went into Bethany where He lodged that night.

In the morning Jesus, being very hungry, started out to return to the city. On His way He saw a fig tree. As He came to it He found nothing on it but leaves. He said, Let no fruit ever grow on thee. The fig tree withered away.

When the disciples saw this, they marvelled and said, How quickly the fig tree withered away! Jesus answered, If ye have faith, and doubt not, ye shall not only do this that was done to the fig tree, but also, if ye shall say to this mountain, Be thou removed and cast into the sea; it shall be done. Those things you ask in prayer, believing, you will receive.

Then He went into the temple. The chief priests and the elders of the people came up to Him as He was teaching and asked, By what authority do you do these things? Who gave you this authority?

Jesus replied, I, in turn, will ask you one thing, which, if ye can tell me, I will tell you by what authority I do these things. Did the baptism of John come from heaven or from man?

They reasoned among themselves and said, If we say, From heaven; He will ask us, Why did ye not then believe him? But if we say, From man; we fear the people for they hold John as a prophet.

Finally they said to Jesus, We cannot tell. Jesus responded, Neither, then, do I tell you by what authority I do these things.

Hear this. A man had two sons. He came to the first and said, Son, today go to work in my vineyard. The son answered, I will not. But, afterward he repented and went to work. Then the man went to the second son and said the same thing. The second son said, I will go, sir; but he did not go. Which of these two did the will of his father? They answered, The first son.

Jesus said, Verily I say, The publicans and the harlots enter the

kingdom of God before you. John came to you in the way of righteousness and ye believed him not. But the publicans and the harlots believed him. And yet, even after you had seen, you did not repent that you believed him.

Hear another parable: There was a householder who planted a vineyard. He hedged it all around, dug a winepress in it, and built a tower. Then he rented it out to husbandmen and went abroad. When the time of the harvest drew near, he sent his servants to the husbandmen to receive the fruits of it. The husbandmen took his servants, beat one, stoned one, and killed another. Next, he sent more servants than the first time. They did to them the same thing.

Finally, he sent his son, saying, They will respect my son. But when the husbandmen saw the son, they said, This is the heir. Let us kill him and seize his inheritance. So they caught him, cast him out of the vineyard, and slew him. When, therefore, the lord of the vineyard comes, what will he do to these husbandmen?

They said to Jesus, He will destroy these miserable and wicked men and he will rent out his vineyard to others who will render him the fruits in their seasons.

Jesus said, Did ye never read in the scriptures: The stone which the builders rejected is the same that has become the cornerstone; this is the Lord's doing and it is marvellous in our eyes?

I tell you, The kingdom of God shall be taken from you and given to a nation that brings forth its fruits. Whoever falls on this stone shall be broken. On whomever this stone falls, he will be ground into powder.

When the chief priests and Pharisees heard these parables, they saw that Jesus spoke about them. But when they thought of laying hands on Him, they feared the multitude because they took Jesus for a prophet.

22 Jesus related more parables. He said, The kingdom of heaven is like a king who arranged a marriage feast for his son. He sent his servants forth to call those who were invited to the wedding but they did not come. He sent other servants to say, Dinner is prepared. The king's oxen and fatlings are killed. Everything is ready. Come to the marriage. Those who were invited made light of it and went their ways. One went out to his farm. Another attended to his merchandise. The others took the king's servants, treated them spitefully, and then slew them.

When the king heard this he was outraged. He sent out his armies to destroy the murderers and burn their city. Then he said to his servants, The wedding is ready, but those who were invited were not worthy. Go into the highways, and as many as ye shall find, invite them to the marriage feast. These servants went out and gathered together all those they found, both bad and good, and the wedding was furnished with guests.

Then, the king came in to greet the guests. He spotted a man who did

not wear the wedding garment that was provided. The king said to him, Friend, why did you come in here without the wedding garment? The man made no answer. So the king told his servants, Bind him hand and foot. Then take him away and cast him into outer darkness. There will be weeping and gnashing of teeth, for many are invited, but few are chosen.

Then the Pharisees met to discuss how they might trap Jesus in His words. They sent some of their people along with the Herodians to question Jesus. They said, Master, we know that thou art true and teach the way of God in truth. Tell us, therefore, what thou think. Is it lawful to give tribute to Caesar or not?

Jesus, perceiving their wicked motive, said, Why test me, ye hypocrites? Show me the tribute money. They brought a coin to Him. Jesus asked, Whose image and superscription is this? They said, Caesar's. Jesus said, Render, therefore, unto Caesar the things that are Caesar's; and to God the things that are God's. When they heard these words, they marvelled, and left Him to go their way.

The same day the Sadducees, who say there is no resurrection, came to Him and asked, Master, Moses said if a man dies and has no children, his brother shall marry his wife and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he married a wife, deceased, and, having no issue, left his wife unto his brother. Likewise, the second also, and the third, up to the seventh brother. Then, finally the woman died also. Now, according to the resurrection, whose wife shall she be of the seven since they all had her?

Jesus said, Ye err. You do not know the scriptures nor the power of God. In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. Concerning the resurrection of the dead, have ye not read: I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

When the multitude heard this, they were astonished at His teaching. But when the Pharisees heard that Jesus put the Sadducees to silence, they gathered together. One of them, a lawyer, tested Jesus with this question, Master, which is the great commandment in the law? Jesus answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment. The second is, Thou shalt love thy neighbour as thyself. On these two commandments rests all the law and the prophets.

While the Pharisees were gathered together, Jesus asked them, What do you think of Christ? Whose son is He? They said, The son of David. Jesus then asked, How, then, does David, in spirit, call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David calls him Lord, how is he his son? No man was able to answer a word, nor did anyone dare ask Jesus any more questions from that day forth.

23 Jesus then addressed the crowd and His followers. He said, The scribes and the Pharisees sit in Moses' place. Whatever they bid

you to observe and do, ye shall observe and do. But do not follow after their works because what they say, they do not do themselves. They bind heavy burdens, grievous to be borne, and lay them on men's shoulders. But they, themselves, will not even lay so much as a finger on one of them. All their works they do for show to other men. They love the uppermost rooms at feasts and the chief seats in the synagogues. They like greetings in the markets and to be called out to, Rabbi, Rabbi.

But be ye not called Rabbi. Only one is your teacher, even Christ; and ye are all brethren. Call no one on earth your father, for only one is your Father, who is in heaven. Neither be ye called masters, for only one is your Master, even Christ. Also, he that is greatest among you shall be your servant. Whosoever exalts himself will be abased; and he who is humble will be exalted.

But woe unto you, scribes and Pharisees. Hypocrites! Ye shut men out of the kingdom of heaven. Yet, you do not enter in yourselves, and you do not allow others to attempt to enter. Woe unto you, scribes and Pharisees. Hypocrites! Ye devour widows' houses and, for a pretence, make long prayers. Therefore, you will receive the greater damnation.

Woe unto you, scribes and Pharisees. Hypocrites! You venture over land and sea for one proselyte. Then, when you have him, you make him two times more the child of hell than yourselves. Woe unto you, ye blind guides who say, Whosoever shall swear by the temple, is worth nothing; but whosoever shall swear by the gold of the temple, makes a good pledge! Ye fools and blind men. What is greater, the gold or the temple that sanctifies the gold?

And ye say, Whosoever shall swear by the altar, is worth nothing; but whosoever swears by the gift that is upon it, is worthy of praise. Ye fools and blind men. What is greater, the gift, or the altar that sanctifies the gift? The one who, therefore, swears by the altar, swears by it and by all things upon it. And the one who swears by the temple, swears by it and by Him who dwells therein. And He who swears by heaven, swears by the throne of God and by Him who sits thereon.

Woe unto you, scribes and Pharisees. Hypocrites! Ye pay tithes of mint and anise and cummin, but ye have ignored the weightier matters of the law; judgment, mercy, and faith. Ye blind guides who strain from your drink a gnat and swallow a camel.

Woe unto you, scribes and Pharisees. Hypocrites! Ye make the outside of the cup and platter clean, but inside they are full of extortion and excess. Thou blind Pharisee. First clean the inside of the cup and platter, so the outside may be clean also.

Woe unto you, scribes and Pharisees. Hypocrites! Ye are like whited sepulchres, which appear beautiful on the outside, but inside are full of dead men's bones and uncleanness. Even if, on the outside, you appear righteous to others, inside you are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees. Hypocrites! Ye build the tombs for

the prophets and garnish the sepulchres of the righteous. Ye say, If we had lived in the days of our ancestors, we would not have been partakers with them in the blood of the prophets. Be witnesses unto yourselves. Ye are the children of those who killed the prophets and ye fill up what your fathers measured out.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? I send prophets, wise men, and scribes. Some of them ye shall kill and crucify. Some of them shall ye scourge in your synagogues and persecute them from city to city. On your hands shall be the blood of all the righteous shed upon the earth, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. All these things shall come upon this generation.

O Jerusalem, Jerusalem, thou that killed the prophets, and stoned those sent to thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not have it! Behold, your house is left unto you desolate. Ye shall not see me again until ye shall say, Blessed is He who comes in the name of the Lord.

24 Jesus went outside and His disciples came to show Him the buildings of the temple. Jesus said, Take note of all this. There will not be left here one stone upon another that will not be thrown down. On the mount of Olives, the disciples said, Tell us, when will this happen? What is the sign of thy coming and of the end of the world?

Jesus answered, Take heed that no one deceives you. Many will come in my name, saying, I am Christ. They will deceive many. You will hear of wars and rumours of wars. See that you are not troubled. All these things must come to pass; but the end is not come yet. Nation shall rise against nation and kingdom against kingdom. There shall be famines, pestilence, and earthquakes in divers places. All these are the beginning of sorrows.

They will deliver you up to be afflicted. They will kill you. You will be hated by all nations for my name's sake. Many will be offended and will betray and hate one another. False prophets will arise and deceive. And, because iniquity will abound, the love of many will wax cold. But those who endure until the end will be saved.

This gospel of the kingdom will be preached all around the world as a witness to all nations. Then, the end will come. When ye see the abomination of desolation spoken of by the prophet, Daniel, stand in the holy place; understand the prophecy.

Let those who are in Judaea flee into the mountains. Let the one who is on the housetop stay there and not come down to take anything out of his house. Neither let the one who is in the field return to get his clothing.

Woe unto the women who are with child, and those who are nursing. Pray that your flight is not in the winter or on the sabbath day. There will be great tribulation, such as has not been seen since the beginning of

the world until now and will never be seen again. Unless those days are numbered, no flesh will be saved. But, for the elect's sake, those days will be numbered.

Thus, if anyone says to you, Lo, here is Christ, or there He is; do not believe it. There will arise false Christs and false prophets. They will show great signs and wonders; so much that, if at all possible, they will deceive the very elect.

I am telling you all this beforehand, so, if they say to you, Behold, He is in the desert, do not go forth. Or, behold, He is in the secret chambers, do not believe it. For, just as the lightning comes out of the east and shines over unto the west, so, also, will be the coming of the Son of man.

Immediately after the tribulation of those days the sun will be darkened. The moon will not reflect light. The stars will fall from heaven. The powers of the heavens will be shaken. All the people on earth will mourn.

Then the sign of the Son of man will appear. They will see Him coming in the clouds of heaven with power and great glory. He will send His angels with a great sound of a trumpet. His angels will gather together His elect from the four winds and from one end of heaven to the other.

Now learn a parable about the fig tree. When its branch is yet tender and puts forth leaves, you know that summer is near. So, likewise, when you see all these things, know what is near.

This generation shall not pass away until all these things are fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But, of the day and the hour no man knows, no, not the angels of heaven, but only my Father.

The coming of the Son of man shall be like in the days of Noah. Before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark. They knew nothing until the flood came and took them all away. So, also, will be the coming of the Son of man.

At that time, two shall be in the field. One shall be taken and the other left. Two women shall be grinding at the mill. One shall be taken and the other left. Watch, for ye know not what hour your Lord comes.

Know this, If the good man of the house had known in what watch the thief would come, he would have stood guard and not have suffered his house to be broken into. Therefore, be ready. At an hour that ye think the Son of man will not come, then He will come.

It is a faithful and wise servant who, his lord having given him charge over the household, prepares the foods in due season. Blessed is that servant who, when his lord arrives, shall find him doing so. He shall make the servant ruler over all his goods.

It is an evil servant who says, My lord delays his coming so I shall take advantage. He smites his fellow servants and eats and drinks until drunken. The lord of that servant shall come in a day when the servant does not expect him. At a time when the servant is unaware, he shall be cut asunder and thrown out with the hypocrites. There shall be weeping and gnashing of teeth.

25 The kingdom of heaven is likened unto ten virgins who took their lamps and went to meet the bridegroom. Five of them were wise. Five were foolish. The foolish took their lamps but no extra oil with them. The wise took oil in their vessels along with their lamps. While the bridegroom tarried, they all slumbered. At midnight there was a cry, Behold, the bridegroom is coming. Go out to meet Him.

All the virgins arose and trimmed their lamps. The foolish said to the wise, Give us some of your oil for our lamps are gone out. But the wise answered, No, there will be not enough for us and you. Go to them that sell oil and buy some.

While they went to buy the oil, the bridegroom came. Those who were ready went in with him to the marriage and the door was shut. Much later, the other virgins arrived and called, Lord, Lord, open the door to us. But He answered and said, I do not know you. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man comes.

The kingdom of heaven is like a man who travels into a far country. Before he leaves, he calls his servants and turns his goods over to them. To one he gives five talents. To another he gives two talents. To another he gives one. He gives to every man according to his ability.

The servant who received the five talents traded and made another five talents. He who received two, gained another two. But the servant that received one, dug a hole in the earth and hid his lord's money.

After a long time, the lord returned from his journey and reckoned with his servants. He who received five talents came and brought another five talents. He said, Lord, thou delivered five talents to me. Behold, I have gained five more talents besides them. His lord said, Well done. Thou has been faithful over a few things so I will make thee ruler over many things. Enter into the joy of thy lord!

He who received two talents came and said, Lord, thou delivered to me two talents. Behold, I have gained two more talents beside them. His lord said, Well done. Thou has been faithful over a few things. I will make thee ruler over many things. Enter into the joy of thy lord!

Then the servant who received the one talent came and said, Lord, I know that thou art a hard man who reaps where he has not sown and gathers where he has not toiled. I was afraid, so I hid thy talent in the earth. Here, now thou has what is thine.

His lord cried, Thou wicked and slothful servant. Thou knew that I reap where I sow not and gather where I do not toil. Thou ought to have, at least, put my money out to the exchangers so, upon my return, I should

have received my own money with interest. Take the talent and give it to the one who has ten talents.

To the one who uses his talent wisely, more shall be given, and he shall have abundance. But to the one who does not, any talent he has shall be taken away. The unprofitable servant shall be cast into outer darkness. There shall be weeping and gnashing of teeth.

When the Son of man comes with His holy angels, He shall sit upon the throne of His glory. Before Him shall be gathered all nations. He shall separate them one from another as a shepherd divides his sheep from his goats. He shall set the sheep on His right hand, and the goats on the left.

Then the King shall say to those on His right, Come, ye blessed of my Father. Inherit the kingdom prepared for you from the beginning of the world. For I was hungry and ye gave me food. I was thirsty and ye gave me a drink. I was a stranger and ye took me in. I was naked and ye clothed me. I was sick and ye visited me. I was in prison and ye came to me.

Then the righteous shall ask Him, Lord, when did we see thee hungry and feed thee? Or thirsty and gave thee drink? When did we see thee a stranger and take thee in? Or naked and clothe thee? When did we see thee sick, or in prison and come to thee? The King shall answer, Verily, I say unto you, inasmuch as ye have done it to one of the least of my brethren, ye have done it to me.

Then He shall say to those on the left, Depart from me into the everlasting fire prepared for the devil and his angels. I was hungry and ye gave me no food. I was thirsty and ye gave me no drink. I was a stranger and ye did not take me in. I was naked and ye did not clothe me. I was sick and in prison and ye did not visit me.

Then they shall also ask Him, Lord, when did we see thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and not minister unto thee? He shall answer them, Inasmuch as ye did not do these things to one of the least of my brethren, ye did not do it to me. These shall go to everlasting punishment. And the righteous shall have life eternal.

26 It came to pass, when Jesus finished instructing His disciples, He said, The feast of the passover is in two days. The Son of man will be betrayed and crucified.

The chief priests, scribes, and elders of the people held a meeting in the palace of the high priest, Caiaphas. They discussed how they might take Jesus by stealth and kill Him. But they said, It cannot happen on the feast day lest there be an uproar among the people.

Jesus was now in Bethany at the house of Simon the leper. There He was approached by a woman carrying an alabaster box containing very precious ointment. She annointed His head as He sat at dinner. When His disciples saw it they were indignant and said, To what purpose is this

waste? This ointment could have been sold for much and the money given to the poor.

When Jesus overheard them He said, Why bother this woman? She has wrought a good work upon me. The poor you have always to care for; but you will not always have me. In anointing me, she prepared me for my burial. Anywhere in the world this gospel is preached it will also be told what this woman has done.

Then, one of the twelve, Judas Iscariot, went to the chief priests. He asked, What will you give me if I will deliver Jesus to you? They agreed on thirty pieces of silver and, from that time, Judas looked for an opportunity to betray Him.

On the first day of the feast of unleavened bread the disciples came to Jesus and asked, Where shall we prepare for thee to eat the passover? Jesus told them to go into the city to a certain man and tell him that the Master says His time is at hand and that He will keep the passover there with His disciples. Then the disciples did as Jesus told them and they prepared the passover.

When it was evening, Jesus sat down with the twelve. While they ate, He said, Verily, I say unto you, one of you will betray me. The disciples heard this with great sorrow. They uttered, Lord, is it me? Jesus only said, He who dips his hand in the dish with me will betray me.

It is written: Woe unto the one by whom the Son of man is betrayed! It had been better for him if he had not been born. Then Judas, who betrayed Him, asked, Master, is it me? Jesus turned to him and quietly said, Thou has said right.

While they ate, Jesus took up the bread and blessed it. He then broke it and gave it to the disciples saying, Take this and eat for this is my body. Then He took the cup and gave thanks. He passed it to them saying, Drink ye all from this for this is my blood of the new testament which is shed for many for the remission of sins. I say unto you, I will not drink again of this fruit of the vine until that day when I drink it with you in my Father's kingdom. Following the meal, they sang hymns and went out into the mount of Olives.

Jesus said to the disciples, Ye shall all be offended this night because of me for it is written: I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But, after I am risen again, I will go before you into Galilee.

Peter said to Him, Though all men shall be offended because of thee, I will never be offended. Jesus answered Peter, This night, before the cock crows, thou shalt deny me thrice. Peter replied, Though I should die with thee, I will not deny thee. Then all the disciples said the same.

Jesus took them into a place called Gethsemane and said, Sit here while I go yonder to pray. He took Peter and the two sons of Zebedee with Him. He said to these three, My soul is exceedingly sorrowful and heavy

unto death. Stay here and watch with me.

He went off a little farther and fell on His face. Jesus prayed, saying, O my Father, if it be possible, let this cup pass from me. Nevertheless, be it not as I will, but as Thou wilt.

Then He went to the three disciples and found them asleep. He said to Peter, Could ye not watch with me one hour? Watch and pray so ye do not give in to this temptation again because, while the spirit may be willing, the flesh is weak.

He went away a second time and prayed, saying, O my Father, if this cup may not pass away from me unless I drink it, then Thy will be done. Returning to the three, He, again, found that they had been asleep for their eyes were heavy. He left them and went to pray a third time, saying the same words.

When Jesus went back to all the disciples He said, Behold, the hour is at hand. The Son of man is betrayed into the hands of sinners. The one who betrays me is at hand.

While He spoke, lo, Judas, one of the twelve, came with a great multitude. They were armed with swords and staves from the chief priests and elders of the people. Judas had agreed on a sign saying, Whomsoever I shall kiss, that same is He. Hold Him fast. Judas approached Jesus, greeted Him; then kissed Him. Jesus said to him, Friend, wherefore art thou come? Then they came and took hold of Jesus.

Behold, one who was with Jesus drew his sword, and, striking out at one of the high priest's servants, smote off his ear. Jesus said to him, Put thy sword back into its place. All who take to the sword shall perish by the sword. Think thou that I cannot pray to my Father and He shall give me more than twelve legions of angels? But, then, how shall the scriptures be fulfilled that this is the way it must be?

Jesus said to this multitude, Do ye come at me as against a thief with swords and staves to take me? Daily I sat with you teaching in the temple and ye did not lay hold of me. This was done so the scriptures of the prophets might be fulfilled.

When they took hold of Jesus, all the disciples left Him and fled. They led Him away to Caiaphas the high priest where the scribes and elders were assembled. But Peter followed far behind to the high priest's palace. He went in and sat with the servants.

The chief priests, elders, and all the council sought false witness against Jesus in order to put Him to death. At last, two false witnesses came and said, This one said He was able to destroy the temple of God and build it up again in three days.

The high priest arose and said to Jesus, Answerest thou nothing? What is it that they witness against thee? But Jesus said nothing. Then the high priest said to Him, I adjure thee, by the living God, tell us whether thou art the Christ, the Son of God. Jesus replied, Thou has

said so. I say unto you, hereafter, ye shall see the Son of man sitting on the right hand of power and appearing in the clouds of heaven.

Then the high priest cried, He has spoken blasphemy. What further need have we of witnesses? Behold, now ye have heard His blasphemy. What think ye? They answered, He is guilty of death. Then they spit in His face. Others struck Him with the palms of their hands and said, Prophesy unto us, thou Christ, Who is he that struck thee?

During this, Peter sat outside the palace. A damsel came up to him and said, Thou also was with Jesus of Galilee. But Peter denied this and he went out on the porch. Another maid saw him and said to the others standing there, This fellow was also with Jesus of Nazareth. Peter denied this with an oath and said, I do not know the man.

Later, one of the bystanders came up to Peter and said, Surely, by thy voice I know thou art one of them. Peter began to curse and swear and said, I know not the man. Then the cock crowed. Peter remembered the words of Jesus to him: Before the cock crows, thou shall deny me thrice. He went out and wept bitterly.

27 The next morning all the chief priests and elders met concerning Jesus. They agreed to put Him to death. They bound Him, led Him away, and delivered Him to Pontius Pilate, the governor.

When Judas realized that Jesus was condemned, he repented. He took the thirty pieces of silver back to the chief priests and elders. He said, I have sinned. I have betrayed the innocent. They retorted, What is that to us? So Judas cast down the pieces of silver in the temple. Immediately he went out and hung himself.

At the same time, the chief priests took up the silver pieces and said, It is not lawful to put this into the treasury because it is blood money. After they took counsel, they bought the potter's field for the burial of strangers, which became known as The Field of Blood. The prophecy of Jeremy was fulfilled: They took the thirty pieces of silver, the price for Him that was valued of the children of Israel, and gave them for the potter's field, as the Lord appointed.

Jesus now stood before Pilate, the governor. Pilate asked Him, Art thou the King of the Jews? Jesus replied, Thou sayest so. When Jesus was accused by the chief priests and elders, He answered nothing. Then Pilate asked Him, Hearest thou the things they witness against thee? Jesus said never a word. At this the governor marvelled greatly.

The custom at the passover feast was for the governor to release a prisoner of the people's choosing. A notable prisoner named Barabbas was in the prison. Therefore, when the people were gathered together, Pilate said, Whom will ye that I release, Barabbas or Jesus, who is called Christ?

While he was seated on the judgment seat, Pilate's wife sent a message to him that said, Have nothing to do with that just man. Today I have suffered many things in a dream because of Him. But the chief priests

and elders persuaded the multitude to choose Barabbas and destroy Jesus.

When Pilate, the governor, asked which of the two they chose they said, Barabbas. Pilate asked, What shall I do then with Jesus who is called Christ? They all said, Let Him be crucified.

The governor asked, Why, what evil has He done? But they cried out the more and shouted, Let Him be crucified. Pilate realized he could not prevail without making a tumult among the people. So he took water, washed his hands before the multitude, and said, I am innocent of the blood of this just person. See ye to it. The people said, His blood be on us, and on our children. Then Pilate released Barabbas. He had Jesus scourged and delivered Him to be crucified.

Pilate's soldiers took Jesus into the common hall where the whole band of soldiers gathered around Him. They stripped Him and put a scarlet robe on Him. They platted a crown of thorns and put it on His head. Then they put a reed in His right hand. Bowing down, they mocked Him saying, Hail, King of the Jews! They spit on Him, took the reed, and struck Him on the head. As they were leading Him away to be crucified, they found a man from Cyrene, Simon by name, and compelled him to carry the cross for Jesus.

They took Him to a place called Golgotha, or the place of a skull. There they gave Him vinegar to drink mixed with gall. When Jesus tasted it, He would not drink it. They crucified Him and parted out His garments by casting lots. Thus the prophecy was fulfilled: They parted my garments among them, and upon my vesture did they cast lots. Then the soldiers placed a written accusation over His head. It read: This Is Jesus, The King Of The Jews.

Two thieves were crucified alongside Jesus, one on His right hand and the other on His left. As people passed by they reviled Him and called out: Thou that destroys the temple and builds it again in three days, save thyself. If thou be the Son of God, come down from the cross.

The chief priests, along with the scribes and elders, mocked Him. They said, He saved others but He cannot save Himself. If He is the King of Israel, let Him come down from the cross and we will believe Him. He trusts in God. Let God deliver Him now, if God will have Him, for He said, I am the Son of God.

From the sixth until the ninth hour there was darkness over all the land. At about the ninth hour Jesus cried with a loud voice, Eli, Eli, lama sabachthani? My God, my God, why hast thou forsaken me?

When some of those standing by heard this, they said, This man calls for Elias. Presently, one of them ran to get a sponge. He filled it with vinegar, put it on a reed, and gave it to Jesus to drink. The rest said, Leave it alone. Let us see whether Elias will come to save Him. Then Jesus cried again in a loud voice and yielded Himself up.

Behold, the veil of the temple was torn in two from top to bottom. The earth shook and the rocks split apart. Graves were opened. The bodies

of many saints who slept rose up and, after His resurrection, went into the holy city and appeared to many. When the centurions who were watching Jesus saw the earthquake and the things that were done, they became afraid and said, Truly this was the Son of God.

Many of the women who followed Jesus of Galilee and ministered to Him were there looking on. Among them was Mary Magdalene; another Mary; and the mother of Zebedee's children. When evening came, a rich man of Arimathaea, named Joseph, who was also Jesus' disciple arrived. He went to Pilate and asked for the body of Jesus.

When Joseph had taken the body, he wrapped it in a clean linen cloth and laid it in his own new tomb which was hewn out of rock. He rolled a great stone across the door of the sepulchre and departed. Mary Magdalene and the other Mary sat alongside the sepulchre.

The next day following the day of the preparation, the chief priests and Pharisees went to Pilate and said, Sir, that deceiver, while he was yet alive, said that, in three days, He would rise up again. Command that the sepulchre be made secure until the third day lest His disciples come by night, steal Him away, and tell the people that He is risen from the dead. Then the last error will be worse than the first.

Pilate said to them, Ye have a watch. Go your way. Make it as secure as ye can. The chief priests and the Pharisees went and made the sepulchre secure by sealing the stone and setting guards to watch.

28 After the sabbath, near dawn of the first day of the week, Mary Magdalene and the other Mary came to the sepulchre. Behold, there was a great earthquake. An angel of the Lord descended from heaven, came and rolled back the stone from the door, and sat upon it. His countenance was like lightning with raiment white as snow. The guards shook with fear of Him and became as dead men.

The angel said to the women, Fear not for I know that ye seek Jesus who was crucified. He is not here for, as He said, He is risen. Come, see the place where the Lord lay. Then go quickly and tell His disciples that He is risen from the dead. Behold, He goes before you into Galilee. There ye shall see Him. Lo, I have told you.

The women quickly left the sepulchre filled with both fear and great joy. They ran to bring word to Jesus' disciples. As they went along Jesus met them and greeted them. They went to Him, held Him by the feet, and worshipped Him. Then Jesus said to them, Be not afraid. Go and tell my brethren to go into Galilee and there they shall see me.

Some of the guards on watch went into the city and told the chief priests the things that were done. After an assembly of the elders the soldiers were offered a large amount of money to say that Jesus' disciples came by night and stole Him away while they slept. The soldiers were assured they would be protected if this came to the governor's ears. They took the money and did as they were told. This report is common among the Jews until this day.

The eleven disciples went to Galilee, to the mountain appointed by Jesus. When they saw Him, they worshipped Him. Jesus came to them and said, All power is given to me in heaven and on earth. Go and teach all nations. Baptize them in the name of the Father, and of the Son, and of the Holy Spirit. Teach them to observe all the things I have commanded you.

I am with you always, even unto the end of the world.

Amen.

-----

## The Gospel of Mark

1. The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger who shall prepare the way before thee. The voice of one crying in the wilderness, Prepare the way of the Lord, make His paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. After confessing their sins many from the land of Judaea and from Jerusalem were baptized by him in the river of Jordan.

John was clothed with camel's hair and wore animal hides around his loins and he ate locusts and wild honey. He preached, saying, There comes one mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I have baptized you with water but He shall baptize you with the Holy Spirit.

And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized by John in the river of Jordan. Immediately, upon His coming up out of the water, John saw the heavens open and the Spirit, like a dove, descend upon Him. And there came a voice from heaven saying, Thou art my beloved Son in whom I am well pleased.

The spirit drove Him into the wilderness. There, among wild beasts, He was tempted by Satan for forty days. Then the angels ministered to Him. Now, after that, John was put in prison and Jesus came into Galilee. He began preaching the gospel of the kingdom of God and saying, The time is fulfilled. The kingdom of God is at hand. Repent and believe the gospel.

He walked by the sea of Galilee, He saw Simon and Andrew, his brother, casting a net into the sea for they were fishermen. And Jesus said to them, Come ye after me and I will make you fishers of men. Immediately they left their nets and followed Him.

When He had gone on a little farther, He saw James, the son of Zebedee, and John, his brother, in a boat mending their nets. Jesus called them. They immediately left their father, Zebedee, in the boat with the hired servants and went after Him.

They went into Capernaum. On the sabbath day He entered the synagogue

and taught. And they were astonished at His doctrine for He taught them as one with authority and not as the scribes. And in their synagogue there was a man with an unclean spirit. He cried out and said, Let us alone. What have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know who thou art, the Holy One of God. And Jesus rebuked him and said, Hold thy peace and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

The people were amazed, so much so that they questioned among themselves, saying, What is this? What new doctrine is this? He even commands with authority the unclean spirits and they obey Him. Immediately His fame spread throughout the region around Galilee.

After they left the synagogue, they went to the house of Simon and Andrew. Simon's wife's mother lay sick with a fever, and presently they told Jesus about her. He came and took her by the hand. Then He lifted her up and, immediately, the fever left her. And she, then, ministered to them.

That evening around sunset, many people were brought to Him who were diseased and some who were possessed with devils. And all the city gathered together at the door. Jesus healed many that were sick of divers diseases. He cast out many devils and did not allow the devils to speak because they knew Him.

The next morning, rising before dawn, He went to a solitary place to pray. Simon and those who were with him followed. When they found Him, they said, All men seek for thee. And Jesus said to them, Let us go on to the next towns that I may preach there also: for therefore came I forth.

And Jesus preached in the synagogues throughout Galilee, and cast out devils. There came to Him a leper. Kneeling down and beseeching Him, the leper said, If thou wilt, thou can make me clean. Jesus was moved with compassion. He put out His hand, touched him, and said, I will. Be thou clean.

And, as soon as He had spoken, the leprosy departed and the man was cleansed. Jesus directly charged him to say nothing to any man. Jesus said, Go thy way. Show thyself to the priest and offer for thy cleansing those things which Moses commanded for a testimony to them.

But he went out and began to broadcast the matter. He said so much that Jesus could no more openly enter the city but had to stay out in desert places. And they came to Him from every quarter.

2 After some days Jesus entered Capernaum again and His arrival was widely announced. The people knew that He returned to the house. And, immediately, many gathered, so much that there was no room to receive them, no, not so much as outside the door. Jesus preached the word to them.

There came to Him one sick with palsy who was carried by four others.

When they could not get near Jesus because of the crowd, they uncovered the roof above where Jesus stood. Having broken through, they lowered down the bed wherein the sick man lay. When Jesus saw their faith, He said to the sick man, Son, thy sins are forgiven thee.

There were certain of the scribes sitting there. They wondered, Why does this man speak blasphemies? Who can forgive sins but God only? When Jesus realized that they so reasoned, He said to them, Why reason ye these things in your hearts? Whether it is easier to say to the sick man, Thy sins are forgiven thee; or, Arise. Take up thy bed and walk?

So that ye may know that the Son of man has power on earth to forgive sins, (Jesus turned to the sick man and said,) I say to thee, Arise. Take up thy bed and go thy way to thine own house. At that moment, he arose, took up the bed, and went forth before them all. They were amazed. They glorified God, saying, We never saw anything like this.

Jesus went to the seaside again and the multitude gathered around Him, and He taught them. Later, He saw Levi, the son of Alphaeus, sitting at the receipt of custom, and said to him, Follow me. And he arose and followed Him.

And it came to pass, that, as Jesus sat at supper in Levi's house, many publicans and sinners also joined together with Jesus and His disciples. There now were many who followed Him. And when the scribes and Pharisees saw Him eating with publicans and sinners, they asked His disciples, How is it that He eats and drinks with publicans and sinners? When Jesus heard this, He said to them, Those who are whole have no need of a physician, only those who are sick. I came not to call the righteous, but to call sinners to repentance.

The disciples of John and of the Pharisees came to Jesus and asked, Why do the disciples of John and the Pharisees fast, but thy disciples do not? And Jesus said to them, Can the children of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the day will come, when the bridegroom shall be taken away from them, and then they shall fast.

No man sews a piece of new cloth on an old garment: else the new piece that filled it up takes away from the old and the rent is made worse. And no man puts new wine into old bottles: else the new wine bursts the bottles, the wine is spilled, and the bottles are marred. New wine must be put into new bottles.

And it came to pass, that He went through the corn fields on the sabbath day; and His disciples began to pluck the ears of corn as they went along. The Pharisees said to Him, Behold, why do they do that which is not lawful on the sabbath day? And Jesus responded, Have ye never read what David, and they that were with him, did when they had need and were hungry? How he went into the house of God in the days of Abiathar, the high priest, and ate the showbread? How this was only lawful for the priests to eat? And how David also gave it to those who were with him? Then Jesus said to them, The sabbath was made for man, and not man for the sabbath; therefore, the Son of man is Lord of the

sabbath also.

3 Then Jesus entered the synagogue again. Inside was a man with a withered hand. They watched to see if Jesus would heal him on the sabbath day so they might accuse Him. And Jesus said to the man with the withered hand, Step Forward. Then Jesus said to them, Is it lawful to do good on the sabbath days, or to do evil? To save life, or to kill? But they remained silent.

Jesus looked at them with anger and was grieved for the hardness of their hearts. He said to the man, Stretch forth thy hand. As the man stretched it out, his hand was restored as whole as his other hand.

The Pharisees left and immediately took counsel with the Herodians about how they might get rid of Him. But Jesus withdrew with His disciples to the sea. A great multitude from Galilee, Judaea, Jerusalem, Idumaea, and from beyond Jordan, and those around Tyre and Sidon came to Him when they heard all the things He did.

Jesus told His disciples He needed to get out into a small boat lest the multitude should throng Him. For He had healed many and many who had plagues now pressed upon Him just to touch Him. Unclean spirits, when they saw Him, fell down before Him and cried, Thou art the Son of God. Jesus directly charged them that they should not make Him known.

Then Jesus went up into a mountain. He called to whom He would and they came to Him. Here He ordained twelve to be with Him, and that He might send forth to preach, to heal sickness, and to cast out devils. Then He took these twelve into a house: Simon surnamed Peter; James, the son of Zebedee, John, the brother of James (He named them Boanerges, which is, The sons of thunder); Andrew; Philip; Bartholomew; Matthew; Thomas; James, the son of Alphaeus; Thaddaeus; Simon the Canaanite; and Judas Iscariot, who also betrayed Him.

Then the multitude came again so that they could not eat bread undisturbed. When His friends heard about this, they lay hold of Him and said, This is too much. And the scribes who came down from Jerusalem said, He has Beelzebub, and, by the prince of the devils, He casts out devils.

Jesus called them to Him and said, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand and is finished. Nor can a man enter into a strong man's house and spoil his goods unless he first binds up the strong man so he can then spoil his house.

Verily I say to you, All sins shall be forgiven to the sons of men, and blasphemies also, however they blaspheme. But he that blasphemes against the Holy Spirit will never have forgiveness, but is in danger of eternal damnation. He said this because they said, He has an unclean spirit.

His brethren and His mother came and, standing outside, they called for Him. The multitude that sat around Him said, Behold, thy mother and thy brethren are outside and seek for thee. Jesus answered, Who is my mother, or my brethren? Then He looked around on those who sat about Him and said, Behold, my mother and my brethren! Whosoever shall do the will of God, the same is my brother, and my sister, and mother.

4 Later, as Jesus was again by the seaside, there gathered a great multitude. He entered into a boat and began to address the large crowd on shore. He taught them many things by parables. Jesus began, Hearken. Behold, there went out a sower of seeds. It came to pass, as he sowed, some seed fell by the wayside. The fowls of the air came and devoured it. Some seed fell on stony ground where there was no good soil. It sprang up quickly. But, because it had no roots, it was scorched by the sunlight and withered away.

Some seed fell among thorns. The thorns grew up and choked it, and it yielded no fruit. Other seed fell on good ground. This did yield fruit that sprang up and increased; and brought forth some thirty, some sixty, and some a hundredfold. And Jesus finished by saying, He that has ears to hear, let him hear.

After this, when the twelve were alone with Jesus, they asked Him about the parable and why He told the people a parable. Jesus said to them, To you it is given to know the mystery of the kingdom of God. But, to those who are without, the teachings are in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

And Jesus said to them, Know ye not this parable? The sower sows the word. And these are the people by the wayside, where the word is sown. When they have heard, Satan comes immediately and takes away the word that was sown in their hearts.

And these are likewise those who are sown on stony ground. When they have heard the word, they receive it with gladness. But they have no root and endure only for a while. When affliction or persecution arises for the word's sake, they are offended.

And these are also the seed sown among the thorns of the cares of this world, the deceitfulness of riches, and the lusts of other things. All these thorns enter in, choke the word, and it becomes unfruitful. And, finally, are those who are sown on good ground. In hearing the word, they receive it and bring forth fruit, some thirtyfold, some sixty, and some a hundredfold.

Then Jesus said, Is a candle lighted to be put under a bushel, or under a bed instead of set on a candlestick? You see, if there is nothing hidden which shall not be manifested, then there is nothing kept secret, which shall not be uncovered. If any man has ears to hear, let him hear.

And He said to them, Take heed what ye hear. With what measure ye mete,

it shall be measured to you. And to you that hear, more shall be given. For he that has, to him shall be given. He that has not, from him shall be taken away even that which he has.

Then Jesus said, Such is the kingdom of God like a man who casts seed into the ground. He passes nights and days, and the seed springs up and grows, he knows not how. For the earth brings forth fruit of herself; first the blade, then the ear, and, after that, the full ear of corn. When the fruit is ripe, immediately he puts the sickle to it because the harvest is come.

And He said, Whereto shall we liken the kingdom of God? With what shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, it is less than all the seeds on earth. But when it is sown, it grows up and becomes greater than all. It shoots out branches so great that the fowls of the air may lodge under the shadow of it. To those without, Jesus spoke in parables. He explained all these things to His disciples when they were alone.

That evening, Jesus told His disciples that they should cross over to the other side. And when they sent away the multitude, they took Him even as He was in the boat. There were also other little ships. And there arose a great storm. Wind and waves beat into the boat and it was now full of water. Jesus was in the back part of the boat, asleep on a pillow. They woke Him and said, Master, carest thou not that we perish? Then Jesus arose, rebuked the wind, and said to the sea, Peace, be still.

The wind ceased and there was a great calm. Jesus said to them, Why are ye so fearful? How is it that ye have no faith? Then those nearby said one to another, What kind of man is this that even the wind and the sea obey?

5 They arrived on the other side of the sea, into the country of the Gadarenes. When Jesus got out of the boat, He was immediately met by a man who came out of his dwelling place in the tombs. The man had an unclean spirit and no man could bind him. Whenever he had been bound with fetters and chains, he plucked the chains asunder and broke the fetters in pieces. No one could tame him and night and day he was in the mountains or in the tombs, crying, and cutting himself with stones.

Yet, when he saw Jesus from afar, he ran and worshipped Him. The man cried with a loud voice, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God that thou torment me not. Jesus turned to the man saying, Come out of the man, thou unclean spirit. Then Jesus asked, What is thy name? The man answered, My name is Legion: for we are many. And he besought Jesus that he not send them away out of the country.

Nearby, in the mountains, there was a great herd of swine feeding. The devils, in one voice, said, Send us to those swine that we may enter into them. Right away, Jesus gave them leave. The unclean spirits left the man and entered into the swine. The herd ran violently down a steep slope into the sea and drowned (there were about two thousand).

The swine tenders fled and told it in the city and in the country. The people went out to see what was done. When they approached Jesus, they saw the man that was possessed with the devil and had the legion, sitting, clothed, and in his right mind. The people became fearful. Those who saw it told the others how it befell the man who was possessed, and also told about the swine. The people then begged Jesus to leave their coasts.

When He returned to the boat, the man who had been possessed prayed Jesus to let him stay with Him. Howbeit, Jesus suffered him not but said, Go home to thy friends. Tell them the great things the Lord has done for thee, and tell them He has had compassion on thee. Then the man departed and began to tell all in Decapolis the great things Jesus had done for him. Then all men did marvel.

After Jesus crossed again by boat to the other side, many people gathered to Him. And, behold, there came one of the rulers of the synagogue, Jairus by name. When he saw Jesus, he fell at His feet and besought Him saying, My little daughter is at the point of death. I pray thee, come and lay thy hands on her that she may be healed and shall live. Jesus went with him and the people followed and thronged Him.

In the crowd was a woman who had an issue of blood for twelve years. She had been to many physicians, spent all that she had, and nothing was bettered, but, instead, grew worse. She had heard of Jesus and, pressing through the crowd, she came up behind Him and touched His garment. She said, If I may but touch His clothes, I shall be whole. After she did this the fountain of her blood was dried up and she felt in her body that she was healed.

Presently, Jesus, knowing in Himself that virtue had gone out of Him, turned about and said, Who touched my clothes? His disciples said, Thou seest the multitude thronging thee and ask Who touched me? Then Jesus spotted her who had done this thing. The woman, in fear and trembling, but knowing what was done in her, came and fell down before Him and spoke the truth. He said to her, Daughter, thy faith has made thee whole; go in peace, and be whole of thy plague.

While He yet spoke, messengers came from the ruler of the synagogue's house and announced, Thy daughter is dead. Why trouble the Master any further? As soon as Jesus heard the message, He said to the ruler of the synagogue, Be not afraid, only believe. Jesus allowed no one to follow Him except Peter, James, and John, the brother of James. When they got to the house of the ruler of the synagogue, Jesus saw the tumult and many weeping and wailing.

Inside the house Jesus said to them, Why make this commotion and weep? The damsel is not dead, but sleeps. They laughed Him to scorn. But when He had put them all out, He took the father and mother of the damsel and those who were with Him and entered where she was lying. Then Jesus took her by the hand and said, Talitha cumi; Damsel, I say to thee, arise.

Immediately the damsel, who was twelve years old, arose and walked. They were astonished and Jesus charged them directly that they should tell no one. Then He said that she should be given something to eat.

6 And He went, followed by His disciples, into His own country. On the sabbath day, He began to teach in the synagogue. Many local people heard the sayings of Jesus and were astonished. They asked, From whence has this man learned these things? What wisdom is this that is given to Him that even such mighty works are wrought by His hands? Is this not the carpenter, the son of Mary, and the brother of James, Joses, Juda, and Simon? Are His sisters not right here among us? Thus, they were offended at Him. And Jesus said, A prophet is without honour in his own country, among his own kin, and in his own house.

Jesus went there to do mighty works. He marvelled at their unbelief and, because of this, could do little but lay His hands upon and heal a few of the sick and teach in the villages around the area.

In a little while, Jesus called to Him the twelve to begin to go forth by two and two. He gave them power over unclean spirits. He told them that they should take nothing for their journey except a staff; no scrip, no bread, no money in their purse. He instructed them to be shod with only sandals; and not put on two coats.

He said to them, In what place soever ye enter into a house, abide there until ye depart from that place. And whosoever shall not receive you, nor hear you, when ye leave there, shake off the dust from your feet as a testimony against them. Verily I say to you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment than for that place. The disciples went out and preached that men should repent. They cast out many devils, anointed many sick people with oil, and healed many of them.

King Herod heard of Him (for His name was spread abroad) and said that John the Baptist was risen from the dead and, therefore, mighty works were shown forth in him. Others said, It is Elias. And others said, It is one of the prophets. But when Herod heard all this he said, It is John whom I beheaded. He is risen from the dead.

Herod himself had sent forth and laid hold of John. He had him bound and imprisoned for Herodias, his brother Philip's wife's sake whom Herod had married. John told Herod that it was not lawful for him to have his brother's wife. Herodias, therefore, held this against John and wanted him killed. Herod, however, feared John and knew he was a just and holy man. Herod saw and heard John many times and heard him gladly.

Then Herod, on his birthday, made a supper for his lords, high captains, and chief estates of Galilee. The daughter of Herodias came and danced. Herod and those who sat with him were pleased. The king said to the damsel, Ask of me whatsoever thou wilt and I will give it thee. He swore to her that whatever she should ask of him, he would give her even up to half of his kingdom. She went to her mother,

Herodias, and said, What shall I ask? Her mother said, The head of John the Baptist. Then she hurried back to the king and said, I will that thou give me the head of John the Baptist on a charger.

The king was exceedingly sorry. Yet for his oath's sake, and for the sake of those who sat with him, he would not reject her. The king sent for an executioner and commanded his head to be brought. The executioner went and beheaded John in the prison. He brought his head on a charger and gave it to the damsel. Then the damsel gave it to her mother. When his disciples heard of this, they came and took up his corpse and laid it in a tomb.

The apostles gathered together, went to Jesus, and told him all things, what they had done and what they had taught. Then Jesus said to them, Come ye away into a desert place and rest a while. They had been coming and going and had no time even to eat. Thus they departed into a desert place, going privately by boat. But the people saw them departing, outran them, and came together to Him.

Jesus saw the multitude that had gathered and was moved with compassion toward them because they were as sheep without a shepherd. He began to teach them. And when the day was far spent, His disciples came to Him and said, This is a desert place and it is very late. Send them away so they may go into the country and into the villages to buy themselves bread for they have nothing to eat.

Jesus answered, Give ye them to eat. And they said, Shall we go and buy two hundred pennyworth of bread and give it to them to eat? He asked them, How many loaves have ye? Go and see. They came back and told Him, Five, and two fish.

Jesus commanded them to make all the people sit down in groups upon the green grass. They sat down in ranks, by hundreds and by fifties. Then, when He had taken the five loaves and the two fish, He looked up to heaven and blessed it. He broke the loaves and gave them to His disciples to set before them all. And He divided the two fish among them. They all ate and were filled. After, they took up twelve baskets full of the fragments of bread and fish. Those who ate of the loaves were about five thousand men.

And immediately He instructed His disciples to get into the boat and go to the other side to Bethsaida while He sent the people away and He departed into a mountain to pray. At evening time the boat was in the midst of the sea. Jesus was alone on the land.

He looked out and saw them rowing with great difficulty for the wind was contrary to them. At about the fourth watch of the night He came to them, walking upon the sea, and would have passed by them. But, when they saw Him walking upon the sea, they supposed it was a spirit. They cried out and were troubled.

Immediately Jesus talked with them and said, Be of good cheer. It is I. Be not afraid. And He went up to them in the boat. Then the wind ceased and they were amazed beyond measure. They wondered and did not even

remember the miracle of the loaves for their hearts were hardened.

They reached the other shore and came into the land of Gennesaret. As they drew into shore and got out of the boat, the people immediately recognized Jesus. After they ran to all the area around the region, many arrived carrying in beds those that were sick. And wheresoever He entered into villages or cities or country, they laid the sick in the streets and besought Him to allow the sick to touch but the border of His garment. And as many as touched Him, He made them whole.

7 Pharisees and some scribes from Jerusalem observed that some of His disciples ate bread with unwashed hands. They found fault with this defilement for the Pharisees, and all the Jews, do not eat unless they wash their hands, holding the tradition of the elders along with the washing of cups, and pots, brassen vessels, and of tables. Then the Pharisees and scribes asked Him, Why do thy disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?

Jesus answered, Well has Isaiah prophesied of you hypocrites. It is written, This people honor me with their lips but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. In laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups and many other things that ye do. And He said to them, Full well ye reject the commandment of God in order to keep your own tradition.

Moses said, Honour thy father and thy mother and, whoso curses father or mother, let him die. But ye say, If a man says to his father or mother, It is Corban, a gift, by whatsoever thou might be gained by me; he shall be free. Ye allow him to do nothing for his father or mother and make the word of God worthless through your tradition and many other things like this.

Then He called all the people to Him and said, Hearken to me every one of you. Understand that there is nothing from outside a man that, entering into him, can defile him; but the things which come out of him are those that defile the man. If any man has ears to hear, let him hear.

After He went into the house, His disciples asked Him about the parable. Jesus replied, Are ye without understanding also? Do ye not perceive that whatsoever thing from without enters into the man it cannot defile him because it enters not into his heart, but into the belly and goes out into the draught, purging all meats? But that which comes out of the man is what defiles him. It is from inside, out of the heart of men, that proceed: evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man.

From there He arose and went into the borders of Tyre and Sidon. He entered into a house and would have no man know it. But He could not be hid for a certain woman whose young daughter had an unclean spirit had

heard of Him. She found Him and came and fell at His feet. The woman was a Greek, a Syrophenician by nation; and she besought Him to cast forth the devil from her daughter.

But Jesus said to her, Let the children first be filled. It is not fit to take the child's bread and cast it to the dogs. She answered, Yes, Lord. Yet the dogs under the table eat the child's crumbs. Jesus then said to her, For saying this, go thy way. The devil is gone from thy daughter. When she returned home she found her daughter at rest upon the bed and the devils cast out.

Upon leaving the coasts of Tyre and Sidon, He came to the sea of Galilee through the midst of the coasts of Decapolis. Here they brought a man that was deaf and had a speech impediment. They besought Him to put His hand upon him. Jesus took the man apart from the multitude and put His fingers into the man's ears. Looking up to heaven, He sighed and said, Ephphatha, Be opened.

Immediately the man's ears were opened. His tongue was loosed and he spoke plain. Then Jesus charged those present to tell no man. However, the more He charged them, the more they published it saying, He has done all things well. He makes the deaf to hear, and the dumb to speak.

8 Jesus called His disciples to Him and said, I have compassion on the multitude because they have been with me three days and they have nothing to eat. If I send them away to their own houses fasting, they will faint by the way. Many of them came from afar. His disciples answered Him, How can these men be supplied with bread here in the wilderness? Jesus asked them, How many loaves have ye? They answered, Seven.

Then Jesus told the people to sit down on the ground. He took the seven loaves and gave thanks. He broke the loaves and gave them to His disciples. Then His disciples set them before the people. They also had a few small fish which Jesus blessed and told the disciples to set them also before the people. So they did eat and were filled. After this the disciples took up the broken fragments and filled seven baskets. The number of those who had eaten was about four thousand.

After Jesus sent the multitude on their way, He immediately got into a boat with His disciples and came into Dalmanutha. Here the Pharisees came forth and began to question Him, seeking of Him a sign from heaven, and testing Him. To this Jesus sighed deeply in His spirit and said, Why does this generation seek after a sign? Verily I say to you, There shall be no sign given to this generation. Then He left them and departed again by boat to the other side.

Now the disciples had forgotten to bring any bread. They had no more than one loaf in the boat with them. Jesus uttered, Take heed. Beware of the leaven of the Pharisees and the leaven of Herod. The disciples reasoned among themselves and said, It is because we have no bread.

When Jesus realized their misunderstanding, He said to them, Why reason ye because ye have no bread? Perceive ye not or understand? Have ye

still hardened hearts? Having eyes, see ye not? And having ears, hear ye not? And do ye not remember when I broke the five loaves among five thousand and how many baskets full of fragments ye took up? And do ye not remember the seven loaves among four thousand and how many baskets full of fragments ye took up? After they recalled the numbers and told Him, Jesus said, Then how can it be that ye do not understand?

At Bethsaida some people brought a blind man to Jesus, and besought Him to touch the man. He took the blind man by the hand and led him out of the town. When He had spit on the man's eyes and put His hands upon him, Jesus asked the man if he saw anything. The man looked up and said, I see men as trees, walking. After that Jesus put His hands again upon his eyes then made him look up. Now he was restored and saw every man clearly. Jesus sent him away to his house saying, Neither go into the town, nor tell it to any in the town.

Jesus and His disciples went out into the towns of Caesarea Philippi. Along the way He asked His disciples, Who do men say that I am? They answered, Some say John the Baptist, but some say Elias, and others say one of the prophets. Then Jesus said to them, But who do you say that I am? Peter answered, Thou art the Christ. Jesus charged them to tell no man of Him. Then He began to teach them that the Son of man must suffer many things; that He must be rejected by the elders, the chief priests, and scribes; and that He must be killed and, after three days, rise again.

Jesus said all this very openly to His disciples. Then Peter took Him aside and began to rebuke Him. But Jesus turned around, looked at His disciples, and rebuked Peter saying, Get behind me, Satan. Thou savor not the things of God, but the things of men.

Now, along with His disciples, He called the people to Him also and said, Whosoever will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it. Whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation; the Son of man shall be ashamed of him also when He comes in the glory of His Father with the holy angels. Verily I say to you, There are some who stand here who shall not taste of death until they have seen the kingdom of God come into power.

9 After six days Jesus took Peter, James, and John up into a high mountain and there He was transfigured before them. His raiment became shining and, exceeding the white of snow, such as nothing on earth could be more white. And there appeared Elias and Moses. They were talking with Jesus. Peter said, Master, it is good for us to be here. Let us make three tabernacles; one for thee, one for Moses, and one for Elias.

Peter did not know what else to say because they were afraid. But,

quickly, a cloud overshadowed them and a voice came out of the cloud saying, This is my beloved Son. Hear Him.

Then, suddenly, when they looked around, they saw only Jesus. Coming down from the mountain Jesus instructed them to tell no man what things they had seen until the Son of man had risen from the dead.

Among themselves they questioned each other about what the rising from the dead could mean. Then they asked Him if it was not so what the scribes said that Elias must come first?

Jesus answered them, Verily, Elias comes first and restores all things. And it is also written that the Son of man must suffer many things and be set at nought. However, I say to you, Elias is indeed come and they have done to him exactly what was written.

As He approached the disciples, He saw a great multitude gathered about them. And He saw that there were scribes questioning them. Then, when they beheld Him, all the people were greatly amazed and immediately ran to salute Him.

Jesus asked the scribes, Why question them? And one of the multitude answered, Master, I have brought my son who has a dumb spirit. Wherever he takes him he tears him. He foams at the mouth, gnashes his teeth, and wastes away. I spoke to thy disciples and they could not cast him out. Jesus stepped forward and cried, O faithless generation, how long shall I be with you? How long shall I suffer you? Bring him to me.

As soon as Jesus looked at him, the spirit immediately tore forth. The boy fell on the ground wallowing in foam. Jesus asked the father when this came upon the son. The man answered, As a child. Often it has cast him into the fire and into the water to destroy him. But if thou can do anything, have compassion on us and help us.

Jesus said to the man, If thou can believe, all things are possible to him that believes. Immediately, with tears flowing, the father of the child cried out, Lord, I believe. Help thou my unbelief.

Then Jesus rebuked the foul spirit and said, Thou dumb and deaf spirit, I charge thee, come out of him. Enter into him no more. The spirit cried, lashed out, and then came out of him. The boy lay so still that many said, He is dead. But Jesus took him by the hand, lifted him up and he arose. After Jesus went inside, His disciples asked Him privately, Why could we not cast him out? He said to them, This kind can only come forth by prayer and fasting.

Then they departed and passed through Galilee without notice for He taught His disciples and said, The Son of man is delivered into the hands of men. They shall kill Him. After He is killed, He shall arise on the third day.

They did not understand these words but were afraid to ask Him. Once they got safely inside the house at Capernaum, Jesus asked them, What was it that ye disputed among yourselves along the way?

They were silent because, on the way back, they had disputed who among themselves should be the greatest. Jesus then sat down, called the twelve, and said to them, If any man desire to be first, the same shall be last of all and servant of all. Then He took a child and set him in the midst of them. As He took the child in His arms, He said to them, Whosoever shall receive one of such children in my name, receives me. And whosoever shall receive me, receives not me, but Him that sent me.

Then John said, Master, we saw one casting out devils in thy name, but he does not follow us so we forbid him because he does not follow us. But Jesus said, Forbid him not. There is no man who shall do a miracle in my name that can lightly speak evil of me. He that is not against us is on our part. Whosoever shall give to drink a cup of water in my name, because ye belong to Christ, shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hung around his neck, and he were cast into the sea.

If thy hand offend thee, cut it off. It is better for thee to enter into life maimed than to have two hands and go into hell where the worm does not die and the fire is never quenched. And if thy foot offend thee, cut it off. It is better for thee to enter halt into life than to have two feet to be cast into hell where the worm does not die and the fire is never quenched. And if thine eye offend thee, pluck it out. It is better for thee to enter into the kingdom of God with one eye than to have two eyes to be cast into hell fire. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good. But if the salt has lost its flavor, with what will ye season it? Have salt in yourselves, and have peace one with another.

10 From there Jesus went into the coasts of Judaea by way of the far side of Jordan. He was met by a large crowd who wanted to hear Him speak and He taught them again.

The Pharisees came to Him, and, testing Him, asked, Is it lawful for a man to put away his wife? In return, Jesus asked, What did Moses command you?

They said, Moses suffered the writing of a bill of divorcement to put her away. Jesus answered, Moses wrote this precept on account of the hardness of your heart. But, from the beginning of the creation, God made them male and female. For this cause a man shall leave his father and mother, and cleave to his wife. The two shall be one flesh: so then they are no more two, but one flesh. What, therefore, God has joined together, let no man put asunder.

Later, in the house, His disciples asked Him again about this matter. He said, Whosoever shall put away his wife and marry another commits adultery against her. And if a woman shall put away her husband and be married to another she commits adultery.

The people brought young children that He should touch them but His disciples rebuked the people who brought them. Jesus was greatly

displeased and said to the disciples, Suffer the little children to come to me. Forbid them not for of such is the kingdom of God.

Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, shall not enter in. Jesus took them up in His arms, put His hands upon them, and blessed them.

Along the road, a young man ran up to Jesus, knelt before Him and asked, Good Master, what shall I do to inherit eternal life? Jesus said, Why call me good? There is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.

The young man replied, Master, all these I have observed from my youth. Then Jesus, beholding him, loved him and said to him, You lack one thing: Go and sell whatever thou has and give the proceeds to the poor. Thou shall have treasure in heaven. Then come, take up the cross, and follow me. Upon hearing this the young man was sad and went away grieving because he had many possessions.

Then Jesus turned to His disciples and said, How hard it shall be for those who have riches to enter into the kingdom of God! The disciples were astonished at His words. Jesus said to them, Children, how hard is it for those who trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

The disciples were astonished beyond measure, saying among themselves, Who, then, can be saved? Jesus, looking upon them, said, With men it is impossible, but not with God. With God all things are possible.

Then Peter said, Lo, we have left all, and have followed thee. Jesus answered, Anyone who has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, shall receive a hundredfold now and in eternal life. But many that are first shall be last; and the last first.

Jesus led them to Jerusalem and, along the way, began to tell them the things that would happen to Him. He said, In Jerusalem the Son of man shall be delivered to the chief priests and scribes. They will condemn Him to death, and shall deliver Him to the Gentiles. They will mock Him and scourge Him. They will spit on Him. And they will kill him. On the third day He shall rise again.

James and John, the sons of Zebedee, came to Him and said, Master, we have a desire to tell you about. Jesus said to them, What should I do for you? They said, Grant that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. Jesus answered, Ye know not what ye ask. Can ye drink of the cup that I drink of? Can ye be baptized with the baptism that I am baptized with? They said to Him, We can.

Jesus said, Ye shall indeed drink of the cup that I drink of. Ye shall

be baptized with the baptism with which I am baptized. But to sit on my right hand and on my left hand is not mine to give. It shall be given to them for whom it is prepared.

When the other ten disciples heard this, they became greatly displeased with James and John. Jesus called them and said, Ye know that those who are appointed to rule over the Gentiles exercise lordship over them and their great ones heavily influence them. But it shall not be like this among you. Whosoever will be great among you shall be your minister. Whosoever will be your master shall be servant to all. Even the Son of man came not to be ministered to, but to minister and to give His life as a ransom for many.

They came to Jericho. As Jesus passed through Jericho with His disciples, many, including blind Bartimaeus, the son of Timaeus, sat begging by the side of the highway. When Bartimaeus heard that Jesus of Nazareth was going by, he began to cry out, Jesus, thou son of David, have mercy on me. Many told him to be silent, but he cried the more, Thou son of David, have mercy on me. Jesus stood still. Then He called the blind man to Him and said, Be of good comfort. Rise. I call thee.

Casting away his garment, he rose up and went to Jesus. He said to the man, What shall I do for thee? The blind man said, Lord, that I might receive my sight. Jesus said to him, Go thy way. Thy faith has made thee whole. Immediately he received his sight and followed Jesus.

11 They came near Jerusalem, to Bethphage and Bethany. At the mount of Olives, He beckoned to two of His disciples and said, Go into the village opposite here. As soon as ye enter it, ye shall find tied a colt that has never been sat upon. Loose him and bring him here. If a man asks why ye do this, say that the Lord has need of him; and immediately he will send him.

They went to the village and found the colt tied outside the door in a place where two ways met. As they untied him, a man said to them, What are ye doing, loosing the colt? They said to him what Jesus commanded and he let them go.

They brought the colt, cast their garments on him, and Jesus sat upon him. Many people spread their garments in the way. Others cut branches off the trees, and strewed them in the way. Those who went before, and those that followed, cried, Hosanna. Blessed is He that comes in the name of the Lord. Blessed be the kingdom of our father David, that comes in the name of the Lord. Hosanna in the highest.

Jesus came into Jerusalem and went to the temple. When He had looked around and upon all things, it drew on to the evening. He went out to Bethany with the twelve. The next morning, coming back from Bethany, Jesus was hungry. From a distance, He spotted a fig tree that might offer something to eat. When He got to it, He found nothing but leaves for it was not yet the time for figs. Jesus said to it, No man shall eat the fruit of thee ever again. The disciples heard this.

They came to Jerusalem and Jesus went into the temple. He cast out

those who sold and bought in the temple. He overthrew the tables of the moneychangers and the seats of those who sold doves. He would not allow any man to carry any vessel through the temple. Jesus said to them all, It is written: My house shall be called, by all nations, the house of prayer but ye have made it a den of thieves.

The scribes and chief priests heard this and considered how they might destroy Him. They feared Him because all the people were astonished at His doctrine. When evening came, He went out of the city. The following morning, as they passed by, they saw the fig tree dried up from the roots. Peter called to Jesus, Master, behold, the fig tree which thou cursed. It is withered away. Jesus answered, Have faith in God. Whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he says shall come to pass; he shall have whatsoever he says.

Whatever things ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have anything against anyone, so that your Father which is in heaven may also forgive you your trespasses. If ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

In Jerusalem, as He was walking in the temple, there came to Him the chief priests, the scribes, and the elders. They questioned Him and said, By what authority do thou do these things? Who gave thee this authority to do these things?

Jesus answered, I will also ask you a question. If you answer me, I will tell you by what authority I do these things. Was the baptism of John from heaven or of men? They discussed this among themselves and said, If we say, From heaven; He will say, Why then did ye not believe him? But if we shall say, Of men; we must face the people who considered John a prophet. Finally, they answered and said to Jesus, We cannot tell. Jesus then said, Neither do I tell you by what authority I do these things.

12 He began to speak to them by parables. A man planted a vineyard. He set a hedge around it. He dug a place for the winevat and built a tower. The man let it out to husbandmen and went into a far country. At the end of the season he sent a servant to the husbandmen to collect the fruit of the vineyard.

The husbandmen caught and beat up the servant. They sent him away empty. The man sent another servant. They cast stones and wounded this servant in the head. They shamefully handled him and sent him away. The man sent another and they killed him as well as many others; beating some, and killing some. Finally, the man sent his only son whom he loved very much. He reasoned, They will respect my son. But the husbandmen said, This is the heir; come, let us kill him and the inheritance shall be ours. They took the son, killed him, and cast him out of the vineyard. What, then, shall the lord of the vineyard do? He will come and destroy the husbandmen and let out the vineyard to others.

Have ye not read this scripture: The stone which the builders rejected has become the cornerstone of the whole foundation. This was the Lord's doing, and it is marvellous in our eyes?

The chief priests and elders sought to lay hold of Jesus, but they feared the people. They knew that He had spoken this parable about them. When they left, they sent certain of the Pharisees and Herodians to try to catch Jesus in His words. They asked, Master, we know that thou art true, and regard not the person of men, but teach the way of God. Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give?

Jesus, knowing their hypocrisy, answered, Why test me? Whose image and superscription is on a coin? They said, Caesar's. Jesus replied, Then render to Caesar the things that are Caesar's, and to God the things that are God's. They marvelled at Him.

Then came the Sadducees, who say there is no resurrection. They asked, Master, Moses wrote to us, If a man's brother dies and leaves his wife behind him, and leaves no children, his brother should take his wife and raise up seed to his brother. Now there were seven brethren. The first took a wife and, dying, left no seed. The second took her and, dying, left no seed. The third brother likewise and this through all seven brothers. The seven had her, and left no seed. Last of all the woman died also. In the resurrection. when they shall rise, whose wife shall she be since all the seven had her as wife.

Jesus answered, Ye err because ye know not the scriptures or the power of God. When they rise from the dead, they neither marry, nor are given in marriage. They are as the angels who are in heaven. And, as touching on the dead and that they rise: have ye not read in the book of Moses, how God spoke to him in the bush and said, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living. Ye, therefore, do greatly err.

One of the scribes came, and having heard them reasoning together, and perceiving that Jesus had answered them well, asked, Which is the first commandment of all?

Jesus answered, The first of all the commandments is, Hear, O Israel. The Lord our God is one Lord. Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first commandment. The second is, Thou shalt love thy neighbour as thyself. There is no other commandment greater than these.

The scribe said, Well, Master, thou has said the truth, for there is one God, and there is no other but Him. To love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love thy neighbour as thyself is worth more than all of the burnt offerings and sacrifices. Jesus saw that he answered discreetly. He said to him, Thou art not far from the kingdom of God.

After this no man dared ask Him any more questions. While He taught in

the temple, Jesus said, How can the scribes say that Christ is the son of David? David himself said: The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. If David calls him Lord; how is he, then, his son?

The common people heard Him gladly. He said to them in His teaching, Beware of the scribes, who love to go in flowing robes, and love salutations in the marketplace, and the best seats in the synagogues, and the uppermost rooms at feasts. These same devour widows' houses, and, for a pretence, make long prayers. They shall receive greater damnation.

Jesus sat over against the treasury and watched how the people cast money into it. Many that were rich cast in large amounts. Then a poor widow walked up and put in two small coins. Jesus called His disciples to Him and said, This poor widow has cast more in than all the rest have cast into the treasury. They gave out of their abundance; but she cast in what she had to live upon.

13 As He went out of the temple, one of His disciples said, Master, see these stones and what buildings are here! Jesus answered, See these great buildings? There shall not be one stone left upon another and not one that shall not be thrown down.

Jesus sat upon the mount of Olives over against the temple. Peter, James, John, and Andrew went over to Him and asked, When shall these things happen? What sign will there be when all these things will be fulfilled? Jesus cautioned them and said, Take heed lest any man deceive you. Many shall come in my name saying, I am Christ; and shall deceive many.

When ye hear of wars and rumors of wars, do not be troubled, for such things must needs be. But the end shall not be yet. First, nation shall rise against nation, and kingdom against kingdom. There shall be earthquakes in divers places, and famines and crises. These are the beginnings of sorrows.

But, take heed. They shall deliver you up to councils. In the synagogues ye shall be beaten. Ye shall be brought before rulers and kings for my sake, for a testimony against them. The gospel must first be published among all nations.

When they lead you away and deliver you up, take no thought or plan beforehand what ye shall speak. Whatever ye need to say shall be given you in that hour, for it is not ye that speak, but the Holy Spirit.

In that time, brother shall betray brother even unto death; father shall betray his son; and children shall rise up against their parents and cause them to be put to death. Ye shall be hated by all men for my name's sake. But he that shall endure to the end shall be saved.

When ye see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him who reads understand), then let those who are in Judaea flee to the mountains. Let him that is

on the housetop not go down into the house to take anything out of his house. Let him that is in the field not turn back again to get his garment. And woe to those who are with child. And pray that your flight be not in the winter. Unless the Lord shortened those days, no flesh would be saved. But for the sake of the elect, whom He has chosen, He has shortened the days. For in those days shall be affliction such as was not seen from the beginning of God's creation to this time.

In the days after that tribulation, the sun shall be darkened, the moon shall not give her light, the stars shall fall, and the powers in the heavens shall be shaken. Then the Son of man will appear in the clouds with great power and in glory. He shall send His angels, and shall gather together His elect from the four winds and from the uttermost part of the earth to the uttermost part of heaven.

So if any man shall say to you, Lo, here is Christ; or, lo, He is there; do not believe him. False Christs and false prophets shall rise and show signs and wonders to seduce, if it be possible, even the elect. But take heed. I have warned you of these things.

Now learn a parable of the fig tree; When her branch is yet tender, and puts forth leaves, ye know that summer is near. In the same way, when ye see these things come to pass, know that it is near, as close as at the door.

This generation shall not pass until all these things are done. Heaven and earth shall pass away, but my words shall not pass away. But, of the day and the hour, no man knows, no, not the angels in heaven or the Son, but the Father only knows. Take heed. Watch and pray. Ye know not when the time is.

For the Son of Man is like a man taking a distant journey, who left his house, and gave authority to his servants, assigned each his work, and left the porter to watch. Therefore, ye watch also for ye know not when the master of the house will come - during evening, or at midnight, or at the break of dawn, or in daylight. Therefore, be alert lest, in His coming suddenly, He find you sleeping. What I say to you, I say to all, Watch.

14 The feast of the passover and of unleavened bread was in two days. The chief priests and the scribes considered how they might take Him by craft and put Him to death. But they said, Not on the feast day, lest there be an uproar among the people.

Jesus was in Bethany at the house of Simon the leper. As He sat at dinner, a woman came to Him carrying an alabaster box of very precious ointment of spikenard. She broke the container and anointed Jesus' head with the oil.

Some of the others at the table became indignant and said, Why was this waste of the ointment made? It might have been sold for a great price and the money given to the poor. And they murmured against her. But Jesus said, Let her alone. Why trouble her? She has done a good work. Ye have the poor with you always, and, whenever ye will, ye may do them

good; but me ye have not always. She has done what she could. She has come beforehand to anoint my body for burying. Wheresoever this gospel shall be preached throughout the world, this that she has done shall also be told.

Judas Iscariot, one of the twelve, went to the chief priests to arrange to betray Jesus to them. They were glad to hear of his offer and promised to give him money. Then Judas schemed about how he might conveniently betray Him.

On the first day of unleavened bread, when they killed the passover lamb, His disciples said to Jesus, Where shall we go to prepare that thou may eat the passover? He sent two of His disciples into the city. He told them, There you shall meet a man bearing a pitcher of water. Follow him. Wherever he shall go in, say to the good man of the house, The Master wants to know where the guestchamber is where He shall eat the passover with His disciples. This man will show you a large upper room that is furnished and prepared. Make ready for us there.

The two disciples went into the city and found all as Jesus had said to them. They made ready the passover. In the evening Jesus came with the disciples. As they sat and ate, Jesus said, One of you who eats with me shall betray me. They began to be sorrowful, and, one by one, ask Him, Is it I? Is it I?

Jesus answered, It is one of the twelve that dips with me in the dish. The Son of man indeed goes as it is written of Him: But woe to that man by whom the Son of man is betrayed! Better were it for that man if he had never been born.

As they ate, Jesus took bread and blessed it. He broke it and gave it to them. He said, Take and eat. This is my body. Then He took the cup and, when He had given thanks, He gave it to them. They all drank from it. And He said to them, This is my blood of the new testament, which is shed for many. I will drink no more of the fruit of the vine until that day when I drink it anew in the kingdom of God.

After they had sung a hymn, they went out into the mount of Olives. Jesus said, Ye shall all be offended because of me this night for it is written: I will smite the shepherd, and the sheep shall be scattered. But, after that, I am risen and I will go before you into Galilee.

Peter said, Although all shall be offended, I will not. Jesus said to him, This day, even this night, before the cock crows twice, thou shall deny me thrice. But Peter spoke the more vehemently, I will not deny you in any way, even if it means I should die. Likewise, they all said the same.

They came to a place named Gethsemane. Jesus said to His disciples, Sit here while I go to pray. He took Peter and James and John with Him. He said to them, My soul is exceedingly sorrowful and heavy unto death. Wait here and watch. Jesus went forward a little, and fell on the ground. He prayed that, if it were possible, the hour might pass from Him. He said, Abba, Father, all things are possible to thee; take away

this cup from me. Nevertheless, not what I will, but what thou wilt.

He came back and found them sleeping. Jesus said to Peter, Simon, why do you sleep? Could you not watch one hour with me? Watch ye and pray so you do not give in to temptation. The spirit truly is ready, but the flesh is weak.

Then Jesus went away a second time and prayed with the same words. When He returned, He found them asleep again (for their eyes were heavy) They did not know what to say to Him.

The third time, when He returned to them, Jesus said, It is enough. The hour has come. The Son of man is now betrayed into the hands of sinners. Rise up, let us go. The one who betrays me is at hand.

Immediately, while He yet spoke, Judas, one of the twelve, arrived. He was with a great multitude who were armed with swords and staves, sent from the chief priests, scribes, and elders. He that betrayed Jesus had given them a signal, saying, Whomsoever I shall kiss, that same is He. Take Him and lead Him away swiftly. Judas immediately went to Him and said, Master, master; then kissed Him.

They laid their hands on Him, and took Him. One of them that stood by drew a sword, smote a servant of the high priest, and cut off his ear. Jesus said to them, Have ye come to take me with swords and staves as against a thief? I was with you daily, teaching in the temple, and ye did not take me. But the scriptures must be fulfilled. Then they all left Him and fled. There followed Him a young man who had a linen cloth cast about his naked body. When they grabbed him and laid hold of him, he left the linen cloth and fled from them naked.

They led Jesus to the high priest. All the chief priests and the elders and the scribes were assembled there. Peter, following from afar, went to the palace of the high priest and sat with the servants who warmed themselves at a fire.

The chief priests and all the council sought for witness against Jesus to put Him to death; but they found none. Many bore false witness against Him, but their witness did not agree. Then there arose a certain false witness who said, We heard Him say, I will destroy this temple that is made with hands, and within three days, I will build another made without hands. But this witness still did not agree with the rest.

Then the high priest stood up and said to Jesus, Answer thou nothing? What is it that these witness against thee? Jesus held His peace and answered nothing. Again the high priest asked Him, Art thou the Christ, the Son of the Blessed? Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest called out, What need we of any further witnesses? Ye have heard the blasphemy. What think ye? They all condemned Him to be guilty of death. And some began to spit on Him, and to cover His

face, and to buffet Him, and to say to Him, Prophecy; and the servants struck Him with the palms of their hands.

As Peter was outside, one of the maids of the high priest saw him warming himself and said, Thou also was with Jesus of Nazareth. But he denied and said, I do not know nor understand what you say. He went to the porch; and the cock crowed. A maid saw him again, and began to say to those who stood by, This is one of them. And he denied it again.

Then, a little after, those who stood by said again to Peter, Surely thou art one of them. Thou art a Galilaean by thy speech. Peter began to curse and swear and said, I do not know this man of whom ye speak. The cock crowed a second time. And Peter called to mind the word that Jesus said to him: Before the cock crows twice, thou shalt deny me three times. When Peter remembered this he wept.

15 First thing the next morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate. And Pilate asked Him, Art thou the King of the Jews? He answered, Thou say it. The chief priests accused Him of many things, but He answered nothing. Pilate said to Him, Answer thou nothing? Do you behold how many things they witness against thee? But Jesus still answered nothing and Pilate marvelled.

Now at that feast he released to them one prisoner, whoever the people chose. And there was one named Barabbas, who lay bound with those involved in insurrection with him and who had committed murder in the insurrection. The multitude began to cry aloud their desire for Pilate to do as he had done before. Pilate said to the multitude, Will ye that I release to you the King of the Jews? But the chief priests told the people that Pilate would rather release Barabbas to them.

Pilate asked, What do you want me to do to Him whom ye call the King of the Jews? They cried out, Crucify Him. Then Pilate said to them, Why, what evil has He done? And they cried out the more, Crucify Him.

And so Pilate, to content the people, released Barabbas to them. After he had Jesus scourged, he delivered Him to be crucified. The soldiers led Him away into the hall, called Praetorium; and they called together the whole troop. They clothed Him with purple, platted a crown of thorns, and put it around His head. They saluted Him, Hail, King of the Jews! They smote Him on the head with a reed, spit on Him, and bowing their knees, worshipped Him.

After they mocked Him, they took off the purple cloth and put His own clothes on Him, and led Him out to be crucified. They compelled a man named Simon, a Cyrenian and the father of Alexander and Rufus, who was passing by on his way out of the country, to bear His cross.

They took Him to the place called Golgotha, the place of a skull. They gave Him wine mingled with myrrh to drink but He received it not. When they had crucified Him, they parted His garments, casting lots for what every man should take.

It was the third hour when they crucified Him. The superscription of His accusation was written and hung over Him: The King of the Jews. Along with Him they crucified two thieves; one on His right hand, and the other on His left. The scripture was fulfilled: And He was numbered with the transgressors.

Those who passed by railed at Him. They said, Ah, thou that destroys the temple and builds it up again in three days, save thyself and come down from the cross. The chief priests along with the scribes said among themselves, He saved others; Himself He cannot save. Let Christ the King of Israel descend now from the cross that we may see and believe. Those who were crucified with Him reviled Him. And, when the sixth hour came, there was darkness over the whole land until the ninth hour.

At the ninth hour, Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? My God, my God, why has thou forsaken me? Some of those who stood by, when they heard this, said, Behold, He calls Elias. And one ran and filled a sponge full of vinegar, put it on a reed, gave it to Him to drink. They said, Let Him alone. Let us see whether Elias will come to take Him down. Then Jesus cried with a loud voice and took His last breath.

The veil of the temple was rent in two from the top to bottom. And, when the centurion who stood near Him saw this, he said, Truly this man was the Son of God.

There were also women looking on from afar; among whom was Mary Magdalene, and Mary the mother of James the less and Joses, and Salome (who also, when He was in Galilee, followed Him and ministered to Him), and many other women who came up with Him to Jerusalem.

When evening came, because it was the preparation day before the sabbath, Joseph of Arimathaea, an honorable counsellor, who also waited for the kingdom of God, went to Pilate to request the body of Jesus. Pilate marvelled that He was already dead. He called the centurion to him to find out how long He had been dead. When he learned it from the centurion, he released the body. Joseph brought fine linen, took Him down, and wrapped Him in the linen. He laid Him in a sepulchre hewn out of rock, and rolled a stone across the entrance. Mary Magdalene and Mary the mother of Joses watched where He was laid.

16 When the sabbath was past, very early in the morning the first day of the week, Mary Magdalene, Mary the mother of James, and Salome, went to the sepulchre at the rising of the sun. With them they brought sweet spices that they might anoint Him. They said among themselves, Who shall roll the stone away from the door of the sepulchre for us? Then, when they looked, they saw that the large stone was rolled away.

Entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment. They were frightened. But he said, Be not afraid. Ye seek Jesus of Nazareth, who was crucified. He

is risen. He is not here. See the place where they laid Him. But go your way, tell His disciples and Peter that He goes before you into Galilee. There ye shall see Him, just as He told you. They went out quickly, and fled from the sepulchre; for they trembled and were amazed. They said nothing to any one because they were afraid.

Then Jesus appeared to Mary Magdalene, out of whom He had cast seven devils. She went and told those who had been with Him as they mourned and wept. When they had heard that He was alive and had been seen by her, they did not believe it.

Then He appeared, in another form, to two of them as they walked in the country. These two went and told it to the rest, but they did not believe them either.

Afterward He appeared to the eleven as they sat at supper. He upbraided them for their unbelief and hardness of heart because they did not believe those who had seen Him after He was risen.

Then He said to them, Go into all the world and preach the gospel to every creature. He that believes and is baptized shall be saved; but he that does not believe shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils. They shall speak with new tongues. They shall take up serpents. And, if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover.

So then after the Lord had spoken to them, He was received up into heaven and sat on the right hand of God. And they went forth and preached everywhere; the Lord working with them and confirming the word with these signs.

Amen.

-----

## The Gospel of Luke

1. Forasmuch as many eyewitnesses and ministers of the word have set forth and delivered to us a declaration of those things which are most surely believed among us, it seemed good to me also, having had perfect understanding of these things from the very beginning, to write to you, most excellent Theophilus, in order that thou might know the certainty of the things thou has been instructed.

In the days of Herod, the king of Judaea, there was a priest named Zacharias, of the course of Abia. His wife was of the daughters of Aaron, and her name was Elisabeth. They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. They had no child because Elisabeth was barren. They were both well up in years.

According to the custom of the priest's office, his lot, while he

executed his duty before God, was to burn incense when he went into the temple of the Lord. The multitude gathered outside to pray during the time of incense.

There appeared to him an angel of the Lord standing on the right side of the altar of incense. When Zacharias saw him, he was troubled and fell down in fear. But the angel said to him, Fear not, Zacharias: for thy prayer is heard. Thy wife, Elisabeth, shall bear thee a son and thou shall name him John. You shall have joy and gladness and many will rejoice at his birth. He shall be great in the sight of the Lord. He shall not drink wine or strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb.

He shall turn many of the children of Israel to the Lord, their God. He shall go in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Zacharias said to the angel, How shall I know this? I am an old man, and my wife an old woman. The angel said to him, I am Gabriel, who stands in the presence of God; and am sent to speak to thee, and to show thee these glad tidings. Behold, thou shall be dumb and unable to speak until the day these things are performed because thou believe not my words which shall be fulfilled in their season.

The people waited for Zacharias, and marvelled that he tarried so long in the temple. When he came out, he could not speak to them. They perceived that he had seen a vision in the temple for he beckoned to them and remained speechless.

It came to pass, that, as soon as the days of his official duties were accomplished, he went home. His wife, Elisabeth, conceived, and hid herself for five months. She said, Thus has the Lord now done for me that which takes away my reproach among others.

In the sixth month, the angel Gabriel was sent from God to a city of Galilee, named Nazareth. The angel appeared to a virgin named Mary and espoused to Joseph, of the house of David. He said to her, Hail, thou that art highly favored. The Lord is with thee. Blessed art thou among women. When she saw him, she was troubled by his words.

Then the angel said to her, Fear not, Mary, for thou has found favor with God. Thou shall conceive in thy womb, and bring forth a son, and shall call His name Jesus. He shall be great and shall be called the Son of the Highest. The Lord God shall give Him the throne of His father David. He shall reign over the house of Jacob forever. And, of His kingdom there shall be no end.

Then Mary said to the angel, How shall this be since I know not a man? The angel answered, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee so the holiness that is born of thee shall be called the Son of God. And behold, thy cousin, Elisabeth, has conceived a son in her old age. It is the sixth month with her who was once thought barren. With God nothing is impossible. Mary said,

Behold, the handmaid of the Lord. Be it done according to thy word.  
Then the angel departed from her.

Mary arose with haste and went to a city of Juda in the hill country. Here she entered the house of Zacharias, and saluted Elisabeth. When Elisabeth heard this salutation of Mary, the babe leaped in her womb and Elisabeth was filled with the Holy Spirit. She spoke out with a loud voice, Blessed art thou among women and blessed is the fruit of thy womb. How is it that the mother of my Lord should come to me? As soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy. Blessed is she that believed for there shall be a demonstration of those things which were told her by the Lord.

Mary said, My soul does magnify the Lord, and my spirit has rejoiced in God my Savior. He has regarded the low estate of His handmaiden and, henceforth, all generations shall call me blessed. He that is mighty has done great things to me. Holy is His name. His mercy is on them that fear Him from generation to generation.

He has shown strength with His arm; He has scattered the proud in the imagination of their hearts. He has put down the mighty from their thrones, and exalted those of low degree. He has filled the hungry with good things; and the rich He has sent away empty. He has helped His servant Israel, in remembrance of His mercy; as He spoke to our fathers, to Abraham, and to His seed forever.

Mary stayed with her cousin, Elisabeth about three months, then returned to her own house. Elisabeth's time came that she should be delivered; and she brought forth a son. Her neighbors and her cousins heard how the Lord had showed great mercy on her; and they rejoiced with her.

On the eighth day they came to circumcise the child. They called him Zacharias after the name of his father. But his mother said, No. He shall be called John. And they said to her, There is none of thy kindred that is called by this name. Then they made signs to his father asking how he would have him called. He asked for a writing table, and wrote, His name is John. Then Zacharias' mouth was opened immediately, his tongue loosed, and he spoke and praised God.

This news was carried throughout all the hill country of Judaea. All who heard were filled with wonder at what kind of child this would be! And the hand of the Lord was with him.

His father, Zacharias, was filled with the Holy Spirit and prophesied, Blessed be the Lord, God of Israel; for He has visited and redeemed His people, He has raised up a horn of salvation for us in the house of His servant, David; as He spoke by the mouth of His holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He swore to our father, Abraham, that He would grant us, being delivered out of the hand of our enemies, to serve Him without fear, in holiness and righteousness, all the days of our life.

And thou, child, shall be called the prophet of the Highest, for thou shall go before the face of the Lord to prepare His ways; to give knowledge of salvation to His people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high has visited us to give light to those who sit in darkness and in the shadow of death, to guide our feet in the way of peace.

The child grew and became strong in spirit. He was in the desert until the day of his showing to Israel.

2 A decree went out from Caesar Augustus. According to the decree every man was to go to his own city to be taxed. Because he was of the house and lineage of David, Joseph went up from Nazareth in Galilee, to the city of Bethlehem in Judaea to be taxed. With him was Mary, his espoused wife, who was great with child. While they were there, the time came for her to be delivered. She brought forth her firstborn son, wrapped Him in swaddling clothes, and laid Him in a manger because there was no room for them in the inn.

In the same country shepherds were in the field keeping watch over their flock by night. Lo, the angel of the Lord came upon them and the glory of the Lord shone about them. They became afraid. And the angel said to them, Fear not. Behold, I bring you good tidings which shall be great joy to all people. A Savior, Christ the Lord, is born this day in the city of David. Ye shall find the babe wrapped in swaddling clothes, lying in a manger. Then there also appeared a heavenly host praising God. They said, Glory to God in the highest and, on earth, peace and good will toward men.

The shepherds said, Let us go to Bethlehem and see what has come to pass which the Lord has made known to us. They went with haste and found Mary, and Joseph, and the babe lying in a manger.

When they saw, they made it known abroad what was told them concerning this child. Those who heard, wondered at what they were told. But Mary kept all these things and pondered them in her heart. The shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told to them.

When eight days were completed for the circumcising of the child, His name was called Jesus, which was so named by the angel before He was conceived in the womb. When the days of the purification according to the law of Moses were accomplished, they brought Jesus to Jerusalem to present Him to the Lord, as it is written in the law: Every male that opens the womb shall be called holy to the Lord. And, also according to law of the Lord, they offered the sacrifice: a pair of turtledoves, or two young pigeons.

There was a man in Jerusalem, named Simeon. He was a just and devout man, waiting for the consolation of Israel. The Holy Spirit was upon him and revealed to him that he should not see death before he had seen the Lord's Christ.

He came by the Spirit into the temple. When the parents brought in the child Jesus, Simeon took Him up in his arms, blessed God, and said, Lord, now let thy servant depart in peace, according to thy word, for my eyes have seen thy salvation which thou has prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people, Israel.

Joseph and Mary marvelled at the things which were spoken of Him. Simeon blessed them, and said to His mother, Mary, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which will be spoken against. A sword shall pierce thy soul that the thoughts of many hearts may be revealed.

Then a prophetess also spoke of Him. Anna was the daughter of Phanuel, of the tribe of Aser. She was an aged widow who, for fourscore and four years, did not leave the temple and served God with fasting and prayer night and day. She gave thanks to the Lord, and spoke of Him to those in Jerusalem who awaited redemption.

When they had performed all that was required according to the law of the Lord, they returned to their own city of Nazareth in Galilee. The child grew, became strong in spirit, and was filled with wisdom and the grace of God.

Every year His parents went to Jerusalem at the feast of the passover. When He was twelve years old, they went up to Jerusalem after the custom of the feast. When they had fulfilled the days, they returned, but the child Jesus tarried behind in Jerusalem. Joseph and His mother did not know of it. Supposing Him to have been in the caravan, at the end of the first day's journey, they sought Him among their kinsfolk and acquaintances. When they did not find Him, they turned back toward Jerusalem to find Him.

After three days, they found Him in the temple. He was sitting in the midst of the doctors, listening to them and asking them questions. Those who heard Him were astonished at His understanding and answers.

When His parents saw Him, they were amazed. His mother said to Him, Son, why has thou done this to us? Thy father and I have been very worried. He said, How is it that ye sought me? Do you not know that I must be about my Father's business? But they did not understand what He said to them. Then He went with them to Nazareth and was obedient to them; but His mother kept all this in her heart. Jesus increased in wisdom, in stature, and in favor with God and man.

3 It was the fifteenth year of the reign of Tiberius Caesar. Pontius Pilate was governor of Judaea; Herod was tetrarch of Galilee; and his brother, Philip, was tetrarch of Ituraea and the region of Trachonitis; and Lysanias was tetrarch of Abilene. Annas and Caiaphas were the high priests.

The word of God came to John the son of Zacharias when he was in the wilderness. He went into all the country around Jordan, preaching the baptism of repentance for the remission of sins. This was according to

what is written in the book of Isaiah the prophet: The voice of one crying in the wilderness, Prepare 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 be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

John said to the multitude that came to be baptized by him, O generation of vipers, who has warned you to flee from the wrath to come? Bring forth fruits worthy of repentance. Stop saying to yourselves, We have our father, Abraham: for I tell you, God is able to raise up children to Abraham from these stones. Now the axe is laid to the root of the trees. Every tree which does not bring forth good fruit is hewn down and cast into the fire.

The people asked him, What shall we do? He answered, He that has two coats, let him give it to him that has none. He that has food, let him do likewise. The publicans who came to him to be baptized also asked, Master, what shall we do? He said to them, Exact no more than that which is appointed you. The soldiers, likewise, asked, What shall we do? He said, Do violence to no man, do not accuse anyone falsely; and be content with your wages.

People lived in expectation and wondered whether he was the Christ. John answered by saying to them all, I baptize you with water; but one mightier than I comes, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Spirit and with a fire whose fan is in His hand. He will thoroughly purge His floor. He will gather the wheat into His garner; but He will burn the chaff with fire unquenchable.

Herod, the tetrarch, had been reprov'd by John on account of Herodias, his brother Philip's wife and for all the evils which Herod had done. Herod held this against him. Then, when Herod heard what John was saying, he had John imprisoned.

When Jesus, also being baptized, was praying, the heaven opened and the Holy Spirit, in a bodily shape like a dove, descended upon Him. A voice came from heaven which said, Thou art my beloved Son. In thee I am well pleased.

Jesus was about thirty years of age, the son of Joseph, which was the son of Heli, the son of Matthat, which was the son of Levi, which was the son of Melchi, the son of Jannai, which was the son of Joseph, son of Mattathias, which was the son of Amos, the son of Nahum, the son of Esli, which was the son of Naggai, the son of Maath, which was the son of Mattathias, the son of Semein, the son of Josech, the son of Joda.

Joda was the son of Joanna, which was the son of Rhesa, which was the son of Zerubbabel, which was the son of Shealtiel, which was the son of Neri, the son of Melchi, the son of Addi, son of Cosam, son of Elmadam, which was the son of Er, the son of Joshua, son of Eliezer, which was the son of Jorim, the son of Matthat, son of Levi.

Levi was the son of Simeon, which was the son of Judah, which was the son of Joseph, which was the son of Jonam, which was the son of Eliakim, the son of Melea, which was the son of Menna, which was the son of Mattatha, which was the son of Nathan, which was the son of David, the son of Jesse, son of Obed, which was the son of Boaz, which was the son of Sala.

Sala was the son of Nahshon, son of Amminadab, which was the son of Admin, the son of Arni, which was the son of Hezron, the son of Pherez, son of Judah, the son of Jacob, which was the son of Isaac.

Isaac was the son of Abraham, the son of Terah, son of Nahor, which was the son of Serug, the son of Reu, son of Peleg, which was the son of Eber, the son of Shelah, son of Cainan, which was the son of Arphaxad, the son of Shem, son of Noah.

Noah was the son of Lamech, which was the son of Mathuselah, which was the son of Enoch, which was the son of Jared, the son of Mahalaleel, son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

4 Filled with the Holy Spirit, Jesus returned from Jordan and was led by the Spirit into the wilderness. For forty days He was tempted by the devil. During this time He ate nothing and, when His fasting ended, He was hungry.

The devil said to him, If thou be the Son of God, command this stone to be made bread. Jesus answered, It is written: Man shall not live by bread alone, but by every word of God.

The devil, then, took Him up into a high mountain and showed Him all the kingdoms of the world in a moment of time. The devil said to Him, I give thee the power and glory of all this that is mine and to whomever I give it. If thou wilt worship me, all shall be thine. Jesus said to him, Get thee behind me, Satan. It is written: Thou shalt worship the Lord thy God, and Him only shall thou serve.

The devil brought Him to Jerusalem, set Him on a pinnacle of the temple and said, If thou be the Son of God, cast thyself down from here. It is written: He shall give His angels charge over thee, to keep thee, and, in their hands, they shall bear thee up lest at any time thou dash thy foot against a stone. Jesus said, Thou shalt not tempt the Lord thy God.

When the devil had ended all the temptation, He departed from Him for a season. Jesus returned to Galilee in the power of the Spirit. His fame spread throughout all the region. He taught in the synagogues and was glorified by all.

Jesus went to Nazareth, where He had been brought up. As was His custom, He went into the synagogue on the sabbath day and stood up to read. He was given the book of the prophet Isaiah. When He opened the book, He found the place where it was written: The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor; He has sent me to heal the brokenhearted, to preach deliverance

to the captives, recover sight to the blind, to set at liberty those who are bruised, and to preach the acceptable year of the Lord.

He closed the book, returned it, and sat down. The eyes of all who were in the synagogue were fastened on Him. Jesus said to them, This day is this scripture fulfilled in your ears.

All bore Him witness and wondered at the gracious words which proceeded from His mouth. They said, Is this not Joseph's son? He said to them, Ye will surely say to me this proverb, Physician, heal thyself. Whatsoever we have heard done in Capernaum, do also here in thy country.

And He said, No prophet is accepted in his own country. But I tell you, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but to none of them was Elias sent, except to Sarepta, a city of Sidon, to a woman who was a widow. Many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, except Naaman the Syrian.

When they heard these things, all who were in the synagogue were filled with wrath. They rose up and pushed Him out of the city. They drove Him to the top of the hill upon which their city was built so they might cast Him down headlong. But, passing through the midst of them, He went His way.

Jesus went on to Capernaum in Galilee, and taught them on the sabbath days. They were astonished at His doctrine for His word was powerful. There was a man in the synagogue who had a spirit of an unclean devil which cried out with a loud voice, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know who thou art; the Holy One of God.

Jesus rebuked him, saying, Hold thy peace, and come out of him. When the devil had thrown him in the midst, he came out of him. The people were amazed and said, What words are these! With authority and power He commands the unclean spirits and they come out. His fame went out into every corner of that country.

Jesus went out of the synagogue and entered Simon's house. Simon's wife's mother had a serious fever and they besought Him to help her. Jesus stood over her, rebuked the fever, and it left her. Immediately she arose and ministered to them.

Now when the sun was setting, many who were sick with divers diseases were brought to Him. He laid His hands on every one of them and healed them. Devils came out of many, crying out, and saying, Thou art Christ, the Son of God. Jesus rebuked and silenced them because they knew that He was Christ.

When it was day, He left and went into a desert place. The people looked for Him. When they found Him, they tried to prevent Him from departing from them. But Jesus said to them, I must preach the kingdom of God to other cities also. This is why I was sent. And He preached in

the synagogues of Galilee.

5 As the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret. He saw two ships standing by the lake. The fishermen were gone out of them and were washing their nets. He entered one of the ships, which was Simon's, and requested that he thrust out a little from the land. Then He sat down and taught the people from the ship.

When He finished speaking, He said to Simon, Launch out into the deep and let down your nets. Simon said to Him, Master, we have toiled all night and have taken nothing. Nevertheless, at thy word, I will let down the net.

When he and his crew had this done, they enclosed a great multitude of fish and their net broke. They beckoned to their partners, who were in another ship, to come and help them. They came and filled both the ships so full that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees and said, Depart from me; for I am a sinful man, O Lord. James and John, the sons of Zebedee, who were partners with Simon, and all those who were with them, were astonished at the great number of fish. Jesus said to Simon, Fear not. From now on, thou shalt catch men. When they landed the fishing boats, they left everything and followed Him.

It came to pass, when He was in a certain city, a man, full of leprosy, on seeing Jesus, fell before Him and said, Lord, if thou wilt, thou can make me clean. Jesus stretched out His hand, touched him, and said, I will. Be thou clean. Immediately the leprosy left the man. Jesus then directed him to tell no one about this. He said, Go and show thyself to the priest. Offer for thy cleansing, according to Moses command, for a testimony to them.

Nonetheless, His fame was spread even more abroad. Great multitudes gathered to hear and be healed of their infirmities by Him. Jesus withdrew Himself into the wilderness to pray.

One day He was teaching and the power of the Lord to heal was upon Him. There were gathered people that had come out of every town of Galilee, and Judaea, and Jerusalem. Pharisees and doctors of the law sat among them.

Men approached carrying a bed with a man who had a palsy. They looked for a way to bring him in and lay him before Jesus. When they could not find a way to bring him in because of the multitude, they went upon the housetop and lowered him down on his couch through the tiling and into the midst of where Jesus stood. When Jesus saw their faith, He said, Son, thy sins are forgiven thee.

The scribes and the Pharisees began to question, saying, Who is this who speaks blasphemies? Who can forgive sins, but God alone? When Jesus perceived their thoughts, He said to them, Why question in your hearts whether it is easier to say, Thy sins be forgiven thee; or, to say,

Rise up and walk? That ye may know that the Son of man has power on earth to forgive sins, (He said to the sick man), Arise. Take up thy couch and go to your home. Immediately he rose up before them, took up that upon which he lay, and departed to his own house, glorifying God. They were all amazed and glorified God, and were filled with fear, saying, We have seen strange things today.

After these things, He went forth and saw a publican named Levi who was sitting at the receipt of custom. He said to him, Follow me. And he left all, rose up, and followed Him. Levi made Him a great feast in his own house. There was a large company of publicans and others that sat down with them.

The scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners? Jesus answered and said to them, Those who are whole do not need a physician; but they that are sick do. I came not to call the righteous, but to call sinners to repentance.

Then they said to Him, Why do the disciples of John fast often and make prayers, and likewise the disciples of the Pharisees; but your disciples eat and drink? Jesus said to them, Can ye make the children of the bridechamber fast while the bridegroom is with them? The days will come when the bridegroom shall be taken away from them. Then they shall fast.

He spoke also a parable to them. No man puts a piece of a new garment on an old one; if he does, the new makes a rent, and the piece that was taken out of the new does not match the old. And no man puts new wine into old bottles; else the new wine will burst the bottles, be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man, having drunk old wine, straightway desires new, because he says, The old is better.

6 It came to pass that on the second sabbath after the first, Jesus passed through corn fields; and His disciples plucked ears of corn to eat, rubbing them in their hands. Certain of the Pharisees said to them, Why do ye do that which is not lawful on the sabbath days?

Jesus answering them said, Have ye not read what David did, when he and those who were with him were hungry? How he went into the house of God, took the showbread to eat, and also gave it to those who were with him; which is not lawful to eat and is only for the priests? Jesus said to them, The Son of man is also Lord of the sabbath.

It came to pass on another sabbath, He entered the synagogue and taught. There was a man whose right hand was withered. The scribes and Pharisees watched whether He would heal on the sabbath day so they might find an accusation against Him.

Jesus knew their intentions and said to the man with the withered hand, Rise up. Stand forth in the midst. The man arose and stood forth. Then Jesus said to them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? To save life, or to destroy it?

Then looking around at them, He said to the man, Stretch forth thy hand. As the man did so, his hand was restored whole as the other. They were filled with anger and discussed what they might do to Jesus.

It came to pass in those days, Jesus went up into a mountain to pray. He continued all night in prayer to God. When it was day, He called to Him His disciples and, of them, He chose twelve whom He also named apostles:

Simon (whom He also named Peter); Andrew, his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James, the son of Alphaeus; and Simon called Zelotes; Judas, the brother of James; and Judas Iscariot, who also was the traitor.

Jesus came down with the company of His disciples and stood in the plain. There was now gathered a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases and unclean spirits. The whole multitude sought to touch Him because virtue flowed out of Him and healed them all.

Jesus lifted His eyes to His disciples and said, Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who are hungry, for you shall be filled. Blessed are you who weep, for you shall laugh. Blessed are you when others hate you, separate you from their company, reproach you, and denounce your name as evil for the Son of man's sake. Rejoice in that day and leap for joy! Your reward in heaven is great. Their fathers treated the prophets the same way.

But woe to you who are rich! You have already received your consolation. Woe to you who are full! Later you be hungry. Woe to you who now laugh! You will mourn and weep. Woe to you, when everyone speaks well of you, because the ancestors treated the false prophets in the same way.

I say to you who hear, Love your enemies. Do good to those who hate you. Bless them that curse you. Pray for those who use you and treat you badly. To one who strikes you on the one cheek, offer also the other. To one who takes away your cloak let him take away your coat also. Give to everyone who asks. From one who takes your goods do not ask for them back. Do to others as you would have them do to you.

If ye love only those who love you, what thanks have ye? Sinners also love those who love them. If ye do good only to those who do good to you, what thanks have ye? Sinners do even the same also. And if ye lend only to those from whom ye expect to receive back, what thanks have ye? Sinners also lend to sinners to receive as much again.

But love your enemies, do good, and lend, expecting nothing in return and your reward shall be great. Ye shall be the children of the Highest for He is kind to the unthankful and to the evil. Be ye therefore merciful as your Father also is merciful.

Judge not, and ye shall not be judged. Condemn not, and ye shall not be

condemned. Forgive, and ye shall be forgiven. Give, and it shall be given to you; good measure, pressed down, shaken together and running over shall men give into your bosom. With the same measure that ye mete it shall be measured to you again.

Jesus spoke a parable to them, Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his master; but everyone that is perfect shall be as his master.

And why behold the mote that is in thy brother's eye, but not perceive the beam that is in thine own eye? How can you say to your brother, Brother, let me pull out the mote that is in thine eye, when thou thyself does not see the beam that is in thine own eye? Thou hypocrite, first cast out the beam from your own eye, and only then shall thou see clearly enough to pull out the mote in thy brother's eye.

For a good tree does not bring forth corrupt fruit; and a corrupt tree does not bring forth good fruit. Every tree is known by its own fruit. Of thorns men do not gather figs, nor of a bramble bush do they gather grapes.

A good man, out of the good treasure of his heart, brings forth that which is good. An evil man, out of the evil of his heart, brings forth that which is evil. Out of the abundance of the heart, the mouth speaks.

And why call me, Lord, Lord, and not do the things I say? Whoever comes to me, hears my sayings, and does them, I will tell you who he is like: He is like a man who built a house on a deep foundation of rock. When the flood arose, the stream beat vehemently on that house and could not shake it for it was founded upon a rock.

But he that hears and does not do the things I say is like a man that is without a foundation for he built a house upon the earth against which the stream beat vehemently. Immediately it fell and the ruin of that house was great.

7 Jesus then went into Capernaum. A centurion whose servant was dear to him, was sick and ready to die. When the centurion heard of Jesus, he sent the elders of the Jews to Him, beseeching that Jesus come and heal his servant. Those who came to Jesus on the centurion's behalf said he was a worthy man who loved the nation and had built a synagogue.

Jesus went with them and, when he was not far from the house, the centurion sent friends to say, Lord, do not trouble thyself. I am not worthy that thou should enter under my roof. Neither did I think myself worthy to come to thee. Only say in a word, and my servant shall be healed. For I also am a man set under authority. And I have soldiers under me. I say to one, Go, and he goes; and to another, Come, and he comes. And to my servant I say, Do this, and he does it.

When Jesus heard this, He marvelled. He turned around and said to the people that followed Him, I have not found such great faith anywhere in Israel. When those who came to Jesus on behalf of the centurion

returned to the house they found the servant healed.

The next day Jesus went to a city called Nain. His disciples and many people were with Him. When He got near the gate of the city, a dead man was being carried out. He had been the only son of a widow and many people of the city were with her. When the Lord saw her, He had compassion and said to her, Weep not. Then Jesus went over and touched the bier. Those who bore him stood still. Then Jesus said, Young man, I say to thee, Arise.

The young man that was dead sat up and began to speak and Jesus delivered him to his mother. And there came a fear on all and they glorified God, saying, A great prophet is risen up among us. God has visited His people. This story of Him went forth throughout all Judaea, and all the surrounding region.

When the disciples of John told him of these things, John sent two of them to Jesus to ask, Art thou He that should come or do we look for another? At the same time Jesus cured many of their infirmities and plagues, and of evil spirits; and to many that were blind He gave sight. Then Jesus said to John's disciples, Go and tell John the things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached. Blessed is he, who shall not be offended in me.

Jesus then told the people about John. He said, What went ye out into the wilderness to see? A reed shaken with the wind? What went ye out to see? A man clothed in soft raiment? Behold, those who are gorgeously apparelled and live delicately are in kings' courts.

But what went ye out to see? A prophet? Yes, I say to you, and much more than a prophet. This is he, of whom it is written: Behold, I send my messenger, who shall prepare thy way before thee. And, I say to you, Among those that are born of women there is not a greater prophet than John the Baptist, only he that is least in the kingdom of God is greater than he. All the people that heard Him, even the publicans, who received the baptism of John, justified God. But the Pharisees and lawyers rejected the counsel of God and were not baptized by him.

The Lord said, Those of this generation are like children sitting in the marketplace, and, calling one to another, saying, We have piped to you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He has a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

One of the Pharisees invited Him to eat with him. Jesus went into the Pharisee's house and sat down. When a woman in the city, who was a sinner, heard that Jesus ate at the Pharisee's house, she came with an alabaster box of ointment and stood behind Him at His feet. She was weeping, and began to wash His feet with tears, and wipe them with her hair. She kissed His feet and anointed them with the ointment.

When the Pharisee who invited Him saw it, he said to himself, If this man were a prophet, he would have known who and what kind of woman this is that touches Him. She is a sinner. Then Jesus turned and said, Simon, I have something to say to thee. And he said, Master, say on.

Jesus began, There was a creditor who had two debtors. One owed five hundred coins, and the other fifty. When they had nothing to pay, he freely forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose it would be he whom he forgave most. Jesus said, Thou has rightly judged.

Jesus turned to the woman, and said to Simon, See this woman? When I entered your house, you gave me no water for my feet. But she has washed my feet with tears, and wiped them with the hair of her head. When I entered your house, you gave me no kiss. But this woman, since the time I came in, has not ceased to kiss my feet. You did not anoint my head with oil. But this woman has anointed my feet with ointment.

So I say to thee, Her sins, which are many, are forgiven for she loved much; but to whom little is forgiven, the same loves little. Jesus said to her, Thy sins are forgiven. Those who sat at supper with Him began to wonder, Who is this that forgives sins also? Then Jesus said to the woman, Thy faith has saved thee; go in peace.

8 Afterward, He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with Him. A woman, Mary called Magdalene, who had been healed of evil spirits and out of whom went seven devils; and Joanna, the wife of Herod's steward, Chuza; and Susanna; and many others provided for and ministered to Him.

When people from many towns were gathered together, He told them a parable. A sower went out to sow his seed. As he sowed, some fell by the wayside. It was trodden down and the fowls of the air devoured it. Some of the seed fell upon rock. As soon as it sprang up, it withered away because it lacked moisture. Some of the seed fell among thorns. The thorns sprang up with it, and choked it. Other seed fell on good ground. It sprang up and bore fruit a hundredfold. Then He finished by saying, He who has ears to hear, let him hear.

His disciples asked Him, What might this parable mean? He said, To you it is given to know the mysteries of the kingdom of God. But, to others, it is given in parables that looking, they might not see, and hearing, they might not understand.

Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then the devil comes and takes the word out of their hearts, lest they should believe and be saved. Those on the rock are they, who, when they hear, receive the word with joy. They have no root. For a while they believe but in time of temptation they fall away.

The seed which fell among thorns are they, who, when they have heard, they go forth. But they are choked with cares and riches and pleasures

of this life; and they bring no fruit to perfection. The seed on the good ground are they, who with an honest and good heart, have heard the word. They keep it and bring forth fruit with patience.

No man, when he has lighted a candle, covers it with a vessel, or puts it under a bed. Instead he sets it on a candlestick so those who enter in may see the light. Nothing is secret that shall not be made manifest and nothing is hidden that shall not be known and come to light. Take heed how ye hear: for whoever has understanding, to him more shall be given; and whoever has not, from him shall be taken even that which he seems to have.

Then His mother and His brothers came but could not get near Him through the press of the multitude. Someone said to Him, Thy mother and thy brethren stand outside desiring to see thee. Jesus said to all those gathered, My mother and my brethren are those who hear the word of God, and do it.

Now it came to pass. Jesus went into a ship with His disciples. He said, Let us go over to the other side of the lake. They launched forth. As they sailed Jesus fell asleep. There came a windstorm on the lake. The ship filled up with water, and they were in jeopardy. They came and woke Him and said, Master, master, we perish. Jesus arose and rebuked the wind and the raging water. The storm ceased and there was a calm. He said to them, Where is your faith? They wondered, What kind of man is this! He even commands the winds and water and they obey Him.

They arrived at the country of the Gadarenes, which is over against Galilee. Outside the city, a man who had devils for a long time approached Him. He wore no clothes and had no house but lived in the tombs. Oftentimes he was kept bound with chains and in fetters; but he broke the bands, and was driven by the devil into the wilderness.

When he saw Jesus, he cried out, and fell down before Him. Jesus commanded the unclean spirit to come out of the man. With a loud voice the man said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. Then Jesus asked him, What is thy name? He said it was Legion, because many devils were entered into him. They besought Jesus not to command them to go out into the nearby deep water.

There was a herd of swine feeding on the mountain. The devils besought Jesus to let them enter into the swine. Jesus allowed them. When the devils went out of the man and entered the swine the herd ran violently down a steep place into the lake and were choked.

When those who fed them saw what was done, they fled into the city and told what happened. Many went out to see what was done. They came to Jesus and found the man out of whom the devils departed. He was sitting at the feet of Jesus, clothed, and in his right mind. The people were afraid. Those who saw it explained how the man possessed with the devils was healed. Then the whole multitude of the country around the Gadarenes besought Jesus to leave.

Jesus went back to the boat. The man who had been possessed by the devils asked to go with Him. But Jesus sent him away. He said, Return to thine own house and show the great things God has done for thee. The man went his way and told the whole city the great things Jesus had done.

It came to pass that Jesus returned and the people gladly received Him. They were all waiting for Him. There came a man named Jairus. He was a ruler of the synagogue. He fell down at Jesus' feet and besought Him to come to his house. His only daughter, about twelve years of age, lay dying. As Jesus started out, the people thronged Him.

A woman who had an issue of blood for twelve years and who had spent all her living on physicians who were unable to heal her, came up behind Him, and touched the border of His garment. Immediately her issue of blood ceased. Jesus said, Who touched me? When all denied, Peter and those with him said, Master, the multitude throng thee and press thee, and you ask, Who touched me? Jesus said, Somebody has touched me for I perceive that virtue is gone out of me.

When the woman felt she could not hide, she came trembling and, falling down before Him, she declared to Him before all the people why she had touched Him, and how she was healed immediately. Jesus said to her, Daughter, be of good comfort. Thy faith has made thee whole. Go in peace.

While He yet spoke, there came a messenger from the ruler of the synagogue's house. He said, Thy daughter is dead. Do not trouble the Master. But when Jesus heard it, He said, Fear not. Only believe and she shall be made whole.

When He got to the house, He allowed no one to go in, except Peter, James, John, and the father and the mother of the maiden. All wept but He said, Weep not. She is not dead, but sleeps. Those gathered outside laughed Him to scorn, knowing that she was dead. He put them all out, and took her by the hand, and said, Maid, arise.

Her spirit returned and she arose straightway. Then He told them to give her food. Her parents were astonished, but He charged them that they tell no one what was done.

9 Then He called His twelve disciples together, and gave them power and authority over all devils and to cure diseases. He sent them to preach the kingdom of God, and to heal the sick. Jesus said to them, Take nothing for your journey, neither staves, nor scrip, nor bread, nor money; neither take two coats.

Whatever house ye enter, abide and depart from there. Whoever will not receive you, when ye leave that city, shake off the very dust from your feet as a testimony against them. They departed and went through the towns, preaching the gospel and healing everywhere.

Herod, the tetrarch, heard about all this. He was perplexed because some people said it was John the Baptist risen from the dead; and some

said Elias had appeared. Others said that one of the prophets of old was risen again. Herod said, I have beheaded John so who is this of whom I hear so much? He wanted to see Him.

When they returned, the apostles told Jesus all that they had done. He took them and went into a private desert place that belonged to the city of Bethsaida. But people soon found out and followed Him. Jesus received them. He spoke to them of the kingdom of God and healed those who had need of healing.

When the day began to wear away, the twelve came and said to Him, Send the multitude away so they may go into the towns and country nearby to find lodging and get food.

But He said to them, Give ye them to eat. They answered, We have no more than five loaves and two fish unless we go and buy meat for all these people, about five thousand men.

He said to His disciples, Have them sit down in groups of fifty. Then He took the five loaves and two fish, and, looking up to heaven, He blessed them. He broke them and gave them to the disciples to set before the multitude. They all ate and were full. And twelve baskets of fragments that remained were taken up.

It came to pass, as Jesus was alone praying, His disciples were nearby and He asked them, Whom do the people say that I am? They answered and said, John the Baptist; but some say, Elias; and others say, one of the prophets of old is risen again.

He said to them, But who do you say that I am? Peter spoke up and said, The Christ of God. Jesus charged them to tell no one of this. He said, The Son of man must suffer many things; and be rejected by the elders, chief priests, and scribes; and be slain; and be raised on the third day.

Then He said, If any man will come after me, let him deny himself, take up his cross daily, and follow me. Whoever will save his life shall lose it. Whoever will lose his life for my sake, shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

Whoever shall be ashamed of me and of my words, the Son of man shall also be ashamed of him when He comes in His own glory, and in His Father's, and of the holy angels. I tell you, there are some standing here now, who shall not taste of death until they see the kingdom of God.

About eight days after these sayings, He took Peter, John, and James and went up into a mountain to pray. As He prayed, His whole appearance was altered. His raiment was white and glistening. And there talked with Him two men, Moses and Elias, who appeared in glory and spoke of His decease which He should accomplish at Jerusalem.

Peter and those with him became heavy with sleep. When they awoke, they

saw His glory and the two men that stood with Him. Later, as they departed from Him, Peter, not knowing what to say, said to Jesus, Master, it is good for us to be here. Let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

But while Peter spoke, a cloud overshadowed them and they became afraid. Then there came a voice out of the cloud, saying, This is my beloved Son. Hear Him. When the voice was past, Jesus was alone. They kept it close and told no man any of those things which they had seen.

The next day, when they came down from the hill, many people met Him. A man in the group cried out, Master, I beseech thee, look upon my son. He is my only child. A spirit takes him and, suddenly, he cries out. It tears and bruises him so that he foams and hardly departs from him. I besought thy disciples to cast him out but they could not.

Jesus said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son here. As the boy approached, the devil threw him down and tore him. Jesus rebuked the unclean spirit. He healed the child and delivered him again to his father.

All were amazed at the mighty power of God. Jesus said to His disciples, Let these words sink down into your ears: The Son of man shall be delivered into the hands of men. But they did not understand this. It was hid from them that they did not perceive it and they feared asking Him about the saying.

Then there arose a discussion among them about which of them should be the greatest. Jesus, perceiving the thought of their heart, took a child, and set the child next to Him. He said, Whoever shall receive this child in my name receives me. Whoever shall receive me, receives Him that sent me: for he that is least among you all shall be great.

John said, Master, we saw one casting out devils in thy name. We forbid him because he does not follow with us. Jesus said to him, Forbid him not: for he that is not against us is for us.

And it came to pass, when the time came that Jesus should be received up, He stedfastly set His face toward Jerusalem. He sent messengers ahead and they entered into a village of the Samaritans to make a way for Him. But they did not receive Him because He was heading to Jerusalem.

When His disciples, James and John, saw this, they said, Lord, if you will, command that we send fire to come down from heaven and consume them as Elias did? Jesus turned and rebuked them. He said, Ye know not what manner of spirit ye are of. The Son of man is not come to destroy men's lives, but to save them. And they went to another village.

As they went along, a man said, Lord, I will follow wherever you go. Jesus replied, Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay His head. To another, Jesus said, Follow me. But the man said, Lord, suffer me first to go and bury my father. Jesus said to him, Let the dead bury their dead but you go and

preach the kingdom of God.

Then another man said, Lord, I will follow thee; but let me first go bid farewell to those at my house. Jesus said, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

10 After this the Lord appointed seventy others to go ahead of Him, two by two, to the places He would visit. He said to them, The harvest truly is great, but the laborers are few. Ask the master to send forth more laborers into his harvest.

Now, go your way. Behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no one along the way.

Into whatever house ye enter, first say, Peace be to this house. If the Son of peace is there, your peace shall rest upon it; if not, it shall return to you. Remain in the same house, eating and drinking such things as they give; for the laborer is worthy of his hire. Do not go from house to house.

And into whatever city ye enter, from those who receive you, eat such things as are set before you. Heal the sick therein, and say to them, The kingdom of God is come near you.

But, into whatever city ye enter where they do not receive you, go out into the streets of the same, and say, Even the very dust of your city, which cleaves to us, we wipe off against you and, be ye sure of this, the kingdom of God is come near to you. But I say to you, it shall be more tolerable in that day for Sodom, than for that city.

Woe to thee, Chorazin! woe to thee, Bethsaida! If the mighty works had been done in Tyre and Sidon, which have been done in you, they would have, long ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment than for you. And Capernaum, exalted to heaven, shall be thrust down to hell. He that hears you hears me; and he that despises you despises me. He that despises me despises Him that sent me.

The seventy returned with joy, saying, Lord, even the devils are subject to us through thy name. Jesus said to them, I beheld Satan as lightning falls from heaven. Behold, I give you power to tread on serpents, and scorpions, and all of the enemy. Nothing shall, in any way, hurt you. However, do not rejoice that the spirits are subject to you; but rejoice because your names are written in heaven.

In that hour Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou has hid these things from the wise and prudent, and revealed them to babes and, moreso, Father, for it seemed good in thy sight.

All things are delivered to me by my Father. No man knows who the Son is, but the Father; and who the Father is, but the Son, and to whomsoever the Son will reveal Him.

Jesus turned to His disciples, and said privately, Blessed are the eyes that see the things that ye see. Many prophets and kings have desired to see these things ye see and have not seen them; and to hear the things ye hear and have not heard them.

Then a lawyer stood up and tested Him, saying, Master, what shall I do to inherit eternal life? Jesus said to him, What is written in the law? How readest thou? The lawyer answered, Thou shall 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 neighbor as thyself.

Jesus said to him, Thou has answered right. Do this and you shall have life. Then, wanting to justify himself, the lawyer asked Jesus, And who is my neighbor? Jesus answered this way, A certain man went down from Jerusalem to Jericho and fell among thieves who stripped him, wounded him, and left him half dead. By chance, a priest came by. When he saw him, he crossed to the other side. Then, likewise, a Levite came by and looked at him. He also passed by on the other side.

Finally a Samaritan came up and, when he saw him, he had compassion and went to him. He bound up his wounds, pouring oil and wine, and set him on his own beast. He brought him to an inn and took care of him.

When he departed the next morning, he took out some money, gave it to the host, and said, Take care of him. Whatever more you spend, I will repay you on my way back.

Now which of these three, do you think, was a neighbor to the man who fell among the thieves? The lawyer answered, He that showed mercy on him. Then Jesus said to him, Go, and do thou likewise.

Later they came to a village where a woman named Martha received Him into her house. She had a sister, Mary, who also sat at Jesus' feet and heard His word.

Martha was concerned about the serving of the meal. She came to Jesus and said, Lord, do you not care that my sister has left me to serve alone? Tell her to help me. But Jesus said to her, Martha, Martha, thou art concerned and troubled about so many things. But only one thing is needful and Mary has chosen that good part which shall not be taken away from her.

11 After Jesus finished some time in prayer, one of His disciples said, Lord, teach us to pray as John taught his disciples. He said to them, When ye pray, say, Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as in heaven. Give us, day by day, our daily bread. Forgive our sins; for we also forgive every one that is indebted to us. Let us not fall into temptation; but deliver us from evil.

Jesus said to them, Which of you shall have a friend, and go to him at midnight, and say, Friend, lend me three loaves. A friend of mine has come to me, and I have nothing to feed him and, from inside he calls out, Do not bother me. The door is shut and my children are all asleep

in bed and I cannot get up and give you anything?

I tell you, Though he might not get up for another, because he is your friend and because of your circumstances, he will get up and give you as much as you need.

So, ask, and it shall be given you; seek and you will find; knock and it shall be opened to you. For every friend that asks, receives; and he that seeks, finds; and to the one that knocks, it shall be opened.

If your son asks for bread, will you give him a stone? If he asks for a fish, will you give him a serpent instead of a fish? Or if he asks for an egg, will you offer him a scorpion?

If you, who are sinners, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those who ask Him?

It came to pass, Jesus cast out a devil from a man who previously had been unable to speak. When the devil was gone and the man spoke; the people wondered. But some of them said, He casts out devils by the power of Beelzebub, the chief of the devils. Other people wanted to test Him and wanted Him to produce a sign from heaven.

Jesus knew their thoughts. He said, Every kingdom divided against itself is brought to destruction; and a house divided against a house falls. If Satan is also divided against himself, how shall his kingdom stand?

You say that I cast out devils through Beelzebub. If I, by Beelzebub, cast out devils, by whom do your sons cast them out? So judge by them. However, I cast out devils with the finger of God, so, do not doubt that the kingdom of God is upon you.

When a strong man is properly armed, he keeps his palace and his goods are in peace. But when a man stronger than he comes upon him and overcomes him, the stronger takes all the armor in which he trusted, then divides his goods. One who is not with me is against me, and one who does not gather with me, scatters.

When an unclean spirit leaves a man, he walks through barren places. He seeks rest but can find none. Then the unclean spirit says, I will return to the house out of which I came. When he goes back, he finds it swept and garnished. So he goes and gathers together seven spirits more wicked than himself. They enter in and dwell there; and the last state of that man is worse than the first.

As He spoke these things, a woman in the crowd lifted up her voice and said to Him, Blessed is the womb that bore thee, and the breasts that nursed thee. But He said, Yes, but it is better to say, Blessed are they that hear the word of God and keep it.

The crowd drew closer together. Jesus said to them, This is an evil generation. They seek a sign but no sign will be given except the sign

of Jonas the prophet.

As Jonas was a sign to the Ninevites, so shall the Son of man be to this generation. The queen of the south will rise up in judgment of this generation. She will condemn them for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, one greater than Solomon is here. The men of Nineve will rise up in judgment with this generation and shall condemn it, for they repented at the preaching of Jonas; and, behold, one greater than Jonas is here.

No one with a lighted candle, puts it in a secret place or under a bushel. It is put on a candlestick so those who come in may see the light. The light of the body is the eye. When your eye is single, your whole body is also full of light. But when your eye is evil, your body is full of darkness.

Take heed, therefore, that the light that is in you be not darkness. If thy whole body is full of light, with no dark parts, the whole shall be full of light, and, like the bright shining of a candle, it gives off the light.

Later, a Pharisee who had invited Him to dinner marvelled that He had not first washed before sitting at the meal. Jesus said to him, You Pharisees make the outside of the cup and the platter clean; but inside they are full of poison and wickedness. Fools, did not He who made what is on the outside, make what is inside also? Give of what you have, then all things will be clean to you.

But woe to you, Pharisees! You tithe mint and rue and all kinds of herbs, and ignore judgment and the love of God. These you ought to have done without ignoring the others also.

Woe to you, Pharisees! You love the best seats in the synagogues, and greetings in the markets. Woe to you, scribes and Pharisees, hypocrites! You are as empty as graves that others walk over and do not see.

One of the lawyers said, Master, in saying this you reproach us also. Jesus said, Woe to you also, ye lawyers! You load men with unbearable burdens and you yourselves do not so much as lay a finger on one of these burdens.

Woe to you! You build shrines to the prophets and your fathers killed them. You bear witness that you sanction the deeds of your fathers, for they killed them and you build their shrines.

The wisdom of God said: I will send them prophets and apostles. Some of them they shall slay and persecute that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation. The blood of Abel to the blood of Zacharias which perished between the altar and the temple shall be required of this generation.

Woe to you, lawyers! You have taken away the key of knowledge. You

entered not in yourselves but prevented any others from entering in. And, as He said these things to them, the scribes and the Pharisees began to urge and provoke Him to speak of many things. They were laying in wait and trying to catch something He said that they could use against Him.

12 Later, Jesus drew His disciples together and taught them saying, Beware of the leaven of the Pharisees, which is hypocrisy. There is nothing covered that shall not be revealed; nor hidden that shall not be known. Therefore, whatever ye have spoken in darkness shall be heard in the light; and that which ye have whispered shall be proclaimed upon the housetops. My friends, Be not afraid of those who kill the body because, after that, there is no more they can do. But I will forewarn you who to fear. Fear the one who, after he has killed, has power to cast you into hell. Yes, fear him.

Are not five sparrows sold for two small coins and not one of them is forgotten by God? Even the very hairs of your head are all numbered by Him. Fear not, then, because you are of more value than many sparrows.

Also, I tell you, Whoever confesses me before men, the Son of man will also confess before the angels of God. But he that denies me before men shall be denied before the angels of God. Whoever speaks a word against the Son of man, it shall be forgiven him. But whoever blasphemes against the Holy Spirit shall not be forgiven.

Now, when they bring you to the synagogues, and before magistrates and powers, take no thought how or what ye shall answer, or what ye shall say. The Holy Spirit shall tell you what to say on the spot.

One of the group said, Master, tell my brother to divide the inheritance with me. Jesus replied, Who made me a judge or a divider over you? Take heed, and beware of covetousness. A man's life does not consist of the abundance of things he possesses.

Then Jesus spoke a parable to them. He said, The ground of a rich man yielded a plentiful harvest. He wondered and said, What shall I do? I have no room to store my fruit. Finally he said, I will pull down my barns and build larger ones and there will I store my fruit and all my goods. I will say to my soul, Thou has enough goods laid up to last many years. It is time to take ease; eat, drink, and be merry. But God said to him, Thou fool, tonight thy soul shall be required of thee; then to whom shall all those things belong which thou has stored away? So it is with whoever lays up treasure for himself and is not rich toward God.

Jesus said to His disciples, Therefore, take no thought for your life, what ye shall eat; or for the body, what ye shall put on. Life is more than meat, and the body is more than raiment.

Consider the ravens. They neither sow nor reap. They have no storehouse or barn. God feeds them. How much better than the fowls are ye? And who of you, by thinking or reasoning, can add to his stature one cubit? If you are not able to do that which is so little, why take thought for

the rest?

Consider the lilies and how they grow! They toil not, they spin not; and yet, I say to you, Solomon, in all his glory, was not arrayed like one of these. If God, then, so clothes the grass, which is today in the field and tomorrow cast into the oven; how much more will He clothe you, O ye of little faith?

Seek not what ye shall eat or drink. Neither be of a doubtful mind. For these same things do all the nations of the world seek after, and your Father knows that ye have need of these things. Instead, seek ye the kingdom of God and all these things shall be added to you.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell what you have and give alms. Provide yourselves with purses that do not wear out, a treasure in the heavens that does not fail, where no thief approaches, nor moth corrupts. For where your treasure is, there will your heart be also.

Let your loins be girded about and your lights kept burning. Be like those who wait for their lord to return from the wedding that, when he comes and knocks, they are ready to welcome him instantly. Blessed are those servants, who, when the lord comes, He finds ready and waiting.

And consider this, if the good man of the house had known what hour the thief would come, he would have watched, and not suffered his house to be broken into. So, be ready because the Son of man comes at an hour when you think not.

Then Peter said to Him, Lord, will you speak more about this parable to us, or even to all? The Lord said, Who, then, is that faithful and wise steward whom his lord shall make ruler over his household to justly give out the portions of meat in due season? Blessed is that servant whom his lord, when he comes, shall find already doing so. I tell you, he will make him ruler over all that he has.

But if a servant says in his heart, My lord delays his coming; and so begins to beat the menservants and maidens, and to eat and drink to excess; the lord of that servant will come in a day when the servant does not look for him and at an hour when he is not aware. His lord will cast him aside and appoint him his portion with the unbelievers. That servant, who knew his lord's will but did not prepare or act according to his lord's will, shall be beaten with many stripes.

But he that did not know and committed things worthy of stripes, shall be beaten lightly. To whomever much is given, of him much is required. To whomever much is entrusted, of him even much more will be demanded.

I came to set the earth on fire; and I wish it was already kindled. But I have a baptism to be baptized with; and am I bound until it is accomplished!

Do you suppose that I came to give peace on earth? I tell you, No; but rather division. From now on there shall be five in one house divided,

three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

Then Jesus said to the people, When ye see a cloud rise out of the west, ye say, A shower is coming; and so it is. When ye see the south wind blow, ye say, It is going to be hot; and it comes to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? And why do you not judge, within yourselves, what is right?

When you go with your adversary to court, settle along the way so you may be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. You will not leave there until you have paid every last cent.

13 Among those present were some who said that Pilate mingled blood of the Galilaeans with their sacrifices. Jesus said to them, Do you suppose these Galilaeans were sinners above all other Galilaeans because they suffered such things? I tell you, No: but, unless you repent, you shall all likewise perish. Or the eighteen upon whom the tower in Siloam fell and killed; do you think they were sinners above all men who lived in Jerusalem? I tell you again, No: but, unless you repent, ye shall all likewise perish.

Jesus told this parable. A man had a fig tree planted in his vineyard. He came out to get some fruit and found none. He said to the dresser of his vineyard, Behold, for three years I have come seeking fruit on this fig tree and found none. Cut it down; why have it take up space? His dresser said to him, Lord, let it alone this year also, until I dig around it and fertilize it. If it bears fruit, all is well, and, if not, then afterward it shall be cut down.

He was teaching in one of the synagogues on the sabbath. He saw a woman who, for eighteen years, had been bowed over and could not stand upright. When Jesus recognized her, He called her to Him, and said, Woman, thou art loosed from this infirmity. He laid His hands on her and, immediately she was made straight, and glorified God.

The ruler of the synagogue, filled with indignation because Jesus had healed on the sabbath day, said to the people, There are six days in which men ought to work. On those days, therefore, come and be healed, and not on the sabbath day.

The Lord said to the ruler of the synagogue, Thou hypocrite, does not each one of you on the sabbath loose his ox or his ass from the stall, and lead him to be watered? Here is a woman, a daughter of Abraham, whom Satan has bound for eighteen years. Should she not be loosed from this bond on the sabbath day? Upon saying this, Jesus' adversaries were ashamed and the rest of the people rejoiced for all the glorious things that were done by Him.

Then He said, I will tell you what the Kingdom of God is like. It is like a grain of mustard seed, which was cast into a garden. It grew up and turned into such a great tree that the fowls of the air lodged in its branches. And He said, The Kingdom of God is like leaven that is put in a few small measures of meal and, in a while, the whole batch is leavened.

Journeying toward Jerusalem, Jesus stopped and taught in many cities and villages along the way. And a follower came forward and asked, Lord, are there only a few that can be saved? Jesus looked out on the group and replied, Strive to enter in at the strait gate. Many, I tell you, will seek to enter in, and shall not be able.

Once the master of the house is risen up, the door is closed. From outside you will knock at the door, saying, Lord, Lord, open the door to us; but He will answer, I do not know who you are.

Then you will say, We have eaten and drunk in thy presence, and thou has taught in our streets. But He shall say, I tell you, I do not know you; depart from me, all you workers of iniquity. There shall be weeping and gnashing of teeth when ye see Abraham, and Isaac, and Jacob, and all the prophets in the Kingdom of God, and you are left outside.

They shall come from the east, the west, the north, and the south, and shall sit down in the Kingdom of God. And, behold, the last shall be first, and the first shall be last.

Then one of the Pharisees said to Him, Get out. Leave here for Herod will kill thee. Jesus said, Go and tell that fox, Behold, I cast out devils and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless, I must walk today and tomorrow and the day following for it cannot be that a prophet perish anywhere but Jerusalem.

O Jerusalem, Jerusalem, which kills the prophets, and stones those who are sent to thee; how often would I have gathered thy children together, as a hen gathers her brood under her wings, and ye would not have it! Behold, your house is left desolate and, verily I say to you, Ye shall not see me until the time comes when ye say, Blessed is He that comes in the name of the Lord.

14 It came to pass, Jesus went to eat at the house of one of the chief Pharisees on the sabbath day. A man was there who had the dropsy. Jesus, observing that He was being carefully watched, said to the lawyers and Pharisees, Is it lawful to heal on the sabbath day? They held their peace.

Jesus healed the afflicted man and then said, Which of you shall have an ass or an ox fall into a pit and will not straightway pull him out on the sabbath day? Again, they could not answer Him.

Jesus told a parable. He said, When you are invited to a wedding, do not sit down in the highest room; lest one more honorable than you has been invited. The host would have to come and tell you the room was for

someone else and, with shame, you move to the lowest room. Instead, sit down in the lowest room. Then the host may come to you and say, Friend, go up higher. You will, then, have the respect of the other guests. Whoever exalts himself shall be abased; and he who humbles himself shall be exalted.

Then Jesus said to his host, When you make a dinner or a supper, do not call your friends, or your brethren, or kinsmen, or rich neighbors; lest they also invite you in return, and you incur an obligation. When you make a feast, call the poor, the maimed, the lame, the blind. You will be blessed because they cannot repay you; you will be repaid at the resurrection of the just.

When one of them that sat at the table with Jesus heard these things, he said, Blessed is he that shall eat bread in the kingdom of God. Then Jesus told another parable.

He said, A man made a great supper and invited many people. When it was supper time he sent his servant to say to those who were invited, Come. All things are now ready. One after another, each one made an excuse. The first said, I have bought some land and I must go to see it. Please have me excused. Another said, I just purchased five yoke of oxen and I must go to claim them. Please have me excused. Another said, I have just married and cannot come.

The servant returned and reported these things to his lord. Then the master of the house became angry and said, Go out into the streets and lanes of the city. Gather the poor, the maimed, the halt, and the blind and bring them here.

The servant returned and said, Lord, it is done as you commanded, and there is still room. The lord said, Go out, then, into all the highways and compel them to come in so my house may be filled. For I say to you, None of those who were invited shall taste of my supper.

Now there were great multitudes that followed along with Jesus. He turned around and said to them, If any man comes to me, and does not forsake his father, and mother, and wife, and children, and brethren, and sisters, yes, and his own life, he cannot be my disciple. Whoever does not bear his cross and come after me, cannot be my disciple.

Which of you, intending to build a tower, does not first sit down and count the cost, to see whether you have what is needed to finish it? Lest, after you have laid the foundation, and are not able to finish it, all that behold it begin to mock you and say, This man began to build but was not able to finish.

Or what king, contemplating war against another king, does not first sit and consult whether he is able, with ten thousand, to meet him that comes against him with twenty thousand? If not, while the other is yet a great way off, he sends his ambassadors to discuss conditions of peace.

So likewise, any of you that does not forsake all he has, cannot be my

disciple. Salt is good: but if the salt has lost its savour, with what can it be seasoned? It is not fit for the land, yet not ready for the dunghill; so men cast it aside. He that has ears to hear, let him hear.

15 Seeing how Jesus was often surrounded by publicans and sinners who listened closely to His sayings, the Pharisees and scribes murmured, This man receives sinners and even eats with them. Thus, Jesus spoke another parable.

He said, What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and search for the one that is lost until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. When he comes home, he calls his friends and neighbors together, saying, Rejoice with me. I have found my sheep which was lost. I say to you, there is more joy in heaven over one sinner that repents, than over ninety-nine just persons who need no repentance.

What woman, having ten pieces of silver, if she loses one piece, does not light a candle, sweep the house, and seek diligently until she finds it? And when she has found it, she calls her friends and her neighbors together, saying, Rejoice with me. I have found the piece that was lost. I say to you, there is joy in the presence of the angels of God over one sinner that repents.

And He said, A man had two sons. The younger of them said to his father, Father, give me the portion of my inheritance. The father gave him his portion and the younger son journeyed into a far country.

After he spent everything on riotous living and had nothing left, there arose a mighty famine in that land. He began to be in want and the only work he could get was feeding swine in a countryman's field. And he would fain have filled his belly with the husks that the swine ate because he had nothing to eat.

When he came to his senses, he said, How many of my father's hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and before thee. I am no longer worthy to be called thy son; but make me one of thy hired servants.

He arose and went to his father. But when he was yet a great way off, his father saw him and had compassion. He ran, and fell on his neck, and kissed him. The son said to him, Father, I have sinned against heaven, and in thy sight, and am not worthy to be called thy son.

But the father said to his servants, Bring out the best robe and put it on him. Put a ring on his hand and shoes on his feet. Butcher the fatted calf. Let us eat and be merry for my son was dead and is alive again; he was lost, and is found. And they began to celebrate.

The elder son was in the field. As he drew near the house, he heard music and dancing. He called one of the servants and asked what these things meant. The servant said, Thy brother is home and thy father has

killed the fatted calf because he has received him safe and sound.

The elder son was angry and would not go inside. His father came out and entreated him; but he said to his father, Lo, these many years I have served thee. I have never once disobeyed you. Yet, you never gave me a fatted calf that I might make merry with my friends. But, as soon as he came home, who wasted all you gave him on harlots, you kill a fatted calf for him.

The father said to him, Son, you are always with me, and all that I have is yours. It was fitting for us to celebrate and be glad for this, thy brother, was dead, and is alive again. He was lost and now is found.

16 Jesus said, There was a rich man who had a steward who was accused of wasting the rich man's goods. The master called him and said, How is it that I hear this of thee? Give me an account of your stewardship; for you may no longer be the steward.

The steward thought about his situation, then said to himself, I know what to do so when I am put out of this stewardship, I will find favor in other houses. He called on each of his lord's debtors. He said to the first, How much do you owe to my lord? The first said, A hundred measures of oil. He said, Take your bill and quickly write fifty. He said to another, How much do you owe? The other said, A hundred measures of wheat. He said, Take your bill and quickly write eighty. And so, likewise, the steward did with all his master's debtors. When he gave his account, the rich man had to commend the unjust steward for his cleverness.

The children of this world are better at dealing with their own generation than the children of light. But, I tell you, use what you have wisely and do good with it and you shall find favor in heavenly houses.

The one who is faithful in that which is least, is faithful also in much. The one that is unjust in the least, is unjust also in much. If you are not trustworthy with worldly goods, who will commit to your trust the true riches? If you have not been faithful in that which belongs to another, who will give you what is your own? No servant can serve two masters: either he will hate the one, and love the other; or he will cleave to the one, and despise the other. You cannot serve God and mammon.

The Pharisees, who were covetous, heard all these things and derided Him. Jesus said to them, Ye are they who justify yourselves before men but God knows your hearts. That which is highly esteemed among men is abomination in the sight of God.

The law and the prophets lasted up until John. From that time the kingdom of God is proclaimed and every man presses into it. Far easier it is for heaven and earth to pass away than for one letter of the law to fail.

Whoever puts away his wife and marries another, commits adultery.

Whoever marries a woman that has been put away from her husband commits adultery.

There was a rich man who wore clothes of purple and fine linen, and who dined sumptuously each day. Lying at his gate, was a poor man named Lazarus. He was covered with sores, and often the dogs came and licked them. He would gladly accept the crumbs which fell from the rich man's table.

When the poor man died, he was carried by the angels into Abraham's bosom. The rich man also died and, from hell, he lifted his eyes, in torment, and saw Abraham far off with Lazarus at his bosom. He cried out, Father Abraham, have mercy on me. Send Lazarus to dip the tip of his finger in water and cool my tongue. I am tormented in this flame.

But Abraham said, Son, remember that you received your good things during your lifetime and Lazarus got the evil things. Now he is comforted, and you are tormented. And, beside all this, there is a great gulf between us that cannot be crossed from either side.

Then the rich man said, Then I beg you, father, send him to my father's house. I have five brothers. Let him testify to them so they do not also come into this place of torment.

Abraham answered, They have Moses and the prophets. Let them hear them. The rich man said, No, father Abraham. Only if one went to them from the dead will they repent. Then Abraham said to him, If they do not hear Moses and the prophets, they will not be persuaded by one who rose from the dead.

17 Then He said to the disciples, It is certain that offences must come: but woe to him, through whom they come! It would be better for him that a millstone were hung around his neck and he be cast into the sea, than to have offended one of these little ones.

Take heed: If thy brother trespasses against thee, rebuke him. If he repents, forgive him. If he trespasses against you seven times in a day, and seven times in a day, repents; forgive him. Then the apostles said to the Lord, Increase our faith.

The Lord said, If you have faith even as small as a grain of mustard seed, you can say to this tree, Be thou plucked up by the root and planted in the sea; and it will obey you.

Who among you, when your servant comes in from plowing or feeding cattle, will say, Go and sit down to eat? Instead, you say to him, Wash yourself and change your clothes; prepare and serve me my supper; and then you shall eat and drink. Does the servant deserve thanks because he did what he was obliged to do? Likewise, when you have done all the things which are required of you, say, I am an unprofitable servant. I have done that which was my duty to do.

It came to pass, as Jesus continued toward Jerusalem, He passed through the middle of Samaria and Galilee. As He went into a village, ten

lepers met Him. Standing at a distance, they lifted their voices and said, Jesus, Master, have mercy on us. When He saw them, Jesus said, Go show yourselves to the priests. And, it happened that, as they went, they were cleansed.

When one of them, a Samaritan, saw that he was healed, he turned back, and with a loud voice, glorified God. He fell down at Jesus' feet and thanked Him. Jesus said, Were there not ten cleansed? Where are the other nine? Of the ten, the only one to return thanks to God is the foreigner. Jesus said to him, Arise and go thy way. Thy faith has made thee whole.

When the Pharisees demanded to know when the kingdom of God should come, He answered, The kingdom of God does not come by observation. No one will say, Look here! or, look there! for, behold, the kingdom of God is within you.

Then He said to the disciples, The days will come, when you will long to see one of the days of the Son of man, but you will not see it. They will say to you, See here; or, see there. Do not go after them or follow them. For just as lightning flashes and lights the heavens from one part to another; so also shall the Son of man be in His day.

But first you must suffer many things, and be rejected by this generation. As it was in the days of Noah, so shall it be in the days of the Son of man. People ate and drank, they married and were given in marriage up until the day that Noah entered the ark when the flood came and destroyed them all.

It was the same in the days of Lot. They ate and drank, bought and sold, planted and built. But the same day that Lot left Sodom, it rained fire and brimstone from heaven and destroyed them all.

This is how it shall be on the day when the Son of man is revealed. On that day, he who is up on the housetop, and his belongings downstairs in the house should not go down for them. He who is in the field should not turn back. Remember Lot's wife.

Whoever seeks to save his life will lose it; and whoever loses his life will save it. In that night there will be two sleeping in a bed; one will be taken, the other will be left. Two women will be grinding meal together; one will be taken, and the other left. Two men will be in the field; one will be taken, and the other left. Then they asked Him, Where, Lord? He said to them, Wherever the body is, there will also the vultures be gathered.

18 Jesus told another parable. In a certain city, there was a judge who feared neither God nor man. A widow in that city came to him and said, Avenge me of my adversary. At first, the judge gave her no attention. But afterward he said to himself, Though I do not fear God nor man; I will avenge her because she bothers me and her continual coming to me will wear me out.

The Lord said, Hear what the unjust judge said. Shall God not avenge

His own elect, who cry day and night to Him, though He has great patience with them? I tell you, He will avenge them speedily. Nevertheless, when the Son of man comes, shall He find faith on the earth?

He spoke this parable to those who trusted in their own righteousness, and despised others: Two men went into the temple to pray. One was a Pharisee, and the other a publican. The Pharisee stood and prayed, God, I thank thee that I am not like other men who are extortioners, unjust, adulterers, or even publicans. I fast twice a week and I give tithes of all that I possess.

The publican, standing far off, would not so much as lift his eyes to heaven, but struck his breast, said, God be merciful to me a sinner. I tell you, this second man went home justified, but not the first man, for every one that exalts himself shall be abased; and he that humbles himself shall be exalted.

Many people brought infants to Jesus that He would touch them. But when the disciples saw the large crowd, they rebuked them. But Jesus called them to Him and said, Let the little children come to me. Do not forbid them for of such is the kingdom of God. Whoever shall not receive the kingdom of God as a little child shall in no way enter therein.

A certain ruler asked Him, Good Master, what shall I do to inherit eternal life? Jesus said to him, Why do you call me good? No one is good, except one, that is, God. Know the commandments. Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor thy father and thy mother.

And he said, All these commandments I have kept from my youth up. Then Jesus said to him, Yet you lack one thing. Sell all you have and give to the poor. You will have treasure in heaven. Then come and follow me.

When he heard this, he was very sorrowful because he was very rich and had many possessions. And when Jesus saw that he was very sorrowful, He said, How difficult it is for those who have riches to enter the kingdom of God! 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.

Those who heard this asked, Who then can be saved? Jesus answered, The things which are not possible for men are possible for God. And Peter said, Lo, we have left all, and followed thee. Jesus said to them, Verily I say to you, There is no one who has left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive a great reward in this present time and in life everlasting.

Then Jesus took the twelve aside and said to them, Behold, we are going up to Jerusalem where all things that are written by the prophets about the Son of man will be accomplished. He shall be delivered to the Gentiles, and shall be mocked, and spitefully treated, and spit on. They will scourge Him and put Him to death. And, on the third day, He shall rise again.

And it came to pass, as He was near Jericho, a blind man sat begging by the wayside. When he was told that Jesus was passing by, he cried, Jesus, thou son of David, have mercy on me. When some told him to hold his peace, he cried out again, Thou son of David, have mercy on me.

Jesus stopped and commanded that the blind man be brought to Him. Then Jesus said to the man, What do you want me to do for you? The man said, Lord, that I may receive my sight. Jesus said, Receive thy sight. Thy faith has saved thee. And immediately he received his sight and followed Him, glorifying God. The people, also, when they saw it, gave praise to God.

19 In Jericho there was a rich man named Zacchaeus, who was the head of the publicans. When Jesus passed through the town, Zacchaeus wanted to see Him. Zacchaeus was short of stature and could not see Jesus through the press of the crowd. So he ran ahead and climbed a tree to see Jesus as He passed by.

When Jesus came to the place, He looked up, saw him and said, Zacchaeus, make haste and come down. Today I must abide at your house. He hurried down from the tree and received Jesus joyfully. When the people saw this, they all murmured and said that Jesus was gone to be the guest of a man who is a sinner.

Then Zacchaeus said, Lord, the half of my goods I give to the poor. If I have taken anything from any one by false accusation, I restore him fourfold. Jesus said to him, Today salvation comes to this house, for now you are also a son of Abraham. The Son of man is come to seek and to save those who were lost.

As the people listened to these things, Jesus added a parable, because He was now near Jerusalem and many thought that the kingdom of God should appear immediately.

He said therefore, A nobleman went a great distance to receive for himself a kingdom, and to return. He called his ten servants together and delivered over to them ten talents. He said to them, Handle my business until I return. But the citizens hated this nobleman, and sent a message after him, saying, We will not have this man reign over us.

After he received the kingdom, he returned and called the servants to him for an accounting of what they had done with the talents. The first servant said, Lord, thy talent has gained ten more. He said to him, Very good. Because you have been faithful in this little matter, you now have authority over ten cities. The second servant said, Lord, the talent has gained another five. He said likewise to him, You now have authority over five cities.

Then came another servant who said, Lord, here is your talent which I have kept tied up in a cloth for I feared thee because thou art a hard man. You take up what you have not laid down and reap what you have not sown.

He said to this servant, Out of thine own mouth will I judge thee, thou wicked servant. If you knew that I was a hard man, taking up what I laid not down, and reaping what I did not sow, why, then, did you not put the talents in the bank, that, on my return, I would get my own back with interest? Give this talent to the servant who gained ten more. To every one who has, more shall be given. And from him who has not, even the little he has shall be taken away from him. And those who are my enemies and say I should reign over them, bring them here and slay them before me.

It came to pass, when Jesus was near Bethphage and Bethany not far from Jerusalem, He called two of His disciples and said, Go into the village over there. When you enter you will find a colt whereon no man has ever sat. Loose him and bring him here. If any man asks you why you untie him say, Because the Lord has need of him.

And they that were sent went their way and found everything as He had said to them. As they were loosing the colt, the owners said to them, Why do you loose the colt? They said, The Lord has need of him. And they brought him to Jesus, cast their garments upon the colt, and set Jesus thereon. And as He went, they spread their clothes in the way. When He was near the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen. They called out, Blessed be the King that comes in the name of the Lord. Peace in heaven and glory in the highest.

Some of the Pharisees from among the multitude said to Him, Master, rebuke thy disciples. Jesus answered, I tell you, if they held their peace, the stones would immediately cry out.

When He was near, He beheld the city, and wept over it, saying, If thou had known, even thou, at least in this thy day, the things which belong to thy peace! But now they are hid from your eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because you knew not the time of thy visitation.

Jesus went into the temple and began to cast out those who sold and those who bought; saying to them, It is written: My house is the house of prayer, but ye have made it a den of thieves.

He taught daily in the temple. But the chief priests, scribes, and ruler of the people sought to destroy Him, but could not find a way to do it because all the people were very glad to hear Him.

20 One day, as Jesus taught the people in the temple and preached the gospel, the chief priests and scribes came in with the elders, and said to Him, Tell us by what authority you do these things and who gives you this authority? Jesus said to them, I will ask you something also. Tell me, the baptism of John, was it from heaven, or of men?

They discussed it among themselves, saying, If we say, From heaven; He will say, Why, then, did you not believe him? And if we say, Of men; the people will stone us for they are persuaded that John was a prophet.

Finally, they told Jesus that they could not tell where it came from. And Jesus said to them, Neither do I tell you by what authority I do these things. Then Jesus told the people a parable.

A man planted a vineyard, then let it out to husbandmen, and he went into a far country for a long time. At the season he sent a servant to the husbandmen to get the fruit of the vineyard, but the husbandmen beat him, and sent him away empty.

Again he sent another servant. They beat him also, and treated him shamefully, and sent him away empty. And again he sent a third servant. They wounded him and cast him out.

Then the lord of the vineyard said, What shall I do? I will send my beloved son. They will respect him when they see him. But, when the husbandmen saw him, they said, This is the heir. Let us kill him so the inheritance will be ours. So they cast him out of the vineyard and killed him.

What, therefore, shall the lord of the vineyard do to them? He shall come and destroy these husbandmen, and shall give the vineyard to others. When the people heard this, they said, God forbid.

Jesus looked at them and said, What is this then that is written: The stone that the builders rejected, has become the cornerstone? Whoever falls on that stone will be broken; but on whomever it falls, it will grind him to powder.

The chief priests and the scribes then wanted to lay hands on Him but they feared the people who saw clearly that He had spoken this parable against them.

They had Him watched and they sent out spies. They looked for ways to take hold of His words so they could deliver Him to the power and authority of the governor. They asked Him, Master, we know that you say and teach the way of God. Is it lawful for us to give tribute to Caesar?

Jesus perceived their craftiness and said, Why test me? Show me a coin. Whose image and superscription is on it? They answered and said, Caesar's. Jesus said to them, Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's. They marvelled at His answer and had to hold their peace.

Then some of the Sadducees, who deny the resurrection, came to Him and said, Master, Moses wrote, If any man's brother dies, having a wife, and he dies without children, his brother should take his wife, and raise up seed to his brother. Now there were seven brothers. The first took a wife and died without children. The second took her as a wife and he died childless. The third took her; and, in like manner, all seven. They died and left no children. Last of all the woman died also.

Now, in the resurrection, whose wife is she? Each of the seven had her as a wife.

Jesus said to them, The children of this world marry, and are given in marriage. But those who are worthy of obtaining that world and the resurrection from the dead, neither marry, nor are given in marriage, nor can they die anymore. They are equal to the angels; and are the children of God, being the children of the resurrection. And, furthermore, Moses, at the bush, called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. He is not a God of the dead, but of the living. All live for Him.

Then some of the scribes said, Master, thou has said well. And, after that, they dared not ask Him any more questions. But Jesus said to them, How can they say that Christ is David's son? David, himself, said in the book of Psalms, The Lord said to my Lord, Sit thou on my right hand until I make your enemies your footstool. David, therefore, called him Lord, how is he, then, his son?

Then, before the multitude, He said to His disciples, Beware of the scribes who like to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts. They devour widows' houses, and, for a show, make long prayers. They shall receive greater damnation.

21 Jesus watched as the rich men cast their gifts into the treasury. Then He noticed a poor widow casting in two small coins. He said to His disciples, this widow has cast in more than all the rest put together. The rich have given out of their abundance, but she, out of her poverty, cast in all the living she had.

Then some spoke about the temple and how it was adorned with golden tones and beautiful gifts. Jesus said, As for these things which ye behold, the days will come, when every stone shall be thrown down and there shall not be left one stone upon another. Then His disciples asked Him, Master, when shall these things happen? And what sign will there be when these things shall come to pass?

Jesus said, Take heed so you are not deceived, for many shall come in my name, saying, I am Christ. Do not go after them. When ye hear of wars and commotions, do not be terrified for these things must first come to pass. But the end is not yet come.

Then He said, Nation shall rise up against nation, and kingdom against kingdom. There will be great earthquakes, famines, and pestilence in divers places. There will be fearful sights and great signs from heaven.

But before all these, they shall lay their hands on you, and persecute you. They shall deliver you up to the synagogues, and into prisons, and before kings and rulers for my name's sake. It will fall on you to give a testimony. Settle it in your hearts not to meditate beforehand about what ye shall answer. I will give you the words and wisdom which your adversaries shall not be able to refute or deny.

You shall be betrayed by parents, brethren, kinsfolks, and friends; some of you shall they cause to be put to death. And ye shall be hated by all men for my name's sake. But there shall not be a hair on your head that will perish.

In your patience carefully guard your souls, and when ye see Jerusalem compassed with armies, then know that the desolation is near. Then let those who are in Judaea flee to the mountains; and let those who are in the midst of it get away; and do not let those out in the country enter in. These are the days of vengeance, when all things that are written will be fulfilled.

There shall be great distress in the land and wrath upon the people. They shall fall by the sword, and shall be led away as captives into all nations. Jerusalem shall be trodden down until the time of the Gentiles is fulfilled.

There shall be signs in the sun, in the moon, and in the stars. The entire earth shall be in distress, nations will be in crisis as the sea and the waves roar. Hearts shall fail from fear and from looking after those things that are happening on the earth, for the powers of heaven will be shaken.

And then they shall see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draws near.

Then Jesus told a parable. He said, Behold the fig tree, and all the trees. When new shoots come forth, you see and, inside you know, that summer is close at hand. So, likewise, when ye see these things come to pass, know that the kingdom of God is near at hand. I say to you, This generation shall not pass away, until all this is fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

And watch yourselves, lest at any time your hearts be overcharged with self-indulgence, and drunkenness, and cares of this life, and that day comes and you are unaware and unprepared. For, as a snare, it shall come on all who dwell on the face of the earth. Watch, therefore, and pray always, so you may be counted worthy to escape these things that shall come to pass, and to stand before the Son of man.

During the day Jesus taught in the temple. At night He went out of the city and abode in the mount called the mount of Olives. People came to the temple early in the morning to hear Him.

22 The feast of unleavened bread, which is called the Passover, was near. The chief priests and scribes sought how they might kill Him; for they feared the people. Then Satan entered into Judas Iscariot who was one of the twelve. He approached the chief priests and captains and said he was willing to betray Jesus to them. They were glad and agreed to give him money. He gave a promise and then sought an opportunity to betray Him.

Then came the day of unleavened bread, when the passover must be

killed. Jesus sent Peter and John, saying, Go and prepare the passover that we may eat. They said to Him, Where do you want us to go to prepare? Jesus said, When you enter the city, a man, bearing a pitcher of water, will meet you, follow him into the house he enters. Say to the good man of the house, The Master says to thee, Where is the guestchamber where I shall eat the passover with my disciples? He shall show you a large furnished upper room. Prepare everything there. They went and found everything as He said to them. And there they prepared the passover.

When the hour came, Jesus sat down with the twelve apostles. He said to them, I have looked forward to sharing this passover with you before I suffer, for I tell you, I will not eat again until the kingdom of God is fulfilled. He took a cup, gave thanks, and said, Take this, and divide it among yourselves, for I tell you, I will not drink of the fruit of the vine until the kingdom of God comes.

Then He took bread, and gave thanks, and broke it, and gave it to them, saying, This is my body which is given for you. Do this in remembrance of me. Likewise, after supper, He took a cup, saying, This cup is the new testament, my blood which is shed for you.

But, behold, the hand of him that betrays me is with me at the table. The Son of man goes as it was determined, but woe to that man by whom He is betrayed! They began to enquire among themselves, which of them it was that could do this thing. There was also a strife among them about which of them should be counted the greatest.

Jesus said, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But, among you this shall not be so for he that is greatest among you, let him be as the younger; and he that is chief, let him be as he that serves. Which is greater, he that sits at the table or he that serves? Is it not he that sits at the table? Yet I am among you as He that serves.

You are the ones who have stood by me in my temptations. I appoint to you a kingdom, as my Father has appointed to me, so you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.

The Lord said, Simon, Simon, behold, Satan has desired to have you, that he may sift you as wheat. But I have prayed for you, that your faith would not fail. When you are converted, strengthen your brothers. Peter said, Lord, I am ready to go with thee, both into prison, and to death. And Jesus said, I tell you, Peter, the cock shall not crow this day before you shall three times deny that you know me.

Then He said to them, When I sent you without purse, and scrip, and shoes, did you lack anything? And they said, Nothing. Then He said, But now, he that has a purse let him take it, and likewise, his scrip, and he that has no sword, let him sell his garment and buy one. For I say to you, this that is written must yet be accomplished in me: He was reckoned among the transgressors. The things concerning me have an end.

They said to Him, Lord, look, here are two swords. And Jesus said to them, It is enough. He went out and up into the mount of Olives; and His disciples followed Him.

At a certain spot He said to them, Pray that you do not enter into temptation. He withdrew, about a stone's cast, and knelt down, and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done.

There appeared an angel from heaven to strengthen Him because He was in agony. He prayed more earnestly, and His sweat was like great drops of blood falling on the ground. When He rose up from prayer and returned to His disciples, He found them sleeping. Jesus said to them, Why sleep? Rise and pray lest you enter into temptation.

And while He yet spoke, a crowd appeared, and he that was called Judas, one of the twelve, went before them and drew near to Jesus to kiss Him. But Jesus said to him, Judas, do you betray the Son of man with a kiss?

When the disciples saw what was going to happen, they said to Him, Lord, shall we strike with the sword? And one of them smote the servant of the high priest and cut off his right ear. But Jesus said, Enough. No more of this. He touched the servant's ear and healed him.

Then Jesus said to the chief priests, and captains of the temple, and the elders in the crowd, Why do you come out armed with staves and swords as against a thief when I was daily with you in the temple and you could have stretched forth your hands against me? But this is your hour, and the power of darkness. Then they took Him, and led Him into the high priest's house.

Peter followed from afar. As they had kindled a fire in the midst of the hall and warmed themselves, Peter sat down among them. But a certain maid noticed him. She looked closely at him and said, This man was also with Him. Peter denied Him, saying, Woman, I know Him not. After a little while another saw him and said, Thou art one of them. Peter said, No, I am not.

About an hour later, another person said, Of a truth, this fellow was with Him for he is a Galilaeen. Peter said, I know not what thou sayest. And immediately, while he was still speaking, the cock crowed. The Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how He said to him, Before the cock crows, thou shalt deny me three times. Peter went out and wept bitterly.

The men that held Jesus mocked Him, and smote Him. and when they had blindfolded Him, they struck Him in the face, and said, Prophecy, who is it that smote thee? And they said many other blasphemies against Him.

As soon as it was day, the elders and the chief priests and scribes came together. They led Him into their council, saying, Art thou the Christ? Tell us. Jesus said, If I tell you, you will not believe, and if I also ask you, you will not answer me or let me go. Hereafter shall

the Son of man sit on the right hand of the power of God. Then they all said, Art thou then the Son of God? And He said to them, Ye say that I am. Then they said, What need we of any further witness? We ourselves have heard it from His own mouth.

23 The whole multitude arose and led Him to Pilate. They began to accuse Him, saying, We found this man misleading the people, opposing the tribute tax to Caesar, saying that He is Christ, a king.

Pilate asked Him, Art thou the King of the Jews? Jesus answered, Thou sayest it. Then Pilate said to the chief priests and the people, I find no fault in this man. They became fierce, saying, He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man was a Galilaean. As soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod, who was in Jerusalem at that time.

When Herod saw Jesus, he was exceedingly glad. Herod had wanted to see Him for a long time because he had heard many things about Him. Herod hoped to see some miracle done by Him. Then he asked Jesus many questions but He answered nothing. The chief priests and scribes stood and vehemently accused Him. Herod and his soldiers treated Him spitefully and mocked Him. They arrayed Him in a gorgeous robe, and sent Him back to Pilate.

Pilate and Herod, who had been bitter enemies, became friends that day. When he had called together the chief priests and the rulers and the people, Pilate said to them, You have brought this man to me as one who stirs up the people, and, having examined Him before you, I have found no fault in this man regarding those things of which you accuse Him, nor did Herod for he sent Him back. I will, therefore, chastise Him and release Him. (For of necessity he must release one to them at the feast.)

They cried out all at once, saying, Away with this man. Release Barabbas to us. Pilate therefore, wanting to release Jesus, spoke again to them. But they cried louder, saying, Crucify Him, crucify Him. Pilate said to them the third time, Why, what evil has He done? I have found no cause to put Him to death. I will chastise Him and let Him go.

Immediately and with loud voices, they demanded that He be crucified. The voices of the chief priests prevailed and Pilate gave sentence that it be as they demanded. He released to them Barabbas, who was in prison for sedition and murder, and turned Jesus over to them. And as they led Him away, they laid hold upon a man named Simon, a Cyrenian, who was coming out of the country. They laid the cross on him to carry for Jesus.

Many women followed Jesus, crying and lamenting. Jesus turned to them and said, Daughters of Jerusalem, weep not for me, but weep for yourselves and your children. The days are coming, in which they shall say, Blessed are the barren, and the wombs that never bore, and the breasts that never nursed. Then they shall say to the mountains, Fall on us; and to the hills, Cover us. For if these things happen when the

wood is green, what will happen when it is dry? There were also two others, both criminals, who were led with Him to be put to death.

When they came to the place called Calvary, they crucified Him and the two criminals, one on the right hand, and the other on the left. Then Jesus said, Father, forgive them, for they know not what they do. They divided His garments by casting lots. The people who stood looking on, and the rulers with them, derided Him, saying, He saved others. Let Him save Himself, if He is Christ, the chosen of God. And the soldiers mocked Him, coming to Him and offering Him vinegar. They said, If thou be the king of the Jews, save thyself. Over Him, they hung a sign written in letters of Greek, Latin, and Hebrew: THIS IS THE KING OF THE JEWS.

One of the criminals said to Him, If thou be Christ, save thyself and us. But the other criminal rebuked him, saying, Have you no fear of God for you are in the same condemnation? We have been justly condemned for our deeds but this man has done nothing. He said to Jesus, Lord, remember me when you come into your kingdom. And Jesus said to him, Today you will be with me in paradise.

It was about the sixth hour. There was a darkness over all the earth until the ninth hour. The sun was darkened, and the veil of the temple was torn in the middle when Jesus cried out with a loud voice, Father, into thy hands I commend my spirit, and He took His last breath.

When the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. All the people that came together to that sight, beholding the things which were done, returned home beating their breasts. And the women that followed Him from Galilee, stood far off and watched these things.

There was a just and good man named Joseph, a member of the council who did not consent to this deed. He was from the Jewish city of Arimathaea and was awaiting the kingdom of God. He went to Pilate and asked for the body of Jesus. Joseph took the body down, wrapped it in linen, and laid it in a new sepulchre that was hewn in stone. It was the day of preparation and the sabbath was about to begin. The women who came with Jesus from Galilee followed along. They beheld the sepulchre and how His body was laid. They returned and prepared spices and ointments, then rested on the sabbath day according to the commandment.

24 On the first day of the week, very early in the morning, they went to the sepulchre with the spices they had prepared, and certain others were with them. They found the stone rolled away and they went in, but did not find the body of the Lord Jesus. The women were perplexed and, behold, two men stood by them in shining garments. In fear, they bowed down their heads. Then the two said to them, Why do you seek the living among the dead? He is not here, but is risen. Remember how He spoke to you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, be crucified, and the third day rise again? And they remembered His words. They left the sepulchre and told all these things to the eleven, and to all the rest. It was Mary Magdalene; Joanna; Mary, the mother of James;

and other women that were with them who told these things to the apostles. Their words seemed like idle tales and they did not believe them.

Then Peter arose and ran to the sepulchre. Stooping down, he saw the linen clothes laid by themselves and he left, wondering about what could have happened.

That same day two of them went to a village called Emmaus, which was a few miles from Jerusalem. They talked over the things that had happened. And, while they were talking, Jesus drew near and walked with them. But their eyes were prevented from recognizing Him. Jesus said to them, What were you discussing as you walked along that made you look so sad? One of them, whose name was Cleopas, said to Him, Are you a stranger in Jerusalem and do not know the things that have come to pass these days? He said to them, What things?

They said, About Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered Him to be condemned to death and crucified Him. We trusted that He would redeem Israel and, besides all this, today is the third day after these things were done. Some of the women of our group astonished us. They went early to the sepulchre and, when they did not find His body, they came back and said they had also seen a vision of angels who said that He was alive. Then some of those who were with us went to the sepulchre and found it was as the women said, but they did not see Him.

Then He said to them, O fools, and slow of heart to believe all that the prophets have spoken. Should the Messiah not have suffered these things and not enter into His glory? Beginning with Moses and all the prophets, He pointed out to them all the things in the scriptures concerning Himself.

They drew near the village where they were going and He made as though He would have gone further. But they said, Stay with us. It is almost evening and the day is far spent. Jesus went in with them. As He sat with them, He took bread, blessed it, and broke it, and gave it to them. Their eyes were opened and they knew Him; and He vanished out of their sight. They said to each other, Did our hearts not burn within us while He talked with us along the way and while He opened the scriptures to us?

They rose up right away and returned to Jerusalem. They found the eleven and those who were with them, saying, The Lord is risen indeed, and has appeared to Simon. Then they told what happened to them and how they recognized Him by the breaking of the bread.

Then, as they spoke, Jesus stood in the midst of them and said, Peace be to you. But they were terrified and supposed they saw a spirit. But He said to them, Why are you troubled? And why do doubts arise in your hearts? Behold my hands and my feet. Touch me and see me; for a spirit does not have flesh and bones as you see I have.

When He had thus spoken, He showed them His hands and His feet. And while they were still astonished, He said to them, Have you anything to eat? They gave Him a piece of broiled fish and a piece of a honeycomb. He took it and ate it before them. He said, These are the words I spoke to you while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets, and in the psalms, concerning me.

Then He opened their understanding, that they might know the scriptures. He said to them, Thus it is written that the Messiah would suffer and rise from the dead on the third day and that repentance for the forgiveness of sins should be preached in His name among all nations, beginning from Jerusalem.

You are witnesses to these things. Behold, I send the promise of my Father upon you. Stay in the city of Jerusalem until you are filled with power from on high. He led them out as far as Bethany, and He lifted up His hands, and blessed them.

While He blessed them, He was parted from them and taken up into heaven. They worshipped Him and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God.

Amen.

-----

## The Gospel of John

1. In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made by Him. Without Him nothing was made. In Him was life; and the life was the light of men. The light shines in darkness; and the darkness cannot overtake it.

There was a man sent from God whose name was John. He came to bear witness of the light that all men through Him might believe. John was not that light, but was sent to bear witness of that light. That was the true light, which enlightens everyone who comes into the world.

He was in the world, and the world was made by Him, and the world knew Him not. He came to His own, and His own received Him not. But as many as received Him, to them He gave power to become the children of God, even to those who believe in His name; those 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 was made flesh and dwelt among us. And we beheld His glory, the glory of the only son of the Father, full of grace and truth.

John bore witness of Him and cried, saying, This is He of whom I spoke. He who comes after me is above me because He existed before me. We have all received of His fullness, grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man has seen God at any time. The only Son, who is in the bosom of the Father, has revealed

Him.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? He confessed and did not deny, I am not the Christ. They asked him, What then? Art thou Elias? He said, I am not. Art thou that prophet? He answered, No. Then they said to him, Who art thou that we may give an answer to those who 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 was said by the prophet Isaiah. Those sent by the Pharisees asked him, Then why do you baptize if you are not the Messiah or Elias or that prophet?

John answered, I baptize with water, but one stands among you whom you do not know. It is He who, coming after me, is above me and whose foot straps I am not worthy to unloose. These things were done in Bethabara beyond Jordan where John was baptizing.

When John saw Jesus coming toward him, he said, Behold the Lamb of God who takes away the sin of the world. This is He of whom I said, After me comes a man who is above me because He was before me. I knew Him not, only that He would be made manifest to Israel. Therefore I came baptizing with water.

John bore record saying, I saw the Spirit descending from heaven like a dove and remain on Him. I knew Him not except the one who sent me to baptize told me, On whomever you see the Spirit descending and remaining, this is He who baptizes with the Holy Spirit. I saw Him, and now witness that this is the Son of God.

The next day John and two of his disciples saw Jesus as He walked. John said, Behold the Lamb of God! The two disciples heard John speak and followed Jesus. Jesus turned, saw them following, and said to them, What are you looking for? They said, Master, where are you staying? He said to them, Come and see. It was about the tenth hour. They went and saw where He stayed and spent the rest of that day with Him.

One of the two who heard John speak and followed Jesus was Andrew, Simon Peter's brother. First he found his brother, Simon, and said to him, We have found the Christ, and he brought him to Jesus. When Jesus saw him He said, Thou art Simon the son of John. Thou shalt be called Peter.

A day later, Jesus went into Galilee and found Philip. He said to him, Follow me. Philip was of Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said, We have found the one who Moses and the prophets wrote about, Jesus of Nazareth, the son of Joseph. Nathanael said, Can any good thing come out of Nazareth? Philip said to him, Come and see.

Jesus saw Nathanael coming and said, Behold, an Israelite in whom there is no guile! Nathanael said to Him, How do you know me? Jesus answered, Before Philip called you, when you were under the fig tree, I saw you. Nathanael answered and said to Him, Rabbi, Thou art the Son of God. Thou art the King of Israel.

Jesus said, Because I said I saw you under the fig tree you believe? You will see greater things than these. You will see heaven open and the angels of God ascending and descending upon the Son of man!

2. Three days later there was a marriage in Cana of Galilee. The mother of Jesus was there. Jesus and His disciples were invited to the marriage. When they ran out of wine, the mother of Jesus said to Him, They have no wine. Jesus said, But what am I to do? My hour is not yet come. His mother said to the servants, Whatever He tells you to do, do it.

There were six stone waterpots, used according to the manner of the Jews for purifying. Jesus said to the servants, Fill the pots with water. They filled them to the brim. Then He said to them, Draw out now and carry them to the governor of the feast.

When the governor of the feast tasted the water that was made wine, he called the bridegroom to him and said, At the beginning, every man sets out the good wine, and, when men have drunk well, then he sets out the lesser, but you have kept the good wine until now!

This beginning of miracles Jesus did in Cana of Galilee. He showed forth His glory and His disciples believed in Him. After this He went down to Capernaum and took along His mother, brothers, and His disciples. They remained there for a few days.

Since the feast of Passover was at hand, Jesus went to Jerusalem. There He found, sitting in the temple, all those who sold oxen and sheep and doves and changers of money. When He had made a scourge of small cords, He drove them all out of the temple. He overthrew the tables. He said to those who sold doves, Take these things away. Make not my Father's house a house of merchandise. Here His disciples remembered that it was written: The zeal of thine house has eaten me up.

The Jews then said to Him, What sign do you show us for doing this? Jesus answered, Destroy this temple, and in three days I will raise it up. The Jews said, It took forty-six years to build this temple and you will raise it up again in three days? But Jesus spoke of the temple of His body. Therefore, when He was raised from the dead, His disciples remembered what He had said and they recalled the scripture and the words Jesus had spoken.

When He was in Jerusalem at the Passover feast, many believed in His name when they saw the things He did. But Jesus did not commit or trust Himself to them.

3. There was a man named Nicodemus, a Pharisee and a ruler of the Jews. He came to Jesus at night and said to Him, We know that you are from God because no man can do the miracles that you do unless God is with Him. Jesus answered, I tell you, unless a man is born again, he cannot see the kingdom of God. Nicodemus asked, How can a man be born when he is old? Can he enter his mother's womb again and be born?

Jesus answered, Unless one is born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh. That which is born of the Spirit is spirit. Do not marvel that I said, You must be born again. The wind blows and you hear the sound but cannot tell from where it comes or to where it goes. So it is with those born of the Spirit.

Nicodemus said, How can these things be? Jesus answered, Art thou a master of Israel and do not know these things? Verily, I say to you, We speak what we know, testify that we have seen, and you do not accept our witness. If I tell you about earthly things and you do not believe, how can you believe if I tell you of heavenly things?

No man has ascended up to heaven except He that came down from heaven, the Son of man. As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, so that whoever believes in Him will not perish but have eternal life.

God so loved the world that He gave His only Son so that whoever believes in Him will not perish, but have everlasting life. God did not send His Son into the world to condemn the world but, that the world, through Him, might be saved. He who believes in Him is not condemned.

He who does not believe is condemned already because he has not believed in the name of the only begotten Son of God. And this is the condemnation: light came into the world and men loved darkness rather than light because their deeds were evil. Everyone who does evil hates the light and does not come into the light lest his deeds be exposed. But whoever lives the truth, comes to the light that his deeds may be shown as a reflection of God.

After these things Jesus and His disciples went into the land of Judaea. He stayed with them and baptized. John was also baptizing in Aenon, near Salim. There was an abundance of water, so many people came to be baptized. This was before John was cast into prison.

A question arose between some of John's disciples and the Jews about purifying. They went to John and said, Rabbi, He that was with you beyond Jordan, of whom you testified, baptizes and all men come to Him. John answered, A man can receive nothing unless it is granted him from heaven. You, yourselves, bear me witness that I said I am not the Christ but that I have been sent before Him. He who has the bride is the bridegroom, but the friend of the bridegroom, who stands and hears Him, rejoices greatly because of the bridegroom's voice. So, my joy is fulfilled. He must increase, but I must decrease.

He who comes from above is above all. He who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all. All that He has seen and heard He testifies and no one accepts it.

He who has received His testimony has set to his seal that God is true, for He whom God has sent speaks the words of God because God gives Him the Spirit without limit. The Father loves the Son and has given all things into His hand. He who believes in the Son has everlasting life.

He who does not believe in the Son will not see life but will see the wrath of God.

4. When the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though it was not Jesus Himself who baptized but His disciples, He left Judaea and went back to Galilee. He needed to go through Samaria. He came to a city of Samaria called Sychar, near Jacob's well, the parcel of land that Jacob gave to his son Joseph. Jesus, weary from the journey, sat down on the well. It was about the sixth hour. A woman of Samaria came to draw water. Jesus asked her for a drink of water. His disciples had gone into the city to buy food.

She said to Him, How is it that you, being a Jew, ask me for a drink, a woman of Samaria? The Jews have no dealings with the Samaritans? Jesus said to her, If you knew the gift of God, and who it is who asks for a drink, you would have asked Him for a drink and He would have given you living water.

The woman said to Him, Sir, You have nothing to draw with and the well is deep. From where would you get that living water? Art Thou greater than our father, Jacob, who gave us the well and drank from it himself, as did his children and his cattle?

Jesus answered, Whoever drinks of this water will thirst again. But whoever drinks of the water that I give will never thirst. The water that I give will be a well of water springing up in him into everlasting life. The woman said to Him, Sir, give me this water so I do not thirst and never have to come here to draw it. Jesus said to her, Go, call your husband and come back. The woman answered, I have no husband.

Jesus said to her, You say rightly when you say, I have no husband, for you have had five husbands. He who is with you now is not your husband. In that you speak truly. The woman said to Him, Sir, I see that you are a prophet. Our fathers worshipped in this mountain and you say that Jerusalem is the place where men should worship. Jesus said to her, Woman, believe me, the hour will come when you will not worship the Father in this mountain or at Jerusalem. You worship what you do not know. We worship what we know because salvation comes from the Jews.

But the hour comes, and is now, when the true worshippers will worship the Father in spirit and in truth. The Father seeks such people to worship Him. God is a Spirit. Those who worship Him must worship Him in spirit and in truth.

The woman said to Him, I know that a Messiah comes who is called Christ. When He comes He will tell us all things. Jesus said to her, I am He who is speaking with you. At this time His disciples came back. They marvelled that He talked with the woman. Yet no one asked, Why do you talk to her?

The woman then left her waterpot and went on her way. When she was back in the city she said, Come, see a man who told me all the things I have

ever done. Is not this the Christ? Then the people left the city and came to Him.

Meanwhile His disciples said, Master, eat. But Jesus said to them, I have food to eat that you know not of. At this, the disciples questioned each other, has any man brought Him something to eat? Jesus said to them, my food is to do the will of Him who sent me and to complete His work. Do you not say, There are still four months until the harvest? Behold, I say to you, Lift up your eyes and look on the fields. They are ready to harvest right now. He who reaps now receives wages and gathers fruit for life eternal, so that both he who sows and he who reaps may rejoice together. Herein is the truth of the saying: One sows and another reaps. I sent you to reap where you have not toiled. Others have done the labor and you are sharing the benefits.

Many of the Samaritans of that city believed in Him because of the woman's testimony. When they went to meet Him, they besought Him to stay with them. Jesus remained there two days. Many more believed because of His own word. They said to the woman, Now we believe, not because of what you said but because we have heard Him ourselves and know that this is indeed the Christ, the Savior of the world.

Then He went into Galilee, where He found the truth in the saying: a prophet has no honor in his own country. When He came into Galilee, they received Him after having seen all the things that He did at the Passover feast in Jerusalem because they were there also.

Jesus returned to Cana of Galilee where He turned the water into wine. There was a nobleman of Capernaum, whose son was sick. When he heard that Jesus left Judea and was in Galilee, he went there to Him and besought Him to come down and heal his son who was near death. Then Jesus said to him, Unless you see signs and wonders you will not believe. The nobleman said to Him, Sir, come before my child dies.

Jesus said to him, Go thy way. Thy son lives. The man believed the word of Jesus and he went on his way. As he was going along, his servants met him and said, Thy son lives. Then he inquired at what hour the son began to mend. They said, Yesterday at the seventh hour the fever left him. The father knew that this was the same hour in which Jesus said to him, Thy son lives. And he believed, and his whole house believed. This is the second miracle Jesus did when He came to Galilee from Judaea.

5. After this there was a feast of the Jews. Jesus went up to Jerusalem. At Jerusalem, by the sheep market, there is a pool with five decks called Bethesda. On these platforms lay many who are blind, crippled, and infirm. They wait for the moving of the water. At a certain season, an angel goes into the pool and stirs it. Whoever first steps in is healed of disease.

There was a man who had an infirmity for thirty-eight years. When Jesus saw him and knew that he had been in that condition such a long time, He said to him, Wilt thou be made whole? The sick man answered, Sir, I have no one to put me into the pool when the water is stirred. Jesus said to him, Rise. Take up your bed and walk. Immediately the man was

made whole. He picked up his mat and walked. This was on the sabbath day.

The Jews said to the man who was cured, It is the sabbath day. It is not lawful for you to carry your bed. He answered and said, He who made me whole said to me, Take up your bed and walk. Then they asked him, Who was it who said to you, Take up you bed and walk? But the man who was healed did not know who it was because Jesus left the crowd that had gathered there.

Afterward Jesus found the man in the temple and said, Behold, thou art made whole. Sin no more lest a worse thing comes to you. Then the man left and told the Jews that it was Jesus who had healed him. Therefore, the Jews persecuted Jesus. They wanted to slay Him because He had done this on the sabbath day. But Jesus answered and said to them, My Father works now, so I work.

Now the Jews wanted all the more to kill Him because He not only had broken the sabbath but He also said that God was His Father, making Himself equal to God. Jesus addressed this and said, The Son can do nothing of Himself except what He sees the Father do. Whatever the Father does, the Son does the same. For the Father loves the Son and shows Him all the things that He Himself does. And He will show Him even greater works than these. Just as the Father raises the dead and gives life, so the Son gives life to whom He will. The Father judges no man, but has turned over all judgment to the Son. This is so all men honor the Son as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

Verily, I say to you, He who hears my word and believes Him who sent me has everlasting life and will not be condemned but will pass from death to life. I tell you, The hour is coming, and is now, when the dead will hear the voice of the Son of God. Those who hear will live, for as the Father has life in Himself, so He has given the Son life in Himself. The Father has given Him authority to exercise judgment because He is also the Son of man.

Marvel not at this because the hour is coming in which all who are in graves will hear His voice and come forth. Those who have done good will go to the resurrection of life. Those who have done evil will go to the resurrection of condemnation.

I can do nothing on my own. I judge as I hear, and my judgment is just because I do not seek my own will but the will of the Father who sent me.

If I bear witness of myself, my witness is not true. There is another who bears witness of me; and I know that his witness of me is true. You sent for John and he gave testimony to the truth. Though I do not require testimony from man, I say this so you may be saved. He was a burning and a shining light and you were willing, for a time, to rejoice in his light. But I have greater witness than that of John. The works that the Father has given me to complete are a testimony on my behalf. Furthermore, the Father Himself has borne witness of me. You

have never heard His voice nor seen His shape and you do not have His word abiding in you because you do not believe the one He sent.

You search the scriptures and think that in them you have eternal life. They testify of me. Yet you will not come to me for that life! I do not require praise from men but I know that you do not have the love of God in you. I came in my Father's name and you do not receive me. But if another comes in his own name, you will receive him.

How can you believe when you only value honors from each other and do not seek the honor that can come only from God? Do not think that I will accuse you to the Father. The one who will accuse you is Moses, in whom you trust. If you really believed Moses you would believe me because he wrote about me. But if you do not believe his writings, how can you believe my words?

6. After these things Jesus went across the sea of Galilee, which is the sea of Tiberias. A large crowd followed Him because they saw the miracles He did on those who were diseased. Then Jesus took His disciples up into a mountain. It was near the time of Passover.

When Jesus saw the large crowd, He said to Philip, How can we buy food for them to eat? He said this to test Philip because Jesus Himself knew what He would do. Philip answered Him, All of the bread we could get would not be enough for everyone in this crowd to take even a little. One of Jesus' disciples, Andrew, Simon Peter's brother, said to Him, There is a boy here who has five barley loaves and two small fish. But what are they among so many?

Jesus said, Have the men sit down on the grass. So the men, about five thousand, sat down. Then Jesus took the loaves. When He had given thanks, He distributed them to the disciples, and the disciples gave them to those who were seated. Then Jesus did the same thing with the fish. When all were filled, He said to His disciples, Gather up the fragments that remain so that nothing is wasted. The disciples filled twelve baskets with the leftover fragments of the five barley loaves.

Those who saw the miracle that Jesus did, said, This is truly that prophet that is supposed to come into the world. When Jesus sensed they were about to come and take Him by force to make Him a king, He went into the mountains.

It was now evening. the disciples went down to the sea and got in a boat to go to Capernaum. It grew dark and a great wind began to stir up the sea. When they had rowed a few miles, they saw Jesus walking on the sea and drawing near the boat. They were afraid. But He said to them, It is I. Be not afraid. As they welcomed Him into the boat, they were immediately at the land where they were heading.

The next day, the people who stood on the opposite shore saw that there was no other boat there, except the one His disciples entered. They knew that the disciples left alone and Jesus did not go with them. Other boats from Tiberias came near the place where they ate bread after the Lord had given thanks. When all these people saw that neither

Jesus nor His disciples were there, they took boats to Capernaum to look for Him.

When they found Jesus on the other side of the sea, they said to Him, Rabbi, when did you come here? Jesus answered, You seek me not because you saw the miracles, but because you ate of the loaves and were filled. Do not labor for food that perishes but for the food that endures for life everlasting. This is what the Son of man will give you for on Him the Father has set His seal.

Then they asked Him, What is that work? Jesus said, This is the work of God, that you believe in the one He sent. They asked, What sign can you give us that we may see and believe you? What can you do? Our fathers ate manna in the desert; as it is written: He gave them bread from heaven to eat.

Jesus said, I tell you, it was not Moses who gave that bread from heaven. My Father gave you the true bread from heaven; for the bread of God is He who came down from heaven to give life to the world. Then they said, Lord, give us this bread forever. Jesus said to them, I am the bread of life. He who comes to me will never hunger. He who believes in me will never thirst. But I also told you that, although you have seen me, you do not believe me.

All that the Father gives me will come to me and I will not cast out anyone who comes to me, because I came down from heaven, not to do my own will, but the will of the one who sent me. And it is the will of the one who sent me that I lose nothing of what He gave me, but should raise it up on the last day. It is the will of the Father who sent me, that every one who sees the Son and believes in Him will have everlasting life. And I will raise him on the last day.

The Jews murmured about Him because He said, I am the bread that came down from heaven. They said, Is this not Jesus, the son of Joseph, whose father and mother we know? How can He say, I came down from heaven? Jesus said to them, Do not murmur among yourselves. No one can come to me unless the Father who sent me draws him to me. And I will raise him up on the last day. It is written in the prophets: They will all be taught by God. Everyone who has heard and has learned about the Father, comes to me.

He who believes in me has everlasting life. I am the bread of life. Your ancestors ate manna in the wilderness and still died. This is the bread that comes down from heaven that a man may eat and not die. I am the living bread that came down from heaven. If anyone eats of this bread he will live forever. And the bread that I give is my flesh which I give for the life of the world.

The Jews argued among themselves, saying, How can this man give us His flesh to eat? Then Jesus said to them, I tell you, unless you eat the flesh of the Son of man and drink His blood, you have no life within you. Whoever eats my flesh and drinks my blood has eternal life. I will raise him up on the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood lives in me

and I live in him. The living Father has sent me and I live by the Father. Therefore, he who feeds on me will also live by me. This is that bread that came down from heaven and not the manna your fathers ate. He who partakes of this bread will live forever. Jesus taught this in the synagogue at Capernaum.

When they heard this, many of His disciples said, These are hard words. Who can hear it? Jesus knew that His disciples murmured at it and said, Does this offend you? What if you see the Son of man ascend up where He was before? It is the spirit that is life. The flesh means nothing. The words I speak are about spirit and about life. But there are some of you who do not believe. Jesus knew from the beginning who did not believe and who would betray Him. He said, That is why I told you that no man can come to me unless it is granted by my Father. From that time many of His followers went back and walked with Him no more.

Then Jesus said to the twelve, Will you also go away? Simon Peter answered, Lord, to whom will we go? You have the words of eternal life. We believe and are sure that you are Christ, the Son of the living God. Jesus said, Have I not chosen you twelve and yet, one of you is a devil? He spoke of Judas Iscariot who would betray Him.

7. After these things Jesus walked in Galilee. He would not go into Judea because the Jews sought to kill Him. However, the Jewish feast of tabernacles was at hand. His brothers said to Him, Leave here and go into Judaea so your disciples may also see the works you do. No one can work in secret if he desires to be known publicly. If you really do these things, show yourself to the world. His own brothers did not believe in Him.

Jesus said, My time is not yet come, but the time is always right for you. The world cannot hate you but it hates me because I testify that the ways of the world are evil. You go to the feast. I am not going because my time has not yet fully come. Jesus stayed in Galilee until His brothers were gone, then He went alone to the feast.

The Jews sought after Him at the feast and said, Where is He? There was much murmuring among the people about Him. Some said, He is a good man. Others said, No; He deceives the people. However, no one spoke openly about Him for fear of the Jews.

About halfway through the feast, Jesus went into the temple and taught. The Jews were amazed and said, How does He know all this since He has no training? Jesus answered, My teachings are not mine but the teachings of the one who sent me. If any man does His will he will know whether the doctrine is from God or whether I speak on my own. He who speaks on his own seeks his own glory. He who seeks the glory of the one who sent Him is truthful and has nothing false in Him.

Did Moses not give you the law; yet none of you keep the law? Why are you about to kill me? The people said, You have a devil. Who is about to kill you? Jesus answered, I have done one work and you all marvel. Moses gave you circumcision, which was handed down to him, and you circumcise a man on the sabbath day. If a man receives circumcision on

the sabbath day so the law of Moses is not broken, are you offended because I have healed a man on the sabbath day? Do not judge by appearances, but judge by what is just.

Some of them said, Is He not the one they seek to kill? Yet He speaks openly and they say nothing to Him. Do the rulers really know that this is the Christ? How is it that we know where this man is from; but, when the Messiah comes, no one is supposed to know where He is from? As Jesus was teaching in the temple He cried out, You know me and you also know where I am from. I did not come on my own, but I came from the Father, whom you do not know. I know Him, because I am from Him, and He sent me.

Then they sought to take Him, but no man laid hands on Him because His hour was not yet come. Many of the people believed in Him and said, Could Christ do more than the things this man has done? The Pharisees heard that the people murmured such things about Him and they, along with the chief priests, sent officers to arrest Him.

Jesus said to them, I will be with you a little while longer and then I will go to Him who sent me. You will look for me and will not find me. And where I am going, you cannot come. The Jews said to each other, Where will He go that we will not find Him? Will He go to those dispersed among the Gentiles and teach them? What kind of saying is it that He said, You will look for me and will not find me? And, where I am going, you cannot come?

On the closing day of the feast, Jesus stood up and said, If any man thirsts, let Him come to me and drink. He who believes in me, it is written in the scripture: out of his belly will flow rivers of living water. Jesus said this to signify the Spirit which those who believe in Him would receive. The Holy Spirit was not yet revealed because Jesus had not yet been glorified.

Many of the people, when they heard this, said, Truly, this is the prophet. Others said, This is the Messiah. This is the Christ. But some asked, Can He come from Galilee? Has the scripture not said that He will come from the seed of David and out of the town of Bethlehem, where David was? Now there was a division among the people about Him. Some of them wanted to arrest Him, but no one laid hands on Him.

When the officers went back to the chief priests and Pharisees, they asked, Why have you not brought Him? The officers answered, No one ever spoke like this man. The Pharisees said, Are you deceived also? Have any of the rulers or any of the Pharisees believed Him? These people who do not know the law are cursed! Nicodemus, the one among them who went to see Jesus at night, said to them, Does our law judge any man before it hears him and knows what he does? They answered him, Are you also from Galilee? Search and see that no prophet arises from Galilee. Then each went to his own house.

8. That night Jesus went to the Mount of Olives. Early in the morning He went back to the temple and all the people came to Him. He sat down and taught them. The scribes and Pharisees brought in a woman

they accused of adultery. They put her in their midst and said to Jesus, Master, this woman was taken in the very act of adultery. Moses, in the law, commanded us to stone such a person. What do you say? They said this to trap Him so they would have grounds to accuse Him. But Jesus stooped down and, with His finger, wrote on the ground as if He did not hear them. When they repeated the question to Him, He stood up and said to them, He who is without sin, let him cast a stone at her. Then He stooped down again and wrote on the ground.

Those who heard this were stricken by their own consciences. One by one, they went out, beginning with the eldest and down to the youngest. Jesus was now left alone with the woman still standing in the midst. When He stood up again and saw no one except the woman, He said to her, Woman, where are your accusers? Has no one condemned you? She said, No one, Lord. Then Jesus said to her, Neither do I condemn you. Go and sin no more.

Then Jesus spoke again to the people. He said, I am the light of the world. He who follows me will not walk in darkness, but will have the light of life. The Pharisees said to Him, You bear record of yourself. Your record is not true. Jesus answered, Though I bear record of myself, my record is true because I know where I came from and where I am going. But you cannot tell from where I came, or to where I go. You judge according to the flesh. But I judge no man. And yet, if I judge, my judgment is true because I am not alone, but I and the Father who sent me are one.

It is written in your law, that the testimony of two men is true. I am one who bears witness of myself. The Father who sent me also bears witness of me. Then they said to Him, Where is your Father? Jesus answered, You neither know me nor my Father. If you had known me you would have known my Father also. Jesus said this in the treasury as He taught in the temple. No man laid hands on Him because His hour had not yet come.

Jesus said to them, I will go my way. You will seek me and you will die in your sins. Where I go, you cannot come. Then the Jews said, Will He kill Himself because He said, Where I go, you cannot come? Jesus said to them, You are from below. I am from above. You are of this world. I am not of this world. I told you that you will die in your sins because if you do not believe who I am, you will destroy yourselves in the darkness of your sins.

Then they said to Him, Who are you? Jesus said, I am the same that I said to you from the beginning. There are many things that I, myself, could say and accuse you of, but He who sent me is true. I speak to the world the things that I have heard from Him. The people did not understand that He spoke to them about God.

Then Jesus said, When you have lifted up the Son of man, you will know who I am. I do nothing of myself. I speak only what my Father has taught me. He who sent me is with me. The Father has not left me alone because I always do what pleases Him. As Jesus spoke these words many believed Him. Jesus said to the Jews who believed Him, If you remain in

my word, then you are my disciples indeed. You will know the truth and the truth will make you free.

They answered Him, We are Abraham's seed and were never bound to any man. How is it you say, We will be made free? Jesus answered, Verily, I say to you, Whoever commits sin is the servant of sin. The servant does not abide in the house forever, but the Son does abide forever. If the Son will make you free, you will be free indeed.

I know you are Abraham's seed; but you seek to kill me because my word has no place in you. I speak about what I have seen with my Father; and you do what you have seen from your father. They said to Him, Abraham is our father. Jesus answered, If you were Abraham's children you would do the works of Abraham. But now you seek to kill me, a man who has told you the truth that I have heard from God. You do the wicked deeds of your ancestors.

Then they said to Him, We were not born of fornication; we have one Father, God. Jesus said, If God were your Father you would love me because I proceeded forth and came from God. I did not come on my own, but from the one who sent me. Why do you not understand me? Is it because you cannot hear my words?

You are of your father the devil and you will do the wicked deeds of your father. He was a murderer from the beginning. He never dealt in the truth because there is no truth in him. When he speaks a lie, he speaks on his own because he is a liar, and the father of all lies. Yet, I tell you the truth and you do not believe me. Who of you can convict me of sin? And if I tell the truth, why do you not believe me? He who is of God hears God's words. You do not hear them because you are not of God.

The Jews said, Are we wrong in saying you are a Samaritan and have a devil? Jesus answered, I do not have a devil. I honor my Father and you dishonor me. I do not seek my own glory. There is one who seeks and judges. I tell you, if anyone keeps my word he will never see death.

Then the Jews said, Now we know you are possessed by a devil. Abraham is dead and so are the prophets. Yet you say, If anyone keeps my word he will never taste of death. Are you greater than our father Abraham and the prophets who are dead? Who do you make yourself out to be?

Jesus answered, If I honor myself, my honor is nothing. It is my Father, who you claim is your God, who honors me. Yet you have not known Him. But I know Him and, if I say I do not know Him, I am a liar like you. But I know Him and keep His word. Your father Abraham rejoiced to see my day. He looked forward to it and was glad.

Then the Jews questioned, You are not yet fifty years old and say you have seen Abraham? Jesus said, Verily, I say to you, Before Abraham was, I am. Then they took up stones to cast at Him. But Jesus hid Himself and left the temple by passing through the midst of them.

9. Jesus passed by a man who was blind from birth. His disciples

asked Him, Master, who sinned, this man or his parents, that he was born blind? Jesus answered, Neither has this man sinned nor his parents; but he is blind so the works of God may be made manifest in him. I must work the works of the one who sent me while it is day. The night comes when no man can work. As long as 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 He anointed the eyes of the blind man with the clay, and said to him, Go, wash in the pool of Siloam.

He went and washed and came out of the pool seeing. The neighbors and those who knew him when he was blind, said, Is this not he who sat and begged? Some said, This is he. Others said, He is like him. But he said, I am that man. They asked him, How were your eyes opened? He answered, A man called Jesus made clay, put it on my eyes, and said, Go to the pool of Siloam and wash. I went and washed and I got my sight back. Then they said, Where is He? The man answered, I do not know.

Then they took the man to the Pharisees. It was also the sabbath day when Jesus made the clay and opened his eyes. Once again, the Pharisees asked him how he had received his sight. He said to them, He put clay on my eyes, and I washed and now see.

Therefore, some of the Pharisees said, This man is not of God because He does not keep the sabbath day. Others said, How can a man who is a sinner do such miracles? A division arose among them. Then they said to the blind man again, what do you think about the one who opened your eyes? The man answered, He is a prophet.

But the Jews did not believe that he had been blind and received his sight until they called his parents. They asked them, Is this your son who you say was born blind? How then does he see? His parents answered, We know that this is our son and that he was born blind, but by what means he now sees, we do not know. Or who has opened his eyes, we do not know. He is of age. Ask him. He will speak for himself. His parents spoke this way for fear of the Jews who had made it known that if anyone said that Jesus was the Christ, he would be cast out of the synagogue. Therefore his parents said, Our son is of age; ask him.

They called the man once again and said to him, Give God the praise! We know that this man is a sinner. He answered, Whether He is a sinner I do not know. One thing I do know; I was blind and now I see. Then they said to him again, What did He do to you? How did He open your eyes? He answered them, I have told you already and you did not hear. Why do you want to hear it again? Will you become His disciples? Then they reviled him and said, You are His disciple; but we are Moses' disciples. We know that God spoke to Moses. As for this one, we do not know where He comes from.

The man answered and said to them, Why, here is an amazing thing! You do not know where He comes from and yet He has opened my eyes. Now we know that God does not hear sinners. But if any man is a worshipper of God and does His will, He hears him. Since the world began was it ever heard that any man opened the eyes of one that was born blind? If this man were not of God He could do nothing. They answered and said to him,

You were born in the darkness of sin. How dare you teach us? And they cast him out.

Jesus heard that they had cast him out. When He found the man He said to him, Do you believe in the Son of God? The man asked, Who is He, Lord, that I might believe in Him? Jesus said to him, You have seen Him and it is He who talks with you now. The man said, Lord, I believe. And he worshipped Him. Then Jesus said, I came into this world for judgment; so those who do not see may see, and those who see become blind. Some of the Pharisees who were with Him heard these words and said to Him, Are we blind also? Jesus said to them, If you were blind, you would have no sin; but you say, We see; so your sin remains.

10. I tell you, the one who does not enter by the door into the sheepfold, but gets in through some other way is a thief and a robber. But the one who enters by the door is the shepherd of the sheep. To him the porter opens the gate. The sheep hear his voice. He calls his own sheep by name and leads them. And when he calls together his own sheep, he goes before them and the sheep follow because they know his voice. They will not follow a stranger because they do not know the voice of strangers. From a stranger they will flee. Jesus used this example and yet they did not understand what He spoke about.

Jesus then said, I am the gate for the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the door. If any man enters by me he will be saved. He will go in and out and find pasture. A thief comes only to steal and kill and destroy. I came so they might have life and have it more abundantly.

I am the Good Shepherd. The good shepherd gives His life for the sheep. But he that is a hireling and not the shepherd, whose sheep are not his own, sees a wolf coming, leaves the sheep and runs away. The wolf catches and scatters them. The hired man flees because he works for wages and does not care about the sheep.

I am the Good Shepherd. I know my sheep and I am known by my sheep. The Father knows me, even as I know the Father. I lay down my life for the sheep. I also have other sheep who are not of this fold. I must also call them and they will hear my voice. There will be One Fold and One Shepherd.

My Father loves me because I lay down my life so I may take it up again. No man will take it from me because I lay it down myself. I have power to lay it down, and power to take it up again. This was given to me by my Father. There was another division among the Jews over these words. Many of them said, He has a devil and is mad; why listen to Him? Others said, These are not the words of one who has a devil. Can a devil open the eyes of the blind?

In Jerusalem it was winter and the feast of the dedication. Jesus walked in the temple upon Solomon's porch. Then the Jews surrounded Him and said, How long will you make us doubt? If you are the Christ, tell us plainly.

Jesus answered, I told you and you did not believe me. The works that I do in my Father's name bear witness of me. But you do not believe because you are not my sheep. As I said to you, My sheep hear my voice and I know them and they follow me. And I give them eternal life. They will never perish, nor will any man pluck them out of my hand.

My Father, who gave them to me, is greater than all. No man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up rocks to stone Him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do you stone me?

The Jews answered Him, saying, We do not stone you for a good work; but for blasphemy and because you, being a man, make yourself God. Jesus answered them, Is it not written in your law: I said ye are gods? If He called them gods, to whom the word of God was given, and the scripture cannot be questioned; do you say of the one the Father has sanctified and sent into the world, You blaspheme, because I said I am the Son of God? If I do not do the works of my Father, do not believe me. But if I do, even if you do not believe me, believe the works, so you may understand and believe that the Father is in me, and I in Him.

They sought again to take Him but He escaped out of their hand and went away again beyond Jordan to the place where John first baptized. There He stayed. Many people came to Him and said, John did no miracles but all the things John said were true. And many believed in Him there.

11. A man named Lazarus of Bethany was sick. His sisters sent word to Jesus, saying, Lord, your friend is sick. When Jesus heard this, He said, This sickness is not for his death, but for the glory of God, so that the Son of God might be glorified through it.

Jesus loved Martha and her sister and Lazarus. However, He stayed where He was for two more days. Then He said to His disciples, Let us now go into Judaea. His disciples said, Master, the Jews tried to stone you and you are going there again? Jesus answered, Are there not twelve hours in the day? If any man walks in the daylight, he does not stumble because he sees the light of this world. But if a man walks at night, he stumbles because there is no light in him.

Then He said to them, Our friend Lazarus sleeps but I am going to wake him. His disciples replied, Lord, if he sleeps, he will be fine. Jesus spoke about death but they thought He had spoken about taking rest in sleep. Jesus, then, said to them plainly, Lazarus is dead. And I am glad, for your sakes, that I was not there, so you may believe moreso. Let us go to him. Then Thomas, called Didymus, said to his fellow disciples, Let us also go so we may die with Him.

When Jesus arrived, He found that Lazarus had already lain in the grave for four days. Bethany was near Jerusalem and many of the Jews came to Martha and her sister, Mary, to comfort them over the loss of their brother. As soon as she heard that Jesus was on His way, Martha went and met Him, but Mary remained in the house. Martha then said to Jesus, Lord, if you had been here my brother would not have died. But I know,

even now, whatever you ask of God, God will give it to you.

Jesus said to her, Your brother will rise again. Martha said, I know he will rise again in the resurrection on the last day. Jesus said, I am the resurrection and the life. He who believes in me, even if he is dead, still will live. And whoever lives and believes in me will never die. Do you believe this? She said, Yes, Lord. I believe that you are the Messiah, the Son of God come into this world. And when she said this, she went and called Mary, her sister, saying, The Master has come and calls for you.

As soon as Mary heard, she got up quickly and went to Him. Jesus was not yet in the town but was where Martha met Him. Some of the Jews who were comforting her in the house saw Mary hastily rise up and go out. They followed her, saying, She goes to the grave to weep there.

When Mary saw Jesus, she fell down at His feet saying to Him, Lord, if you had been here my brother would not have died. When Jesus saw her weeping, and those who came with her also weeping, He became troubled and was very upset. He said, Where have you laid him? They said, Lord, come and see. Jesus wept.

Then the Jews said, Look how much He loved him! And some of them said, Could He, who opened the eyes of the blind, not have prevented this man's death? Jesus, again upset, went to the grave. It was a cave and a stone lay upon it. Jesus said, Take away the stone. Martha, the sister of Lazarus, said, Lord, by this time there will be a stench, he has been dead for four days. Jesus said to her, Did I not tell you that, if you believe, you would see the glory of God? They removed the stone from the grave.

Then Jesus lifted His eyes and said, Father, I thank you for hearing me. And I know that you hear me always. For the sake of those standing here, I say this so they may believe that you sent me. Then Jesus cried out in a loud voice, Lazarus, come forth. Now he who was dead came forth bound hand and foot with graveclothes and his face was wound about with a scarf. Jesus said to them, Loose him and let him go.

Many of the Jews who saw the things Jesus did, believed in Him. But some of them went to the Pharisees and told them what was done. Then the chief priests and the Pharisees gathered a council, and said, What can we do? This man does many miracles? If we leave Him alone, everyone will believe in Him and the Romans will come and take away both our land and our nation.

One of them, named Caiaphas, who was the high priest that year, said to them, You know nothing at all, nor do you consider it expedient that one man should die so the whole nation does not perish. He said this not of himself, but as high priest, he prophesied that Jesus should die for that nation, and not for that nation only, but also for the children of God who were scattered abroad. Then, from that day, they were in agreement to put Him to death. Jesus, therefore, no longer walked openly among the Jews but went to a country near the wilderness, into a city called Ephraim. He stayed there with His disciples.

Passover was near at hand. Many people went to Jerusalem in order to purify themselves. Then they looked for Jesus. As they stood in the temple, they said to each other, What do you think? Will He stay away from the feast? The chief priests and Pharisees had given an order that, if any man knew where Jesus was, he should speak out so they could arrest Him.

12. Six days before the passover, Jesus went to Bethany where He had raised Lazarus from the dead. There they made Him a supper. Martha served. Lazarus was one of those who sat at the table with Him. Then Mary took a pound of very costly ointment of spikenard and anointed the feet of Jesus and wiped His feet with her hair. The house was filled with the fragrance of the ointment.

Then one of His disciples, Judas Iscariot, who would betray Him, said, Why was this ointment not sold for its great worth and the money given to the poor? He said this, not out of concern for the poor but, because he was a thief who held their money bag and controlled what was put in it. Jesus said, Leave her alone. She has saved this toward the day of my burial. And, as for the poor, you always have them to care for, but you will not always have me.

Many of the Jews knew that He was there. But they did not come for Jesus' sake only, but also to see Lazarus whom He had raised from the dead. The chief priests considered putting Lazarus to death also because he was the reason many of the Jews left and believed in Jesus.

The next day, many people who had come for the feast heard that Jesus was coming to Jerusalem. They took branches of palm trees and went to meet Him. They cried, Hosanna! Blessed is the King of Israel that comes in the name of the Lord. And Jesus, when He had found a young colt, sat upon it; for it is written: Fear not, daughter of Sion. Behold, thy King comes, sitting on an ass's colt.

His disciples did not at first understand this. But when Jesus was glorified, they remembered that these things were written about Him and that they had done these things to Him. The people who were with Him when He called Lazarus from his grave and raised him from the dead, bore record. Other people went to see Him because they heard He had done this miracle. The Pharisees, therefore, said among themselves, Do you see that we do not prevail? Look, the whole world is gone after Him.

There were certain Greeks among those who came to worship at the feast. Some of them went to Philip, who was from Bethsaida of Galilee, and asked him if they could meet Jesus. Philip went to Andrew. Then together, Andrew and Philip went to Jesus. Jesus said to them, The hour has come for the Son of man to be glorified. Verily, I say to you, unless a grain of wheat falls into the ground and dies, it abides alone. But if it dies, it brings forth much fruit. He who loves his life in this world will lose it; and he who hates his life will have life eternal.

If any man will serve me, let him follow me. Where I am, there also

will my servant be. If any man serves me, my Father will honor him. Now my soul is troubled. But what will I say? Father, save me from this hour? But this hour is the reason I came into the world. Father, glorify thy name. Then a voice came from heaven, saying, I have both glorified it, and will glorify it again.

The people that stood by and heard it said that it thundered. Others said, an angel spoke to Him. Jesus answered and said, This voice came not because of me, but for your sake. Now is the judgment of this world. Now will the prince of this world be cast out. And I, being lifted up from the earth, will draw all men to me. He said this to signify the death He was to die.

The people said, We have heard from the law that Christ lives forever. What do you mean, The Son of man must be lifted up? Who is this Son of man? Then Jesus said to them, Yet a little while the light is with you. Walk while you have the light, lest darkness fall upon you. For he who walks in darkness does not know where he is going. While you have light, believe in the light, so you may be called the children of light.

Jesus said these things and then departed and hid Himself. Even though He had done many miracles before them, they still did not believe Him. Thus it was that the saying of Isaiah the prophet was fulfilled: Lord, who has believed our report? And to whom has the arm of the Lord been revealed? Therefore, they could not believe because Isaiah also said: He has blinded their eyes and hardened their hearts that they should not see with their eyes, nor understand with their heart and be converted, and I should heal them. Isaiah said this when he saw His glory and spoke about Him.

Nevertheless, among the chief rulers many believed in Him. But, because of the Pharisees, they did not say anything lest they be put out of the synagogue. They loved the praise of men more than the praise of God. Jesus said, He who believes in me, believes not in me, but in the one who sent me. He who sees me sees Him who sent me. I came into the world as a light so that whoever believes in me will not dwell in darkness.

If anyone hears my words and does not believe, I do not judge him, because I came not to judge the world but to save the world. He who rejects me and does not accept my words has one who judges him. He whose words I have spoken will be the judge on the last day. For I have not spoken on my own, but for the Father who sent me. He gave me a commandment of what I should say and what I should speak. I know that His commandment is for life everlasting. Whatever I speak, I speak as the Father spoke to me.

13. It was before the feast of the passover. Jesus knew that the time had come for Him to depart from this world to the Father. Having loved His own who were in the world, He loved them to the end. Supper was ended. The devil now put it into the heart of Judas Iscariot to betray Him. Jesus knew that the Father had given all things into His hands and that He came from God and went to God.

He arose from supper, laid aside His garments, took a towel, and girded

Himself. After that He poured water into a basin and began to wash the disciples' feet. He then wiped them with the towel with which He had girded Himself.

When He came to Simon Peter, he said to Him, Lord, do you wash my feet? Jesus answered, What I do you do not know now but you will understand later. Peter said, You will never wash my feet. Jesus replied, If I do not wash you, then you have no part of me. Peter then said, Lord, then not my feet only, but also my hands and my head. Jesus said, He who is washed does not need to wash more than his feet, for every part of him is clean. You are clean. But not all of you are clean. Jesus said this to indicate that He knew who would betray Him.

He washed their feet, put on His garments, and sat down again. He said to them, Do you know what I have done? You call me Master and Lord. And you speak correctly for so I am. Now if I, your Lord and Master, have washed your feet, you should wash one another's feet also. For I have given you an example that you should do as I have done to you. Truly, I say to you, The servant is not greater than his lord. And He who was sent is not greater than He who sent Him. If you understand these things, you will be happy to do them.

I do not speak about all of you. I know whom I have chosen. But this scripture must be fulfilled: He that eateth bread with me has lifted up his heel against me. So I tell you before it comes so, when it happens, you may believe who I am. I tell you, He who receives whomever I send, receives me. He who receives me, receives the one who sent me.

Jesus said He was troubled in spirit and testified saying, One of you will betray me. Then the disciples looked at each other, wondering who He meant. There was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter beckoned to that disciple and said he should ask Jesus who was the betrayer. The disciple said, Lord, who is it? Jesus answered, He it is to whom I will give a sop when I have dipped it. When He had dipped the sop He gave it to Judas Iscariot. Then Satan entered into him. Jesus said to him, What you do, do it quickly.

No one at the table knew why Jesus said this to him. Some of them thought, because Judas held the money, that Jesus said to him, Buy those things that we need for the feast, or that he should give something to the poor. Judas, then, having received the sop, went immediately out. It was night. After he was gone, Jesus said, Now the Son of man is glorified, and God is glorified in Him. If God is glorified in Him, God will also glorify Him in Himself.

Little children, yet a little while I am with you. You will seek me and, as I told the Jews, Where I go, you cannot come. So now I give you a new commandment. Love one another as I have loved you. By this all men will know that you are my disciples if you have love for each other.

Simon Peter asked Him, Lord, where are you going? Jesus answered, Where I go you cannot follow now, but you will follow me later. Peter said to Him, Lord, why can I not follow you now? I will lay down my life for your sake. Jesus answered him, Will you lay down your life for my sake?

I tell you, You will deny me thrice before the cock crows.

14. Let not your heart be troubled. You believe in God. Believe in me also. In my Father's house there are many mansions. If it were not so I would have told you. I am going to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you to myself so that where I am, there you may be also. And where I go you will know, and you will know the way.

Thomas said to Him, Lord, we do not know where you are going. How can we know the way? Jesus said to him, I am the way, the truth, and the life. No one can come to the Father except through me. If you know me, you know my Father also, and from now on you know Him and have seen Him.

Philip said to Him, Lord, show us the Father and it is enough for us. Jesus said, Have I been with you so long and still you do not know me, Philip? He who has seen me has seen the Father. Why say, Show us the Father? Do you not believe that I am in the Father and the Father in me?

The words I say to you, I say not on my own but from the Father who dwells in me. It is He who does the works. Either believe that I am in the Father and the Father in me, or, at least, believe me for the very works' sake. I tell you, He who believes in me will also do the works that I do. And greater works than these will he do also. Whatever you ask in my name, I will do, so the Father may be glorified in the Son. If you ask anything in my name I will do it. If you love me, keep my commandments.

I will ask the Father, and He will give you another Comforter to abide with you forever. This is the Spirit of truth which the world cannot receive because it will not see Him and will not know Him. But you will know Him for He will dwell with you and will be in you. I will not leave you comfortless. I will come to you.

In a little while the world will see me no more. But you will see me because I will live and you will live also. On that day you will know that I am in my Father, you are in me, and I am in you. He who has my commandments and keeps them, loves me. And he who loves me will be loved by my Father. I will love him and show myself to him.

Judas, not Iscariot, said to Him, Lord, how is it that you will show yourself to us and not to the world? Jesus answered and said, If a man loves me, he will keep my words and my Father will love him. We will come to him and make our abode with him. He who does not love me does not keep my words. The word you hear is not mine, but is from the Father who sent me.

These things I tell you while I am yet with you. The Comforter, which is the Holy Spirit, whom the Father will send in my name, will teach you all things. He will explain all the things I have given you to remember.

Peace I leave with you. My peace I give to you, not as the world gives, give I to you. Let not your heart be troubled, neither let it be

afraid. Ye have heard how I said to you, I will go away and come again to you. If you love me then rejoice, because I am going to my Father who is greater than I am. And now I have told you beforehand so that, when it comes to pass, you will believe. After this, I will not say much to you, for the prince of this world has come. He has no power over me, but, what I do, I do so the world may know that I love the Father and do as the Father commanded me. Arise, let us go hence.

15. I am the true vine, and my Father is the husbandman. Every branch in me that does not bear fruit He takes away. Every branch that bears fruit, He prunes and purges so it may bring forth more fruit. Now you are clean through the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, no more can you unless you abide in me.

I am the vine. You are the branches. He who abides in me, and I in him, brings forth much fruit; for, without me, you can do nothing. If anyone does not abide in me he is a branch that is cut off and will wither. Men gather these and cast them into the fire to be burned. If you abide in me, and my words abide in you, all that you ask will be done. This is how my Father is glorified; that you bear much fruit and, by doing so, are my disciples.

As the Father has loved me, so have I loved you. Continue in my love. If you keep my commandments you will abide in my love as I have kept my Father's commandments and abide in His love. I tell you this so that my joy will remain in you and your joy will be full.

This is my commandment, That you love one another as I have loved you. Greater love has no man than that he lay down his life for his friends. You are my friends. If you do what I command you, I do not call you servants. The servant does not know what his lord does. But I call you friends because all that I have heard from my Father, I have made known to you.

You have not chosen me, but I have chosen you, and ordained you so you will go and bring forth fruit, and that your fruit will remain so that whatever you ask of the Father in my name, He will give it to you.

These things I command you, that you love one another. If the world hates you, you know that it hated me before it hated you. If you were of the world, the world would love you as its own. But you are not of the world. I have chosen you out of the world. Therefore the world will hate you. Remember that I told you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. If they have kept my word, they will keep yours also. But they will do all these things to you for my name's sake, because they do not know Him who sent me.

If I had not come and spoken to them, they would be innocent of sin. But now they have no cloke to hide their sin. He who hates me hates my Father also. If I had not done works which no other man has done, they would not have sin. But now they have seen and hated both me and my Father.

This all comes to pass so that the word might be fulfilled that is written in their law: They hated me without a cause. But when the Comforter comes, the Spirit of truth who proceeds from the Father, He will testify about me. And you also will bear witness because you have been with me from the beginning.

16. I am telling you these things so you are not offended. They will put you out of the synagogues. The time will come when whoever kills you will think that he does God a service. And they will do these things to you because they have not known the Father nor me. I did not tell you these things at the beginning because I was with you. But now I am going away to the one who sent me. And none of you ask, Where are you going? But because I have said these things sorrow has filled your hearts.

But, I tell you the truth, it is best for you that I go away. If I do not go the Comforter will not come to you. But if I depart, I will send Him to you. When He comes, He will convict the world of sin, and of righteousness, and of judgment. Of sin, because they do not believe in me. Of righteousness, because I go to my Father and you see me no more. Of judgment, because the evil one who is prince of this world is condemned.

I have yet many things to say to you, but you cannot hear them now. However, when the Spirit of truth comes, He will guide you into all truth because He will not speak on His own, but whatever He hears, He will reveal. He will show you things to come. He will glorify me because He will take from what is my own and reveal it to you. All things that the Father has are mine and that is why I said He will take from my own and reveal it to you. In a little while you will not see me. And then, in a little while, you will see me because I am going to the Father.

Then some of His disciples said among themselves, What is this that He said to us? In a little while you will not see me? And in a little while you will see me because I am going to the Father? What is this little while? We cannot tell what He said. Now Jesus knew that they wanted to ask Him, and He said to them, Are you wondering about In a little while you will not see me, and, in a little while, you will see me?

I tell you, You will weep and lament, but the world will rejoice. You will be sorrowful but your grief will be turned into joy. When a woman is in labor she is troubled because her hour has come. But as soon as she delivers the child she remembers her anguish no more because of her joy over a new birth to the world. So you now have sorrow. But I will see you again. And your heart will rejoice. And no one can take your joy from you. In that day you will need to ask nothing of me. Whatever you ask the Father in my name, he will give you. Until now you have asked nothing in my name. Ask and you will receive, so your joy may be full.

I have said these things as examples. But the time will come when I

will use no more examples because I will show you plainly from the Father. On that day you will ask Him in my name and I will not have to say that I will ask the Father for you. For the Father Himself loves you because you love me and believe that I came from God. I came from the Father and have come into the world. Now I leave the world and go to the Father.

His disciples said to Him, now you speak plainly. Jesus said, Do you now believe? The hour comes, yes, has now come, when you will be scattered and on your own. You will leave me alone. Yet, I am not alone because the Father is with me. I have said these things to you so that, in me, you will have peace. In the world you will have tribulation. But, be of good cheer, because I have overcome the world.

17. Jesus spoke these words. Then He lifted His eyes to heaven and said, Father, the hour has come. Glorify thy Son so that thy Son may also glorify thee, as you have given Him power over all flesh so He could give eternal life to as many as you have given Him. This is life eternal, that they might know you, the only true God, and Jesus Christ, whom you have sent. I have glorified you on the earth. I have finished the work that you gave me to do.

And now, glorify me, Father, with you; with the glory that I had with you before the world existed. I have manifested your name to those you gave me from the world. They were yours and you gave them to me. They have kept your word. Now they know that all things you have given me are from you. For I have given them the words that you gave me. They have received them and they know truly that I came from you, and they have believed that you did send me.

I pray for them. I do not pray for the world, but for those you have given me, because they are yours. All of mine are yours, just as yours are mine; and I am glorified in them. Now I am in the world no more but they are in the world. I come to thee, Holy Father. Keep, through your own name, those you have given me, so they may be one, just as we are one.

While I was with them in the world I kept them in your name. I have kept those that you gave me. None of them is lost, except the son of perdition so that the scripture would be fulfilled. Now I come to you and speak these things in the world so they will have my joy fulfilled in themselves.

I have given them your word. The world has hated them because they are not of the world as I am not of the world. I do not pray that you take them out of the world, but that you keep them from evil. They are not of the world as I am not of the world. Perfect them through your truth. Your word is truth. As you have sent me into the world, so I have also sent them into the world. And, for their sakes, I sanctify myself that they also might be perfected through the truth.

Neither do I pray for these alone. But I pray also for those who will believe in me through their word so that they all may be one, as you, Father, are in me, and I in you. They also may be one in us, so that

the world may believe that you have sent me. And the glory which you gave me, I have given them, so they may be made perfect in one, as we are one, and so the world may know that you have sent me, and love them as you love me.

Father, I wish those you gave me may also be with me where I am. May they behold my glory, which you have given me because you loved me before the world began. O righteous Father, the world has not known you. But I have known you, and the ones you have sent me have known you. I have declared your name to them. And I declare that the love, with which you have loved me, be in them, and I in them.

18. When Jesus had spoken these words, He took His disciples across the Cedron valley and went into the garden. Judas, who betrayed Him, also knew this place because Jesus often went there with His disciples. Judas then, having been given a band of officers from the chief priests and Pharisees, approached the spot with lanterns, torches, and weapons.

Jesus, knowing the things that were to happen, stepped forward and said to them, Who are you looking for? They answered, Jesus of Nazareth. Jesus then said, I am. Judas, who betrayed Him, also stood with them. As soon as Jesus said, I am, they were astonished and fell to the ground.

Then He asked them again, Who are you looking for? They said, Jesus of Nazareth. Then Jesus said to them, I have told you that I am. If you are looking for me, let the others go their way. He said this because of His earlier words: Of those you gave me, I have lost none.

Then Peter, having a sword, struck the high priest's servant and cut his right ear. The servant's name was Malchus. Jesus immediately said to Peter, Put away your sword. Will I not drink the cup my Father has given me? Then the officers of the Jews arrested Jesus, bound Him, and took Him to Annas, who was the father-in-law of Caiaphas, the high priest that year. It was Caiaphas who advised the Jews that it was expedient for one man to die for the sake of the people.

Peter followed Jesus and so did another disciple who was known to the high priest and went inside the palace with Jesus. Peter stood outside the door. The other disciple arranged with the woman who kept the door for Peter to go inside. Then she asked him, Are you also one of this man's disciples? He said, I am not. Peter stood by the fire along with the officers and servants who were warming themselves in the cold night.

The high priest then asked Jesus about His disciples, and about His teachings. Jesus said to him, I have spoken openly in public. I taught in the synagogue, in the very temple the Jews always attend. There is nothing I have said in secret. Why do you ask me? Ask those who have listened to me about what I have said to them? They know what I said. When He had thus spoken, one of the officers struck Jesus with the palm of his hand and said, Why do you answer the high priest that way? Jesus said to him, If I have spoken evil, tell me what it is. If not, why strike me? Then Annas had Him bound and sent to Caiaphas, the high

priest.

As Simon Peter stood and warmed himself, they said to him, Are you not also one of His disciples? He denied it and said, I am not. Then one of the high priest's servants, a relative of the one whose ear Peter cut, said, Did I not see you in the garden with Him? Peter denied again. Immediately the cock crowed.

Then they led Jesus from Caiaphas to the hall of judgment. It was early and they themselves did not go into the judgment hall lest they be defiled and not be able to eat the passover. Pilate went outside to them and said, What accusation do you make against this man? They said to him, If He were not a criminal we would not have brought Him to you. Then Pilate said to them, Take Him and judge Him according to your law. The Jews said, It is not lawful for us to put any man to death. This agreed with Jesus' words when He spoke of what death He would die.

Pilate went into the judgment hall again. He called Jesus and said to Him, Art Thou the King of the Jews? Jesus answered him, Do you ask this on your own or did others tell you to ask this? Pilate answered, Am I a Jew? Your own people and the chief priests have delivered you to me. What have you done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my servants would fight so I would not be turned over to the Jews. But my kingdom is not from here.

Pilate therefore said to Him, Are you a king then? Jesus answered, Thou sayest that I am a king. For this I was born and for this reason I came into the world: to bear witness to the truth. Everyone who is of the truth hears my voice. Pilate muttered, What is truth? Then he went out again to the Jews and said, I find no fault in Him at all. But you have a custom that I release someone to you at the passover. Is it your request, therefore, that I release to you the King of the Jews? They all said, Not this man, but Barabbas. Barabbas was a robber.

19. Then Pilate took Jesus and had Him scourged. The officers platted a crown of thorns and put it on His head. They put a purple robe on Him and said, Hail, King of the Jews! They slapped Him with their hands. Pilate came out again and said, I bring Him to you so you know that I find no fault in Him. Then Jesus was brought out wearing the crown of thorns and the purple robe. Pilate said to them, Behold the man!

When the chief priests and officers saw Him they cried out, Crucify Him. Crucify Him. Pilate said to them, You take Him and crucify Him. I find no fault in Him. The Jews said, We have a law and, by our law, He ought to die because He made Himself the Son of God. When Pilate heard this, he became concerned. He went back into the judgment hall and asked Jesus, Where are you from? But Jesus gave him no answer.

Then Pilate said to Him, Will you not speak to me? Do you not know that I have the power to crucify or release you? Jesus answered, You would have no power over me unless it was given from above. The one who delivered me to you has the greater sin. From then on Pilate tried to release Him but the Jews cried out, saying, If you let this man go, you

are no friend of Caesar. Whoever makes himself a king, speaks against Caesar.

When Pilate heard this, he took Jesus to the judgment seat in a place called Gabbatha. It was the preparation for the passover and around the sixth hour. Pilate said to the Jews, Behold your King! But they cried out, Away with Him. Away with Him. Crucify Him. Pilate said to them, will I crucify your king? The chief priest answered, We have no king but Caesar. Then Pilate handed Him over to them to be crucified. They took Jesus and led Him away.

Bearing His cross, He went into a place called Golgotha. Here they crucified Him and two others, one on either side and Jesus in the middle. Pilate made a sign and put it on the cross. The writing was, Jesus of Nazareth, The King Of The Jews.

This sign was read by many of the Jews because the place where Jesus was crucified was near the city and the words were written in Hebrew, Greek, and Latin. Then the chief priests of the Jews said to Pilate, Do not write The King of the Jews, but write, He said, I am King of the Jews. Pilate answered, What I have written, I have written.

When they put Jesus on the cross, the officers took His garments and made four parts. Each officer took a part. But His coat was seamless and woven from the top down. They said to each other, Let us not tear it up but cast lots for whose it will be. Thus the scripture was fulfilled: They parted my raiment among them and, for my vesture, they did cast lots.

By the cross of Jesus stood His mother, His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus saw His mother and the disciple whom He loved standing by, He said to His mother, Woman, behold thy son! Then He said to the disciple, Behold thy mother! And from that hour that disciple took her to his own home.

After this, Jesus, knowing that all things were now accomplished, and so that the scripture might be fulfilled, said: I thirst. A vessel full of vinegar was nearby. They filled a sponge, put it on a reed of hyssop and put it to His mouth. When Jesus had received the vinegar, He bowed His head and said, It is finished.

During the preparation for the sabbath, a high day, it was not fit that the bodies should remain on the cross. The Jews besought Pilate to break their legs so the dead bodies could then be taken away. The officers broke the legs of the first and then of the other who was crucified alongside Jesus. But when they came to Him and saw that He was already dead, they did not break His legs. Instead, one of the officers pierced His side with a spear and, from His side, came blood and water.

He who saw it bore record, and his record is true. He knows that he told the truth so that you might believe. These things were done so that this scripture would be fulfilled: A bone of Him will not be broken. And another scripture said: They will look on Him whom they

pierced.

After this, Joseph of Arimathaea, who, for fear of the Jews, was a secret disciple of Jesus, asked Pilate if he could take Jesus' body. Pilate gave him permission. Nicodemus, who went to Jesus at night, was with Joseph. He brought myrrh and aloes. They took the body of Jesus, wound it in linen cloth, and prepared it with the spices as was the Jewish burial custom. In the place where He was crucified there was a new sepulchre in the garden area. There they laid Jesus.

20. Early on the first day of the week, when it was still dark, Mary Magdalene went to the sepulchre. She saw that the stone had been taken away from the entrance. She ran to find Simon Peter and the other disciple whom Jesus loved. She said to them, They have taken the Lord out of the sepulchre and we do not know where they have laid Him. Peter and the other disciple started toward the sepulchre. They began running together. But the other disciple, having outrun Peter, arrived at the entrance first. Stooping down, he looked in and saw the linen cloth lying there but he did not go inside.

When Peter came, he went into the sepulchre, saw the linen cloth and the scarf that covered His head. The scarf was not lying with the linen cloth, but was folded separately in a place by itself. Then the other disciple went inside and he saw, and believed. At this time they did not know the words of scripture: He must rise again from the dead. They returned home.

But Mary stood outside at the entrance and was weeping. As she wept, she stooped down, looked into the sepulchre, and saw two angels in white. They sat, one at the head and the other at the feet where the body of Jesus had lain. They said to her, Woman, why do you weep? She said, They have taken away my Lord and I do not know where they have laid Him.

After she said this, she turned and saw Jesus standing, but she did not know it was Jesus. He said to her, Woman, why do you weep? Who are you looking for? Thinking that this was the gardener, she said, Sir, if you have carried Him somewhere, tell me where you have laid Him and I will take Him away. Jesus said to her, Mary. She turned and said, Master.

Jesus said to her, Do not touch me because I have not yet ascended to my Father. But go to the disciples and tell them, I am going to my Father, and your Father; and to my God, and your God.

Mary Magdalene ran and told the disciples that she had seen the Lord and gave them His message. In the evening of that first day of the week, where the disciples were assembled with the doors locked for fear of the Jews, Jesus appeared and stood in their midst. He said to them, Peace be to you. When He said this, He showed them His hands and His side. The disciples rejoiced when they saw the Lord. Then Jesus said to them again, Peace be to you; as my Father has sent me, even so send I you. When He had said this, He breathed on them, and said to them, Receive the Holy Spirit. Whose sins you forgive are forgiven them; and whose sins you retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples told him, We have seen the Lord. But he said to them, Unless I see the print of the nails in His hands, and put my finger into the nailprints, and thrust my hand into His side, I will not believe.

Eight days passed. The disciples were inside with the doors closed and Thomas was with them. Then Jesus appeared and stood in their midst. He said, Peace be to you. Then He said to Thomas, put your finger here and see my hands; and put your hand into my side. Do not doubt but believe. Thomas said to Him, My Lord and my God. Jesus said, Thomas, because you have seen me you believe. Blessed are they who have not seen and yet believe.

And many other signs truly did Jesus do in the presence of His disciples that are not written in this book. But these are written that you might believe that Jesus is the Christ, the Son of God; and that, believing, you will have life through His Name.

21. After this, Jesus revealed Himself again to the disciples at the sea of Tiberias. Seven of His disciples were gathered together: Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, James and John who were the sons of Zebedee, and two others.

Simon Peter said to the group, I am going fishing. They said to him, We will go with you. They went out and got into a fishing boat. They were out all night and caught nothing.

At dawn, Jesus was standing on the shore; but the disciples did not know it was Jesus. Then Jesus called to them, Children, have you caught anything? They answered, No. Jesus said, Cast the net on the right side of the boat and you will find some. When they threw the net over the right side, they were unable to draw it in because of the number of fish in the net. Then the disciple whom Jesus loved said to Peter, It is the Lord.

When Simon Peter heard that it was the Lord, he drew up his fishing robe and dove into the water. The other disciples came in the boat, dragging the net with the fish. They were only about a hundred yards from shore. When they climbed out of the boat, they saw a charcoal fire already laid with fish. And there was also bread. Jesus said, Bring the fish you caught.

Simon Peter went over and dragged in the net full of one hundred and fifty three large fish. Yet, even though there were so many, the net was not broken. Jesus said to them, Come and dine. None of the disciples dared to ask Him, Who are you? knowing that it was the Lord. Jesus then came to each one and served the bread and fish. This was now the third time Jesus appeared to His disciples.

After they finished the breakfast, Jesus turned to Simon Peter and said, Simon, son of John, do you love me more than these? Peter said to Him, Yes, Lord. You know that I love you. Jesus said to him, Feed my

lambs. Then He said to him a second time, Simon, son of John, Do you love me? He said to Him, Yes, Lord. You know that I love you. Jesus said, Feed my sheep.

He said to him yet a third time, Simon, son of John, Do you love me? Peter was upset because He asked a third time, Do you love me? He answered Jesus, Lord, You know all things. You know that I love you. Jesus said to him, Feed my sheep. Amen, amen, I say to you, when you were young, you dressed yourself and went wherever you wanted to go. But when you are old, you will stretch out your hands, and another will clothe you and carry you where you do not want to go. Jesus said this to signify by what kind of death Peter would glorify God. After Jesus said these words, He said to Peter, Follow me.

Then Peter turned and saw the disciple whom Jesus loved following them. This was the disciple who leaned on Jesus' breast at supper, and who also asked, Lord, who is he who betrays you? Peter, now seeing him, said to Jesus, Lord, what about him? Jesus said, If I want him to stay until I come, what concern is that of yours? You follow me.

Then the saying spread among the others that that disciple would not die. Yet, Jesus did not say, he will not die but, if I want him to remain until I come, what concern is it of yours?

This is the disciple who testifies to these things, and has written them down, and we know that his testimony is true. There are many other things that Jesus did that, if they were all told, I do not think the whole world could contain all the books that would be written.

Amen.

-----

edited by Lighthouse  
[www.PracticeGodsPresence.com/gospel/](http://www.PracticeGodsPresence.com/gospel/)

END

End of the Project Gutenberg EBook of The Gospel, by Lighthouse

\*\*\* END OF THIS PROJECT GUTENBERG EBOOK THE GOSPEL \*\*\*

\*\*\*\*\* This file should be named 6531.txt or 6531.zip \*\*\*\*\*

This and all associated files of various formats will be found in:

<http://www.gutenberg.org/6/5/3/6531/>

Updated editions will replace the previous one--the old editions will be renamed.

Creating the works from public domain print editions means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg-tm electronic works to protect the PROJECT GUTENBERG-tm concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for the eBooks, unless you receive specific permission. If you do not charge anything for copies of this eBook, complying with the rules is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. They may be modified and printed and given away--you may do practically ANYTHING with public domain eBooks. Redistribution is subject to the trademark license, especially commercial redistribution.

\*\*\* START: FULL LICENSE \*\*\*

THE FULL PROJECT GUTENBERG LICENSE  
PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg-tm mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase "Project Gutenberg"), you agree to comply with all the terms of the Full Project Gutenberg-tm License available with this file or online at [www.gutenberg.org/license](http://www.gutenberg.org/license).

Section 1. General Terms of Use and Redistributing Project Gutenberg-tm electronic works

1.A. By reading or using any part of this Project Gutenberg-tm electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg-tm electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg-tm electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. "Project Gutenberg" is a registered trademark. It may only be used on or associated in any way with an electronic work by people who

agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg-tm electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg-tm electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg-tm electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation ("the Foundation" or PGLAF), owns a compilation copyright in the collection of Project Gutenberg-tm electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is in the public domain in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg-tm mission of promoting free access to electronic works by freely sharing Project Gutenberg-tm works in compliance with the terms of this agreement for keeping the Project Gutenberg-tm name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg-tm License when you share it without charge with others.

This particular work is one of the few copyrighted individual works included with the permission of the copyright holder. Information on the copyright owner for this particular work and the terms of use imposed by the copyright holder on this work are set forth at the beginning of this work.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg-tm work. The Foundation makes no representations concerning the copyright status of any work in any country outside the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg-tm License must appear prominently whenever any copy of a Project Gutenberg-tm work (any work on which the phrase "Project Gutenberg" appears, or with which the phrase "Project Gutenberg" is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at [www.gutenberg.org](http://www.gutenberg.org)

1.E.2. If an individual Project Gutenberg-tm electronic work is derived from the public domain (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase "Project Gutenberg" associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg-tm trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg-tm electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg-tm License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg-tm License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg-tm.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg-tm License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg-tm work in a format other than "Plain Vanilla ASCII" or other format used in the official version posted on the official Project Gutenberg-tm web site ([www.gutenberg.org](http://www.gutenberg.org)), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original "Plain Vanilla ASCII" or other form. Any alternate format must include the full Project Gutenberg-tm License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg-tm works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg-tm electronic works provided that

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg-tm works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg-tm trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments

must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."

- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg-tm License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg-tm works.
- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg-tm works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg-tm electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from both the Project Gutenberg Literary Archive Foundation and Michael Hart, the owner of the Project Gutenberg-tm trademark. Contact the Foundation as set forth in Section 3 below.

#### 1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread public domain works in creating the Project Gutenberg-tm collection. Despite these efforts, Project Gutenberg-tm electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg-tm trademark, and any other party distributing a Project Gutenberg-tm electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR

INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS', WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg-tm electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg-tm electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg-tm work, (b) alteration, modification, or additions or deletions to any Project Gutenberg-tm work, and (c) any Defect you cause.

## Section 2. Information about the Mission of Project Gutenberg-tm

Project Gutenberg-tm is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need are critical to reaching Project Gutenberg-tm's goals and ensuring that the Project Gutenberg-tm collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure

and permanent future for Project Gutenberg-tm and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation information page at [www.gutenberg.org](http://www.gutenberg.org)

### Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's principal office is located at 4557 Melan Dr. S. Fairbanks, AK, 99712., but its volunteers and employees are scattered throughout numerous locations. Its business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887. Email contact links and up to date contact information can be found at the Foundation's web site and official page at [www.gutenberg.org/contact](http://www.gutenberg.org/contact)

For additional contact information:

Dr. Gregory B. Newby  
Chief Executive and Director  
[gnewby@pglaf.org](mailto:gnewby@pglaf.org)

### Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg-tm depends upon and cannot survive without wide spread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit [www.gutenberg.org/donate](http://www.gutenberg.org/donate)

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg Web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: [www.gutenberg.org/donate](http://www.gutenberg.org/donate)

Section 5. General Information About Project Gutenberg-tm electronic works.

Professor Michael S. Hart was the originator of the Project Gutenberg-tm concept of a library of electronic works that could be freely shared with anyone. For forty years, he produced and distributed Project Gutenberg-tm eBooks with only a loose network of volunteer support.

Project Gutenberg-tm eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our Web site which has the main PG search facility:

[www.gutenberg.org](http://www.gutenberg.org)

This Web site includes information about Project Gutenberg-tm, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.