

THE STORY OF JESUS

*as found in the four canonical gospels
and ordered as a continuous reading*

Father Thomas Dowd, editor

CONTENTS

The divine and human origins of Jesus	9
Jesus during the time of John the Baptist.....	18
The ministry in Galilee	24
The journey to the final confrontation	67
Jesus in Jerusalem.....	83
The Passover, Jesus' last supper.....	94
The Passion of Jesus	103
Christ is Risen!	111

EDITOR'S FOREWORD

WHY I PREPARED THIS TEXT

Some years ago, I met a young man who was trying to get to know Jesus by reading the New Testament. He knew very little about the Christian faith beforehand, and so he found himself increasingly frustrated by the gospels, because (on the one hand) they seemed to repeat the same stories, and (on the other hand) it was difficult for a beginner to construct a chronology of events in the life and ministry of Jesus that didn't leave out any details. I explained to him how each Gospel was likely written from a different background, with a different intent, but it simply was too much for him, as a total beginner, to come to grips with. Simply put, his main goal was not to get to know the evangelists, or the communities they were writing for, or the theological or spiritual reasons they wrote what they did: he just wanted to get to know Jesus. In the end he became discouraged, and somewhere in Luke he just stopped reading.

Some years later I found myself reflecting on my own ministry as a priest, coming to realise that I am not a very good cheerleader for the Lord. I had attended many spiritual rallies in which brilliant speakers were able to talk about Jesus in such a way that people came more and more into a personal relationship with Him. This, however, was not my gift: I was good at helping people come to the Truth through concrete explanations of theology and doctrine, but I was not as good at helping people come to a personal encounter with living God. I do not mean that I was discouraged: Jesus Christ is already the personification of Truth itself, such that all those who seek Truth with a sincere heart are already seeking the Lord, even if only implicitly. I knew that my ability to explain doctrine was already a gift of the Holy Spirit, which He could use as a springboard to bring listeners to a true personal faith. Still, while explanations of doctrine can remove obstacles to faith, or can prepare the heart to receive the gift of faith, it still is not the same as really bringing people into a sense of a living relationship with Jesus.

It was then that I thought of an experience I had lived many times while reading the lives of the saints. Reading the lives of the saints is not like reading other kinds of biography. We can read about Napoleon and come away feeling like we have learned something about Napoleon. In my experience, however, a prayerful reading of the life of a saint resulted in the sense that I had not just learned something about the person, but that I had gotten to know the person himself or herself, on a personal level. I now had a new friend in Heaven, so to speak, someone I could relate to in a real way. So it occurred to me: could the same not apply to Jesus, the ultimate saint? And while many "lives of Christ" have been published, would not the Gospels be the best text to help people get to know Christ?

Of course, this brought up the memory of the young man who had tried to do exactly that, but who had run into difficulty. His obstacles were not due to problems with the text of the Gospels themselves, but from the fact that, while each Gospel does possess an internal pedagogical structure, the four Gospels, taken as a whole, do not. What was needed, therefore, was a way to present the text of the Gospels in an overall biographical way such that the reader was able to first get to know the chronology of Jesus.

THE METHODOLOGY OF MY WORK

I began by mapping out an overall chronology of the life and ministry of Jesus, as presented in the gospels. This required certain choices, as not every parable or saying of Jesus is necessarily tied to a particular point in time in his ministry. After all, like any good teacher, I imagine he used his best material more than once! The ancient sources mentioned that Mark did not make special efforts to give his gospel a historical structure, while a study of Matthew shows that he constructed his gospel more around themes and literary forms than around a chronology. To use John would have been more difficult, as his gospel does not follow the same pattern as the synoptics. As Luke himself states, in his introduction, that he is trying to present an “ordered account” of what had taken place, I therefore decided to go with his gospel as the basic source for the order of events.

With this principle in mind, the actual mapping of the Biblical passages to a chronology was relatively simple. Where the same passage had parallels in other gospels I would generally pick the one that contained the most details, or presented those details in a more explanatory way. The gospels of Matthew and Luke were most useful in the former cases, while Mark’s gospel was often quite useful for the latter purpose, given that he often wrote short asides for his pagan readers, introducing them to the background needed to understand the episode in question. Even John’s gospel, despite its radically different structure, entered well into this pattern.

I do not want to give the impression that I somehow believe that some passages of the gospels are “better” than others, and that I have been able to choose the “best”. It was certainly not my intention to try and improve on the work of the Holy Spirit! We have to trust that each gospel passage is “best” within the context of the overall gospel where it is found, whether that of Matthew, Mark, Luke, or John. Still, some passages did work better with regards to the specific intention of this particular work, particularly given that I was trying to avoid the repetition that had frustrated that young man many years earlier.

WHAT I LEARNED

One cannot be immersed in sacred scripture without coming away changed. As I began to arrange the gospel passages into a chronological order, a sense of the overall dramatic structure of the life of Jesus emerged very strongly. The power of his baptismal experience, for example, becomes obvious, because one gets a sense of Jesus being “discombobulated” as he tried to come to grips with the mission being given to him. A clear transition occurs when John the Baptist is arrested, and Jesus begins his ministry in Galilee. Within this ministry, we get a sense of rising tension with the religious authorities, and Jesus himself becoming increasingly frustrated. Jesus’ predications of his Passion, read with this background, go from being mere prophetic announcements to being acute readings of the real situation.

The dramatic break in the ministry of Jesus occurs when he “sets his face” towards Jerusalem. When reading the individual gospels, one gets a sense that he simply decides to wind up his Galilee ministry and head on to a next phase. But when read in the context of the overall chronology, we see this is, in fact, a showdown. The spark was a confrontation in Jerusalem with the authorities during a festival. He does not, in fact, return to Galilee, but remains in Samaria. From there he sends out messengers to the various towns. He does not go to Jerusalem immediately, but visits the nearby towns, seeming to encircle the city. By the time he reaches Jericho, a town actually past Jerusalem, large crowds are set to greet him. When we think of how many revolutions involved exactly these sorts of triumphant

processions, can it be any wonder that the authorities were afraid, given that Jesus seemed to be stirring everyone up?

It was against this dramatic background that I made certain editorial choices. One of the trickiest was the decision to repeat (or not) the episode of the cleansing of the Temple. In the Synoptic gospels this scene is placed at the moment Jesus enters into Jerusalem in triumph, at the end of his ministry. However, in John's gospel it is placed at the beginning, shortly after his baptism. Most scholars presume that the episode occurred only once, probably at the end of his ministry, with John placing the episode at the beginning for some explanatory purpose. When viewed through the dramatic lens of the overall chronology, however, it made perfect sense to simply retain both. One can just imagine the newly baptised Jesus, on fire with the Holy Spirit, rushing to Jerusalem to try and purify the Temple, with the zeal of a new convert. As time passes, however, Jesus' awareness of himself and his mission grows and deepens. The next time he comes to the Temple for a cleansing, he is arriving in triumph as the Son of David. It is the same external gesture, but this time it is not some religious radical turning over tables: it is the legitimate King of Israel exercising his sovereign right to be the Temple's guardian.

OTHER EDITORIAL CHOICES

Another key editorial choice, after those required to develop the chronology itself, was in the choice of translation. The chronology is independent of the translation, of course, but unless I wanted to condemn readers to be flipping constantly back and forth in their Bibles I knew an overall version of all the chosen gospel passages would have to be prepared. To allow for the final text to be distributed as widely as possible I chose the translation prepared by Monsignor Ronald Knox back in the first half of the 20th century. The "Knox version", as it is called, had already been received warmly by the Catholic bishops, thanks to the quality of its English and the acknowledged desire of Monsignor Knox to be faithful to the tradition of the Church. It is not a perfect translation, as subsequent Biblical studies have allowed us to enter even more deeply into understanding the texts of the gospels. Still, given that my overriding concern was not to share a text but to introduce people to Jesus (whom I love), I reasoned that using a reliable translation that is now in the public domain would make this even easier. Readers unhappy with this choice are always free to use a different translation on their own, following the overall chronology as they go.

The choice of using a text in the public domain was not made just to avoid hassles or royalties, however. When people get to know Jesus on a personal level, they often have a strong desire to share that new relationship with others. Assuming this work helps bring about that desire, it made sense to use a text that anyone can share, not only royalty-free, but guilt-free, as no copyright laws are being broken. This is why even the parts of the text to which copyright would apply (such as this foreword) are being released under a Creative Commons licence, allowing for easy sharing while protecting the integrity of the content.

While deciding on the layout of this text may not seem terribly important compared to the task of picking and choosing the Bible passages, it was for me. The reader will note that the pages are full-sized 8½ x 11 sheets, with a wide margin on the outside of each page. This is not a neutral choice: these features are meant to help people be able to print out their own copy on regular paper, and to give them space to jot down notes and thoughts as they read along. Even the font and font size have been chosen to help readers enter into the story of Jesus.

This brings me, then, to the final editorial choice: picking a name. I've just mentioned it, in fact, at the end of the previous paragraph: *The Story of Jesus*. What you hold in your hands is not just a

biography or history of Jesus of Nazareth, it is an invitation to enter into the story of the man himself. There is no question that the pattern of his life has twists and turns to rival the best of the mythological epics. How amazing it is, then, that he is an actual historical figure! Yes, his life has entered into the story of humanity as one of its chief protagonists. It makes sense that this book be an invitation to enter into his story in turn.

FINAL THOUGHTS

Preparing this work has been an enriching labour of love for me, and I genuinely hope that it will serve as a useful tool for helping others meet Jesus Christ in a truly personal encounter. There is also no reason why all this work should be limited to the production of this one text: additional tools (such that Internet resources) could be easily developed to enhance what you have here.

Any limitations of this text are entirely my own, and while I am quite confident the bishops would approve of this effort I freely submit it all to the judgment of the *magisterium* of the Roman Catholic Church. May the Holy Spirit continue to guide the ongoing discernment provided by the leaders of the Church.

Finally, a thought for everyone who picks up a copy of *The Story of Jesus*. Making this text was not just an editorial experience, but a time of prayer, in which everyone who might ever read *The Story of Jesus* was lifted up to God. I invite you to read *The Story of Jesus* in a prayerful spirit as well, knowing that you yourself have already been prayed for. May God bless you, and may you come to know Jesus Christ in a personal way as Lord and Saviour.

Father Thomas Dowd
March 19, 2011
Solemnity of Saint Joseph

The divine and human origins of Jesus

PROLOGUE

(Luke 1:1) Many have been at pains to set forth the history of what time has brought to fulfilment among us, ²following the tradition of those first eye-witnesses who gave themselves up to the service of the word. ³And I too, most noble Theophilus, have resolved to put the story in writing for you as it befell, having first traced it carefully from its beginnings, ⁴that you may understand the instruction you have already received, in all its certainty.

THE DIVINE ORIGIN OF THE SON, AND THE ROLE OF JOHN THE BAPTIST

(John 1:1) At the beginning of time the Word already was; and God had the Word abiding with him, and the Word was God. ²He abode, at the beginning of time, with God. ³It was through him that all things came into being, and without him came nothing that has come to be. ⁴In him there was life, and that life was the light of men. ⁵And the light shines in darkness, a darkness which was not able to master it.

⁶A man appeared, sent from God, whose name was John. ⁷He came for a witness, to bear witness of the light, so that through him all men might learn to believe. ⁸He was not the Light; he was sent to bear witness to the light. ⁹There is one who enlightens every soul born into the world; he was the true Light. ¹⁰He, through whom the world was made, was in the world, and the world treated him as a stranger. ¹¹He came to what was his own, and they who were his own gave him no welcome. ¹²But all those who did welcome him, he empowered to become the children of God, all those who believe in his name; ¹³their birth came, not from human stock, not from nature's will or man's, but from God.

¹⁴And the Word was made flesh, and came to dwell among us; and we had sight of his glory, glory such as belongs to the Father's only-begotten Son, full of grace and truth. ¹⁵We have John's witness to him; I told you, cried John, there was one coming after me who takes rank before me; he was when I was not. ¹⁶We have all received something out of his abundance, grace answering to grace. ¹⁷Through Moses the law was given to us; through Jesus Christ grace came to us, and truth. ¹⁸No man has ever seen God; but now his only-begotten Son, who abides in the bosom of the Father, has himself become our interpreter.

THE CONCEPTION OF JOHN THE BAPTIST

(Luke 1:5) In the days when Herod was king of Judaea, there was a priest called Zachary, of Abia's turn of office, who had married a wife of Aaron's family, by name Elizabeth; ⁶they were both well approved in God's sight, following all the commandments and observances of the Lord without reproach. ⁷They had no child; Elizabeth was barren, and both were now well advanced in years.

⁸He, then, as it happened, was doing a priest's duty before God in the order of his turn of office; ⁹and had been chosen by lot, as was the custom among the priests, to go into the sanctuary of the Lord and burn incense there, ¹⁰while the whole multitude of the people stood praying without, at the hour of sacrifice. ¹¹Suddenly he

saw an angel of the Lord, standing at the right of the altar where incense was burnt. ¹²Zachary was bewildered at the sight, and overcome with fear; ¹³but the angel said, Zachary, do not be afraid; your prayer has been heard, and your wife Elizabeth is to bear you a son, to whom you shall give the name of John. ¹⁴Joy and gladness shall be yours, and many hearts shall rejoice over his birth, ¹⁵for he is to be high in the Lord's favour; he is to drink neither wine nor strong drink; and from the time when he is yet a child in his mother's womb he shall be filled with the Holy Spirit. ¹⁶He shall bring back many of the sons of Israel to the Lord their God, ¹⁷ushering in his advent in the spirit and power of an Elias. He shall unite the hearts of all, the fathers with the children, and teach the disobedient the wisdom that makes men just, preparing for the Lord a people fit to receive him. ¹⁸And Zachary said to the angel, By what sign am I to be assured of this? I am an old man now, and my wife is far advanced in age. ¹⁹The angel answered, My name is Gabriel, and my place is in God's presence; I have been sent to speak with you, and to bring you this good news. ²⁰Behold, you shall be dumb, and have no power of speech, until the day when this is accomplished; and that, because you have not believed my promise, which shall in due time be fulfilled. ²¹And now all the people were waiting for Zachary, and wondering that he delayed in the temple so long; ²²but he, when he came out, could speak no word to them; whereupon they made sure that he had seen some vision in the sanctuary. He could but stand there making signs to them, for he remained dumb.

²³And so, when the days of his ministry were at an end, he went back to his house. ²⁴It was after those days that his wife Elizabeth conceived, and for five months she dwelt retired; ²⁵she said, It is the Lord who has done this for me, visiting me at his own time, to take away my reproach among men.

THE ABRAHAMIC GENEALOGY OF JESUS

(Matthew 1:1) A record of the ancestry from which Jesus Christ, the son of David, son of Abraham, was born. ²Abraham was the father of Isaac, Isaac of Jacob, Jacob of Juda and his brethren; ³Juda of Phares and Zara, by Thamar; Phares of Eson, Eson of Aram, ⁴Aram of Aminadab, Aminadab of Naasson, Naasson of Salmon; ⁵Salmon of Booz, by Rahab; Booz of Obed, by Ruth, Obed of Jesse; ⁶and Jesse was the father of king David. And king David was the father of Solomon, by her that had been the wife of Urias. ⁷Solomon was the father of Roboam, Roboam of Abias, Abias of Asa, ⁸Asa of Josaphat, Josaphat of Joram, Joram of Ozias, ⁹Ozias of Joatham, Joatham of Achaz, Achaz of Ezechias, ¹⁰Ezechias of Manasses, Manasses of Amon, Amon of Josias; ¹¹and Josias was the father of Jechonias and his brethren, at the time of the removal to Babylon. ¹²And after the removal to Babylon, Jechonias was the father of Salathiel, Salathiel of Zorobabel, ¹³Zorobabel of Abiud, Abiud of Eliacim, Eliacim of Azor, ¹⁴Azor of Sadoc, Sadoc of Achim, Achim of Eliud, ¹⁵Eliud of Eleazar, Eleazar of Mathan, Mathan of Jacob, ¹⁶and Jacob was the father of Joseph, the husband of Mary; it was of her that Jesus was born, who is called Christ. ¹⁷Thus there are fourteen generations in all from Abraham to David, fourteen from David to the captivity in Babylon, and fourteen from the captivity in Babylon to Christ.

THE ANNUNCIATION

(Luke 1:26) When the sixth month came, God sent the angel Gabriel to a city of Galilee called Nazareth, ²⁷where a virgin dwelt, betrothed to a man of David's lineage; his name was Joseph, and the virgin's name was Mary. ²⁸Into her presence the angel came, and said, Hail, you who are full of grace, the Lord is with you; blessed are you among women. ²⁹She was much perplexed at hearing him speak so, and cast about in her mind, what she was to make of such a greeting. ³⁰Then the angel said to her, Mary, do not be afraid; you have found favour in the sight of God. ³¹And behold, you shall conceive in your womb, and shall bear a son, and shall call him Jesus. ³²He shall be great, and men will know him for the Son of the most High; the Lord God will give him the throne of his father David, ³³and he shall reign over the house of Jacob eternally; his kingdom shall never have an end. ³⁴But Mary said to the angel, How can that be, since I have no knowledge of man? ³⁵And the angel answered her, The Holy Spirit will come upon you, and the power of the most High will overshadow you. Thus this holy offspring of yours shall be known for the Son of God. ³⁶See, moreover, how it fares with your cousin Elizabeth; she is old, yet she too has conceived a son; she who was reproached with barrenness is now in her sixth month, ³⁷to prove that nothing can be impossible with God. ³⁸And Mary said, Behold the handmaid of the Lord; let it be unto me according to your word. And with that the angel left her.

MARY AND JOSEPH

(Matthew 1:18) And this was the manner of Christ's birth. His mother Mary was espoused to Joseph, but they had not yet come together, when she was found to be with child, by the power of the Holy Spirit. ¹⁹Whereupon her husband Joseph (for he was a right-minded man, and would not have her put to open shame) was for sending her away in secret. ²⁰But hardly had this thought come to his mind, when an angel of the Lord appeared to him in a dream, and said, Joseph, son of David, do not be afraid to take your wife Mary to yourself, for it is by the power of the Holy Spirit that she has conceived this child; ²¹and she will bear a son, whom you shall call Jesus, for he is to save his people from their sins. ²²All this was so ordained to fulfil the word which the Lord spoke by his prophet: ²³Behold, the virgin shall be with child, and shall bear a son, and they shall call him Emmanuel (which means. God with us). ²⁴And Joseph awoke from sleep, and did as the angel of the Lord had bidden him, taking his wife to himself; ²⁵and he had not known her when she bore a son, her firstborn, to whom he gave the name Jesus.

THE VISITATION, AND THE MAGNIFICAT OF MARY

(Luke 1:39) In the days that followed, Mary rose up and went with all haste to a town of Juda, ⁴⁰in the hill country where Zachary dwelt; and there entering in she gave Elizabeth greeting. ⁴¹No sooner had Elizabeth heard Mary's greeting, than the child leaped in her womb; and Elizabeth herself was filled with the Holy Spirit; ⁴²so

that she cried out with a loud voice, Blessed are you among women, and blessed is the fruit of your womb. ⁴³How have I deserved to be thus visited by the mother of my Lord? ⁴⁴Why, as soon as ever the voice of your greeting sounded in my ears, the child in my womb leaped for joy. ⁴⁵Blessed are you for your believing; the message that was brought to you from the Lord shall have fulfilment.

⁴⁶And Mary said, My soul magnifies the Lord; ⁴⁷my spirit has found joy in God, who is my Saviour, ⁴⁸because he has looked graciously upon the lowliness of his handmaid. Behold, from this day forward all generations will count me blessed; ⁴⁹because he who is mighty, he whose name is holy, has wrought for me his wonders. ⁵⁰He has mercy upon those who fear him, from generation to generation; ⁵¹he has done valiantly with the strength of his arm, driving the proud astray in the conceit of their hearts; ⁵²he has put down the mighty from their seat, and exalted the lowly; ⁵³he has filled the hungry with good things, and sent the rich away empty-handed. ⁵⁴He has protected his servant Israel, keeping his merciful design in remembrance, ⁵⁵according to the promise which he made to our forefathers, Abraham and his posterity for evermore.

⁵⁶Mary returned home when she had been with her about three months.

THE BIRTH OF JOHN THE BAPTIST, AND THE BENEDICTUS OF ZECHARIAH

(Luke 1:57) Meanwhile Elizabeth's time had come for her childbearing, and she bore a son. ⁵⁸Her neighbours and her kinsfolk, hearing how wonderfully God had showed his mercy to her, came to rejoice with her; ⁵⁹and now, when they assembled on the eighth day for the circumcision of the child, they were for calling him Zachary, because it was his father's name; ⁶⁰but his mother answered, No, he is to be called John. ⁶¹And they said, There is none of your kindred that is called by this name, ⁶²and began asking his father by signs, what name he would have him called by. ⁶³So he asked for a tablet, and wrote on it the words, His name is John; and they were all astonished. ⁶⁴Then, of a sudden, his lips and his tongue were unloosed, and he broke into speech, giving praise to God; ⁶⁵so that fear came upon all their neighbourhood, and there was none of these happenings but was noised abroad throughout all the hill country of Judaea. ⁶⁶All those who heard it laid it to heart; Why then, they asked, what will this boy grow to be? And indeed the hand of the Lord was with him.

⁶⁷Then his father Zachary was filled with the Holy Spirit, and spoke in prophecy, ⁶⁸Blessed be the Lord, the God of Israel, he has visited his people, and wrought their redemption. ⁶⁹He has raised up a sceptre of salvation for us among the posterity of his servant David, ⁷⁰according to the promise which he made by the lips of holy men that have been his prophets from the beginning; ⁷¹salvation from our enemies, and from the hand of all those who hate us. ⁷²So he would carry out his merciful design towards our fathers, by remembering his holy covenant. ⁷³He had sworn an oath to our father Abraham, ⁷⁴that he would enable us to live without fear in his service, delivered from the hand of our enemies, ⁷⁵passing all our days in holiness, and approved in his sight. ⁷⁶And you, my child, will be known for a prophet of the most High, going before the Lord, to clear his way for him; ⁷⁷you will make known to his people the salvation that is to release them from their sins. ⁷⁸Such is the

merciful kindness of our God, which has bidden him come to us, like a dawning from on high, ⁷⁹to give light to those who live in darkness, in the shadow of death, and to guide our feet into the way of peace.

⁸⁰And as the child grew, his spirit achieved strength, and he dwelt in the wilderness until the day when he was made manifest to Israel.

THE BIRTH AND CIRCUMCISION OF JESUS

(Luke 2:1) It happened that a decree went out at this time from the emperor Augustus, enjoining that the whole world should be registered: ²this register was the first one made during the time when Cyrinus was governor of Syria. ³All must go and give in their names, each in his own city; ⁴and Joseph, being of David's clan and family, came up from the town of Nazareth, in Galilee, to David's city in Judaea, the city called Bethlehem, to give in his name there. ⁵With him was his espoused wife Mary, who was then in her pregnancy; ⁶and it was while they were still there that the time came for her delivery. ⁷She brought forth a son, her first-born, whom she wrapped in his swaddling-clothes, and laid in a manger, because there was no room for them in the inn. ⁸In the same country there were shepherds awake in the fields, keeping nightwatches over their flocks. ⁹And all at once an angel of the Lord came and stood by them, and the glory of the Lord shone about them, so that they were overcome with fear. ¹⁰But the angel said to them, Do not be afraid; behold, I bring you good news of a great rejoicing for the whole people. ¹¹This day, in the city of David, a Saviour has been born for you, the Lord Christ himself. ¹²This is the sign by which you are to know him; you will find a child still in swaddling-clothes, lying in a manger. ¹³Then, on a sudden, a multitude of the heavenly army appeared to them at the angel's side, giving praise to God, and saying, ¹⁴Glory to God in high heaven, and peace on earth to men that are God's friends.

¹⁵When the angels had left them, and gone back into heaven, the shepherds said to one another, Come, let us make our way to Bethlehem, and see for ourselves this happening which God has made known to us. ¹⁶And so they went with all haste, and found Mary and Joseph there, with the child lying in the manger. ¹⁷On seeing him, they discovered the truth of what had been told them about this child. ¹⁸All those who heard it were full of amazement at the story which the shepherds told them; ¹⁹but Mary treasured up all these sayings, and reflected on them in her heart. ²⁰And the shepherds went home giving praise and glory to God, at seeing and hearing that all was as it had been told them.

²¹When eight days had passed, and the boy must be circumcised, he was called Jesus, the name which the angel had given him before ever he was conceived in the womb.

THE PRESENTATION IN THE TEMPLE

(Luke 2:22) And when the time had come for purification according to the law of Moses, they brought him up to Jerusalem, to present him before the Lord there. ²³It is written in God's law, that whatever male offspring opens the womb is to be reckoned

sacred to the Lord; ²⁴and so they must offer in sacrifice for him, as God's law commanded, a pair of turtle-doves, or two young pigeons. ²⁵At this time there was a man named Simeon living in Jerusalem, an upright man of careful observance, who waited patiently for comfort to be brought to Israel. The Holy Spirit was upon him; ²⁶and by the Holy Spirit it had been revealed to him that he was not to meet death, until he had seen that Christ whom the Lord had anointed. ²⁷He now came, led by the Spirit, into the temple; and when the child Jesus was brought in by his parents, to perform the custom which the law enjoined concerning him, ²⁸Simeon too was able to take him in his arms. And he said, blessing God: ²⁹Ruler of all, now do you let your servant go in peace, according to your word; ³⁰for my own eyes have seen that saving power of yours ³¹which you have prepared in the sight of all nations. ³²This is the light which shall give revelation to the Gentiles, this is the glory of your people Israel. ³³The father and mother of the child were still wondering over all that was said of him, ³⁴when Simeon blessed them, and said to his mother Mary, Behold, this child is destined to bring about the fall of many and the rise of many in Israel; to be a sign which men will refuse to acknowledge; ³⁵and so the thoughts of many hearts shall be made manifest; as for your own soul, it shall have a sword to pierce it. ³⁶There was besides a prophetess named Anna, daughter to one Phanuel, of the tribe of Aser (a woman greatly advanced in age, since she had lived with a husband for seven years after her maidenhood, ³⁷and had now been eightyfour years a widow) who abode continually in the temple night and day, serving God with fasting and prayer. ³⁸She too, at that very hour, came near to give God thanks, and spoke of the child to all that patiently waited for the deliverance of Israel.

THE VISIT OF THE MAGI

(Matthew 2:1) Jesus was born at Bethlehem, in Juda, in the days of king Herod. And thereupon certain wise men came out of the east to Jerusalem, who asked, ²Where is he that has been born, the king of the Jews? We have seen his star out in the east, and we have come to worship him. ³King Herod was troubled when he heard it, and all Jerusalem with him; ⁴so that he assembled all the chief priests and learned men among the people, and enquired of them where it was that Christ would be born. ⁵And they told him, At Bethlehem in Juda; so it has been written by the prophet: ⁶And you, Bethlehem, of the land of Juda, are far from the least among the princes of Juda, for out of you will arise a leader who is to be the shepherd of my people Israel.

⁷Then, summoning the wise men in secret, Herod questioned them closely upon the time of the star's appearing. ⁸And he sent them on their way to Bethlehem, saying to them, Go and enquire carefully for the child, and when you have found him, bring me back word, so that I too may come and worship him. ⁹They obeyed the king, and went on their journey; and all at once the star which they had seen in the east was there going before them, till at last it stood still over the place where the child was. ¹⁰They, when they saw the star, were glad beyond measure; ¹¹and so, going into the dwelling, they found the child there, with his mother Mary, and fell down to worship him; and, opening their store of treasures, they offered him gifts, of gold and frankincense and myrrh. ¹²Afterwards, because they had received a warning in a

dream forbidding them to go back to Herod, they returned to their own country by a different way.

THE FLIGHT INTO EGYPT AND THE MASSACRE OF THE INNOCENTS

(Matthew 2:13) As soon as they had gone, an angel of the Lord appeared to Joseph in a dream, and said, Rise up, take with you the child and his mother, and flee to Egypt; there remain, until I give you word. For Herod will soon be making search for the child, to destroy him. ¹⁴He rose up, therefore, while it was still night, and took the child and his mother with him, and withdrew into Egypt, ¹⁵where he remained until the death of Herod, in fulfilment of the word which the Lord spoke by his prophet, I called my son out of Egypt. ¹⁶Meanwhile, when he found that the wise men had played him false, Herod was angry beyond measure; he sent and made away with all the male children in Bethlehem and in all its neighbourhood, of two years old and less, reckoning the time by the careful enquiry which he had made of the wise men. ¹⁷It was then that the word spoken by the prophet Jeremy was fulfilled: ¹⁸A voice was heard in Rama, lamentation and great mourning; it was Rachel weeping for her children, and she would not be comforted because none is left.

THE RETURN TO NAZARETH

(Matthew 2:19) But as soon as Herod was dead, an angel of the Lord appeared to Joseph in Egypt in a dream, and said: ²⁰Rise up, take with you the child and mother, and return to the land of Israel for those who sought the child's life are dead. ²¹So he arose, and took the child and his mother with him, and came into the land of Israel. ²²But, when he heard that Archelaus was king in Judaea in the place of his father Herod, he was afraid to return there; and so, receiving a warning in a dream, he withdrew into the region of Galilee; ²³where he came to live in a town called Nazareth, in fulfilment of what was said by the prophets, He shall be called a Nazarene.

JESUS FOUND IN THE TEMPLE

(Luke 2:40) And so the child grew and came to his strength, full of wisdom; and the grace of God rested upon him. ⁴¹Every year, his parents used to go up to Jerusalem at the paschal feast. ⁴²And when he was twelve years old, after going up to Jerusalem, as the custom was at the time of the feast, ⁴³and completing the days of its observance, they set about their return home. But the boy Jesus, unknown to his parents, continued his stay in Jerusalem. ⁴⁴And they, thinking that he was among their travelling companions, had gone a whole day's journey before they made enquiry for him among their kinsfolk and acquaintances. ⁴⁵When they could not find him, they made their way back to Jerusalem in search of him, ⁴⁶and it was only after three days that they found him. He was sitting in the temple, in the midst of those who taught there, listening to them and asking them questions; ⁴⁷and all those who heard him were in amazement at his quick understanding and at the answers he

gave. ⁴⁸Seeing him there, they were full of wonder, and his mother said to him, My Son, why have you treated us so? Think, what anguish of mind your father and I have endured, searching for you. ⁴⁹But he asked them, What reason had you to search for me? Could you not tell that I must needs be in the place which belongs to my Father? ⁵⁰These words which he spoke to them were beyond their understanding; ⁵¹but he went down with them on their journey to Nazareth, and lived there in subjection to them, while his mother kept in her heart the memory of all this. ⁵²And so Jesus advanced in wisdom with the years, and in favour both with God and with men.

A SECOND GENEALOGY, SHOWING THE HUMAN NATURE OF JESUS

(Luke 3:23) Jesus himself had now reached the age of about thirty. He was, by repute, the son of Joseph, son of Heli, ²⁴son of Mathat, son of Levi, son of Melchi, son of Janne, son of Joseph, ²⁵son of Matthathias, son of Amos, son of Nahum, son of Hesli, son of Nagge, ²⁶son of Mahath, son of Matthathias, son of Semei, son of Joseph, son of Juda, ²⁷son of Joanna, son of Resa, son of Zorobabel, son of Salathiel, son of Neri, ²⁸son of Melchi, son of Addi, son of Cosan, son of Elmadan, son of Her, ²⁹son of Jesu, son of Eliezer, son of Jorim, son of Mathat, son of Levi, ³⁰son of Simeon, son of Juda, son of Joseph, son of Jona, son of Eliakim, ³¹son of Melea, son of Menna, son of Mathatha, son of Nathan, son of David, ³²son of Jesse, son of Obed, son of Booz, son of Salmon, son of Naasson, ³³son of Aminadab, son of Aram, son of Eson, son of Phares, son of Juda, ³⁴son of Jacob, son of Isaac, son of Abraham, son of Thare, son of Nachor, ³⁵son of Sarug, son of Ragau, son of Phaleg, son of Heber, son of Sale, ³⁶son of Cainan, son of Arphaxad, son of Sem, son of Noe, son of Lamech, ³⁷son of Methusale, son of Henoch, son of Jared, son of Malaleel, son of Cainan, ³⁸son of Henos, son of Seth, son of Adam, who was the son of God.

Jesus during the time of John the Baptist

THE REAPPEARANCE OF JOHN THE BAPTIST, AND THE BAPTISM OF JESUS

(Matthew 3:1) In those days John the Baptist appeared, preaching in the wilderness of Judaea; ²Repent, he said, the kingdom of heaven is at hand. ³It was of him that the prophet Isaias spoke, when he said, There is a voice of one crying in the wilderness, Prepare the way of the Lord, straighten out his paths. ⁴And he, John, wore a garment of camel's hair, and a leather girdle about his loins, and locusts and wild honey were his food. ⁵Thereupon Jerusalem and all Judaea, and all those who dwelt round Jordan, went out to see him, ⁶and he baptized them in the Jordan, while they confessed their sins. ⁷Many of the Pharisees and of the Sadducees came to his baptizing; and when he saw these, he asked them, Who was it that taught you, brood of vipers, to flee from the vengeance that draws near? ⁸Come, then, yield the acceptable fruit of repentance; ⁹do not presume to say in your hearts, We have Abraham for our father; I tell you, God has power to raise up children to Abraham out of these very stones. ¹⁰Already the axe has been put to the root of the trees, so that every tree which does not show good fruit will be hewn down and cast into the fire. ¹¹As for me, I am baptizing you with water, for your repentance; but one is to come after me who is mightier than I, so that I am not worthy even to carry his shoes for him; he will baptize you with the Holy Spirit, and with fire. ¹²He holds his winnowing-fan ready, to sweep his threshingfloor clean, he will gather the wheat into his barn, but the chaff he will consume with fire that can never be quenched.

¹³Then Jesus came from Galilee and stood before John at the Jordan, to be baptized by him. ¹⁴John would have restrained him; It is I, he said, that ought to be baptized by you, and do you come to me instead? ¹⁵But Jesus answered, Let it be so for the present; it is well that we should thus fulfil all due observance. Then John gave way to him. ¹⁶So Jesus was baptized, and as he came straight up out of the water, suddenly heaven was opened, and he saw the Spirit of God coming down like a dove and resting upon him. ¹⁷And with that, a voice came from heaven, which said, This is my beloved Son, in whom I am well pleased.

THE TEMPTATION IN THE WILDERNESS

(Luke 4:1) Jesus returned from the Jordan full of the Holy Spirit, and by the Spirit he was led on into the wilderness, ²where he remained forty days, tempted by the devil. During those days he ate nothing, and when they were over, he was hungry. ³Then the devil said to him, If you are the Son of God, bid this stone turn into a loaf of bread. ⁴Jesus answered him, It is written, Man cannot live by bread only; there is life for him in all the words that come from God. ⁵And the devil led him up on to a high mountain, and showed him all the kingdoms of the world in a moment of time; ⁶I will give you command, the devil said to him, over all these, and the glory that belongs to them; they have been made over to me, and I may give them to whomsoever I please; ⁷come then, all shall be yours, if you will fall down before me and worship. ⁸Jesus answered him, It is written, You shall worship the Lord your God; to him only shall you do service. ⁹And he led him to Jerusalem, and there set him down on the pinnacle of the temple; If you are the Son of God, he said to him, cast yourself down from this

to the earth; ¹⁰for it is written. He shall give his angels charge concerning you, to keep you safe, ¹¹and they will hold you up with their hands, lest you should chance to trip on a stone. ¹²And Jesus answered him, We are told, You shall not put the Lord your God to the proof. ¹³So the devil, when he had finished tempting him every way, left him in peace until the time should come.

¹⁴And Jesus came back to Galilee with the power of the Spirit upon him; word of him went round through all the neighbouring country.

JOHN CALLS JESUS THE LAMB OF GOD; JESUS MAKES HIS FIRST DISCIPLES

(John 1:29) Next day, John saw Jesus coming towards him; and he said, Look, this is the Lamb of God; look, this is he who takes away the sin of the world. ³⁰It is of him that I said, One is coming after me who takes rank before me; he was when I was not. ³¹I myself did not know who he was, although the very reason why I have come, with my baptism of water, is to make him known to Israel. ³²John also bore witness thus, I saw the Spirit coming down from heaven like a dove, and resting upon him. ³³Till then, I did not know him; but then I remembered what I had been told by the God who sent me to baptize with water. He told me, The man who will baptize with the Holy Spirit is the man on whom you will see the Spirit come down and rest. ³⁴Now I have seen him, and have borne my witness that this is the Son of God.

³⁵The next day after this, John was standing there again, with two of his disciples; ³⁶and, watching Jesus as he walked by, he said, Look, this is the Lamb of God. ³⁷The two disciples heard him say it, and they followed Jesus. ³⁸Turning, and seeing them follow him, Jesus asked, What would you have of me? Rabbi, they said (a word which means Master), where do you live? ³⁹He said to them, Come and see; so they went and saw where he lived, and they stayed with him all the rest of the day, from about the tenth hour onwards. ⁴⁰One of the two who had heard what John said, and followed him, was Andrew, the brother of Simon Peter. ⁴¹He, first of all, found his own brother Simon, and told him, We have discovered the Messiah (which means, the Christ), ⁴²and brought him to Jesus. Jesus looked at him closely, and said, You are Simon the son of Jona; you shall be called Cephas (which means the same as Peter). ⁴³He was to remove into Galilee next day; and now he found Philip; to him Jesus said, Follow me. ⁴⁴This Philip came from Bethsaida, a fellow-townsmen of Andrew and Peter.

⁴⁵And Philip found Nathanael, and told him, We have discovered who it was Moses wrote of in his law, and the prophets too; it is Jesus the son of Joseph, from Nazareth. ⁴⁶When Nathanael asked him, Can anything that is good come from Nazareth? Philip said, Come and see. ⁴⁷Jesus saw Nathanael coming towards him, and said of him, Here comes one who belongs to the true Israel; there is no falsehood in him. ⁴⁸How do you know me? Nathanael asked; and Jesus answered him, I saw you when you were under the fig-tree, before Philip called you. ⁴⁹Then Nathanael answered him, You, Master, are the Son of God, you are the King of Israel. ⁵⁰Jesus answered, What, believe because I told you that I saw you under the fig-tree? You shall see greater things than that. ⁵¹And he said to him Believe me when I tell you

this; you will see heaven opening, and the angels of God going up and coming down upon the Son of Man.

THE WEDDING AT CANA

^(John 2:1) Two days afterwards, there was a wedding-feast at Cana, in Galilee; and Jesus' mother was there. ²Jesus himself, and his disciples, had also been invited to the wedding. ³Here the supply of wine failed; whereupon Jesus' mother said to him, They have no wine left. ⁴Jesus answered her, Nay, woman, why do you trouble me with that? My time has not come yet. ⁵And his mother said to the servants, Do whatever he tells you. ⁶There were six water-pots standing there, as the Jewish custom of ceremonial washing demanded; they were of stone, and held two or three firkins apiece. ⁷And when Jesus said, Fill the water-pots with water, they filled these up to the brim. ⁸Then he said to them, Now draw, and give a draught to the master of the feast. So they gave it to him; ⁹and the master of the feast tasted this water, which had now been turned into wine. He did not know whence it came; only the servants who had drawn the water knew that. The master of the feast, then, called to the bridegroom, ¹⁰and said to him, It is ever the good wine that men set out first, and the worse kind only when all have drunk deep; you have kept the good wine till now. ¹¹So, in Cana of Galilee, Jesus began his miracles, and made known the glory that was his, so that his disciples learned to believe in him.

¹²After this he went down to Capharnaum with his mother, his brethren, and his disciples, not staying there many days.

THE FIRST PASSOVER IN JERUSALEM

^(John 2:13) And now the paschal feast which the Jews keep was drawing near, so Jesus went up to Jerusalem. ¹⁴And in the temple there he found the merchants selling oxen and sheep and pigeons, and the moneychangers sitting at their trade. ¹⁵So he made a kind of whip out of cords, and drove them all, with their sheep and oxen, out of the temple, spilling the bankers' coins and overthrowing their tables, ¹⁶and he said to the pigeon-sellers, Take these away, do not turn my Father's house into a place of barter. ¹⁷And his disciples remembered how it is written, I am consumed with jealousy for the honour of your house. ¹⁸Then the Jews answered him, What sign can you show us as your warrant for doing this? ¹⁹Jesus answered them, Destroy this temple, and in three days I will raise it up again. ²⁰At which the Jews said, This temple took forty-six years to build, will you raise it up in three days? ²¹But the temple he was speaking of was his own body; ²²and when he had risen from the dead his disciples remembered his saying this, and learned to believe in the scriptures, and in the words Jesus had spoken.

²³At this paschal season, while he was in Jerusalem for the feast, there were many who came to believe in his name, upon seeing the miracles which he did. ²⁴But Jesus would not give them his confidence; ²⁵he had knowledge of them all, and did not need assurances about any man, because he could read men's hearts.

THE NIGHT VISIT OF NICODEMUS

(John 3:1) There was a man called Nicodemus, a Pharisee, and one of the rulers of the Jews, ²who came to see Jesus by night; Master, he said to him, we know that you have come from God to teach us; no one, unless God were with him, could do the miracles which you do. ³Jesus answered him, Believe me when I tell you this; a man cannot see the kingdom of God without being born anew. ⁴Why, Nicodemus asked him, how is it possible that a man should be born when he is already old? Can he enter a second time into his mother's womb, and so come to birth? ⁵Jesus answered, Believe me, no man can enter into the kingdom of God unless birth comes to him from water, and from the Holy Spirit. ⁶What is born by natural birth is a thing of nature, what is born by spiritual birth is a thing of spirit. ⁷Do not be surprised, then, at my telling you, You must be born anew. ⁸The wind breathes where it will, and you can hear the sound of it, but know nothing of the way it came or the way it goes; so it is, when a man is born by the breath of the Spirit. ⁹Nicodemus answered him, How can such things come to be? ¹⁰What, answered Jesus, can such things be strange to you, who are one of the teachers of Israel? ¹¹Believe me, we speak of what is known to us, and testify of what our eyes have seen, and still you will not accept our testimony. ¹²You cannot trust me when I tell you of what passes on earth; how will you be able to trust me when I tell you of what passes in heaven? ¹³No man has ever gone up into heaven; but there is one who has come down from heaven, the Son of Man, who dwells in heaven. ¹⁴And this Son of Man must be lifted up, as the serpent was lifted up by Moses in the wilderness; ¹⁵so that those who believe in him may not perish, but have eternal life.

¹⁶God so loved the world, that he gave up his only-begotten Son, so that those who believe in him may not perish, but have eternal life. ¹⁷When God sent his Son into the world, it was not to reject the world, but so that the world might find salvation through him. ¹⁸For the man who believes in him, there is no rejection; the man who does not believe is already rejected; he has not found faith in the name of God's only-begotten Son. ¹⁹Rejection lies in this, that when the light came into the world men preferred darkness to light; preferred it, because their doings were evil. ²⁰Anyone who acts shamefully hates the light, will not come into the light, for fear that his doings will be found out. ²¹Whereas the man whose life is true comes to the light, so that his deeds may be seen for what they are, deeds done in God.

JOHN THE BAPTIST TESTIFIES TO JESUS

(John 3:22) After this, Jesus and his disciples came into the land of Judaea, and there he remained with them, baptizing. ²³John was still baptizing, too, in Aenon, near Salim, where there was abundance of water; men went to him there to be baptized. ²⁴(It was only later that John was thrown into prison.)

²⁵John's disciples had had a dispute with the Jews, about purification, ²⁶and now they came to John, and told him, Master, there was one with you on the other side of Jordan, to whom you did then bear testimony. We find that he is baptizing now, and all are flocking to him. ²⁷John answered, A man must be content to receive

the gift which is given him from heaven, and nothing more. ²⁸You yourselves are my witnesses that I told you, I am not the Christ; I have been sent to go before him. ²⁹The bride is for the bridegroom; but the bridegroom's friend, who stands by and listens to him, rejoices too, rejoices at hearing the bridegroom's voice; and this joy is mine now in full measure. ³⁰He must become more and more, I must become less and less.

³¹He who comes from above is above all men's reach; the man who belongs to earth talks the language of earth, but one who comes from heaven must needs be beyond the reach of all; ³² he bears witness of things he has seen and heard, and nobody accepts his witness. ³³The man who does accept his witness has declared, once for all, that God cannot lie, ³⁴since the words spoken by him whom God has sent are God's own words; so boundless is the gift God makes of his Spirit. ³⁵The Father loves his Son, and so has given everything into his hands; ³⁶and he who believes in the Son possesses eternal life, whereas he who refuses to believe in the Son will never see life; God's displeasure hangs over him continually.

THE ARREST OF JOHN OF BAPTIST; JESUS TAKES UP HIS PREACHING

(Matthew 4:12) After this, hearing of John's imprisonment, he withdrew into Galilee. ¹³ And now, forsaking the city of Nazareth, he came and settled down in Capharnaum, which is by the sea-shore, in the country of Zabulon and Nephthalim, ¹⁴ in fulfilment of what was said by the prophet Isaias: ¹⁵ The land of Zabulon and Nephthalim, on the sea road, beyond Jordan, the Galilee of the Gentiles: ¹⁶ The people that abode in darkness has seen a great light; for men abiding in a land where death overshadowed them, light has dawned. ¹⁷ From that time onwards, Jesus began to preach; Repent, he said, the kingdom of heaven is at hand.

The ministry in Galilee

THE SAMARITAN WOMAN AT THE WELL

(John 4:1) And now it became known to Jesus that the Pharisees had been told, Jesus is making more disciples and baptizing a greater number than John; ²although it was his disciples who baptized, not Jesus himself. ³So he left Judaea, and once more withdrew into Galilee. ⁴And he was obliged to go by way of Samaria. ⁵Thus he came to a Samaritan city called Sichar, close by the plot of ground which Jacob gave to his son Joseph; ⁶and there was a well there called Jacob's well. There, then, Jesus sat down, tired after his journey, by the well; it was about noon.

⁷And when a Samaritan woman came to draw water, Jesus said to her, Give me some to drink. ⁸(His disciples were away in the city at this time, buying food.) ⁹Whereupon the Samaritan woman said to him, How is it that you, who are a Jew, do ask me, a Samaritan, to give you drink? (The Jews, you must know, have no dealings with the Samaritans.) ¹⁰Jesus answered her, If you knew what it is God gives, and who this is that is saying to you, Give me drink, it would have been for you to ask him instead, and he would have given you living water. ¹¹Sir, the woman said to him, you have no bucket, and the well is deep; how then can you provide living water? ¹²Are you a greater man than our father Jacob? It was he who gave us this well; he himself and his sons and his cattle have drunk out of it. ¹³Jesus answered her, Anyone who drinks such water as this will be thirsty again afterwards, ¹⁴the man who drinks the water I give him will not know thirst any more. The water I give him will be a spring of water within him, that flows continually to bring him everlasting life. ¹⁵Then, Sir, said the woman, give me water such as that, so that I may never be thirsty and have to come here for water again.

¹⁶At this, Jesus said to her, Go home, fetch your husband, and come back here. ¹⁷I have no husband, answered the woman; and Jesus told her, True enough, you have no husband. ¹⁸You have had five husbands, but the man who is with you now is no husband of yours; you have told the truth over this. ¹⁹The woman said to him, Sir, I perceive that you are a prophet. ²⁰Well, it was our fathers' way to worship on this mountain, although you tell us that the place where men ought to worship is in Jerusalem. ²¹Believe me, woman, Jesus said to her, the time is coming when you will not go to this mountain, nor yet to Jerusalem, to worship the Father. ²²You worship you cannot tell what, we worship knowing what it is we worship; salvation, after all, is to come from the Jews; ²³but the time is coming, nay, has already come, when true worshippers will worship the Father in spirit and in truth; such men as these the Father claims for his worshippers. ²⁴God is a spirit, and those who worship him must worship him in spirit and in truth. ²⁵Yes, said the woman, I know that Messiah (that is, the Christ) is to come; and when he comes, he will tell us everything. ²⁶Jesus said to her, I, who speak to you, am the Christ.

²⁷With that, his disciples came up, and were surprised to find him talking to a woman; but none of them asked, What do you mean? or Why are you talking to her? ²⁸And so the woman put down her water-pot, and went back to the city, to tell the folk there, ²⁹Come and have sight of a man who has told me all the story of my life; can this be the Christ? ³⁰So they left the city, and came out to find him. ³¹Meanwhile, his disciples were urging him, Master, take some food. ³²But he told them, I have food

to eat of which you know nothing. ³³Whereupon his disciples said to one another, Can somebody have brought him food? ³⁴But Jesus said to them, My meat is to do the will of him who sent me, and to accomplish the task he gave me. ³⁵Is it not a saying of yours, It is four whole months before harvest comes? Why, lift up your eyes, I tell you, and look at the fields, they are white with the promise of harvest already. ³⁶The wages paid to him who reaps this harvest, the crop he gathers in, is eternal life, in which sower and reaper are to rejoice together. ³⁷And here the proverb fits, which is true enough, One man sows, and another reaps. ³⁸The harvest I have sent you out to reap is one on which you bestowed no labour; others have laboured, and it is their labours you have inherited. ³⁹Many of the Samaritans from that city came to believe in him through the woman's testimony, He told me all the story of my life. ⁴⁰And when they came out to him, the Samaritans urged him to stay with them, and he stayed two days there. ⁴¹Many more of them came to believe through his preaching; ⁴²It is not through your report, they told the woman, that we believe now; we have heard him for ourselves, and we recognize that he is indeed the Saviour of the world.

⁴³Then, after two days, he passed on and returned to Galilee. ⁴⁴Jesus himself bore witness that it is in his own country a prophet goes unhonoured. ⁴⁵And now, when he came back into Galilee, the Galileans too made him welcome, because they had seen what he did in Jerusalem at the time of the feast; they had gone up to the feast like himself.

JESUS RETURNS TO HIS HOMETOWN

(Luke 4:16) Then he came to Nazareth, where he had been brought up; and he went into the synagogue there, as his custom was, on the sabbath day, and stood up to read. ¹⁷The book given to him was the book of the prophet Isaias; so he opened it, and found the place where the words ran: ¹⁸The Spirit of the Lord is upon me; he has anointed me, and sent me out to preach the gospel to the poor, to restore the brokenhearted; to bid the prisoners go free, and the blind have sight; to set the oppressed at liberty, ¹⁹to proclaim a year when men may find acceptance with the Lord, a day of retribution.

²⁰Then he shut the book, and gave it back to the attendant, and sat down. All those who were in the synagogue fixed their eyes on him, ²¹and thus he began speaking to them, This scripture which I have read in your hearing is to-day fulfilled. ²²All bore testimony to him, and were astonished at the gracious words which came from his mouth; Why, they said, is not this the son of Joseph? ²³Then he said to them, No doubt you will tell me, as the proverb says, Physician, heal yourself; do here in your own country all that we have heard of your doing at Capharnaum. ²⁴And he said, Believe me, no prophet finds acceptance in his own country. ²⁵Why, you may be sure of this, there were many widows among the people of Israel in the days of Elias, when a great famine came over all the land, after the heavens had remained shut for three years and six months, ²⁶but Elias was not sent to any of these. He was sent to a widow woman in Sarepta, which belongs to Sidon. ²⁷And there were many lepers among the people of Israel in the days of the prophet Eliseus; but it was none of them, it was Naaman the Syrian, who was made clean. ²⁸All those who were in the

synagogue were full of indignation at hearing this; ²⁹they rose up and thrust him out of the city, and took him up to the brow of the hill on which their city was built, to throw him over it. ³⁰But he passed through the midst of them, and so went on his way.

THE CURE OF THE OFFICIAL'S SON

(John 4:46) And so he came once more to Cana of Galilee, where he had turned the water into wine. And a nobleman, whose son was lying sick at Capernaum, ⁴⁷hearing that Jesus had come from Judaea to Galilee, went to him and asked him to come down and heal his son, who was at the point of death. ⁴⁸Jesus said to him, You must see signs and miracles happen, or you will not believe. ⁴⁹Sir, the nobleman said to him, come down before my child dies. ⁵⁰Go back home, Jesus told him; your son is to live. And the man began his journey home, putting his trust in the words Jesus had spoken to him; ⁵¹and while he was still on his way down, his servants met him with the message that his son was still alive. ⁵²So he asked what time it had been when he felt easier; and they told him, He recovered from his fever yesterday, at the seventh hour. ⁵³The father recognized that it had happened at the very time when Jesus said to him, Your son is to live; and he and all his household found faith. ⁵⁴Thus for the second time Jesus did a miracle upon his return from Judaea to Galilee.

THE START OF MINISTRY IN CAPERNAUM

(Luke 4:31) Then he went down to Capernaum, which is a city in Galilee, and began teaching them there on the sabbath; ³²and they were amazed by his teaching, such was the authority with which he spoke. ³³In the synagogue was a man who was possessed by an unclean spirit, that cried out with a loud voice: ³⁴Nay, why do you meddle: with us, Jesus of Nazareth? Have you come to make an end of us? I recognize you for what you are, the Holy One of God. ³⁵Jesus rebuked it; Silence! he said; come out of him. Then the unclean spirit threw him into a convulsion before them all, and went out of him without doing him any injury. ³⁶Wonder fell upon them all, as they said to one another, What is this word of his? See how he has authority and power to lay his command on the unclean spirits, so that they come out! ³⁷And the story of his doings spread into every part of the country-side. ³⁸So he rose up and left the synagogue, and went into Simon's house. The mother of Simon's wife was in the grip of a violent fever, and they entreated his aid for her. ³⁹He stood over her, and checked the fever, so that it left her, all at once she rose, and ministered to them. ⁴⁰And when the sun was going down, all those who had friends afflicted with diseases of any kind brought them to him: and he laid his hands upon each one of them, and healed them. ⁴¹Many, too, had devils cast out of them, which cried aloud, You are the Son of God; but he rebuked them and would not have them speak, because they knew that he was the Christ. ⁴²Then, when day came, he went out and retired to a desert place. The multitude, who had set out in search of him and caught him up, would have kept him there, and not let him leave them. ⁴³But he told them, I

must preach the gospel of God's kingdom to the other cities too; it is for this that I was sent. ⁴⁴And so he went on preaching in the synagogues of Galilee.

A TRIP TO JERUSALEM; CURE AT THE POOL OF BETHZATHA

^(John 5:1) After this came a Jewish feast, for which Jesus went up to Jerusalem. ²There is a pool in Jerusalem at the Sheep Gate, called in Hebrew Bethesda, with five porches, ³under which a multitude of diseased folk used to lie, the blind, the lame, the disabled, waiting for a disturbance of the water. ⁴From time to time, an angel of the Lord came down upon the pool, and the water was stirred up; and the first man who stepped into the pool after the stirring of the water, recovered from whatever infirmity it was that oppressed him. ⁵There was one man there who had been disabled for thirty-eight years. ⁶Jesus saw him lying there, and knew that he had waited a long time; Have you a mind, he asked, to recover your strength? ⁷Sir, said the cripple, I have no one to let me down into the pool when the water is stirred; and while I am on my way, somebody else steps down before me. ⁸Jesus said to him, Rise up, take up your bed, and walk. ⁹And all at once the man recovered his strength, and took up his bed, and walked. That day it was the sabbath: ¹⁰and the Jews said to the man who had been cured, It is the sabbath; it is not lawful for you to carry your bed. ¹¹He answered them, The man who gave me back my strength told me himself. Take up your bed, and walk. ¹²So they asked him, Who is this man who told you. Take up your bed, and walk? ¹³The cripple who had been healed did not know who it was; Jesus had drawn aside from so crowded a place. ¹⁴But afterwards when Jesus found him in the temple, and said to him, Behold, you have recovered your strength; do not sin any more, for fear that worse should befall you, ¹⁵the man went back and told the Jews that it was Jesus who had restored his strength.

¹⁶The Jews took occasion to rouse ill-will against Jesus for doing such things on the sabbath. ¹⁷And Jesus answered them, My Father has never ceased working, and I too must be at work. ¹⁸This made the Jews more determined than ever to make away with him, that he not only broke the sabbath, but spoke of God as his own Father, thereby treating himself as equal to God. ¹⁹And Jesus answered them thus: Believe me when I tell you this. The Son cannot do anything at his own pleasure, he can only do what he sees his Father doing; what the Father does is what the Son does in his turn. ²⁰The Father loves the Son, and discloses to him all that he himself does. And he has greater doings yet to disclose to him, for your astonishment; ²¹just as the Father bids the dead rise up and gives them life, so the Son gives life to whomsoever he will. ²²So it is with judgement; the Father, instead of passing judgement on any man himself, has left all judgement to the Son, ²³so that all may reverence the Son just as they reverence the Father; to deny reverence to the Son is to deny reverence to the Father who has sent him.

²⁴Believe me when I tell you this, the man who listens to my words, and puts his trust in him who sent me, enjoys eternal life; he does not meet with rejection, he has passed over already from death to life. ²⁵Believe me, the time is coming, nay, has already come, when the dead will listen to the voice of the Son of God, and those who listen to it will live. ²⁶As the Father has within him the gift of life, so he has granted to

the Son that he too should have within him the gift of life,²⁷ and has also granted him power to execute judgement, since he is the Son of Man.²⁸ Do not be surprised at that; the time is coming, when all those who are in their graves will hear his voice²⁹ and will come out of them; those whose actions have been good, rising to new life, and those whose doings have been evil, rising to meet their sentence.³⁰ I cannot do anything on my own authority; I decide as I am bidden to decide, and my decision is never unjust, because I am consulting the will of him who sent me, not my own.³¹ If I testify in my own behalf, that testimony of mine is worth nothing;³² there is another who testifies to me, and I know well that the testimony he bears me is worthy of trust.³³ You yourselves sent a message to John, and he testified to the truth.³⁴ (Not that I depend on human testimony; it is for your own welfare that I say this.)³⁵ He, after all, was the lamp lit to show you the way, and there was a time when you were willing enough to sun yourselves in his light.³⁶ But the testimony I have is greater than John's; the actions which my Father has enabled me to achieve, those very actions which I perform, bear me witness that it is the Father who has sent me.³⁷ Nay, the Father who sent me has himself borne witness to me. You have always been deaf to his voice, blind to the vision of him,³⁸ and his word is not continually present in your hearts; that is why you will not trust one whom he has sent.³⁹ You pore over the scriptures, thinking to find eternal life in them (and indeed, it is of these I speak as bearing witness to me):⁴⁰ but you will not come to me, to find life.⁴¹ I do not mean that I look for honour from men,⁴² but that I can see you have no love of God in your hearts.

⁴³I have come in my Father's name, and you give me no welcome, although you will welcome some other, if he comes in his own name.⁴⁴ How should you learn to believe, you who are content to receive honour from one another, and are not ambitious for the honour which comes from him, who alone is God?⁴⁵ Do not suppose that it will be for me to accuse you before my Father; your accusation will come from Moses, the very man in whom you put your trust.⁴⁶ If you believed Moses, you would believe me; it was of me that he wrote.⁴⁷ But if you give no credence to his writings, how should you give credence to my words?

THE MIRACULOUS CATCH OF FISH

(Luke 5:1) It happened that he was standing by the lake of Genesareth, at a time when the multitude was pressing close about him to hear the word of God;² and he saw two boats moored at the edge of the lake; the fishermen had gone ashore, and were washing their nets.³ And he went on board one of the boats, which belonged to Simon, and asked him to stand off a little from the land; and so, sitting down, he began to teach the multitudes from the boat.⁴ When he had finished speaking, he said to Simon, Stand out into the deep water, and let down your nets for a catch.⁵ Simon answered him, Master, we have toiled all the night, and caught nothing; but at your word I will let down the net.⁶ And when they had done this, they took a great quantity of fish, so that the net was near breaking,⁷ and they must needs beckon to their partners who were in the other boat to come and help them. When these came, they filled both boats, so that they were ready to sink.⁸ At seeing this, Simon Peter fell

down and caught Jesus by the knees; Leave me to myself, Lord, he said; I am a sinner. ⁹Such amazement had overcome both him and all his crew, at the catch of fish they had made; ¹⁰so it was, too, with James and John, the sons of Zebedee, who were Simon's partners. But Jesus said to Simon, Do not be afraid; henceforth you shall be a fisher of men. ¹¹So, when they had brought their boats to land, they left all and followed him.

PREACHING THROUGHOUT GALILEE

(Matthew 4:23) So Jesus went about the whole of Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and curing every kind of disease and infirmity among the people; ²⁴so that his fame spread throughout the whole of Syria, and they brought to him all those who were in affliction, distressed with pain and sickness of every sort, the possessed, the lunatics, the palsied; and he healed them. ²⁵And a great multitude followed him, from Galilee and Decapolis, Jerusalem and Judaea, and the country beyond Jordan.

THE CURING OF A LEPER

(Luke 5:12) Afterwards, while he was in one of the cities, he came upon a man who was far gone in leprosy. When he saw Jesus, he fell on his face in entreaty; Lord, he said, if it be your will, you have power to make me clean. ¹³And he stretched out his hand, and touched him, and said, It is my will; be made clean. Whereupon all at once his leprosy passed from him. ¹⁴And Jesus warned him not to tell anyone of it; Go and show yourself to the priest, he said, and bring an offering for your cleansing, as Moses commanded, to make the truth known to them. ¹⁵But still the talk of him spread more and more, and great multitudes came together to listen to him, and be healed of their infirmities. ¹⁶And he would steal away from them into the desert and pray there.

THE PARALYZED MAN LOWERED THROUGH THE ROOF

(Luke 5:17) It chanced one day that he was teaching, and that some Pharisees and teachers of the law were sitting by, who had come from every village in Galilee, and Judaea, and Jerusalem; and the power of the Lord was there, to grant healing. ¹⁸Just then, some men brought there on a bed one who was palsied, whom they tried to carry in and set down in Jesus' presence. ¹⁹But, finding no way of carrying him in, because of the multitude, they went up on to the house-top, and let him down between the tiles, bed and all, into the clear space in front of Jesus. ²⁰And he, seeing their faith, said, Man, your sins are forgiven you. ²¹Whereupon the Pharisees and scribes fell to reasoning thus, Who can this be, that he talks so blasphemously? Who can forgive sins but God and God only? ²²Jesus knew of these secret thoughts of theirs, and said to them openly, Why do you reason thus in your hearts? ²³Which command is more lightly given, to say, Your sins are forgiven you, or to say, Rise up and walk? ²⁴And now, to convince you that the Son of Man has power to forgive sins

while he is on earth (here he spoke to the palsied man), I tell you, rise up, take your bed with you and go home. ²⁵And he rose up at once in full sight of them, took up his bedding, and went home, giving praise to God. ²⁶Astonishment came over them all, and they praised God, full of awe; We have seen strange things, they said, to-day.

THE CALLING OF LEVI (ALSO KNOWN AS MATTHEW)

(Luke 5:27) Then he went out, and caught sight of a publican, called Levi, sitting at work in the customs house, and said to him, Follow me. ²⁸And he rose up, and left all behind, and followed him.

²⁹Then Levi made a great feast for him in his house, and there was a crowded company of publicans and others who were their fellow-guests. ³⁰Whereupon the Pharisees and scribes complained to his disciples, How comes it that you eat and drink with publicans and sinners? ³¹But Jesus answered them, It is those who are sick, not those who are in health, that have need of the physician. ³²I have not come to call the just; I have come to call sinners to repentance.

JESUS THE BRIDEGROOM

(Luke 5:33) Then they said to him, How is it that your disciples eat and drink, when John's disciples are always fasting and praying, and the Pharisees' disciples too? ³⁴And he said to them, Can you persuade the men of the bridegroom's company to fast, while the bridegroom is still with them? ³⁵No, the days will come when the bridegroom is taken away from them; then they will fast, when that day comes. ³⁶And he told them this parable; Nobody uses a piece taken from a new cloak to patch an old one; if that is done, he will have torn the new cloak, and the piece taken from the new will not match the old. ³⁷Nor does anybody put new wine into old wine-skins; if that is done, the new wine bursts the skins, and there is the wine spilt and the skins spoiled. ³⁸If the wine is new, it must be put into fresh wine-skins, and so both are kept safe. ³⁹Nobody who has been drinking old wine calls all at once for new; he will tell you, The old is better.

JESUS IS LORD OF THE SABBATH

(Luke 6:1) It happened that on the next sabbath but one he was walking through the corn-fields; and his disciples were plucking the ears of corn and eating them, rubbing them between their hands. ²And some of the Pharisees said to them, Why are you doing what it is not lawful to do on the sabbath? ³Whereupon Jesus answered them, Why, have you never read of what David did, when he and his followers were hungry? ⁴How he went into the tabernacle, and ate the loaves set forth there before God, and gave them to his followers, although it is not lawful for anyone except the priests to eat them? ⁵And he told them, The Son of Man has even the sabbath at his disposal. ⁶And on another sabbath day it happened that he went into the synagogue to teach, when there was a man there who had his right hand withered. ⁷The scribes and Pharisees were watching him, to see whether he would restore health on the

sabbath, so that they might have a charge to bring against him, ⁸He knew their secret thoughts, and said to the man who had his hand withered, Rise up, and come forward; whereupon he rose to his feet. ⁹Then Jesus said to them, I have a question to ask you; which is right, to do good on the sabbath day, or to do harm? To save life, or to make away with it? ¹⁰And he looked round on them all, and said to him, Stretch out your hand. And he did so, and his hand was restored to him. ¹¹And they were overcome with fury, debating with one another what they could do to Jesus.

JESUS WITHDRAWS FOR A TIME

(Matthew 12:15) Jesus was aware of this, and withdrew from the place; great multitudes followed him, and he healed all their diseases; ¹⁶but he laid a strict charge on them that they should not make him known. ¹⁷This he did to fulfil the word spoken by the prophet Isaias, ¹⁸Behold, my servant, whom I have chosen, my elect, with whom my soul is well pleased. I will lay my spirit upon him, and he shall proclaim Judgement among the Gentiles. ¹⁹He will not protest and cry out; none shall hear his voice in the streets. ²⁰He will not snap the staff that is already crushed, or put out the wick that still smoulders, until the time comes when he crowns his judgement with victory. ²¹And the Gentiles will put their trust in his name.

JESUS PRAYS, CALLS THE TWELVE, AND COMES OUT OF SECLUSION

(Luke 6:12) It was at this time that he went out on to the mountain-side, and passed the whole night offering prayer to God, ¹³and when day dawned, he called his disciples to him, choosing out twelve of them; these he called his apostles. ¹⁴Their names were, Simon, whom he also called Peter, brother Andrew, James and John, Philip and Bartholomew, ¹⁵Matthew and Thomas, James the son of Alphaeus, and Simon who is called the Zealot, ¹⁶Jude the brother of James, and Judas Iscariot, the man who turned traitor. ¹⁷With them he went down and stood on a level place; a multitude of his disciples was there, and a great gathering of the people from all Judaea, and Jerusalem, and the sea-coast of Tyre and Sidon. These had come there to listen to him, and to be healed of their diseases; ¹⁸and those who were troubled by unclean spirits were also cured; ¹⁹so that all the multitude was eager to touch him, because power went out from him, and healed them.

THE SERMON ON THE MOUNT: THE BEATITUDES AND WOES

(Matthew 5:1) Jesus, when he saw how great was their number, went up on to the mountainside; there he sat down, and his disciples came about him. ²And he began speaking to them; this was the teaching he gave. ³Blessed are the poor in spirit; the kingdom of heaven is theirs. ⁴Blessed are the patient; they shall inherit the land. ⁵Blessed are those who mourn; they shall be comforted. ⁶Blessed are those who hunger and thirst for holiness; they shall have their fill. ⁷Blessed are the merciful; they shall obtain mercy. ⁸Blessed are the clean of heart; they shall see God. ⁹Blessed are the peace-makers; they shall be counted the children of God. ¹⁰Blessed are those who

suffer persecution in the cause of right; the kingdom of heaven is theirs. ¹¹Blessed are you, when men revile you, and persecute you, and speak all manner of evil against you falsely, because of me. ¹²Be glad and light-hearted, for a rich reward awaits you in heaven; so it was they persecuted the prophets who went before you.

(Luke 6:24) But woe upon you who are rich; you have your comfort already. ²⁵Woe upon you who are filled full; you shall be hungry. Woe upon you who laugh now; you shall mourn and weep. ²⁶Woe upon you, when all men speak well of you; their fathers treated the false prophets no worse.

SERMON ON THE MOUNT: SALT OF THE EARTH, LIGHT OF THE WORLD

(Matthew 5:13) You are the salt of the earth; if salt loses its taste, what is there left to give taste to it? There is no more to be done with it, but throw it out of doors for men to tread it under foot. ¹⁴You are the light of the world; a city cannot be hidden if it is built on a mountain-top. ¹⁵A lamp is not lighted to be put away under a bushel measure; it is put on the lampstand, to give light to all the people of the house; ¹⁶and your light must shine so brightly before men that they can see your good works, and glorify your Father who is in heaven.

SERMON ON THE MOUNT: THE LAW FULFILLED, NOT ABOLISHED

(Matthew 5:17) Do not think that I have come to set aside the law and the prophets; I have not come to set them aside, but to bring them to perfection. ¹⁸Believe me, heaven and earth must disappear sooner than one jot, one flourish disappear from the law; it must all be accomplished. ¹⁹Whoever, then, sets aside one of these commandments, though it were the least, and teaches men to do the like, will be of least account in the kingdom of heaven; but the man who keeps them and teaches others to keep them will be accounted in the kingdom of heaven as the greatest.

SERMON ON THE MOUNT: THE HIGHER STANDARD OF RIGHTEOUSNESS

(Matthew 5:20) And I tell you that if your justice does not give fuller measure than the justice of the scribes and Pharisees, you shall not enter into the kingdom of heaven. ²¹You have heard that it was said to the men of old. You shall do no murder; if a man commits murder, he must answer for it before the court of justice. ²²But I tell you that any man who is angry with his brother must answer for it before the court of justice, and any man who says Raca to his brother must answer for it before the Council; and any man who says to his brother, You fool, must answer for it in hell fire. ²³If you are bringing your gift, then, before the altar, and remember there that your brother has some ground of complaint against you, ²⁴leave your gift lying there before the altar, and go home; be reconciled with your brother first, and then come back to offer your gift. ²⁵If any man has a claim against you, come to terms there and then, while you are walking in the road with him; or else it may be that the claimant will hand you over to the judge, and the judge to the officer, and so you will

be cast into prison. ²⁶Believe me, you shall not be set at liberty until you have paid the last farthing.

²⁷You have heard that it was said, You shall not commit adultery. ²⁸But I tell you that he who casts his eyes on a woman so as to lust after her has already committed adultery with her in his heart. ²⁹If your right eye is the occasion of your falling into sin, pluck it out and cast it away from you; better to lose one part of your body than to have the whole cast into hell. ³⁰And if your right hand is an occasion of falling, cut it off and cast it away from you; better to lose one of your limbs than to have your whole body cast into hell. ³¹It was said, too, Whoever will put away his wife must first give her a writ of separation. ³²But I tell you that the man who puts away his wife (setting aside the matter of unfaithfulness) makes an adulteress of her, and whoever marries her after she has been put away, commits adultery.

³³Again, you have heard that it was said to the men of old, You shall not perjure yourself; you shall perform what you have sworn in the sight of the Lord. ³⁴But I tell you that you should not bind yourselves by any oath at all: not by heaven, for heaven is God's throne; nor by earth, for earth is the footstool under his feet; ³⁵nor by Jerusalem, for it is the city of the great king. ³⁶And you shall not swear by your own head, for you have no power to turn a single hair of it white or black. ³⁷Let your word be Yes for Yes, and No for No; whatever goes beyond this, comes of evil. ³⁸You have heard that it was said, An eye for an eye and a tooth for a tooth. ³⁹But I tell you that you should not offer resistance to injury; if a man strikes you on your right cheek, turn the other cheek also towards him; ⁴⁰if he is ready to go to law with you over your coat, let him have it and your cloak with it; ⁴¹if he compels you to attend him on a mile's journey, go two miles with him of your own accord. ⁴²Give to him who asks, and if a man would borrow from you, do not turn away.

⁴³You have heard that it was said, You shall love your neighbour and hate your enemy. ⁴⁴But I tell you, Love your enemies, do good to those who hate you, pray for those who persecute and insult you, ⁴⁵that so you may be true sons of your Father in heaven, who makes his sun rise on the evil and equally on the good, his rain fall on the just and equally on the unjust. ⁴⁶If you love those who love you, what title have you to a reward? Will not the publicans do as much? ⁴⁷If you greet none but your brethren, what are you doing more than others? Will not the very heathen do as much? ⁴⁸But you are to be perfect, as your heavenly Father is perfect.

SERMON ON THE MOUNT: ALMSGIVING, PRAYER AND FASTING

(Matthew 6:1) Be sure you do not perform your acts of piety before men, for them to watch; if you do that, you have no title to a reward from your Father who is in heaven. ²Thus, when you give alms, do not sound a trumpet before you, as the hypocrites do in synagogues and in streets, to win the esteem of men. Believe me, they have their reward already. ³But when you give alms, you shall not so much as let your left hand know what your right hand is doing, ⁴so secret is your almsgiving to be; and then your Father, who sees what is done in secret, will reward you. ⁵And when you pray, you are not to be like hypocrites, who love to stand praying in synagogues or at street-corners, to be a mark for men's eyes; believe me, they have

their reward already. ⁶But when you are praying, go into your inner room and shut the door upon yourself, and so pray to your Father in secret; and then your Father, who sees what is done in secret, will reward you.

⁷Moreover, when you are at prayer, do not use many phrases, like the heathens, who think to make themselves heard by their eloquence. ⁸You are not to be like them; your heavenly Father knows well what your needs are before you ask him. ⁹This, then, is to be your prayer, Our Father, who are in heaven, hallowed be your name; ¹⁰your kingdom come; your will be done, on earth as it is in heaven; ¹¹give us this day our daily bread; ¹²and forgive us our trespasses, as we forgive them that trespass against us; ¹³and lead us not into temptation, but deliver us from evil. Amen. ¹⁴Your heavenly Father will forgive you your transgressions, if you forgive your fellow-men theirs; ¹⁵if you do not forgive them, your heavenly Father will not forgive your transgressions either.

¹⁶Again, when you fast, do not show it by gloomy looks, as the hypocrites do. They make their faces unsightly, so that men can see they are fasting; believe me, they have their reward already. ¹⁷But do you, at your times of fasting, anoint your head and wash your face, ¹⁸so that your fast may not be known to men, but to your Father who dwells in secret; and then your Father, who sees what is done in secret, will reward you.

SERMON ON THE MOUNT: POSSESSIONS, AND TRUST IN PROVIDENCE

(Matthew 6:19) Do not lay up treasure for yourselves on earth, where there is moth and rust to consume it, where there are thieves to break in and steal it; ²⁰lay up treasure for yourselves in heaven, where there is no moth or rust to consume it, no thieves to break in and steal. ²¹Where your treasure house is, there your heart is too. ²²The eye is the light of the whole body, so that if your eye is clear, the whole of your body will be lit up; ²³whereas if your eye is diseased, the whole of your body will be in darkness. And if the light which you have in you is itself darkness, what of your darkness? How deep will that be! ²⁴A man cannot be the slave of two masters at once; either he will hate the one and love the other, or he will devote himself to the one and despise the other. You must serve God or money; you cannot serve both.

²⁵I say to you, then, do not fret over your life, how to support it with food and drink; over your body, how to keep it clothed. Is not life itself a greater gift than food, the body than clothing? ²⁶See how the birds of the air never sow, or reap, or gather grain into barns, and yet your heavenly Father feeds them; have you not an excellence beyond theirs? ²⁷Can any one of you, for all his anxiety, add a cubit's growth to his height? ²⁸And why should you be anxious over clothing? See how the wild lilies grow; they do not toil or spin; ²⁹and yet I tell you that even Solomon in all his glory was not arrayed like one of these. ³⁰If God, then, so clothes the grasses of the field, which to-day live and will feed the oven to-morrow, will he not be much more ready to clothe you, men of little faith? ³¹Do not fret, then, asking, What are we to eat? or What are we to drink? or How shall we find clothing? ³²It is for the heathen to busy themselves over such things; you have a Father in heaven who knows that you need them all. ³³Make it your first care to find the kingdom of God, and his approval, and

all these things shall be yours without the asking. ³⁴Do not fret, then, over tomorrow; leave to-morrow to fret over its own needs; for to-day, to-day's troubles are enough.

SERMON ON THE MOUNT: FINAL SAYINGS

(Matthew 7:1) Do not judge others, or you yourselves will be judged. ²As you have judged, so you will be judged, by the same rule; award shall be made you as you have made award, in the same measure. ³How is it that you can see the speck of dust which is in your brother's eye, and are not aware of the beam which is in your own? ⁴By what right will you say to your brother, Wait, let me rid your eye of that speck, when there is a beam all the while in your own? ⁵You hypocrite, take the beam out of your own eye first, and so you shall have clear sight to rid your brother's of the speck. ⁶You must not give that which is holy to dogs. Do not cast your pearls before swine, or the swine may trample them under foot, and then turn on you and tear you to pieces.

⁷Ask, and the gift will come; seek and you shall find; knock and the door shall be opened to you. ⁸Everyone that asks, will receive; that seeks, will find; that knocks, will have the door opened to him. ⁹If any one of yourselves is asked by his son for bread, will he give him a stone? ¹⁰If he is asked for a fish, will he give him a serpent instead? ¹¹Why then, if you, evil as you are, know well enough how to give your children what is good for them, is not your Father in heaven much more ready to give wholesome gifts to those who ask him? ¹²Do to other men all that you would have them do to you; that is the law and the prophets.

¹³Make your way in by the narrow gate. It is a broad gate and a wide road that leads on to perdition, and those who go in that way are many indeed; ¹⁴but how small is the gate, how narrow the road that leads on to life, and how few there are that find it! ¹⁵Be on your guard against false prophets, men who come to you in sheep's clothing, but are ravenous wolves within. ¹⁶You will know them by the fruit they yield. Can grapes be plucked from briers, or figs from thistles? ¹⁷So, indeed, any sound tree will bear good fruit, while any tree that is withered will bear fruit that is worthless; ¹⁸that worthless fruit should come from a sound tree, or good fruit from a withered tree, is impossible. ¹⁹Any tree which does not bear good fruit is cut down, and thrown into the fire. ²⁰I say therefore, it is by their fruit that you will know them. ²¹The kingdom of heaven will not give entrance to every man who calls me Master, Master; only to the man that does the will of my Father who is in heaven. ²²There are many who will say to me, when that day comes, Master, Master, was it not in your name we prophesied? Was it not in your name that we performed many miracles? ²³Whereupon I will tell them openly, You were never friends of mine; depart from me, you that traffic in wrong-doing.

²⁴Whoever, then, hears these commandments of mine and carries them out, is like a wise man who built his house upon rock; ²⁵and the rain fell and the floods came and the winds blew and beat upon that house, but it did not fall; it was founded upon rock. ²⁶But whoever hears these commandments of mine and does not carry them out is like a fool, who built his house upon sand; ²⁷and the rain fell and the

floods came and the winds blew and beat upon that house, and it fell; and great was the fall of it.

²⁸Afterwards, when Jesus had finished these sayings, the multitudes found themselves amazed at his teaching. ²⁹For he taught them, not like their scribes and Pharisees, but like one who had authority.

THE HEALING OF THE CENTURION'S SERVANT

(Luke 7:1) When he had said his say in the hearing of the people, he went to Capharnaum. ²There was a centurion that had a servant, very dear to him, who was then at the point of death; ³and he, when he was told about Jesus, sent some of the elders of the Jews to him, asking him to come and heal his servant. ⁴And these, presenting themselves before Jesus, began to make earnest appeal to him; He deserves, they said, to have this done for him; ⁵he is a good friend to our race, and has built our synagogue for us at his own cost. ⁶So Jesus set out in their company, and when he was already near the house, the centurion sent some friends to him. Do not put yourself to any trouble. Lord, he said; I am not worthy to receive you under my roof. ⁷That is why I did not presume to come to you myself. My servant will be healed if you will only speak a word of command. ⁸I too know what it is to obey authority; I have soldiers under me, and I say, Go, to one man, and he goes, or, Come, to another, and he comes, or, Do this, to my servant, and he does it. ⁹When he heard that, Jesus turned in amazement to the multitude which followed him, and said, Believe me, I have not found faith like this, even in Israel. ¹⁰And the messengers, when they came back to the house, found the servant who had been sick fully recovered.

THE RAISING OF THE SON OF THE WIDOW OF NAIN

(Luke 7:11) And now it happened that he was going into a city called Naim, attended by his disciples and by a great multitude of people. ¹²And just as he drew near the gate of the city, a dead man was being carried out to his burial; the only son of his mother, and she was a widow; and a crowd of folk from the city went with her. ¹³When the Lord saw her, he had pity on her, and said, Do not weep. ¹⁴Then he went up and put his hand on the bier; and those who were carrying it stood still. And he said, Young man, I say to you, rise up. ¹⁵And the dead man sat up, and spoke; and Jesus gave him back to his mother. ¹⁶They were all overcome with awe, and said, praising God, A great prophet has risen up among us; God has visited his people. ¹⁷And this story of him was noised abroad throughout the whole of Judaea and all the country round.

JOHN THE BAPTIST SENDS DISCIPLES TO ASK AFTER JESUS

(Luke 7:18) John was told of all this by his disciples. ¹⁹And he summoned two of his disciples, and sent them to Jesus to ask. Is it your coming that was foretold, or are we yet waiting for some other? ²⁰So they presented themselves before him, and said, John the Baptist has sent us to ask. Is it your coming that was foretold, or are we yet

waiting for some other? ²¹At the very time of their visit, Jesus rid many of their diseases and afflictions and of evil spirits, and gave many that were blind the gift of sight. ²²Then he answered, Go and tell John what your own eyes and ears have witnessed; how the blind see, and the lame walk, and the lepers are made clean, and the deaf hear; how the dead are raised to life, and the poor have the gospel preached to them. ²³Blessed is he who does not lose confidence in me.

²⁴Then, when John's messengers had gone away, he took occasion to speak of John to the multitudes; What was it, he asked, that you expected to see when you went out into the wilderness? Was it a reed trembling in the wind? ²⁵No, not that; what was it you went out to see? Was it a man clad in silk? You must look in kings' palaces for men that go proudly dressed, and live in luxury. ²⁶What was it, then, that you went out to see? A prophet? Yes, and something more, I tell you, than a prophet. ²⁷This is the man of whom it is written, Behold, I am sending before you that angel of mine who is to prepare the way for your coming. ²⁸I tell you, there is no greater than John the Baptist among all the sons of women; and yet to be least in the kingdom of heaven is to be greater than he. ²⁹It was the common folk who listened to him, and the publicans, that had given God his due, by receiving John's baptism, ³⁰whereas the Pharisees and lawyers, by refusing it, had frustrated God's plan for them. ³¹And the Lord said, To what, then, shall I compare the men of this generation? What are they like? ³²They put me in mind of those children who call out to their companions as they sit in the market-place and say. You would not dance when we piped to you, you would not mourn when we wept to you. ³³When John came, he would neither eat nor drink, and you say. He is possessed. ³⁴When the Son of Man came, he ate and drank with you, and of him you say, Here is a glutton; he loves wine; he is a friend of publicans and sinners. ³⁵But wisdom is vindicated by all her children.

(Matthew 11:12) Ever since John the Baptist's time, the kingdom of heaven has opened to force; and the forceful are even now making it their prize; ¹³whereas all the prophets and the law, before John's time, could only speak of things that were to come. ¹⁴And this I tell you, if you will make room for it in your minds, that he is that Elias whose coming was prophesied. ¹⁵Listen, you that have ears to hear with.

THE SINFUL WOMAN WHO WASHED JESUS' FEET WITH HER TEARS

(Luke 7:36) One of the Pharisees invited him to a meal; so he went into the Pharisee's house and took his place at table. ³⁷And there was then a sinful woman in the city, who, hearing that he was at table in the Pharisee's house, brought a pot of ointment with her, ³⁸and took her place behind him at his feet, weeping; then she began washing his feet with her tears, and drying them with her hair, kissing his feet, and anointing them with the ointment. ³⁹His host, the Pharisee, saw it, and thought to himself. If this man were a prophet, he would know who this woman is that is touching him, and what kind of woman, a sinner. ⁴⁰But Jesus answered him thus, Simon, I have a word for your hearing. Tell it me. Master, he said. ⁴¹There was a creditor who had two debtors; one owed him five hundred pieces of silver, the other fifty; ⁴²they had no means of paying him, and he gave them both their discharge. And now tell me, which of them loves him the more? ⁴³I suppose, Simon answered, that it

is the one who had the greater debt discharged. And he said, You have judged rightly. ⁴⁴Then he turned towards the woman, and said to Simon, Do you see this woman? I came into your house, and you gave me no water for my feet; she has washed my feet with her tears, and wiped them with her hair. ⁴⁵You gave me no kiss of greeting; she has never ceased to kiss my feet since I entered; ⁴⁶you did not pour oil on my head; she has anointed my feet, and with ointment. ⁴⁷And so, I tell you, if great sins have been forgiven her, she has also greatly loved. He loves little, who has little forgiven him. ⁴⁸Then he said to her. Your sins are forgiven. ⁴⁹And his fellow guests thereupon thought to themselves. Who is this, that he even so forgives sins ? ⁵⁰But he told the woman. Your faith has saved you; go in peace.

THE WOMEN WHO HELPED JESUS

(Luke 8:1) Then followed a time in which he went on journeying from one city or village to another, preaching and spreading the good news of God's kingdom. With him were the twelve apostles, ²and certain women, whom he had freed from evil spirits and from sicknesses, Mary who is called Magdalen, who had had seven devils cast out of her, ³and Joanna, the wife of Chusa, Herod's steward, and Susanna, and many others, who ministered to him with the means they had.

THE PARABLE OF THE SOWER

(Luke 8:4) When a great multitude had gathered, and more came flocking to him out of the cities, he spoke to them in a parable. ⁵Here is the sower gone out to sow his seed. And as he sowed, there were some grains that fell beside the path, so that they were trodden under foot, and the birds flew down and ate them. ⁶And others fell on the rocks, where they withered as soon as they were up, because they had no moisture. ⁷And some fell among briars, and the briars grew up with them and smothered them. ⁸But others fell where the soil was good, and when these grew up they yielded a hundredfold. So saying, he cried aloud. Listen, you that have ears to hear with.

⁹Then his disciples asked him what this parable meant. ¹⁰And he told them. It is granted to you to understand the secret of God's kingdom; the rest must learn of it by parables, so that they can watch without seeing, and listen without understanding. ¹¹The parable means this; the seed is God's word. ¹²Those by the way-side hear the word, and then the devil comes and takes it away from their hearts, so that they cannot find faith and be saved. ¹³Those on the rock, are those who entertain the word with joy as soon as they hear it, and yet have no roots; they last for a while, but in time of temptation they fall away. ¹⁴And the grain that fell among the briars stands for those who hear it, and then, going on their way, are stifled by the cares, the riches, and the pleasures of life, and never reach maturity. ¹⁵And the grain that fell in good soil stands for those who hear the word, and hold by it with a noble and generous heart, and endure, and yield a harvest.

JESUS PREPARES TO CROSS THE SEA OF GALILEE

(Matthew 8:18) And now, seeing how great were the multitudes about him, he gave the word for crossing to the other side. ¹⁹Whereupon one of the scribes came to him, and said, Master, I will follow you wherever you are going. ²⁰But Jesus told him, Foxes have holes, and the birds of the air their resting places; the Son of Man has nowhere to lay his head. ²¹And another of his disciples said to him, Lord, give me leave to go home and bury my father before I come. ²²But to him Jesus said, Do you follow me, and leave the dead to bury their dead. (Luke 9:61) And there was yet another who said, Lord, I will follow you, but first let me take leave of my friends. ⁶²To him Jesus said, No one who looks behind him, when he has once put his hand to the plough, is fitted for the kingdom of God.

JESUS CALMS THE SEA WHILE CROSSING

(Matthew 8:23) So he took ship, and his disciples followed him. ²⁴And suddenly a great storm arose on the sea, so that the waves rose high over the ship; but he lay asleep. ²⁵And his disciples came and roused him, crying, Lord, save us, we are sinking. ²⁶But Jesus said to them, Why are you faint-hearted, men of little faith? Then he rose up, and checked the winds, and the sea, and there was deep calm. ²⁷So that all asked in amazement, What kind of man is this, who is obeyed even by the winds and the sea?

THE GERASENE DEMONIAK

(Luke 8:26) So they came to land in the country of the Gerasenes, which is on the coast opposite Galilee; ²⁷and as he went ashore, he was met by a possessed man who for a long time had gone naked, and lived homeless among the tombs. ²⁸When he saw Jesus, he fell down before him, and cried with a loud voice, Why do you meddle with me, Jesus, Son of the most High God? I pray you, do not torment me. ²⁹(For he was bidding the unclean spirit come out of the man.) Often, at times when it had seized upon him, the man had been bound, under guard, with chains and fetters, but still he would break his bonds, and the devil would drive him out into the wilderness. ³⁰Then Jesus asked him, What is your name? And he said, Legion; for there were many devils that had entered into him. ³¹And they entreated him not to bid them go back to the abyss. ³²There was a great herd of swine feeding on the mountain-side, and the devils besought his leave to go into these instead; this leave he granted them. ³³So the devils left the man and entered into the swine; whereupon the herd rushed down the cliff into the lake, and were drowned. ³⁴The herdsmen fled when they saw it happen, and spread the news of it in the city and about the country-side; ³⁵so that they came out to see what had happened for themselves. When they reached Jesus, they found the man from whom the devils had been driven out sitting there, clothed and restored to his wits, at Jesus' feet; and they were terrified. ³⁶Those who had witnessed it told them how the possessed man had been delivered. ³⁷Then all the common folk of the country round Gerasa asked Jesus to leave them, such fear had gripped them;

and he embarked on the boat and returned. ³⁸The man from whom the devils had been driven out asked leave to accompany him; but Jesus sent him away, ³⁹Go back home, he said, and make known all God's dealings with you. So he went back, and published all over the city the news of the great things Jesus had done for him.

RAISING JAIRUS' DAUGHTER; THE WOMAN WITH A HAEMORRHAGE

(Luke 8:40) When Jesus returned, he found the multitude there to greet him; they had all been awaiting him. ⁴¹And now a man named Jairus, who was a ruler of the synagogue, came and fell at Jesus' feet, imploring him to come to his house, ⁴²for he had an only daughter about twelve years old, who was dying. It happened that, as he went, the multitude pressed about him closely. ⁴³And a woman who for twelve years had had an issue of blood, and had spent all her money on doctors without finding one who could cure her, ⁴⁴came up behind and touched the hem of his cloak; and suddenly her issue of blood was stanchd. ⁴⁵Then Jesus said, Who touched me? All disclaimed it; Master, said Peter and his companions, the multitudes are hemming you in and crowding upon you, and can you ask, Who touched me? ⁴⁶But Jesus said, Somebody touched me; I can tell that power has gone out from me. ⁴⁷And the woman, finding that there was no concealment, came forward trembling and fell at his feet, and so told him before all the people of her reason for touching him, and of her sudden cure. ⁴⁸And he said to her, My daughter, your faith has brought you recovery; go in peace.

⁴⁹While he was yet speaking, a messenger came to the ruler of the synagogue, to say, Your daughter is dead; do not trouble the Master. ⁵⁰Jesus heard it, and said to him openly, Do not be afraid; you have only to believe, and she will recover. ⁵¹When he reached the house, he would not let anyone come in with him, except Peter and James and John, and the child's father and mother. ⁵²All were weeping and bewailing her; There is no need to weep, he told them; she is not dead, she is asleep. ⁵³And they laughed aloud at him, well knowing that she was dead. ⁵⁴But he took her by the hand, and called aloud, Rise, up maiden; ⁵⁵and she rose up there and then with life restored to her. He ordered that she should be given something to eat, ⁵⁶and warned her parents, who were beside themselves with wonder, to let no one hear of what had befallen.

THE COMPASSION OF JESUS

(Matthew 9:27) As Jesus was passing further on his way, he was followed by two blind men, who cried aloud, Son of David, have pity on us. ²⁸These blind men came to him when he had gone into his lodging, and Jesus said to them, Have you the faith to believe that I can do this? And they said to him, Yes, Lord. ²⁹Thereupon, he touched their eyes, and said, Your faith shall not be disappointed. ³⁰Then their eyes were opened; and Jesus laid a strict charge on them, telling them, Be sure nobody hears of this. ³¹But they had no sooner gone out than they talked of him in all the country round. ³²And it chanced that, as they were going, a dumb man was brought to him, possessed with a devil. ³³The devil was cast out, and the dumb man found speech; at

which the multitudes were filled with amazement; Nothing like this, they said, was ever seen in Israel. ³⁴But the Pharisees said, It is the prince of the devils that enables him to cast the devils out.

³⁵So Jesus went about all their cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and curing every kind of disease and infirmity. ³⁶Yet still, when he looked at the multitudes, he was moved with pity for them, seeing them harried and abject, like sheep that have no shepherd. ³⁷Thereupon he said to his disciples, The harvest is plentiful enough, but the labourers are few; ³⁸you must ask the Lord to whom the harvest belongs to send labourers out for the harvesting.

JESUS SENDS THE TWELVE ON A MISSION

(Matthew 10:1) So he called his twelve disciples to him, and gave them authority to cast out unclean spirits, and to heal every kind of disease and infirmity. ²These are the names of the twelve apostles; first, Simon, also called Peter, then his brother Andrew, James the son of Zebedee and his brother John, ³Philip and Bartholomew, Thomas and Matthew the publican, James the son of Alphaeus, and Thaddaeus, ⁴Simon the Cananean, and Judas Iscariot, the traitor.

⁵These twelve Jesus sent out; but first gave them their instructions; Do not go, he said, into the walks of the Gentiles, or enter any city of Samaria; ⁶go rather to the lost sheep that belong to the house of Israel. ⁷And preach as you go, telling them, The kingdom of heaven is at hand. ⁸Heal the sick, raise the dead, cleanse the lepers, cast out devils: give as you have received the gift, without payment. ⁹Do not provide gold or silver or copper to fill your purses, ¹⁰nor a wallet for the journey, no second coat, no spare shoes or staff; the labourer has a right to his maintenance. ¹¹Whenever you enter a city or a village, find out who is worthy to be your host, and make your lodging there until you go away. ¹²When you enter this house, you are to wish it well; ¹³and so, if the house is worthy, your good wishes shall come down upon it; if unworthy, let them come back to you the way they went. ¹⁴And wherever they will not receive you or listen to your words, shake off the dust from your feet as you leave that city or that house; ¹⁵I promise you, it shall go less hard with the land of Sodom and Gomorrha at the day of judgement, than with that city.

¹⁶Remember, I am sending you out to be like sheep among wolves; you must be wary, then, as serpents, and yet innocent as doves. ¹⁷Do not put your trust in men; they will hand you over to courts of judgement, and scourge you in their synagogues; ¹⁸yes, and you will be brought before governors and kings on my account, so that you can bear witness before them, and before the Gentiles. ¹⁹Only, when they hand you over thus, do not consider anxiously what you are to say or how you are to say it; words will be given you when the time comes; ²⁰it is not you who speak, it is the Spirit of your Father that speaks in you. ²¹Brothers will be given up to execution by their brothers, and children by their fathers; children will rise up against their parents and will compass their deaths, ²²and you will be hated by all men because you bear my name; that man will be saved, who endures to the last. ²³Only, if they persecute you in one city, take refuge in another; I promise you, the Son of Man will come, before your task with the cities of Israel is ended.

²⁴A disciple is no better than his master, a servant than his lord; ²⁵enough that the disciple should fare like his master, the servant like his lord. If they have cried Beelzebub at the master of the house, they will do it much more readily to the men of his household.

²⁶Do not, then, be afraid of them. What is veiled will all be revealed, what is hidden will all be known; ²⁷what I have said to you under cover of darkness, you are to utter in the light of day; what has been whispered in your ears, you are to proclaim on the house-tops. ²⁸And there is no need to fear those who kill the body, but have no means of killing the soul; fear him more, who has the power to ruin body and soul in hell. ²⁹Are not sparrows sold two for a penny? And yet it is impossible for one of them to fall to the ground without your heavenly Father's will. ³⁰And as for you, he takes every hair of your head into his reckoning. ³¹Do not be afraid, then; you count for more than a host of sparrows. ³²And now, whoever acknowledges me before men, I too will acknowledge him before my Father who is in heaven; ³³and whoever disowns me before men, before my Father in heaven I too will disown him.

³⁴Do not imagine that I have come to bring peace to the earth; I have come to bring a sword, not peace. ³⁵I have come to set a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law; ³⁶a man's enemies will be the people of his own house. ³⁷He is not worthy of me, that loves father or mother more; he is not worthy of me, that loves son or daughter more; ³⁸he is not worthy of me, that does not take up his cross and follow me. ³⁹He who secures his own life will lose it; it is the man who loses his life for my sake that will secure it. ⁴⁰He who gives you welcome, gives me welcome too; and he who gives me welcome gives welcome to him that sent me. ⁴¹He who gives a prophet the welcome due to a prophet shall receive the reward given to prophets; and he who gives a just man the welcome due to a just man shall receive the reward given to just men. ⁴²And if a man gives so much as a draught of cold water to one of the least of these here, because he is a disciple of mine, I promise you, he shall not miss his reward.

THE DEATH OF JOHN THE BAPTIST

(Luke 9:7) And Herod, who was prince in that quarter, heard of all his doings, and did not know what to think, some telling him that John had risen from the dead, ⁸and some that Elias had appeared, and some that one of the old prophets had returned to life. ⁹John, said Herod, I beheaded; who can this be, of whom I hear such reports? And he was eager to see him.

(Matthew 14:3) For Herod himself had arrested John and put him in chains and thrown him into prison, for love of Herodias, his brother Philip's wife, ⁴because John told him, It is wrong for you to take her. ⁵And he would willingly have put him to death, but was prevented by fear of the multitude, who looked upon John as a prophet. ⁶Then, at the celebration of Herod's birthday, the daughter of Herodias danced before them all, and Herod was so well pleased with her ⁷that he promised, on oath, to grant her whatever request she made. ⁸She had been prompted beforehand by her mother; Give me, she said, the head of John the Baptist; give it me here on a dish. ⁹And the king was stricken with remorse; but, out of respect for his

oath and for those who sat with him at table, he granted her request, ¹⁰and so had John beheaded in his prison. ¹¹His head was brought in on a dish, and given to the girl, and she carried it off to her mother. ¹²But his disciples gained access to the body, which they took away and buried, and came to tell the news to Jesus.

THE MULTIPLICATION OF THE LOAVES AND FISHES

(John 6:1) After this, Jesus retired across the sea of Galilee, or Tiberias, ²and there was a great multitude following him; they had seen the miracles he performed over the sick. ³So Jesus went up on to the hill-side, and there sat down with his disciples. ⁴It was nearly the time of the Jews' great feast, the paschal feast. ⁵And now, lifting up his eyes and seeing that a great multitude had gathered round him, Jesus said to Philip, Whence are we to buy bread for these folk to eat? ⁶In saying this, he was putting him to the test; he himself knew well enough what he meant to do. ⁷Philip answered him, Two hundred silver pieces would not buy enough bread for them, even to give each a little. ⁸One of his disciples (it was Andrew, Simon Peter's brother) said to him, ⁹There is a boy here, who has five barley loaves and two fishes; but what is that among so many? ¹⁰Then Jesus said, Make the men sit down. There was no lack of grass where they were; so the men sat down, about five thousand in number. ¹¹And Jesus took the loaves, and gave thanks, and distributed them to the company, and a share of the fishes too, as much as they had a mind for. ¹²Then, when they had all had enough, he told his disciples, Gather up the broken pieces that are left over, so that nothing may be wasted. ¹³And when they gathered them up, they filled twelve baskets with the broken pieces left over by those who had eaten. ¹⁴When they saw the miracle Jesus had done, these men began to say, Beyond doubt, this is the prophet who is to come into the world.

¹⁵Knowing, then, that they meant to come and carry him off, so as to make a king of him, Jesus once again withdrew on to the hill-side all alone.

JESUS CROSSES THE SEA BY WALKING ON WATER

(Matthew 14:22) As soon as this was done, he prevailed upon his disciples to take ship and cross to the other side before him, leaving him to send the multitudes home. ²³When he had finished sending them home, he went up by himself on to the hill-side, to pray there; twilight had come, and he remained there alone. ²⁴Meanwhile the ship was already half-way across the sea, hard put to it by the waves, for the wind was against them. ²⁵And then, when the night had reached its fourth quarter, Jesus came to them, walking on the sea. ²⁶When they saw him walking on the sea, the disciples were terrified; they said, It is an apparition, and cried out for fear. ²⁷But all at once Jesus spoke to them; Take courage, he said, it is myself; do not be afraid. ²⁸And Peter answered him, Lord, if it is yourself, bid me come to you over the water. ²⁹He said, Come; and Peter let himself down out of the ship and walked over the water to reach Jesus. ³⁰Then, seeing how strong the wind was, he lost courage and began to sink; whereupon he cried aloud, Lord, save me. ³¹And Jesus at once stretched out his hand and caught hold of him, saying to him, Why did you hesitate, man of little

faith? ³²So they went on board the ship, and thereupon the wind dropped. ³³And the ship's crew came and said, falling at his feet, You are indeed the Son of God.

³⁴When they had crossed, they reached the country of Genesar; ³⁵and the inhabitants of that place, recognizing him, sent into all the country round, and brought to him all those who were in affliction; ³⁶and they entreated him that they might be allowed to touch even the hem of his garments. And everyone who touched him was restored to health.

THE BREAD OF LIFE DISCOURSE

(John 6:22) Next morning, the multitude was still waiting on the opposite shore. They had seen that there was only one boat there, and that Jesus did not embark with his disciples on this boat, but left his disciples to go back alone. ²³But now, since other boats from Tiberias had put in near the place where they ate the loaves when the Lord gave thanks over them, ²⁴the multitude, finding neither Jesus nor his disciples there, embarked on these boats in their turn, and went back to Capharnaum to look for Jesus. ²⁵And when they found that he had crossed the lake, they asked him, Master, when did you make your way here? ²⁶Jesus answered them, Believe me, if you are looking for me now, it is not because of the miracles you have seen; it is because you were fed with the loaves, and had your fill. ²⁷You should not work to earn food which perishes in the using. Work to earn food which affords, continually, eternal life, such food as the Son of Man will give you; God, the Father, has authorized him. ²⁸What shall we do, then, they asked him, so as to work in God's service? ²⁹Jesus answered them, This is the service God asks of you, to believe in the Man whom he has sent.

³⁰So they said to him, Why then, what miracle can you do? We must see it before we trust you; what can you effect? ³¹Our fathers had manna to eat in the desert; as the scripture says. He gave them bread out of heaven to eat. ³²Jesus said to them, Believe me when I tell you this; the bread that comes from heaven is not what Moses gave you. The real bread from heaven is given only by the Father. ³³God's gift of bread comes down from heaven and gives life to the whole world. ³⁴Then, Lord, they said, give us this bread all the while. ³⁵But Jesus told them, It is I who am the bread of life; he who comes to me will never be hungry, he who has faith in me will never know thirst. ³⁶(But you, as I have told you, though you have seen me, do not believe in me.) ³⁷All that the Father has entrusted to me will come to me, and him who comes to me I will never cast out. ³⁸It is the will of him who sent me, not my own will, that I have come down from heaven to do; ³⁹and he who sent me would have me keep without loss, and raise up at the last day, all he has entrusted to me. ⁴⁰Yes, this is the will of him who sent me, that all those who believe in the Son when they see him should enjoy eternal life; I am to raise them up at the last day.

⁴¹The Jews were by now complaining of his saying, I am myself the bread which has come down from heaven. ⁴²Is not this Jesus, they said, the son of Joseph, whose father and mother are well known to us? What does he mean by saying, I have come down from heaven? ⁴³Jesus answered them, Do not whisper thus to one another. ⁴⁴Nobody can come to me without being attracted towards me by the Father

who sent me, so that I can raise him up at the last day. ⁴⁵It is written in the book of the prophets, And they shall all have the Lord for their teacher; everyone who listens to the Father and learns, comes to me. ⁴⁶(Not that anyone has seen the Father, except him who comes from God; he alone has seen the Father.) ⁴⁷Believe me when I tell you this; the man who has faith in me enjoys eternal life. ⁴⁸It is I who am the bread of life. ⁴⁹Your fathers, who ate manna in the desert, died none the less; ⁵⁰the bread which comes down from heaven is such that he who eats of it never dies. ⁵¹I myself am the living bread that has come down from heaven. If any one eats of this bread, he shall live for ever. And now, what is this bread which I am to give? It is my flesh, given for the life of the world.

⁵²Then the Jews fell to disputing with one another, How can this man give us his flesh to eat? ⁵³Whereupon Jesus said to them, Believe me when I tell you this; you can have no life in yourselves, unless you eat the flesh of the Son of Man, and drink his blood. ⁵⁴The man who eats my flesh and drinks my blood enjoys eternal life, and I will raise him up at the last day. ⁵⁵My flesh is real food, my blood is real drink. ⁵⁶He who eats my flesh, and drinks my blood, lives continually in me, and I in him. ⁵⁷As I live because of the Father, the living Father who has sent me, so he who eats me will live, in his turn, because of me. ⁵⁸Such is the bread which has come down from heaven; it is not as it was with your fathers, who ate manna and died none the less; the man who eats this bread will live eternally.

⁵⁹He said all this while he was teaching in the synagogue, at Capharnaum. ⁶⁰And there were many of his disciples who said, when they heard it, This is strange talk, who can be expected to listen to it? ⁶¹But Jesus, inwardly aware that his disciples were complaining over it, said to them, Does this try your faith? ⁶²What will you make of it, if you see the Son of Man ascending to the place where he was before? ⁶³Only the spirit gives life; the flesh is of no avail; and the words I have been speaking to you are spirit, and life. ⁶⁴But there are some, even among you, who do not believe. Jesus knew from the first which were those who did not believe, and which of them was to betray him. ⁶⁵And he went on to say, That is what I meant when I told you that nobody can come to me unless he has received the gift from my Father. ⁶⁶After this, many of his disciples went back to their old ways, and walked no more in his company. ⁶⁷Whereupon Jesus said to the twelve, Would you, too, go away? ⁶⁸Simon Peter answered him, Lord, to whom should we go? Your words are the words of eternal life; ⁶⁹we have learned to believe, and are assured that you are the Christ, the Son of God. ⁷⁰Jesus answered them, Have I not chosen all twelve of you? And one of you is a devil. ⁷¹He was speaking of Judas son of Simon, the Iscariot, who was one of the twelve, and was to betray him.

JESUS RESPONDS TO ACCUSATIONS HE IS IN LEAGUE WITH DEMONS

(Matthew 12:22) Then they brought to him a man possessed, who was both blind and dumb; whom he cured, giving him both speech and sight. ²³The multitudes were filled with amazement; Can this, they asked, be no other than the Son of David? ²⁴But the Pharisees said, when they heard of it, It is only through the power of Beelzebub, the prince of the devils, that he casts the devils out. ²⁵Whereupon Jesus, who knew

what was in their thoughts, said to them, No kingdom can be at war with itself without being laid waste; no city or household that is at war with itself can stand firm. ²⁶If it is Satan who casts Satan out, then Satan is at war with himself, and how is his kingdom to stand firm? ²⁷Again, if it is through Beelzebub that I cast out devils, by what means do your own sons cast them out? It is for these, then, to pronounce judgement on you. ²⁸But if, when I cast out devils, I do it through the Spirit of God, then it must be that the kingdom of God has already appeared among you. ²⁹How is anyone to gain entrance into the house of a strong man and plunder his goods without first making the strong man his prisoner? Then he can plunder his house at will. ³⁰He who is not with me, is against me; he who does not gather his store with me, scatters it abroad. ³¹And now I tell you this; there is pardon for all the other sins and blasphemies of men, but not for blasphemy against the Holy Spirit. ³²There is no one who blasphemes against the Son of Man but may find forgiveness; but for him who blasphemes against the Holy Spirit there is no forgiveness, either in this world or in the world to come. ³³Either tell us that the tree is sound and its fruit sound, or that the tree is withered and its fruit withered; the test of the tree is in its fruit. ³⁴Brood of vipers, how could you speak to good effect, wicked as you are? It is from the heart's overflow that the mouth speaks; ³⁵a good man utters good words from his store of goodness, the wicked man, from his store of wickedness, can utter nothing but what is evil. ³⁶And I say this, that in the day of judgement men will be brought to account for every thoughtless word they have spoken. ³⁷Your words will be matter to acquit, or matter to condemn you.

THEY TEST JESUS BY ASKING FOR A SIGN

(Matthew 12:38) Hereupon some of the scribes and Pharisees answered him, Master, may we see a sign from you? ³⁹He answered them, The generation that asks for a sign is a wicked and unfaithful generation; the only sign that will be given it is the sign of the prophet Jonas. ⁴⁰Jonas was three days and three nights in the belly of the sea-beast, and the Son of Man will be three days and three nights in the heart of the earth. ⁴¹The men of Nineve will rise up with this generation at the day of judgement, and will leave it without excuse; for they did penance when Jonas preached to them, and behold, a greater than Jonas is here. ⁴²The queen of the south will rise up with this generation at the day of judgement, and will leave it without excuse; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

⁴³The unclean spirit, which has possessed a man and then goes out of him, walks about the desert looking for a resting place, and finds none; ⁴⁴and it says, I will go back to my own dwelling, from which I came out. And it comes back, to find that dwelling empty, and swept out, and neatly set in order. ⁴⁵Thereupon, it goes away, and brings in seven other spirits more wicked than itself to bear it company, and together they enter in and settle down there; so that the last state of that man is worse than the first. So it shall fare with this wicked generation.

JESUS' FAMILY COMES TO TAKE HIM AWAY

(Mark 3:20) And now they came into a house, and once more the multitude gathered so that they had no room even to sit and eat. ²¹When word came to those who were nearest him, they went out to restrain him; they said, He must be mad.

(Matthew 12:46) While he was still speaking to the multitude, it chanced that his mother and his brethren were standing without, desiring speech with him. ⁴⁷And someone told him, Here are your mother and your brethren standing without, looking for you. ⁴⁸But he made answer to the man that brought him the news, Who is a mother, who are brethren, to me? ⁴⁹Then he stretched out his hand towards his disciples, and said, Here are my mother and my brethren! ⁵⁰If anyone does the will of my Father who is in heaven, he is my brother, and sister, and mother.

THE PARABLE OF THE WEEDS AND THE WHEAT

(Matthew 13:24) And he put before them another parable; Here is an image, he said, of the kingdom of heaven. There was a man who sowed his field with clean seed; ²⁵but while all the world was asleep, an enemy of his came and scattered tares among the wheat, and was gone. ²⁶So, when the blade had sprung up and come into ear, the tares, too, came to light; ²⁷and the farmer's men went to him and said, Sir, was it not clean seed you sowed in your field? How comes it, then, that there are tares in it? ²⁸He said, An enemy has done it. And his men asked him, Would you then have us go and gather them up? ²⁹But he said, No; or perhaps while you are gathering the tares you will root up the wheat with them. ³⁰Leave them to grow side by side till harvest, and when harvest-time comes I will give the word to the reapers, Gather up the tares first, and tie them in bundles to be burned, and store the wheat in my barn.

(Matthew 13:36) Then he sent the multitude away, and went back into the house. There his disciples came to him, and said, Explain to us the parable of the tares in the field. ³⁷He answered, It is the Son of Man that sows the good seed. ³⁸The field is the world, and the sons of the kingdom are the good seed; the sons of the wicked one are the tares. ³⁹The enemy that sowed them is the devil, and the end of the world is the harvest; it is reaped by the angels. ⁴⁰The tares were gathered together and burned in the fire, and so it will be when the world is brought to an end; ⁴¹the Son of Man will give charge to his angels, and they will gather up all that gives offence in his kingdom, all those who do wickedly in it, ⁴²and will cast them into the furnace of fire, where there will be weeping, and gnashing of teeth. ⁴³Then, at last, the just will shine out, clear as the sun, in their Father's kingdom. Listen, you that have ears to hear with.

PARABLES OF THE KINGDOM

(Matthew 13:44) The kingdom of heaven is like a treasure hidden in a field; a man has found it and hidden it again, and now, for the joy it gives him, is going home to sell all that he has and buy that field.

⁴⁵Again, the kingdom of heaven is as if a trader were looking for rare pearls: ⁴⁶and now he has found one pearl of great cost, and has sold all that he had and bought it.

(Mark 4:26) And he said to them, The kingdom of heaven is like this; it is as if a man should sow a crop in his land, ²⁷and then go to sleep and wake again, night after night, day after day, while the crop sprouts and grows, without any knowledge of his. ²⁸So, of its own accord, the ground yields increase, first the blade, then the ear, then the perfect grain in the ear; ²⁹and when the fruit appears, then it is time for him to put in the sickle, because now the harvest is ripe.

(Matthew 13:31) The kingdom of heaven, he said, is like a grain of mustard seed, that a man has taken and sowed in his ground; ³²of all seeds, none is so little, but when it grows up it is greater than any garden herb; it grows into a tree, so that all the birds come and settle in its branches.

³³And he told them still another parable. The kingdom of heaven is like leaven, that a woman has taken and buried away in three measures of meal, enough to leaven the whole batch.

(Matthew 13:47) Again, the kingdom of heaven is like a net that was cast into the sea, and enclosed fish of every kind at once; ⁴⁸when it was full, the fishermen drew it up, and sat down on the beach, where they stored all that was worth keeping in the buckets, and threw the useless kind away. ⁴⁹So it will be when the world is brought to an end; the angels will go out and separate the wicked from the just, ⁵⁰and will cast them into the furnace of fire, where there will be weeping, and gnashing of teeth.

(Matthew 13:34) All this Jesus said to the multitude in parables, and would say it in parables only, ³⁵so fulfilling the words which were spoken by the prophet, I will speak my mind in parables, I will give utterance to things which have been kept secret from the beginning of the world.

JESUS RETURNS TO NAZARETH, BUT IS NOT WELCOME

(Matthew 13:53) Afterwards, when he had finished these parables, Jesus journeyed on, ⁵⁴and came to his own countryside, where he taught them in their synagogue; so that they said in astonishment, How did he come by this wisdom, and these strange powers? ⁵⁵Is not this the carpenter's son, whose mother is called Mary, and his brethren James and Joseph and Simon and Judas? ⁵⁶And do not his sisters, all of them, live near us? How is it that all this has come to him? ⁵⁷And they had no confidence in him. But Jesus told them, It is only in his own country, in his own home, that a prophet goes unhonoured. ⁵⁸Nor did he do many miracles there, because of their unbelief.

THE QUESTION OF WHAT TRULY DEFILES A PERSON

(Mark 7:1) Then the Pharisees and some of the scribes, who had come from Jerusalem, gathered round him; ²and these found fault, because they saw that some of his disciples sat down to eat with their hands defiled, that is, unwashed. ³For the Pharisees, and indeed all the Jews, holding to the tradition of their ancestors, never

eat without washing their hands again and again; ⁴they will not sit down to meat, coming from the market, without thorough cleansing; and there are many other customs which they hold to by tradition, purifying of cups and pitchers and pans and beds. ⁵So the Pharisees and scribes asked him, Why do your disciples eat with defiled hands, instead of following the tradition of our ancestors? ⁶But he answered, You hypocrites, it was a true prophecy Isaias made of you, writing as he did, This people does me honour with its lips, but its heart is far from me; ⁷their worship of me is vain, for the doctrines they teach are the commandments of men. ⁸You leave God's commandment on one side, and hold to the tradition of man, the purifying of pitchers and cups, and many other like observances. ⁹And he told them, You have quite defeated God's commandment, to establish your own tradition instead. ¹⁰Moses said, Honour your father and your mother, and, He who curses father or mother dies without hope of reprieve. ¹¹But you say, Let a man tell his father or his mother. All the money out of which you might get help from me is now Corban (that is, an offering to God), ¹²and then you will not let him do any more for father or mother. ¹³With this and many like observances, you are making God's law ineffectual through the tradition you have handed down.

(Matthew 15:10) Then he gathered the multitude about him, and said to them, Listen to this, and grasp what it means. ¹¹It is not what goes into a man's mouth that makes him unclean; what makes a man unclean is what comes out of his mouth. ¹²Thereupon his disciples came and said to him, Do you know that the Pharisees, when they heard your saying, took it amiss? ¹³He answered, No plant but must be rooted up, if my heavenly Father has not planted it. ¹⁴Let them say what they will; they are blind men leading the blind, and when one blind man leads another, they will fall into the ditch together. ¹⁵Peter answered him, Explain this parable to us. ¹⁶What, he said, are you still without wits? ¹⁷Do you not observe that any uncleanness which finds its way into a man's mouth travels down into his belly, and so is cast into the sewer; ¹⁸whereas all that comes out of his mouth comes from the heart, and it is that which makes a man unclean? ¹⁹It is from the heart that his wicked designs come, his sins of murder, adultery, fornication, theft, perjury and blasphemy. ²⁰It is these make a man unclean; he is not made unclean by eating without washing his hands.

THE HEALING OF THE DAUGHTER OF A CANAANITE WOMAN

(Matthew 15:21) After this, Jesus left those parts and withdrew into the neighbourhood of Tyre and Sidon. ²²And here a woman, a Chanaanite by birth, who came from that country, cried aloud, Have pity on me, Lord, you son of David. My daughter is cruelly troubled by an evil spirit. ²³He gave her no word in answer; but his disciples came to him and pleaded with him; Rid us of her, they said, she is following us with her cries. ²⁴And he answered, My errand is only to the lost sheep that are of the house of Israel. ²⁵Then the woman came up and said, falling at his feet, Lord, help me. ²⁶He answered, It is not right to take the children's bread and throw it to the dogs. ²⁷Ah yes, Lord, she said; the dogs feed on the crumbs that fall from their masters' table. ²⁸And at that Jesus answered her, Woman, for this great faith of yours, let your will be granted. And from that hour her daughter was cured.

THE SECOND MIRACLE OF FEEDING THE MULTITUDE

(Matthew 15:29) Then Jesus left that country, and passed along the sea of Galilee, and went up into the mountain and sat down there. ³⁰Great multitudes came to him, bringing with them the lame, the blind, the deaf, the crippled, and many besides, whom they laid at his feet; and he healed them: ³¹so that the multitudes were amazed to find the dumb speaking, the lame walking, and the blind recovering their sight; and they praised the God of Israel for it.

³²But now Jesus called his disciples, and said, I am moved with pity for the multitude; it is three days now since they have been in attendance on me, and they have nothing to eat. I must not send them away fasting, or perhaps they will grow faint on their journey. ³³His disciples said to him, Where could we find loaves enough in a desert to feed such a multitude? ³⁴And Jesus asked them, How many loaves have you? Seven, they said, and a few small fishes. ³⁵Thereupon he bade the multitude sit down on the ground, ³⁶and he took the seven loaves and the fishes with them, and when he had blessed and broken he gave these to his disciples, and his disciples to the multitude. ³⁷And they all ate and had enough; and they took up what was left of the broken pieces, seven hampers full. ³⁸Four thousand men had eaten, not reckoning women and children. ³⁹And so, taking leave of the multitude, he went on board the ship, and crossed to the region of Magedan.

BEWARE THE TEACHING OF THE PHARISEES AND SADDUCEES

(Matthew 16:1) And the Pharisees and Sadducees came and put him to the test, asking him to show them a sign from heaven. ²But he answered them, When evening comes, you say, It is fair weather, the sky is red; ³or at sunrise, There will be a storm to-day, the sky is red and lowering. You know, then, how to read the face of heaven; can you not read the signs of appointed times? ⁴It is a wicked and unfaithful generation that asks for a sign; the only sign that will be given to it is the sign of the prophet Jonas. And so he went on his way and left them.

⁵And they crossed the sea, and his disciples found that they had forgotten to take bread with them. ⁶So, when Jesus said to them, See that you have nothing to do with the leaven of the Pharisees and Sadducees, they were anxious in their minds; ⁷We have brought no bread, they said. ⁸Jesus knew it, and said to them, Men of little faith, what is this anxiety in your minds, that you have brought no bread with you? ⁹Have you no wits even now, or have you forgotten the five thousand and their five loaves, and the number of baskets you filled? ¹⁰Or the four thousand and their seven loaves, and the number of hampers you filled then? ¹¹How could you suppose that I was thinking of bread, when I said, Have nothing to do with the leaven of the Pharisees and Sadducees? ¹²Then they understood that his warning was against the doctrine of the Pharisees and Sadducees, not against leavened bread.

A TWO-PART HEALING OF A BLIND MAN

(Mark 8:22) So they came to Bethsaida. And they brought to him a blind man, whom they entreated him to touch. ²³He took the blind man by the hand, and led him outside the village; then he spat into his eyes, and laid his hands on him, and asked him if he could see anything? ²⁴He looked up and said, I can see men as if they were trees, but walking. ²⁵Once more Jesus laid his hands upon his eyes, and he began to see right; and soon he recovered, so that he could see everything clearly. ²⁶Then he sent him back to his house; Go home, he said, and if you should enter the village, do not tell anyone of it.

SIMON BECOMES PETER, AND IS GIVEN THE KEYS

(Matthew 16:13) Then Jesus came into the neighbourhood of Caesarea Philippi; and there he asked his disciples, What do men say of the Son of Man? Who do they think he is? ¹⁴Some say John the Baptist, they told him, others Elias, others again, Jeremy or one of the prophets. ¹⁵Jesus said to them, And what of you? Who do you say that I am? ¹⁶Then Simon Peter answered, You are the Christ, the Son of the living God. ¹⁷And Jesus answered him, Blessed are you, Simon son of Jona; it is not flesh and blood, it is my Father in heaven that has revealed this to you. ¹⁸And I tell you this is my turn, that you are Peter, and it is upon this rock that I will build my church, and the gates of hell shall not prevail against it; ¹⁹and I will give to you the keys of the kingdom of heaven; and whatever you shall bind on earth shall be bound in heaven; and whatever you shall loose on earth shall be loosed in heaven. ²⁰Then he strictly forbade them to tell any man that he, Jesus, was the Christ.

²¹From that time onwards Jesus began to make it known to his disciples that he must go up to Jerusalem, and there, with much ill usage from the chief priests and elders and scribes, must be put to death, and rise again on the third day. ²²Whereupon Peter, drawing him to his side, began remonstrating with him; Never, Lord, he said; no such thing shall befall you. ²³At which he turned round and said to Peter, Back, Satan; you are a stone in my path; for these thoughts of yours are man's, not God's. ²⁴Jesus also said to his disciples, If any man has a mind to come my way, let him renounce self, and take up his cross, and follow me. ²⁵The man who tries to save his life shall lose it; it is the man who loses his life for my sake that will secure it. ²⁶How is a man the better for it, if he gains the whole world at the cost of losing his own soul? For a man's soul, what price can be high enough? ²⁷The Son of Man will come hereafter in his Father's glory with his angels about him, and he will recompense everyone, then, according to his works. ²⁸Believe me, there are those standing here who will not taste of death before they have seen the Son of Man coming in his kingdom.

THE TRANSFIGURATION

(Matthew 17:1) Six days afterwards Jesus took Peter and James and his brother John with him, and led them up on to a high mountain where they were alone. ²And he

was transfigured in their presence, his face shining like the sun, and his garments becoming white as snow; ³and all at once they had sight of Moses and Elias conversing with him. ⁴Then Peter said aloud to Jesus, Lord, it is well that we should be here; if it pleases you, let us make three arbours in this place, one for you, one for Moses and one for Elias. ⁵Even before he had finished speaking, a shining cloud overshadowed them. And now, there was a voice which said to them out of the cloud. This is my beloved Son, in whom I am well pleased; to him, then, listen. ⁶The disciples, when they heard it, fell on their faces, overcome with fear; ⁷but Jesus came near and roused them with his touch; Arise, he said, do not be afraid. ⁸And they lifted up their eyes, and saw no man there but Jesus only.

⁹And as they were coming down from the mountain, Jesus warned them, Do not tell anybody of what you have seen, until the Son of Man has risen from the dead. ¹⁰And his disciples asked him, Tell us, why is it that the scribes say Elias must come before Christ? ¹¹He answered, Elias must needs come and restore all things as they were; ¹²but I tell you this, that Elias has come already, and they did not recognize him, but misused him at their pleasure, just as the Son of Man is to suffer at their hands. ¹³Then the disciples understood that he had been speaking to them of John the Baptist.

¹⁴When they reached the multitude, a man came up and knelt before him: Lord, he said, have pity on my son, who is a lunatic, and in great affliction; he will often throw himself into the fire, and often into water. ¹⁵I brought him here to your disciples, but they have not been able to cure him. ¹⁶Jesus answered, Ah, faithless and misguided generation, how long must I be with you, how long must I bear with you? Bring him here before me. ¹⁷And Jesus checked him with a word, and the devil came out of him; and from that hour the boy was cured. ¹⁸Afterwards, when they were alone, the disciples came to Jesus and asked, Why was it that we could not cast it out? ¹⁹Jesus said to them, Because you had no faith. I promise you, if you have faith, though it be but like a grain of mustard seed, you have only to say to this mountain, Remove from this place to that, and it will remove; nothing will be impossible to you. ²⁰But there is no way of casting out such spirits as this except by prayer and fasting.

THE FEAST OF TABERNACLES IN JERUSALEM

(John 7:1) After this, Jesus went about in Galilee; he would not go about in Judaea, because the Jews had designs on his life. ²And now one of the Jewish feasts, the feast of Tabernacles, was drawing near. ³And his brethren said to him, This is no place for you; go to Judaea, so that your disciples also may see your doings. ⁴Nobody is content to act in secret, if he wishes to make himself known at large; if you must needs act thus, show yourself before the world. ⁵For even his brethren were without faith in him. ⁶Whereupon Jesus said to them, My opportunity has not come yet. Your opportunity is always ready to hand; ⁷the world cannot be expected to hate you, but it does hate me, because I denounce it for its evil doings. ⁸It is for you to go up for the feast; I am not going up for the feast, because for me the time is not ripe yet. ⁹And, saying so much to them, he stayed behind in Galilee.

¹⁰But afterwards, when his brethren had gone up for the feast, he too went up, not publicly, but as if he would keep himself hidden. ¹¹The Jews were looking for him at the feast, and asked, Where can he be? ¹²Among the crowd, there was much whispering about him; some said, He is a good man; No, said others, he leads the multitude astray. ¹³But, for fear of the Jews, nobody dared to speak of him openly. ¹⁴And it was not till the feast was half over that Jesus went up into the temple, and began to teach there. ¹⁵The Jews were astonished; How does this man know how to read? they asked; he has never studied. ¹⁶Jesus answered, The learning which I impart is not my own, it comes from him who sent me. ¹⁷Anyone who is prepared to do his will, can tell for himself whether such learning comes from God, or whether I am delivering a message of my own. ¹⁸The man who delivers a message of his own seeks to win credit for himself; when a man seeks to win credit for one who sent him, he tells the truth, there is no dishonesty in him. ¹⁹Moses, for example; was it not Moses that gave you the law? And yet none of you keeps the law. Why do you design to kill me? ²⁰The multitude answered, You are possessed; who has a design to kill you? ²¹Jesus answered them, There is one action of mine which has astounded you all. ²²Listen to this; because Moses prescribed circumcision for you (not that it comes from Moses, it comes from the patriarchs), you are ready to circumcise a man on the sabbath day; ²³and if a man receives circumcision on the sabbath, so that the law of Moses may not be broken, have you any right to be indignant with me, for restoring a man's whole strength to him on the sabbath? ²⁴Be honest in your judgements, instead of judging by appearances.

²⁵At this, some of those who belonged to Jerusalem began to ask, Is not this the man they design to put to death? ²⁶Yet here he is, speaking publicly, and they have nothing to say to him. Can the rulers have made up their minds in earnest, that this is the Christ? ²⁷But then, we know this man's origins; when Christ appears, no one is to know whence he comes. ²⁸Whereupon Jesus cried aloud as he taught in the temple, You know me, and you know whence I come; but I have not come on my own errand, I was sent by one who has a right to send; and him you do not know. ²⁹I know him, because I come from him; it was he who sent me. ³⁰And now they were ready to seize him; but none of them laid hands on him; his time had not yet come. ³¹And indeed, among the multitude there were many who learned to believe in him; they said, Can the Christ be expected to do more miracles at his coming than this man has done? The Pharisees were told of these whispers about him among the multitude; and both chief priests and Pharisees sent officers to arrest him. ³²Then Jesus said, For a little while I am still with you, and then I am to go back to him who sent me. ³³You will look for me, but you will not be able to find me; you cannot reach the place where I am. ³⁴Whereupon the Jews said among themselves, Where can he mean to journey, that we should not be able to find him? Will he go to the Jews who are scattered about the Gentile world, and teach the Gentiles? ³⁵What can it mean, this saying of his. You will look for me, but you will not be able to find me; you cannot reach the place where I am?

³⁶On the last and greatest day of the feast Jesus stood there and cried aloud, If any man is thirsty, let him come to me, and drink; ³⁷yes, if a man believes in me, as the scripture says, Fountains of living water shall flow from his bosom. ³⁸He was

speaking here of the Spirit, which was to be received by those who learned to believe in him; the Spirit which had not yet been given to men, because Jesus had not yet been raised to glory. ⁴⁰Some of the multitude, on hearing these words, said, Beyond doubt, this is the prophet. ⁴¹Others said, This is the Christ; and others again, Is the Christ, then, to come from Galilee? ⁴²Has not the scripture told us that Christ is to come from the family of David, and from the village of Bethlehem, where David lived? ⁴³Thus there was a division of opinion about him among the multitude; ⁴⁴some of them would have seized him by violence, but no one laid hands on him.

⁴⁵Meanwhile the officers had gone back to the chief priests and Pharisees, who asked them, Why have you not brought him here? ⁴⁶The officers answered, Nobody has ever spoken as this man speaks. ⁴⁷And the Pharisees answered, Have you, too, let yourselves be deceived? ⁴⁸Have any of the rulers come to believe in him yet, or of the Pharisees? ⁴⁹As for these common folk who have no knowledge of the law, a curse is on them. ⁵⁰Here Nicodemus, the same man who came to Jesus by night, who was one of their number, asked, ⁵¹Is it the way of our law to judge a man without giving him a hearing first, and finding out what he is about? ⁵²They answered him, Are you, too, from Galilee? Look in the scriptures; you will find that Galilee does not breed prophets. ⁵³And they went back, each to his own home. ^(John 8:1) Jesus meanwhile went to the mount of Olives.

THE WOMAN CAUGHT IN ADULTERY

^(John 8:2) And at early morning he appeared again in the temple; all the common folk came to him, and he sat down there and began to teach them. ³And now the scribes and Pharisees brought to him a woman who had been found committing adultery, and made her stand there in full view; ⁴Master, they said, this woman has been caught in the act of adultery. ⁵Moses, in his law, prescribed that such persons should be stoned to death; what of you? What is your sentence? ⁶They said this to put him to the test, hoping to find a charge to bring against him. But Jesus bent down, and began writing on the ground with his finger. ⁷When he found that they continued to question him, he looked up and said to them, Whichever of you is free from sin shall cast the first stone at her. ⁸Then he bent down again, and went on writing on the ground. ⁹And they began to go out one by one, beginning with the eldest, till Jesus was left alone with the woman, still standing in full view. ¹⁰Then Jesus looked up, and asked her, Woman, where are your accusers? Has no one condemned you? ¹¹No one, Lord, she said. And Jesus said to her, I will not condemn you either. Go, and do not sin again henceforward.

JESUS, THE LIGHT OF THE WORLD

^(John 8:12) And now once more Jesus spoke to them, I am the light of the world, he said, He who follows me can never walk in darkness ; he will possess the light which is life. ¹³Whereupon the Pharisees told him, You are testifying on your own behalf, your testimony is worth nothing. ¹⁴Jesus answered them, My testimony is trustworthy, even when I testify on my own behalf; I know whence I have come, and

where I am going; you do not know whence I have come, you do not know where I am going. ¹⁵You set yourselves up to judge, after your earthly fashion; I do not set myself up to judge anybody. ¹⁶And what if I should judge? My judgement is judgement indeed; it is not I alone, my Father who sent me is with me. ¹⁷Just so it is prescribed in your law, The testimony of two men is trustworthy; ¹⁸well, one is myself, testifying in my own behalf, and my Father who sent me testifies in my behalf too. ¹⁹Hereupon they said to him, Where is this Father of yours? And Jesus answered, You have no knowledge, either of me or of my Father; had you knowledge of me, you would have knowledge of my Father as well. ²⁰All this Jesus said at the Treasury, while he was teaching in the temple; and no one seized him, because his time had not yet come. ²¹And he said to them again, I am going away, and you will look for me, but you will have to die with your sins upon you; where I am going is where you cannot come. ²²At this, the Jews began to ask, Will he kill himself? Is that what he means by, Where I am going is where you cannot come? ²³But he went on to say, You belong to earth, I to heaven; you to this world, I to another. ²⁴That is why I have been telling you that you will die with your sins upon you; you will die with your sins upon you unless you come to believe that it is myself you look for. ²⁵Who are you, then? they asked. Jesus said to them, What, that I should be speaking to you at all? ²⁶There is much I could say of you, many judgements I could pass on you; but what I tell the world is only what I have learned from him who sent me, because he cannot deceive. ²⁷And they could not understand that he was calling God his Father. ²⁸Then Jesus said to them, When you have lifted up the Son of Man, you will recognize that it is myself you look for, and that I do not do anything on my own authority, but speak as my Father has instructed me to speak. ²⁹And he who sent me is with me; he has not left me all alone, since what I do is always what pleases him. ³⁰While he spoke thus, many of the Jews learned to believe in him.

“THE TRUTH WILL MAKE YOU FREE”

(John 8:31) And now Jesus said to those among the Jews who believed in him, If you continue faithful to my word, you are my disciples in earnest; ³²so you will come to know the truth, and the truth will set you free. ³³They answered him, We are of Abraham's breed, nobody ever enslaved us yet; what do you mean by saying, You shall become free? ³⁴And Jesus answered them, Believe me when I tell you this; everyone who acts sinfully is the slave of sin, ³⁵and the slave cannot make his home in the house for ever. To make his home in the house for ever, is for the Son. ³⁶Why then, if it is the Son who makes you free men, you will have freedom in earnest. ³⁷Yes, I know you are of Abraham's breed; yet you design to kill me, because my word does not find any place in you. ³⁸My words are what I have learned in the house of my Father, and your actions, it seems, are what you have learned in the school of your father. ³⁹Our father? they answered him; Abraham is our father. Jesus said to them, If you are Abraham's true children, it is for you to follow Abraham's example; ⁴⁰as it is, you are designing to kill me, who tell you the truth as I have heard it from God; this was not Abraham's way. ⁴¹No, it is your father's example you follow. And now they said to him, We are no bastard children; God, and he only, is the Father we recognize.

⁴²Jesus told them, If you were children of God, you would welcome me gladly; it was from God I took my origin, from him I have come. I did not come on my own errand, it was he who sent me. ⁴³Why is it that you cannot understand the language I talk? It is because you have no ear for the message I bring. ⁴⁴You belong to your father, that is, the devil, and are eager to gratify the appetites which are your father's. He, from the first, was a murderer; and as for truth, he has never taken his stand upon that; there is no truth in him. When he utters falsehood, he is only uttering what is natural to him; he is all false, and it was he who gave falsehood its birth. ⁴⁵And if you do not believe me, it is precisely because I am speaking the truth. ⁴⁶Can any of you convict me of sin? If not, why is it that you do not believe me when I tell you the truth? ⁴⁷The man who belongs to God listens to God's words; it is because you do not belong to God that you will not listen to me.

⁴⁸Hereupon the Jews answered him, We are right, surely, in saying that you are a Samaritan, and are possessed? ⁴⁹I am not possessed, Jesus answered; it is because I reverence my Father that you have no reverence for me. ⁵⁰Not that I am looking to my own reputation; there is another who will look to it, and be the judge.

⁵¹Believe me when I tell you this; if a man is true to my word, to all eternity he will never see death. ⁵²And the Jews said to him, Now we are certain that you are possessed. What of Abraham and the prophets? They are dead; and you say that a man will never taste death to all eternity, if he is true to your word. ⁵³Are you greater than our father Abraham? He is dead, and the prophets are dead. What do you claim to be? ⁵⁴If I should speak in my own honour, Jesus answered, such honour goes for nothing. Honour must come to me from my Father, from him whom you claim as your God; ⁵⁵although you cannot recognize him. But I have knowledge of him; if I should say I have not, I should be what you are, a liar. Yes, I have knowledge of him, and I am true to his word. ⁵⁶As for your father Abraham, his heart was proud to see the day of my coming; he saw, and rejoiced to see it. ⁵⁷Then the Jews asked him, Have you seen Abraham, you, who are not yet fifty years old? ⁵⁸And Jesus said to them, Believe me, before ever Abraham came to be, I am. ⁵⁹Whereupon they took up stones to throw at him; but Jesus hid himself, and went out of the temple.

HEALING A MAN BORN BLIND; JESUS THE GOOD SHEPHERD

(John 9:1) And Jesus saw, as he passed on his way, a man who had been blind from his birth. ²Whereupon his disciples asked him, Master, was this man guilty of sin, or was it his parents, that he should have been born blind? ³Neither he nor his parents were guilty, Jesus answered; it was so that God's action might declare itself in him. ⁴While daylight lasts, I must work in the service of him who sent me; the night is coming, when there is no working any more. ⁵As long as I am in the world, I am the world's light. ⁶With that, he spat on the ground, and made clay with the spittle; then he spread the clay on the man's eyes, ⁷and said to him, Away with you, and wash in the pool of Siloe (a word which means, Sent out). So he went and washed there, and came back with his sight restored. ⁸And now the neighbours, and those who had been accustomed to see him begging, began to say, Is not this the man who used to sit here and beg? ⁹Some said, This is the man; and others, No, but he looks like him. And he

told them, Yes, I am the man. ¹⁰How is it, then, they asked him, that your eyes have been opened? ¹¹He answered, A man called Jesus made clay, and anointed my eyes with it, and said to me, Away with you to the pool of Siloe and wash there. So I went there, and washed, and recovered my sight. ¹²Where is he? they asked; and he said, I cannot tell.

¹³And they brought him before the Pharisees, this man who had once been blind. ¹⁴It was a sabbath day, you must know, when Jesus made clay and opened his eyes. ¹⁵And so the Pharisees in their turn asked him how he had recovered his sight. Why, he said, he put clay on my eyes; and then I washed, and now I can see. ¹⁶Whereupon some of the Pharisees said, This man can be no messenger from God; he does not observe the sabbath. Others asked, How can a man do miracles like this, and be a sinner? Thus there was a division of opinion among them. ¹⁷And now they questioned the blind man again, What account do you give of him, that he should thus have opened your eyes? Why, he said, he must be a prophet. ¹⁸The Jews must send for the parents of the man who had recovered his sight, before they would believe his story that he had been blind, and that he had had his sight restored to him. ¹⁹And they questioned them, Is this your son, who, you say, was born blind? How comes it, then, that he is now able to see? ²⁰His parents answered them, We can tell you that this is our son, and that he was blind when he was born; ²¹we cannot tell how he is able to see now; we have no means of knowing who opened his eyes for him. Ask the man himself; he is of age; let him tell you his own story. ²²It was fear of the Jews that made his parents talk in this way; the Jews had by now come to an agreement that anyone who acknowledged Jesus as the Christ should be forbidden the synagogue; ²³that was why his parents said, He is of age, ask him himself.

²⁴So once more they summoned the man who had been blind. Give God the praise, they said; this man, to our knowledge, is a sinner. ²⁵Sinner or not, said the other, I cannot tell; all I know is that once I was blind, and now I can see. ²⁶Then they asked him over again, What was it he did to you? By what means did he open your eyes? ²⁷And he answered them, I have told you already, and you would not listen to me. Why must you hear it over again? Would you too become his disciples? ²⁸Upon this, they covered him with abuse; Keep his discipleship for yourself, we are disciples of Moses. ²⁹We know for certain that God spoke to Moses; we know nothing of this man, or whence he comes. ³⁰Why, the man answered, here is matter for astonishment; here is a man that comes you cannot tell whence, and he has opened my eyes. ³¹And yet we know for certain that God does not answer the prayers of sinners, it is only when a man is devout and does his will, that his prayer is answered. ³²That a man should open the eyes of one born blind is something unheard of since the world began. ³³No, if this man did not come from God, he would have no powers at all. ³⁴What, they answered, are we to have lessons from you, all steeped in sin from your birth? And they cast him out from their presence.

³⁵When Jesus heard that they had so cast him out, he went to find him, and asked him, Do you believe in the Son of God? ³⁶Tell me who he is, Lord, he answered, so that I can believe in him. ³⁷He is one whom you have seen, Jesus told him, It is he who is speaking to you. ³⁸Then he said, I do believe, Lord, and fell down to worship him. ³⁹Hereupon Jesus said, I have come into this world so that a sentence may fall

upon it, that those who are blind should see, and those who see should become blind. ⁴⁰Some of the Pharisees heard this, such as were in his company, and they asked him, Are we blind too? ⁴¹If you were blind, Jesus told them, you would not be guilty. It is because you protest, We can see clearly, that you cannot be rid of your guilt.

(John 10:1) Believe me when I tell you this; the man who climbs into the sheep-fold by some other way, instead of entering by the door, comes to steal and to plunder: ²it is the shepherd, who tends the sheep, that comes in by the door. ³At his coming the keeper of the door throws it open, and the sheep are attentive to his voice; and so he calls by name the sheep which belong to him, and leads them out with him. ⁴When he has brought out all the sheep which belong to him, he walks in front of them, and the sheep follow him, recognizing his voice. ⁵If a stranger comes, they run away from him instead of following him; they cannot recognize the voice of a stranger. ⁶This was a parable which Jesus told them; and they could not understand what he meant to say to them. ⁷So Jesus spoke to them again; Believe me, he said, it is I who am the door of the sheep-fold. ⁸Those others who have found their way in are all thieves and robbers; to these, the sheep paid no attention. ⁹I am the door; a man will find salvation if he makes his way in through me; he will come and go at will, and find pasture. ¹⁰The thief only comes to steal, to slaughter, to destroy; I have come so that they may have life, and have it more abundantly.

¹¹I am the good shepherd. The good shepherd lays down his life for his sheep, ¹²whereas the hireling, who is no shepherd, and does not claim the sheep as his own, abandons the sheep and takes to flight as soon as he sees the wolf coming, and so the wolf harries the sheep and scatters them. ¹³The hireling, then, takes to flight because he is only a hireling, because he has no concern over the sheep. ¹⁴I am the good shepherd; my sheep are known to me and know me; ¹⁵just as I am known to my Father, and know him. And for these sheep I am laying down my life. ¹⁶I have other sheep too, which do not belong to this fold; I must bring them in too; they will listen to my voice; so there will be one fold, and one shepherd. ¹⁷This my Father loves in me, that I am laying down my life, to take it up again afterwards. ¹⁸Nobody can rob me of it; I lay it down of my own accord. I am free to lay it down, free to take it up again; that is the charge which my Father has given me.

¹⁹These words of his led to a fresh division of opinion among the Jews. ²⁰Many of them said, He must be possessed; he is a madman; why do you listen to him? ²¹While others said, This is not the language of a man who is possessed by a devil. Has a devil power to open blind men's eyes?

THE PROPHECY OF THE PASSION

(Matthew 17:21) While they were still together in Galilee, Jesus told them, The Son of Man is to be given up into the hands of men. ²²They will put him to death, and he will rise again on the third day. And they were overcome with sorrow.

PAYING OF THE TEMPLE TAX

(Matthew 17:23) And when they reached Capharnaum, the collectors of the Temple pence approached Peter, and asked, Does not your master pay the Temple pence? ²⁴Yes, he said. Soon afterwards he came into the house, and Jesus forestalled him; Simon, he said, tell us what you think; on whom do earthly kings impose customs and taxes, on their own sons, or on strangers? ²⁵On strangers, Peter told him; and Jesus said to him, Why then, the children go free. ²⁶But we will not hurt their consciences; go down to the sea, and cast your hook; take out the first fish you draw up, and when you have opened its mouth you will find a silver coin there; with this make payment to them for me and for yourself.

THE HUMBLE ARE THE GREATEST IN THE KINGDOM OF HEAVEN

(Matthew 18:1) The disciples came to Jesus at this time and said, Tell us, who is greatest in the kingdom of heaven? ²Whereupon Jesus called to his side a little child, to whom he gave a place in the midst of them, ³and said, Believe me, unless you become like little children again, you shall not enter the kingdom of heaven. ⁴He is greatest in the kingdom of heaven who will abase himself like this little child. ⁵He who gives welcome to such a child as this in my name, gives welcome to me. ⁶And if anyone hurts the conscience of one of these little ones, that believe in me, he had better have been drowned in the depths of the sea, with a mill-stone hung about his neck. ⁷Woe to the world, for the hurt done to consciences! It must needs be that such hurt should come, but woe to the man through whom it comes! ⁸If your hand or your foot is an occasion of falling to you, cut it off and cast it away from you; better for you to enter into life crippled or lame, than to have two hands or two feet when you are cast into eternal fire. ⁹And if your eye is an occasion of falling to you, pluck it out and cast it away from you; better for you to enter into life with one eye, than to have two eyes when you are cast into the fires of hell. ¹⁰See to it that you do not treat one of these little ones with contempt; I tell you, they have angels of their own in heaven, that behold the face of my heavenly Father continually. ¹¹The Son of Man has come to save that which was lost. ¹²Tell me this, if a man has a hundred sheep, and one of them has gone astray, does he not leave those ninety-nine others on the mountain-side, and go out to look for the one that is straying? ¹³And if, by good fortune, he finds it, he rejoices more, believe me, over that one, than over the ninety-nine which never strayed from him. ¹⁴So too it is not your heavenly Father's pleasure that one of these little ones should be lost.

HOW TO SETTLE DISPUTES WITHIN THE CHURCH

(Matthew 18:15) If your brother does you wrong, go at once and tax him with it, as a private matter between you and him; and so, if he will listen to you, you have won your brother. ¹⁶If he will not listen to you, take with you one or two more, that the whole matter may be certified by the voice of two or three witnesses. ¹⁷If he will not listen to them, then speak of it to the church; and if he will not even listen to the

church, then count him all one with the heathen and the publican. ¹⁸I promise you, all that you bind on earth shall be bound in heaven, and all that you loose on earth shall be loosed in heaven. ¹⁹And moreover I tell you, that if two of you agree over any request that you make on earth, it will be granted them by my Father who is in heaven. ²⁰Where two or three are gathered together in my name, I am there in the midst of them.

THE IMPORTANCE OF FORGIVENESS

(Matthew 18:21) Then Peter came to him and asked, Lord, how often must I see my brother do me wrong, and still forgive him; as much as seven times? ²²Jesus said to him, I tell you to forgive, not seven wrongs, but seventy times seven. ²³Here is an image of the kingdom of heaven; there was a king who resolved to enter into a reckoning with his servants, ²⁴and had scarcely begun the reckoning, when one was brought before him who was ten thousand talents in his debt. ²⁵He had no means of making payment; whereupon his master gave orders that he should be sold, with his wife and children and all that he had, and so the debt should be paid. ²⁶With that the servant fell at his feet and said, Have patience with me, and I will pay you in full. ²⁷And his master, moved with pity for him, let the servant go and discharged him of his debt. ²⁸So the servant went out, and met with a fellow-servant of his, who owed him a hundred pieces of silver; whereupon he caught hold of him and took him by the throat, and said, Pay me all you owe me. ²⁹His fellow-servant went down on his knees in entreaty; Have patience with me, he said, and I will pay you in full. ³⁰But the other refused; he went away and committed him to prison for such time as the debt was unpaid. ³¹The rest of the servants were full of indignation when they saw this done, and went in to tell their master what had happened. ³²And so he was summoned by his master, who said to him, I remitted all that debt of yours, you wicked servant, at your entreaty; ³³was it not your duty to have mercy on your fellow-servant, as I had mercy on you? ³⁴And his master, in anger, gave him over to be tortured until the debt was paid. ³⁵It is thus that my heavenly Father will deal with you, if brother does not forgive brother with all his heart.

THE NAME OF JESUS, EVEN OUTSIDE THE GROUP OF DISCIPLES

(Luke 9:49) And John answered, Master, we saw a man who does not follow in our company casting out devils in your name, and we forbade him to do it. ⁵⁰But Jesus said, Forbid him no more; the man who is not against you is on your side.

JESUS AND THE FATHER ARE ONE

(John 10:22) And now the Dedication feast was taking place at Jerusalem, and it was winter; ²³and Jesus was walking about in the temple, in Solomon's porch. ²⁴So the Jews gathered round him, and said to him, How long will you go on keeping us in suspense? If you are the Christ, tell us openly. ²⁵Jesus answered them, I have told you, but you will not believe me. All that I do in my Father's name bears me testimony,

²⁶and still you will not believe me; that is because you are no sheep of mine. ²⁷My sheep listen to my voice, and I know them, and they follow me. ²⁸And I give them everlasting life, so that to all eternity they can never be lost; no one can tear them away from my hand. ²⁹This trust which my Father has committed to me is more precious than all else; no one can tear them away from the hand of my Father. ³⁰My Father and I are one.

³¹At this, the Jews once again took up stones, to stone him with. ³²Jesus answered them, My Father has enabled me to do many deeds of mercy in your presence; for which of these are you stoning me? ³³It is not for any deed of mercy we are stoning you, answered the Jews; it is for blasphemy; it is because you, who are a man, pretend to be God. ³⁴Jesus answered them, Is it not written in your law, I have said, You are gods? ³⁵He gave the title of gods to those who had God's message sent to them; and we know that the words of scripture have binding force. ³⁶Why then, what of him whom God has sanctified and sent into the world? Will you call me a blasphemer, because I have told you I am the Son of God? ³⁷If you find that I do not act like the son of my Father, then put no trust in me; ³⁸but if I do, then let my actions convince you where I cannot; so you will recognize and learn to believe that the Father is in me, and I in him. ³⁹Thereupon once again they had a mind to seize him; but he escaped from their hands, ⁴⁰and went back to the other side of Jordan, to the place where John was when he first baptized. ⁴¹There he waited, while many came out to see him. John, they said, never did a miracle, but all John told us about this man has proved true. ⁴²And many found faith in him there. (Matthew 19:2) Great multitudes went with him, and he healed them there.

TEACHING ON DIVORCE AND CELIBACY

(Matthew 19:3) Then the Pharisees came to him, and put him to the test by asking, Is it right for a man to put away his wife, for whatever cause? ⁴He answered, Have you never read, how he who created them, when they first came to be, created them male and female; ⁵and how he said, A man, therefore, will leave his father and mother and will cling to his wife, and the two will become one flesh? ⁶And so they are no longer two, they are one flesh; what God, then, has joined, let not man put asunder. ⁷Why then, they said, did Moses enjoin that a man might give his wife a writ of separation, and then he might put her away? ⁸He told them, It was to suit your hard hearts that Moses allowed you to put your wives away; it was not so at the beginning of things. ⁹And I tell you that he who puts away his wife, not for any unfaithfulness of hers, and so marries another, commits adultery; and he too commits adultery, who marries her after she has been put away.

¹⁰At this, his disciples said to him, If the case stands so between man and wife, it is better not to marry at all. ¹¹That conclusion, he said, cannot be taken in by everybody, but only by those who have the gift. ¹²There are some eunuchs, who were so born from the mother's womb, some were made so by men, and some have made themselves so for love of the kingdom of heaven; take this in, you whose hearts are large enough for it.

JESUS BLESSES THE CHILDREN

(Matthew 19:13) Then they brought children to him, so that he might lay his hands on them in prayer; and his disciples rebuked them for it. ¹⁴But Jesus said, Let the children be, do not keep them back from me; the kingdom of heaven belongs to such as these. ¹⁵And so he laid his hands on them, and went on his way.

SALVATION, PERFECTION, AND VOLUNTARY POVERTY

(Matthew 19:16) And now a man came to him, and said, Master, who are so good, what good must I do to win eternal life? ¹⁷He said to him, Why do you come to me to ask of goodness? God is good, and he only. If you have a mind to enter into life, keep the commandments. ¹⁸Which commandments? he asked. Jesus said, You shall do no murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, ¹⁹Honour your father and your mother, and You shall love your neighbour as yourself. ²⁰I have kept all these, the young man told him, ever since I grew up; where is it that I am still wanting? ²¹Jesus said to him, If you have a mind to be perfect, go home and sell all that belongs to you; give it to the poor, and so the treasure you have shall be in heaven; then come back and follow me. ²²When he heard this, the young man went away sad at heart, for he had great possessions. ²³And Jesus said to his disciples, Believe me, a rich man will not enter God's kingdom easily. ²⁴And once again I tell you, it is easier for a camel to pass through a needle's eye, than for a man to enter the kingdom of heaven when he is rich. ²⁵At hearing this, the disciples were thrown into great bewilderment; Why then, they asked, who can be saved? ²⁶Jesus fastened his eyes on them, and said to them, Such a thing is impossible to man's powers, but to God all things are possible.

²⁷Hereupon Peter took occasion to say, And what of us who have forsaken all, and followed you; what is left for us? ²⁸Jesus said to them, I promise you, in the new birth, when the Son of Man sits on the throne of his glory, you also shall sit there on twelve thrones, you who have followed me, and shall be judges over the twelve tribes of Israel. ²⁹And every man that has forsaken home, or brothers, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive his reward a hundredfold, and obtain everlasting life. ³⁰But many will be first that were last, and last that were first.

THE PARABLE OF THE WORKERS OF THE LAST HOUR

(Matthew 20:1) Here is an image of the kingdom of heaven; a rich man went out at day-break to hire labourers for work in his vineyard; ²and when he sent them out into his vineyard he agreed with the labourers on a silver piece for the day's wages. ³About the third hour he came out again, and found others standing idle in the market-place; ⁴and to these also he said, Away with you to the vineyard like the others; you shall have whatever payment is fair. Away they went; ⁵and at noon, and once more at the ninth hour, he came out and did the like. ⁶Yet he found others standing there when he came out at the eleventh hour; How is it, he said to them, that

you are standing here, and have done nothing all the day? ⁷They told him, It is because nobody has hired us; and he said, Away with you to the vineyard like the rest.

⁸And now it was evening, and the owner of the vineyard said to his bailiff, Send for the workmen and pay them their wages, beginning with the last comers and going back to the first. ⁹And so the men who were hired about the eleventh hour came forward, and each was paid a silver piece. ¹⁰So that when the others came, who were hired first, they hoped to receive more. But they were paid a silver piece each, like their fellows. ¹¹And they were indignant with the rich man over their pay. ¹²Here are these late-comers, they said, who have worked but one hour, and you have made no difference between them and us, who have borne the day's burden and the heat. ¹³But he answered one of them thus; My friend, I am not doing you a wrong; did we not agree on a silver piece for your wages? ¹⁴Take what is your due, and away with you; it is my pleasure to give as much to this latecomer as you. ¹⁵Am I not free to use my money as I will? Must you give me sour looks, because I am generous? ¹⁶So it is that they shall be first who were last, and they shall be last who were first. Many are called, but few are chosen.

THE RAISING OF LAZARUS

(John 11:1) There was a man called Lazarus, of Bethany, who had fallen sick. Bethany was the name of the village where Mary lived, with her sister Martha; ²and this Mary, whose brother Lazarus had now fallen sick, was the woman who anointed the Lord with ointment and wiped his feet with her hair. ³The sisters sent a message to him, to say, Lord, he whom you love lies here sick. ⁴And Jesus said, on hearing it, The end of this sickness is not death; it is meant for God's honour, to bring honour to the Son of God. ⁵Jesus loved Martha, and her sister, and Lazarus. ⁶At the time, then, after hearing the news, he waited for two days in the place where he was; ⁷and then, after that interval, he said to his disciples, Let us go back into Judaea. ⁸Master, his disciples said to him, the Jews were but now threatening to stone you; are you for Judaea again? ⁹Jesus answered, Are there not just twelve hours of daylight? A man can walk in the day-time without stumbling, with this world's light to see by; ¹⁰he only stumbles if he walks by night, because then the light cannot reach him. ¹¹So much he said, and then he told them, Our friend Lazarus is at rest now; I am going there to awake him. ¹²But, Lord, the disciples said to him, if he is rested, his life will be saved. ¹³Jesus had been telling them of his death; but they supposed he meant the rest which comes with sleep. ¹⁴So now Jesus told them openly, Lazarus is dead. ¹⁵And for your sakes, I am glad I was not there; it will help you to believe. But come, let us make our way to him. ¹⁶Thereupon Thomas, who is also called Didymus, said to his fellow-disciples, Let us go too, and be killed along with him.

¹⁷When Jesus arrived, he found that Lazarus had already been four days in the grave. ¹⁸Since Bethany was near Jerusalem, about fifteen furlongs away, ¹⁹many of the Jews had gone out there to comfort Martha and Mary over the loss of their brother. ²⁰Martha, when she heard that Jesus had come, went out to meet him, while Mary sat on in the house. ²¹Lord, said Martha to Jesus, if you had been here, my brother would

not have died; ²²and I know well that even now God will grant whatever you will ask of him. ²³Your brother, Jesus said to her, will rise again. ²⁴Martha said to him, I know well enough that he will rise again at the resurrection, when the last day comes. ²⁵Jesus said to her, I am the resurrection and life; he who believes in me, though he is dead, will live on, ²⁶and whoever has life, and has faith in me, to all eternity cannot die. Do you believe this? ²⁷Yes, Lord, she told him, I have learned to believe that you are the Christ; you are the Son of the living God; it is for your coming the world has waited. ²⁸And with that she went back and called her sister Mary aside; The Master is here, she said, and bids you come. ²⁹She rose up at once on hearing it, and went to him. ³⁰(Jesus had not yet reached the village; he was still at the place where Martha had gone out to meet him.) ³¹And so the Jews who were in the house with Mary, comforting her, when they saw how quickly she rose up and went out, followed her; She has gone to the grave, they said, to weep there.

³²So Mary reached the place where Jesus was; and when she saw him, she fell at his feet; Lord, she said, if you had been here, my brother would not have died. ³³And Jesus, when he saw her in tears, and the tears of the Jews who accompanied her, sighed deeply, and distressed himself over it; ³⁴Where have you buried him? he asked. Lord, they said to him, come and see. ³⁵Then Jesus wept. ³⁶See, said the Jews, how he loved him; ³⁷and some of them asked, Could not he, who opened the blind man's eyes, have prevented this man's death? ³⁸So Jesus, once more sighing to himself, came to the tomb; it was a cave, and a stone had been put over the mouth of it. ³⁹Take away the stone, Jesus told them. And Martha, the dead man's sister, said to him, Lord, the air is foul by now; he has been four days dead. ⁴⁰Why, Jesus said to her, have I not told you that if you have faith, you will see God glorified? ⁴¹So they took the stone away; and Jesus lifted his eyes to heaven. Father, he said, I thank you for hearing my prayer. ⁴²For myself, I know that you hear me at all times, but I say this for the sake of the multitude which is standing round, that they may learn to believe it is you who have sent me. ⁴³And with that he cried in a loud voice, Come out, Lazarus, to my side. ⁴⁴Whereupon the dead man came out, his feet and hands tied with linen strips, and his face muffled in a veil. Loose him, said Jesus, and let him go free.

⁴⁵Many of these Jews who had visited Martha and Mary, and seen what Jesus did, learned to believe in him, ⁴⁶but some went off to the Pharisees, and reported to them all Jesus had done. ⁴⁷So the chief priests and Pharisees summoned a council; What are we about? they said. This man is performing many miracles, ⁴⁸and if we leave him to his own devices, he will find credit everywhere. Then the Romans will come, and make an end of our city and our race. ⁴⁹And one of them, Caiphas, who held the high priesthood in that year, said to them, You have no perception at all; ⁵⁰you do not reflect that it is best for us if one man is put to death for the sake of the people, to save a whole nation from destruction. ⁵¹It was not of his own impulse that he said this; holding the high priesthood as he did in that year, he was able to prophesy that Jesus was to die for the sake of the nation; ⁵²and not only for that nation's sake, but so as to bring together into one all God's children, scattered far and wide. ⁵³From that day forward, then, they plotted his death; ⁵⁴and Jesus no longer

went about openly among the Jews, but retired to a city called Ephrem, in the country which borders on the desert, and waited there with his disciples.

The journey to the final confrontation

THE PASSOVER APPROACHES

(John 11:55) The paschal feast which the Jews keep was now close at hand, and there were many from the country who went up to Jerusalem to purify themselves before paschal time began; ⁵⁶so they looked out for Jesus, and said to one another as they stood there in the temple, What is your way of it? Will he come up to the feast? ⁵⁷And the chief priests and Pharisees had given orders that anyone who knew where he was should report it to them, so that they could arrest him.

JESUS INTENDS TO GO TO JERUSALEM

(Luke 9:51) And now the time was drawing near for his taking away from the earth, and he turned his eyes steadfastly towards the way that led to Jerusalem. ⁵²And he sent messengers before him, who came into a Samaritan village, to make all in readiness. ⁵³But the Samaritans refused to receive him, because his journey was in the direction of Jerusalem. ⁵⁴When they found this, two of his disciples, James and John, asked him, Lord, would you have us bid fire come down from heaven, and consume them? ⁵⁵But he turned and rebuked them, You do not understand, he said, what spirit it is you share. The Son of Man has come to save men's lives, not to destroy them. And so they passed on to another village.

ANOTHER PROPHECY OF THE PASSION

(Matthew 20:17) And now Jesus was going up to Jerusalem, and he took his twelve disciples aside on the way, and warned them. ¹⁸Now we are going up to Jerusalem; and there the Son of Man will be given up into the hands of the chief priests and scribes, who will condemn him to death. ¹⁹And these will give him up into the hands of the Gentiles, to be mocked and scourged and crucified; but on the third day he will rise again.

THE GREATEST IS THE ONE WHO SERVES

(Matthew 20:20) Thereupon the mother of the sons of Zebedee brought them to him, falling on her knees to make a request of him. ²¹And when he asked her, What is your will? she said to him, Here are my two sons; grant that in your kingdom one may take his place on your right and the other on your left. ²²But Jesus answered, You do not know what it is you ask. Have you strength to drink of the cup I am to drink of? They said, We have. ²³And he told them, You shall indeed drink of my cup; but a place on my right hand or my left is not mine to give; it is for those for whom my Father has destined it. ²⁴The ten others were angry with the two brethren when they heard it; ²⁵but Jesus called them to him, and said, You know that, among the Gentiles, those who bear rule lord it over them, and great men vaunt their power over them; ²⁶with you it must be otherwise; whoever would be a great man among you, must be your servant, ²⁷and whoever has a mind to be first among you must be your slave.

²⁸So it is that the Son of Man did not come to have service done him; he came to serve others, and to give his life as a ransom for the lives of many.

THE MISSION OF THE SEVENTY, TO PREPARE JESUS' COMING

(Luke 10:1) After this, the Lord appointed seventy-two others, and sent them before him, two and two, into all the cities and villages he himself was to visit. ²The harvest, he told them, is plentiful enough, but the labourers are few; you must ask the Lord to whom the harvest belongs to send labourers out for the harvesting. ³Go then, and remember, I am sending you out to be like lambs among wolves. ⁴You are not to carry purse, or wallet, or shoes; you are to give no one greeting on your way. ⁵When you enter a house, say first of all, Peace be to this house; ⁶and if those who dwell there are men of good will, your good wishes shall come down upon it; if not, they will come back to you the way they went. ⁷Remain in the same house, eating and drinking what they have to give you; the labourer has a right to his maintenance; do not move from one house to another. ⁸When you enter a city, and they make you welcome, be content to eat the fare they offer you: ⁹and heal those who are sick there; and tell them, The kingdom of God is close upon you. ¹⁰But if you enter a city where they will not make you welcome, go out into their streets, and say, ¹¹We brush off in your faces the very dust from your city that has clung to our feet; and be sure of this, the kingdom of God is close at hand. ¹²I tell you, it shall go less hard with Sodom at the day of judgement, than with that city. ¹³Woe to you, Corozain, woe to you, Bethsaida! Tyre and Sidon would have repented long ago, humbling themselves with sackcloth and ashes, if the miracles done in you had been done there instead. ¹⁴And indeed, it shall go less hard with Tyre and Sidon at the judgement, than with you. ¹⁵And you, Capharnaum, do you hope to be lifted up high as heaven? You shall be brought low as hell. ¹⁶He who listens to you, listens to me; he who despises you, despises me; and he who despises me, despises him that sent me.

¹⁷And the seventy-two disciples, came back full of rejoicing; Lord, they said, even the devils are made subject to us through your name. ¹⁸He said to them, I watched, while Satan was cast down like a lightning-flash from heaven. ¹⁹Behold, I have given you the right to trample on snakes and scorpions, and all the power of the enemy, and take no hurt from it. ²⁰But you, instead of rejoicing that the devils are made subject to you, should be rejoicing that your names are enrolled in heaven. ²¹At this time, Jesus was filled with gladness by the Holy Spirit, and said, O Father, who are Lord of heaven and earth, I give you praise that you have hidden all this from the wise and the prudent, and revealed it to little children. Be it so, Lord, since this finds favour in your sight. ²²My Father has entrusted everything into my hands; none knows what the Son is, except the Father, and none knows what the Father is, except the Son, and those to whom it is the Son's good pleasure to reveal him.

(Matthew 11:28) Come to me, all you that labour and are burdened; I will give you rest. ²⁹Take my yoke upon yourselves, and learn from me; I am gentle and humble of heart; and you shall find rest for your souls. ³⁰For my yoke is easy, and my burden is light.

(Luke 10:23) Then, turning to his own disciples, he said, Blessed are the eyes that see what you see; ²⁴I tell you, there have been many prophets and kings who have longed to see what you see, and never saw it, to hear what you hear, and never heard it.

THE PARABLE OF THE GOOD SAMARITAN

(Luke 10:25) It happened once that a lawyer rose up, trying to put him to the test; Master, he said, what must I do to inherit eternal life? ²⁶Jesus asked him, What is it that is written in the law? What is your reading of it? ²⁷And he answered, You shall love the Lord your God with the love of your whole heart, and your whole soul, and your whole strength, and your whole mind; and your neighbour as yourself. ²⁸You have answered right, he told him; do this, and you shall find life. ²⁹But he, to prove himself blameless, asked, And who is my neighbour? ³⁰Jesus gave him his answer; A man who was on his way down from Jerusalem to Jericho fell in with robbers, who stripped him and beat him, and went off leaving him half dead. ³¹And a priest, who chanced to be going down by the same road, saw him there and passed by on the other side. ³²And a Levite who came there saw him, and passed by on the other side. ³³But a certain Samaritan, who was on his travels, saw him and took pity at the sight; ³⁴he went up to him and bound up his wounds, pouring oil and wine into them, and so mounted him upon his own beast and brought him to an inn, where he took care of him. ³⁵And next day he took out two silver pieces, which he gave to the inn-keeper, and said, Take care of him, and on my way home I will give you whatever else is owing to you for your pains. ³⁶Which of these, do you think, proved himself a neighbour to the man who had fallen in with robbers? ³⁷And he said, He that showed mercy on him. Then Jesus said, Go your way, and do you likewise.

A LESSON IN PRAYER

(Luke 11:1) Once, when he had found a place to pray in, one of his disciples said to him, after his prayer was over, Lord, teach us how to pray, as John did for his disciples. ²And he told them, When you pray, you are to say. Father, hallowed be your name; your kingdom come; ³give us this day our daily bread; ⁴and forgive us our sins; we too forgive all those who trespass against us; and lead us not into temptation.

⁵Let us suppose that one of you has a friend, to whom he goes at dead of night, and asks him, Lend me three loaves of bread, neighbour; ⁶a friend of mine has turned in to me after a journey, and I have nothing to offer him. ⁷And suppose the other answers, from within doors, Do not put me to such trouble; the door is locked, my children and I are in bed; I cannot bestir myself to grant your request. ⁸I tell you, even if he will not bestir himself to grant it out of friendship, shameless asking will make him rise and give his friend all that he needs. ⁹And I say the same to you; ask, and the gift will come, seek, and you shall find; knock, and the door shall be opened to you. ¹⁰Everyone that asks, will receive, that seeks, will find, that knocks, will have the door opened to him. ¹¹Among yourselves, if a father is asked by his son for bread,

will he give him a stone? Or for a fish, will he give him a snake instead of a fish? ¹²Or if he is asked for an egg, will he give him a scorpion? ¹³Why then, if you, evil as you are, know well enough how to give your children what is good for them, is not your Father much more ready to give, from heaven, his gracious Spirit to those who ask him?

A WOMAN EXPRESSES HER SUPPORT FOR JESUS

(Luke 11:27) When he spoke thus, a woman in the multitude said to him aloud, Blessed is the womb that bore you, the breast which you have sucked. ²⁸And he answered, Shall we not say, Blessed are those who hear the word of God, and keep it?

THE CONDEMNATION OF THE PHARISEES AND LAWYERS

(Luke 11:37) At the time when he said this, one of the Pharisees invited him to his house for the mid-day meal; so he went in and sat down at table; ³⁸the Pharisee meanwhile was inwardly surmising, why he had not washed before his meal. ³⁹And the Lord said to him, You Pharisees are content to cleanse the outward part of cup and dish, while all within is running with avarice and wickedness. ⁴⁰Fools, did not he who made the outward part make the inward too? ⁴¹Nay, you should give alms out of the store you have, and at once all that is yours becomes clean.

⁴²Woe upon you, you Pharisees, that will award God his tithe, though it be of mint or rue or whatever herb you will, and leave on one side justice and the love of God; you do ill to forget one duty while you perform the other. ⁴³Woe upon you, you Pharisees, for loving the first seats in the synagogues, and to have your hands kissed in the market-place; ⁴⁴woe upon you, that are like hidden tombs which men walk over without knowing it.

⁴⁵And here one of the lawyers answered him; Master, he said, in speaking thus you are bringing us too into contempt. ⁴⁶And he said, Woe upon you too, you lawyers, for loading men with packs too heavy to be borne, packs that you yourselves will not touch with one finger. ⁴⁷Woe upon you, for building up the tombs of the prophets, the same prophets who were murdered by your fathers; ⁴⁸sure witness that you approve what your fathers did, since you build tombs for the men they murdered. ⁴⁹Whereupon the wisdom of God warns you, I will send my prophets and my apostles to them, and there will be some they will kill and persecute; ⁵⁰so they will be answerable for all the blood of prophets that has been shed since the beginning of the world, ⁵¹from the blood of Abel to the blood of Zacharias, who was killed between the altar and the temple; yes, I tell you, this generation will be held answerable for it. ⁵²Woe upon you, you lawyers, for taking away with you the key of knowledge; you have neither entered yourselves, nor let others enter when they would.

⁵³As he said all this to them, the scribes and Pharisees resolved to hunt him down mercilessly and to browbeat him with a multitude of questions. ⁵⁴Thus they lay in wait for him, hoping to catch some word from his lips which would give them ground of accusation against him.

JESUS PREPARES HIS FOLLOWERS FOR THE CONFLICTS TO COME

(Luke 12:1) And now great multitudes had gathered round him, so that they trod one another down; and he addressed himself first to his disciples; Have nothing to do with the leaven of the Pharisees, he said, it is all hypocrisy. ²What is veiled will all be revealed, what is hidden will all be known; ³what you have said in darkness, will be repeated in the light of day, what you have whispered in secret chambers, will be proclaimed on the house-tops. ⁴And I say this to you who are my friends. Do not be afraid of those who can kill the body, and after that can do no more. ⁵I will tell you who it is you must fear; fear him who has power not only to kill but to cast a man into hell; him you must fear indeed. ⁶Are not sparrows sold five for two pence? And yet not one of them is forgotten in God's sight. ⁷As for you, he takes every hair of your head into his reckoning; do not be afraid, then; you count for more than a host of sparrows. ⁸And I tell you this; whoever acknowledges me before men, will be acknowledged by the Son of Man in the presence of God's angels; ⁹he who disowns me before men, will be disowned before God's angels. ¹⁰There is no one who speaks a word against the Son of Man but may find forgiveness; there will be no forgiveness for the man who blasphemes against the Holy Spirit. ¹¹When they bring you to trial before synagogues, and magistrates, and officers, do not consider anxiously what you are to say, what defence to make or how to make it; ¹²the Holy Spirit will instruct you when the time comes, what words to use.

CONFIDENCE IN GOD'S PROVIDENCE

(Luke 12:13) One of the multitude said to him, Master, bid my brother give me a share of our inheritance. ¹⁴And he answered, Why, man, who has appointed me a judge to make awards between you? ¹⁵Then he said to them, Look well and keep yourselves clear of all covetousness. A man's life does not consist in having more possessions than he needs. ¹⁶And he told them a parable, There was a rich man whose lands yielded a heavy crop: ¹⁷and he debated in his mind, What am I to do, with no room to store my crops in? ¹⁸Then he said, This is what I will do; I will pull down my barns, and build greater ones, and there I shall be able to store all my harvest and all the goods that are mine; ¹⁹and then I will say to my soul, Come, soul, you have goods in plenty laid up for many years to come; take your rest now, eat, drink, and make merry. ²⁰And God said, You fool, this night you must render up your soul; and who will be master now of all you have laid by? ²¹Thus it is with the man who lays up treasure for himself, and has no credit with God.

²²Then he said to his disciples, I say to you, then, do not fret over your life, how to support it with food, over your body, how to keep it clothed. ²³Life is a greater gift than food, the body than clothing; ²⁴see how the ravens never sow or reap, have neither storehouse nor barn, and yet God feeds them; have you not an excellence far beyond theirs? ²⁵Can any of you, for all your fretting, add a cubit's growth to his height? ²⁶And if you are powerless to do so small a thing, why do you fret about your other needs? ²⁷See how the lilies grow; they do not toil, or spin, and yet I tell you that even Solomon in all his glory was not arrayed like one of these. ²⁸If God, then, so

clothes the grasses which live to-day in the fields and will feed the oven to-morrow, will he not be much more ready to clothe you, men of little faith? ²⁹You should not be asking, then, what you are to eat or drink, and living in suspense of mind; ³⁰it is for the heathen world to busy itself over such things; your Father knows well that you need them. ³¹No, make it your first care to find the kingdom of God, and all these things shall be yours without the asking.

³²Do not be afraid, you, my little flock. Your Father has determined to give you his kingdom. ³³Sell what you have, and give alms, so providing yourselves with a purse that time cannot wear holes in, an inexhaustible treasure laid up in heaven, where no thief comes near, no moth consumes. ³⁴Where your treasure-house is, there your heart is too. ³⁵Your loins must be girt, and your lamps burning, ³⁶and you yourselves like men awaiting their master's return from a wedding feast, so that they may open to him at once when he comes and knocks at the door. ³⁷Blessed are those servants, whom their master will find watching when he comes; I promise you, he will gird himself, and make them sit down to meat, and minister to them. ³⁸Whether he comes in the second quarter of the night or in the third, blessed are those servants if he finds them alert. ³⁹Be sure of this; if the master of the house had known at what time the thief was coming, he would have kept watch, and not allowed his house to be broken open. ⁴⁰You too, then, must stand ready; the Son of Man will come at an hour when you are not expecting him.

⁴¹Hereupon Peter said to him, Lord, do you address this parable to us, or to all men? ⁴²And the Lord answered, Who, then, is a faithful and wise steward, one whom his master will entrust with the care of the household, to give them their allowance of food at the appointed time? ⁴³Blessed is that servant who is found doing this when his lord comes; ⁴⁴I promise you, he will give him charge of all his goods. ⁴⁵But if that servant says in his heart, My lord is long in coming, and falls to beating the men and the maids, eating and drinking himself drunk; ⁴⁶then on some day when he expects nothing, at an hour when he is all unaware, his lord will come, and will cut him off, and assign him his portion with the unfaithful. ⁴⁷Yet it is the servant who knew his Lord's will, and did not make ready for him, or do his will, that will have many strokes of the lash; ⁴⁸he who did not know of it, yet earned a beating, will have only a few. Much will be asked of the man to whom much has been given; more will be expected of him, because he was entrusted with more.

⁴⁹It is fire that I have come to spread over the earth, and what better wish can I have than that it should be kindled? ⁵⁰There is a baptism I must needs be baptized with, and how impatient am I for its accomplishment! ⁵¹Do you think that I have come to bring peace on the earth? No, believe me, I have come to bring dissension. ⁵²Henceforward five in the same house will be found at variance, three against two and two against three; ⁵³the father will be at variance with his son, and the son with his father, the mother against her daughter, and the daughter against her mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

JESUS IS THE SIGN OF THE TIMES, SO WE MUST GET READY

(Luke 12:54) And he said to the multitudes, When you find a cloud rising out of the west, you say at once, There is rain coming, and so it does; ⁵⁵when you find the south-west wind blowing, you say, It will be hot, and so it is. ⁵⁶Poor fools, you know well enough how to interpret the face of land and sky; can you not interpret the times you live in? ⁵⁷Does not your own experience teach you to make the right decision? ⁵⁸If one has a claim against you, and you are going with him to the magistrate, then do your utmost, while you are still on the road, to be quit of his claim; or it may be he will drag you into the presence of the judge, and the judge will hand you over to his officer, and the officer will cast you into prison. ⁵⁹Be sure of this, you will find no discharge from it until you have paid the last farthing.

BAD THINGS DON'T NECESSARILY MEAN BAD PEOPLE

(Luke 13:1) At this very time there were some present that told him the story of those Galileans, whose blood Pilate had shed in the midst of their sacrifices. ²And Jesus said in answer, Do you suppose, because this befell them, that these men were worse sinners than all else in Galilee? ³I tell you it is not so; you will all perish as they did, if you do not repent. ⁴What of those eighteen men on whom the tower fell in Siloe, and killed them; do you suppose that there was a heavier account against them, than against any others who then dwelt at Jerusalem? ⁵I tell you it was not so; you will all perish as they did, if you do not repent.

THE FRUITLESS FIG TREE'S SECOND CHANCE

(Luke 13:6) And this was a parable he told them; There was a man that had a fig-tree planted in his vineyard, but when he came and looked for fruit on it, he could find none; ⁷whereupon he said to his vine-dresser. See now, I have been coming to look for fruit on this fig-tree for three years, and cannot find any. Cut it down; why should it be a useless charge upon the land? ⁸But he answered thus. Sir, let it stand this year too, so that I may have time to dig and put dung round it; ⁹perhaps it will bear fruit; if not, it will be time to cut it down then.

THE HEALING OF A "DAUGHTER OF ABRAHAM"

(Luke 13:10) There was a sabbath day on which he was preaching in one of their synagogues. ¹¹Here there was a woman who for eighteen years had suffered under some influence that disabled her; she was bent down, and could not lift her head straight. ¹²Jesus saw her and called her to him; Woman, he said, you are rid of your infirmity. ¹³Then he laid his hands on her, and immediately she was raised upright, and gave praise to God. ¹⁴But the ruler of the synagogue, indignant that Jesus should heal them on the sabbath day, turned and said to the multitude, You have six days on which work is allowed; you should come and be healed on those days, not on the sabbath. ¹⁵And the Lord gave him this answer, What, you hypocrites, is there any one

of you that will not untie his ox or his ass from the stall and take them down to water, when it is the sabbath? ¹⁶And here is this daughter of Abraham, whom Satan had kept bound these eighteen years past; was it wrong that she should be delivered on the sabbath day from bonds like these? ¹⁷All his adversaries were put to shame by this saying of his, and the whole multitude rejoiced over the marvellous works he did.

WHO WILL BE SAVED?

(Luke 13:22) And so he went through the cities and villages teaching, and making his journey towards Jerusalem. ²³There was a man that said to him, Lord, is it only a few that are to be saved? Whereupon he said to them: ²⁴Fight your way in at the narrow door; I tell you, there are many who will try and will not be able to enter. ²⁵When the master of the house has gone in and has shut the door, you will fall to beating on the door as you stand without, and saying, Lord, open to us. But this will be his answer, I know nothing of you, nor whence you come. ²⁶Thereupon you will fall to protesting, We have eaten and drunk in your presence; you have taught in our streets. ²⁷But he will say, I tell you, I know nothing of you, nor whence you come; depart from me, you that traffic in iniquity. ²⁸Weeping shall be there, and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets within God's kingdom, while you yourselves are cast out. ²⁹Others will come from the east and the west, the north and the south, to take their ease in the kingdom of God. ³⁰And indeed, there are some who are last, and shall then be first, some who are first, and shall then be last.

JESUS MUST GO TO JERUSALEM, EVEN IF HEROD THREATENS HIM

(Luke 13:31) It was on that day that some of the Pharisees came to him and said, Go elsewhere, and leave this place; Herod has a mind to kill you. ³²And he said to them, Go and tell that fox. Behold, to-day and to-morrow I am to continue casting out devils, and doing works of healing; it is on the third day that I am to reach my consummation. ³³But to-day and to-morrow and the next day I must go on my journeys; there is no room for a prophet to meet his death, except at Jerusalem. ³⁴Jerusalem, Jerusalem, still murdering the prophets and stoning the messengers that are sent to you, how often have I been ready to gather your children together, as a hen gathers her brood under her wings, and you refused it! ³⁵Behold, your house is left to you, a house uninhabited. I tell you, you shall see nothing of me until the time comes, when you will be saying, Blessed is he that comes in the name of the Lord.

HOW TO BE A GUEST, ESPECIALLY IN THE KINGDOM

(Luke 14:1) There was a sabbath day on which he was asked to take a meal with one of the chief Pharisees, and as he went into the house, they were watching him. ²Here his eye was met by the sight of a man who had the dropsy. ³Jesus asked the lawyers and Pharisees openly, Is healing allowed on the sabbath day? ⁴Then, as they

did not answer, he took the man by the hand, and sent him away healed. ⁵And he turned on them, and said, Is there any one of you who will not pull out his ass or his ox immediately, if it falls into a pit on the sabbath? ⁶To this they could make no answer. ⁷He also had a parable for the guests who were invited, as he observed how they chose the chief places for themselves; he said to them: ⁸When any man invites you to a wedding, do not sit down in the chief place; he may have invited some guest whose rank is greater than yours. ⁹If so, his host and yours will come and say to you, Make room for this man; and so you will find yourself taking, with a blush, the lowest place of all. ¹⁰Rather, when you are summoned, go straight to the lowest place and sit down there; so, when he who invited you comes in, he will say, My friend, go higher than this; and then honour shall be yours before all that sit down in your company. ¹¹Everyone who exalts himself shall be humbled, and he that humbles himself shall be exalted. ¹²He said, moreover, to his host, When you give a dinner or a supper, do not ask your neighbours to come, or your brethren, or your kindred, or your friends who are rich; it may be they will send you invitations in return, and so you will be recompensed for your pains. ¹³Rather, when you give hospitality, invite poor men to come, the cripples, the lame, the blind: ¹⁴so you shall win a blessing, for these cannot make you any return; your reward will come when the just rise again.

¹⁵Hearing this, one of his fellow-guests said to him, Blessed is the man who shall feast in the kingdom of God. ¹⁶He answered him thus, There was a man that gave a great supper, and sent out many invitations. ¹⁷And when the time came for his supper, he sent one of his own servants telling the invited guests to come, for all was now ready. ¹⁸And all of them, with one accord, began making excuses. I have bought a farm, the first said to him, and I must needs go and look over it; I pray you, count me excused. ¹⁹And another said, I have bought five pair of oxen, and I am on my way to make trial of them; I pray you, count me excused. ²⁰And another said, I have married a wife, and so I am unable to come. ²¹The servant came back and told his master all this, whereupon the host fell into a rage, and said to his servant. Quick, go out into the streets and lanes of the city; bring in the poor, the cripples, the blind and the lame. ²²And when the servant told him, Sir, all has been done according to your command, but there is room left still, ²³the master said to the servant, Go out into the highways and the hedge-rows, and give them no choice but to come in, that so my house may be filled. ²⁴I tell you, none of those who were first invited shall taste of my supper.

THE COST OF THE KINGDOM

(Luke 14:25) Great multitudes bore him company on his way; to these he turned, and said: ²⁶If any man comes to me, without hating his father and mother and wife and children and brethren and sisters, yes, and his own life too, he can be no disciple of mine. ²⁷A man cannot be my disciple unless he takes up his own cross, and follows after me. ²⁸Consider, if one of you has a mind to build a tower, does he not first sit down and count the cost that must be paid, if he is to have enough to finish it? ²⁹Is he to lay the foundation, and then find himself unable to complete the work, so that all who see it will fall to mocking him and saying, ³⁰Here is a man who began to build,

and could not finish his building? ³¹Or if a king is setting out to join battle with another king, does he not first sit down and deliberate, whether with his army of ten thousand he can meet the onset of one who has twenty thousand? ³²If he cannot, then, while the other is still at a distance, he despatches envoys to ask for conditions of peace. ³³And so it is with you; none of you can be my disciple if he does not take leave of all that he possesses. ³⁴Salt is a good thing; but if the salt itself becomes tasteless, what is there left to give taste to it? ³⁵It is of no use either to the soil or to the dung-heap; it will be thrown away altogether. Listen, you that have ears to hear with.

THE PARABLES OF MERCY

(Luke 15:1) When they found all the publicans and sinners coming to listen to him, ²the Pharisees and scribes were indignant; Here is a man, they said, that entertains sinners, and eats with them. ³Whereupon he told them this parable: ⁴If any of you owns a hundred sheep, and has lost one of them, does he not leave the other ninety-nine in the wilderness, and go after the one which is lost until he finds it? ⁵And when he does find it, he sets it on his shoulders, rejoicing, ⁶and so goes home, and calls his friends and his neighbours together; Rejoice with me, he says to them, I have found my sheep that was lost. ⁷So it is, I tell you, in heaven; there will be more rejoicing over one sinner who repents, than over ninety-nine souls that are justified, and have no need of repentance. ⁸Or if some woman has ten silver pieces by her, and has lost one of them, does she not light a lamp, and sweep the house, and search carefully until she finds it? ⁹And when she does find it, she calls her friends and her neighbours together; Rejoice with me, she says, I have found the silver piece which I lost. ¹⁰So it is, I tell you, with the angels of God; there is joy among them over one sinner that repents. ¹¹Then he said, There was a certain man who had two sons. ¹²And the younger of these said to his father, Father, give me that portion of the estate which falls to me. So he divided his property between them. ¹³Not many days afterwards, the younger son put together all that he had, and went on his travels to a far country, where he wasted his fortune in riotous living. ¹⁴Then, when all was spent, a great famine arose in that country, and he found himself in want; ¹⁵whereupon he went and attached himself to a citizen of that country, who put him on his farm, to feed swine. ¹⁶He would have been glad to fill his belly with husks, such as the swine used to eat; but none was ready to give them to him. ¹⁷Then he came to himself, and said, How many hired servants there are in my father's house, who have more bread than they can eat, and here am I perishing with hunger! ¹⁸I will arise and go to my father, and say to him, Father, I have sinned against heaven, and before you; ¹⁹I am not worthy, now, to be called your son; treat me as one of your hired servants. ²⁰And he arose, and went on his way to his father. But, while he was still a long way off, his father saw him, and took pity on him; running up, he threw his arms round his neck and kissed him. ²¹And when the son said, Father, I have sinned against heaven and before you; I am not worthy, now, to be called your son, ²²the father gave orders to his servants, Bring out the best robe, and clothe him in it; put a ring on his hand, and shoes on his feet. ²³Then bring out the calf that has been fattened, and kill it; let us eat, and make merry; ²⁴for my son here was dead, and has come to life again, was lost,

and is found. And so they began their merry-making. ²⁵The elder son, meanwhile, was away on the farm; and on his way home, as he drew near the house, he heard music and dancing; ²⁶whereupon he called one of the servants and asked what all this meant. ²⁷He told him, Your brother has come back, and your father has killed the fattened calf, glad to have him restored safe and sound. ²⁸At this he fell into a rage, and would not go in. When his father came out and tried to win him over, ²⁹he answered his father thus, Think how many years I have lived as your servant, never transgressing your commands, and you have never made me a present of a kid, to make merry with my friends; ³⁰and now, when this son of yours has come home, one that has swallowed up his patrimony in the company of harlots, you have killed the fattened calf in his honour. ³¹He said to him, My son, you are always at my side, and everything thing that I have is already yours; ³²but for this merrymaking and rejoicing there was good reason; your brother here was dead, and has come to life again; was lost, and is found.

THE DANGER OF DESIRING RICHES

(Luke 16:1) And he said to his disciples, There was a rich man that had a steward, and a report came to him that this steward had wasted his goods. ²Whereupon he sent for him, and said to him, What is this that I hear of you? Give an account of your stewardship, for you can not be my steward any longer. ³At this, the steward said to himself, What am I to do, now that my master is taking my stewardship away from me? I have no strength to dig; I would be ashamed to beg for alms. ⁴I see what I must do, so as to be welcomed into men's houses when I am dismissed from my stewardship. ⁵Then he summoned his master's debtors one by one; and he said to the first, How much is it that you owe my master? ⁶A hundred firkins of oil, he said; and he told him, Here is your bill; quick, sit down and write it as fifty. ⁷Then he said to a second, And you, how much do you owe? A hundred quarters of wheat, he said; and he told him, Here is your bill, write it as eighty. ⁸And this knavish steward was commended by his master for his prudence in what he had done; for indeed, the children of this world are more prudent after their own fashion than the children of the light. ⁹And my counsel to you is, make use of your base wealth to win yourselves friends, who, when you leave it behind, will welcome you into eternal habitations. ¹⁰He who is trustworthy over a little sum is trustworthy over a greater; he who plays false over a little sum, plays false over a greater; ¹¹if you, then, could not be trusted to use the base riches you had, who will put the true riches in your keeping? ¹²Who will give you property of your own, if you could not be trusted with what was only lent you?

¹³No servant can be in the employment of two masters at once; either he will hate the one and love the other, or he will devote himself to the one and despise the other. You must serve God or money; you cannot serve both.

¹⁴The Pharisees, who were fond of riches, heard all this, and poured scorn on him. ¹⁵And he said to them, You are always courting the approval of men, but God sees your hearts; what is highly esteemed among men is an abomination in God's sight.

THE PARABLE OF THE RICH MAN AND LAZARUS, THE POOR MAN

(Luke 16:19) There was a rich man once, that was clothed in purple and lawn, and feasted sumptuously every day. ²⁰And there was a beggar, called Lazarus, who lay at his gate, covered with sores, ²¹wishing that he could be fed with the crumbs which fell from the rich man's table, but none was ready to give them to him; the very dogs came and licked his sores. ²²Time went on; the beggar died, and was carried by the angels to Abraham's bosom; the rich man died too, and found his grave in hell. ²³And there, in his suffering, he lifted up his eyes, and saw Abraham far off, and Lazarus in his bosom. ²⁴And he said, with a loud cry, Father Abraham, take pity on me; send Lazarus to dip the tip of his finger in water, and cool my tongue; I am tormented in this flame. ²⁵But Abraham said, My son, remember that you received your good fortune in your life-time, and Lazarus, no less, his ill fortune; now he is in comfort, you in torment. ²⁶And, besides all this, there is a great gulf fixed between us and you, so that there is no passing from our side of it to you, no crossing over to us from yours. ²⁷Whereupon he said, Then, father, I pray you send him to my own father's house; ²⁸for I have five brethren; let him give these a warning, so that they may not come, in their turn, into this place of suffering. ²⁹Abraham said to him, They have Moses and the prophets; let them listen to these. ³⁰They will not do that, father Abraham, said he; but if a messenger comes to them from the dead, they will repent. ³¹But he answered him, If they do not listen to Moses and the prophets, they will be unbelieving still, though one should rise from the dead.

WE MUST FORGIVE; THE POWER OF FAITH; HUMILITY IN SERVICE

(Luke 17:1) And he said to his disciples, It is impossible that hurt should never be done to men's consciences; but woe betide the man who is the cause of it. ²Better for him to have had a mill-stone tied about his neck, and to be cast into the sea, than to have hurt the conscience of one of these little ones. ³Keep good watch over yourselves. As for your brother, if he is in fault, tax him with it, and if he is sorry for it, forgive him; ⁴ay, if he does you wrong seven times in the day, and seven times in the day comes back to you and says, I am sorry, you shall forgive him.

⁵The apostles said to the Lord, Give us more faith. ⁶And the Lord said, If you had faith, though it were like a grain of mustard seed, you might say to this mulberry tree, Uproot yourself and plant yourself in the sea, and it would obey you.

⁷If any one of you had a servant following the plough, or herding the sheep, would he say to him, when he came back from the farm, Go and fall to at once? ⁸Would he not say to him, Prepare my supper, and then gird yourself and wait upon me while I eat and drink; you shall eat and drink yourself afterwards? ⁹Does he hold himself bound in gratitude to such a servant, for obeying his commands? ¹⁰I do not think it of him; and you, in the same way, when you have done all that was commanded you, are to say, We are servants, and worthless; it was our duty to do what we have done.

THE CLEANSING OF THE TEN LEPERS

(Luke 17:11) A time came when he was on his way to Jerusalem, and was passing between Samaria and Galilee; ¹²and as he was going into a village, ten men that were lepers came towards him; they stood far off, ¹³crying aloud, Jesus, Master, have pity on us. ¹⁴He met them with the words, Go and show yourselves to the priests; and thereupon, as they went, they were made clean. ¹⁵One of them, finding that he was cured, came back, praising God aloud, ¹⁶and threw himself at Jesus' feet with his face to the ground, to thank him, and this was a Samaritan. ¹⁷Jesus answered, Were not all ten made clean? And the other nine, where are they? ¹⁸Not one has come back to give God the praise, except this stranger. ¹⁹And he said to him, Arise and go on your way, your faith has brought you recovery.

THE SIGNS OF THE KINGDOM

(Luke 17:20) Upon being asked by the Pharisees, when the kingdom of God was to come, he answered, The kingdom of God comes unwatched by men's eyes; ²¹there will be no saying, See, it is here, or See, it is there; the kingdom of God is here, within you.

²²And to his own disciples he said, The time will come when you will long to enjoy, but for a day, the Son of Man's presence, and it will not be granted you. ²³Men will be saying to you, See, he is here, or See, he is there; do not turn aside and follow them; ²⁴the Son of Man, when his time comes, will be like the lightning which lightens from one border of heaven to the other. ²⁵But before that, he must undergo many sufferings, and be rejected by this generation. ²⁶In the days when the Son of Man comes, all will be as it was in the days of Noe; ²⁷they ate, they drank, they married and were given in marriage, until the day when Noe went into the ark, and the flood came and destroyed them all. ²⁸So it was, too, in the days of Lot; they ate, they drank, they bought and sold, they planted and built; ²⁹but on the day when Lot went out of Sodom, a rain of fire and brimstone came from heaven and destroyed them all. ³⁰And so it will be, in the day when the Son of Man is revealed. ³¹In that day, if a man is on the house-top and his goods are in the house, let him not come down to take them with him; and if a man is in the fields, he too must beware of turning back. ³²Remember Lot's wife. ³³The man who tries to save his own life will lose it; it is the man who loses it that will keep it safe. ³⁴I tell you, on that night, where two men are sleeping in one bed, one will be taken and the other left; ³⁵one woman taken, one left, as they grind together at the mill, one man taken, one left, as they work together in the fields. ³⁶Then they answered him, Where, Lord, ³⁷And he told them, It is where the body lies that the eagles will gather.

PERSEVERANCE IN PRAYER

(Luke 18:1) And he told them a parable, showing them that they ought to pray continually, and never be discouraged. ²There was a city once, he said, in which lived a judge who had no fear of God, no regard for man; ³and there was a widow in this

city who used to come before him and say. Give me redress against one who wrongs me. ⁴For a time he refused; but then he said to himself, Fear of God I have none, nor regard for man, ⁵but this widow wearies me; I will give her redress, or she will wear me down at last with her visits. ⁶Listen, the Lord said, to the words of the unjust judge, ⁷and tell me, will not God give redress to his elect, when they are crying out to him, day and night? Will he not be impatient with their wrongs? ⁸I tell you, he will give them redress with all speed. But ah, when the Son of Man comes, will he find faith left on the earth?

THE PUBLICAN AND THE PHARISEE

(Luke 18:9) There were some who had confidence in themselves, thinking they had won acceptance with God, and despised the rest of the world; ¹⁰to them he addressed this other parable: Two men went up into the temple to pray; one was a Pharisee, the other a publican. ¹¹The Pharisee stood upright, and made this prayer in his heart, I thank you, God, that I am not like the rest of men, who steal and cheat and commit adultery, or like this publican here; ¹²for myself, I fast twice in the week, I give tithes of all that I possess. ¹³And the publican stood far off; he would not even lift up his eyes towards heaven; he only beat his breast, and said, God, be merciful to me; I am a sinner. ¹⁴I tell you, this man went back home higher in God's favour than the other; everyone who exalts himself shall be humbled, and the man who humbles himself shall be exalted.

THE BLIND MAN WHO CALLS JESUS "SON OF DAVID"

(Luke 18:35) When he came near Jericho, there was a blind man sitting there by the way-side begging. ³⁶And he, hearing a multitude passing by, asked what it meant; ³⁷so they told him, that Jesus of Nazareth was going past. ³⁸Whereupon he cried out, Jesus, son of David, have pity on me. ³⁹Those who were in front rebuked him, and told him to be silent, but he cried out all the more; Son of David, have pity on me. ⁴⁰Then Jesus stopped, and gave orders that the man should be brought to him; and when he came close, he asked him, ⁴¹What would you have me do for you? Lord, he said, give me back my sight. ⁴²Jesus said to him, Receive your sight; your faith has brought you recovery. ⁴³And at once the man recovered his sight, and followed him, glorifying God; all the people, too, gave praise to God at seeing it.

ZACCHAEUS

(Luke 19:1) He had entered Jericho, and was passing through it; ²and here a rich man named Zacchaeus, the chief publican, ³was trying to distinguish which was Jesus, but could not do so because of the multitude, being a man of small stature. ⁴So he ran on in front, and climbed up into a sycamore tree, to catch sight of him, since he must needs pass that way. ⁵Jesus, when he reached the place, looked up and saw him; Zacchaeus, he said, make haste and come down; I am to lodge to-day at your house. ⁶And he came down with all haste, and gladly made him welcome. ⁷When they saw

it, all took it amiss; He has gone in to lodge, they said, with one who is a sinner. ⁸But Zacchaeus stood upright and said to the Lord, Here and now, Lord, I give half of what I have to the poor; and if I have wronged anyone in any way, I make restitution of it fourfold. ⁹Jesus turned to him and said, To-day, salvation has been brought to this house; he too is a son of Abraham. ¹⁰That is what the Son of Man has come for, to search out and to save what was lost.

THE PARABLE OF THE STEWARDS AND THE CITIES

(Luke 19:11) While they stood listening, he went on and told them a parable; this was because he had now nearly reached Jerusalem, and they supposed that the kingdom of God was to appear immediately. ¹²He told them, then, There was a man of noble birth, who went away to a distant country, to have the royal title bestowed on him, and so return. ¹³And he summoned ten of his servants, to whom he gave ten pounds, and said to them, Trade with this while I am away. ¹⁴But his fellow citizens hated him, and sent ambassadors after him to say, We will not have this man for our king. ¹⁵Afterwards, when he came back as king, he sent for the servants to whom he had entrusted the money, to find out how much each of them had gained by his use of it. ¹⁶The first came before him and said, Lord, your pound has made ten pounds. ¹⁷And he said to him, Well done, my true servant: since you have been faithful over a very little, you shall have authority over ten cities. ¹⁸The second came and said, Lord, your pound has made five pounds, and to him he said, ¹⁹You too shall have authority, over five cities. ²⁰Then another came and said, Lord, here is your pound; I have kept it laid up in a handkerchief. ²¹I was afraid of you, knowing how exacting a man you are; you claim what you never ventured, reap what you never sowed. ²²Then he said to him. You false servant, I take your judgement from your own lips. You knew that I was an exacting man, claiming what I never ventured and reaping what I never sowed; ²³then why did you not put my money into the bank, so that I might have recovered it with interest when I came? ²⁴Then he gave orders to those who stood by, Take the pound away from him, and give it to the man who has ten pounds. ²⁵(They said to him. Lord, he has ten pounds already.) ²⁶Nay, but I tell you, if ever a man is rich, gifts will be made to him, and his riches will abound; if he is poor, even the little he has will be taken from him. ²⁷But as for those enemies of mine, who refused to have me for their king, bring them here and kill them in my presence.

Jesus in Jerusalem

THE ANOINTING OF JESUS' FEET BY MARY

(John 12:1) Six days before the paschal feast, Jesus went to Bethany. Bethany was the home of Lazarus, the dead man whom Jesus raised to life. ² And a feast was made for him there, at which Martha was waiting at table, while Lazarus was one of his fellow-guests. ³ And now Mary brought in a pound of pure spikenard ointment, which was very precious, and poured it over Jesus' feet, wiping his feet with her hair; the whole house was scented with the ointment. ⁴ One of his disciples, the same Judas Iscariot who was to betray him, said when he saw it, ⁵ Why should not this ointment have been sold? It would have fetched three hundred silver pieces, and alms might have been given to the poor. ⁶ He said this, not from any concern for the poor, but because he was a thief; he kept the common purse, and took what was put into it. ⁷ And Jesus said, Let her alone; enough that she should keep it for the day when my body is prepared for burial. ⁸ You have the poor among you always; I am not always among you.

⁹ A great number of the Jews heard that he was there and went out there, not only on account of Jesus, but so as to have sight of Lazarus, whom he raised from the dead; ¹⁰ and the chief priests made a plot against Lazarus' life too, ¹¹ because so many of the Jews, on his account, were beginning to go off and find faith in Jesus.

(Luke 10:40) Martha was distracted by waiting on many needs; so she came to his side, and asked, Lord, are you content that my sister should leave me to do the serving alone? ⁴¹ Come, bid her help me. Jesus answered her, Martha, Martha, how many cares and troubles you have! ⁴² But only one thing is necessary; and Mary has chosen for herself the best part of all, that which shall never be taken away from her.

THE ENTRY INTO JERUSALEM

(John 12:12) Next day, a great multitude of those who had come up for the feast, hearing that Jesus was coming into Jerusalem, ¹³ took palm branches with them and went out to meet him, crying aloud, Hosanna, blessed is he who comes in the name of the Lord, blessed is the king of Israel. ¹⁴ And Jesus took an ass's foal, and mounted on it; so it is written, ¹⁵ Do not be afraid, daughter of Sion; behold, your king is coming to you, riding on an ass's colt. ¹⁶ The disciples did not understand all this at the time: only after Jesus had attained his glory did they remember what they had done, and how it fulfilled the words written of him. ¹⁷ There were many who had been with him, when he called Lazarus out of the tomb and raised him to life, and these too bore witness of him. ¹⁸ Indeed, that was why the multitude went out to meet him, because they had heard of his performing this miracle. ¹⁹ And the Pharisees said to one another, Do you see how vain are our efforts? Look, the whole world has turned aside to follow him.

(Luke 19:41) And as he drew near, and caught sight of the city, he wept over it, and said: ⁴² Ah, if you too could understand, above all in this day that is granted you, the ways that can bring you peace! As it is, they are hidden from your sight. ⁴³ The days will come upon you when your enemies will fence you round about, and encircle you, and press you hard on every side, ⁴⁴ and bring down in ruin both you and your

children that are in you, not leaving one stone of you upon another; and all because you did not recognize the time of my visiting you.

THE SECOND CLEANSING OF THE TEMPLE; PARABLES OF JESUS

(Matthew 21:12) Then Jesus went into the temple of God, and drove out from it all those who sold and bought there, and overthrew the tables of the bankers, and the chairs of the pigeon-sellers; ¹³It is written, he told them, My house shall be known for a house of prayer, and you have made it into a den of thieves. ¹⁴And there were blind and lame men who came up to him in the temple, and he healed them there. ¹⁵The chief priests and scribes saw the miracles which he did, and the boys that cried aloud in the temple, Hosanna for the son of David, and they were greatly angered at it. ¹⁶Do you hear what these are saying? they asked. Yes, Jesus said to them, but have you never read the words, You have made the lips of children, of infants at the breast, vocal with praise? ¹⁷So he left them, and went out of the city to Bethany, where he made his lodging.

¹⁸As he was returning to the city at daybreak, he was hungry: ¹⁹and, seeing a figtree by the road-side, he went up to it, and found nothing but leaves on it. And he said to it, Let no fruit ever grow on you hereafter; whereupon the fig-tree withered away. ²⁰His disciples were amazed when they saw it; How suddenly it has withered away! they said. ²¹Jesus answered them, I promise you, if you have faith, and do not hesitate, you will be able to do more than I have done over the fig-tree; if you say to this mountain, Remove, and be cast into the sea, it will come about. ²²If you will only believe, every gift you ask for in your prayer will be granted.

²³Afterwards he came into the temple; and while he was teaching there, the chief priests and elders approached him, asking, What is the authority by which you do these things, and who gave you this authority? ²⁴Jesus answered them, I too have a question to ask; if you can tell me the answer, I will tell you in return what is the authority by which I do these things. ²⁵Whence did John's baptism come, from heaven or from men? Whereupon they cast about in their minds; If we tell him it was from heaven, they said, he will ask us, Then why did you not believe him? ²⁶And if we say it was from men, we have reason to be afraid of the people; they all look upon John as a prophet. ²⁷And they answered Jesus, We cannot tell. He, in his turn, said, And you will not learn from me what is the authority by which I do these things. ²⁸But tell me what you think; there was a man who had two sons, and when he went up to the first, and said, Away with you, my son, and work in my vineyard to-day, ²⁹he answered; Not I, but he relented afterwards and went. ³⁰Then he went up to the other, and said the like to him; and his answer was, I will, sir; but he did not go. ³¹Which of the two carried out his father's will? The first, they said. And Jesus said to them, Believe me, the publicans and the harlots are further on the road to God's kingdom than you. ³²John came among you following all due observance, but could win no belief from you; the publicans believed him, and the harlots, but even when you saw that, you would not relent, and believe him.

³³Listen to another parable. There was a rich man who planted a vineyard; he walled it in, and dug a wine-press and built a tower in it, and then let it out to some

vine-dressers, while he went on his travels. ³⁴When vintage-time drew near, he sent his own servants on an errand to the vinedressers, to claim its revenues. ³⁵Whereupon the vine-dressers laid hands upon his servants; one they beat, one they killed outright, one they stoned. ³⁶And he sent other servants on a second errand, more than he had sent at first, but they were used no better. ³⁷After that, he sent his own son to them; They will have reverence, he said, for my son. ³⁸But when the vine-dressers found his son coming to them, they said among themselves, This is the heir; come, let us kill him, and seize upon the inheritance. ³⁹And they laid hands on him, thrust him out from the vineyard, and killed him. ⁴⁰And now, what will the owner of the vineyard do to those vine-dressers when he returns? ⁴¹They said, He will bring those wretches to a wretched end, and will let out the vineyard to other vine-dressers, who will pay him his due when the season comes. ⁴²And Jesus said to them, Have you never read those words in the scriptures, The very stone which the builders rejected has become the chief stone at the corner; this is the Lord's doing, and it is marvellous in our eyes? ⁴³I tell you, then, that the kingdom of God will be taken away from you, and given to a people which yields the revenues that belong to it. ⁴⁴As for the stone, when a man falls against it, he will break his bones; when it falls upon him, it will scatter him like chaff. ⁴⁵The chief priests and the Pharisees saw clearly, when they heard his parables, that it was of themselves he was speaking, ⁴⁶and would gladly have laid hands on him, but they were afraid of the people, who looked upon him as a prophet.

JESUS ANSWERS THE PHARISEES AND SADDUCEES

(Matthew 22:15) After this the Pharisees withdrew, and plotted together, to make him betray himself in his talk. ¹⁶And they sent their own disciples to him, with those who were of Herod's party, and said, Master, we know well that you are sincere, and teach in all sincerity the way of God; that you hold no one in awe, making no distinction between man and man; ¹⁷tell us, then, is it right to pay tribute to Caesar, or not? ¹⁸Jesus saw their malice; Hypocrites, he said, why do you thus put me to the test? ¹⁹Show me the coinage in which the tribute is paid. So they brought him a silver piece, ²⁰and he asked them, Whose is this likeness? Whose name is inscribed on it? ²¹Caesar's, they said; whereupon he answered. Why then, give back to Caesar what is Caesar's, and to God what is God's. ²²And they went away and left him in peace, full of admiration at his words.

²³On that day, too, he was approached with a question by the Sadducees, men who say that there is no resurrection; ²⁴Master, they said, Moses told us, If a man leaves no children when he dies, his brother shall marry the widow by right of kinship, and beget children in the dead brother's name. ²⁵We had seven brothers once in our country, of whom the first died, a married man without issue, bequeathing his wife to the second. ²⁶And the same befell the second brother, and then the third, and in the end all seven, ²⁷the woman dying last of all. ²⁸And now, when the dead rise again, which of the seven will be her husband, since she was wife to them all? ²⁹Jesus answered them, You are wrong; you do not understand the scriptures, or what is the power of God. ³⁰When the dead rise again, there is no marrying and giving in

marriage; they are as the angels in heaven are. ³¹But now, in the matter of the resurrection, did you never read what God himself said: ³²I am the God of Abraham, and the God of Isaac, and the God of Jacob? Yet it is of living men, not of dead men, that he is God. ³³This the multitude heard, and were amazed by his teaching.

³⁴And now the Pharisees, hearing how he had put the Sadducees to silence, met together; ³⁵and one of them, a lawyer, put a question to try him: ³⁶Master, which commandment in the law is the greatest? ³⁷Jesus said to him, You shall love the Lord your God with your whole heart and your whole soul and your whole mind. ³⁸This is the greatest of the commandments, and the first. ³⁹And the second, its like, is this. You shall love your neighbour as yourself. ⁴⁰On these two commandments, all the law and the prophets depend. ⁴¹Then, while the Pharisees were still gathered about him, Jesus asked them: ⁴²What is your opinion concerning Christ? Whose son is he to be? They told him, David's. ⁴³How is it then, said he, that David is moved by the Spirit to call him Master, when he says: ⁴⁴The Lord said to my Master, Sit on my right hand while I make your enemies a footstool under your feet? ⁴⁵David calls Christ his Master; how can he be also his son? ⁴⁶None could find a word to say in answer to him, nor did anyone dare, after that day, to try him with further questions.

THE WIDOW'S MITE

(Luke 21:1) And he looked up, and saw the rich folk putting their gifts into the treasury; ²he also saw one poor widow, who put in two mites. ³Thereupon he said, Believe me, this poor widow has put in more than all the others. ⁴The others all made an offering to God out of what they had to spare; she, with so little to give, put in her whole livelihood.

THE CONDEMNATION OF THE PHARISEES

(Matthew 23:1) After this, Jesus addressed himself to the multitudes, and to his disciples; ²The scribes and Pharisees, he said, have established themselves in the place from which Moses used to teach; ³do what they tell you, then, continue to observe what they tell you, but do not imitate their actions, for they tell you one thing and do another. ⁴They fasten up packs too heavy to be borne, and lay them on men's shoulders; they themselves will not stir a finger to lift them. ⁵They act, always, so as to be a mark for men's eyes. Boldly written are the texts they carry, and deep is the hem of their garments; ⁶their heart is set on taking the chief places at table and the first seats in the synagogue, ⁷and having their hands kissed in the market-place, and being called Rabbi among their fellow men. ⁸You are not to claim the title of Rabbi; you have but one Master, and you are all brethren alike. ⁹Nor are you to call any man on earth your father; you have but one Father, and he is in heaven. ¹⁰Nor are you to be called teachers; you have one teacher, Christ. ¹¹Among you, the greatest of all is to be the servant of all; ¹²the man who exalts himself will be humbled, and the man who humbles himself will be exalted.

¹³Woe upon you, scribes and Pharisees, you hypocrites that shut the door of the kingdom of heaven in men's faces; you will neither enter yourselves, nor let

others enter when they would. ¹⁴Woe upon you, scribes and Pharisees, you hypocrites that swallow up the property of widows, under cover of your long prayers; your sentence will be all the heavier for that. ¹⁵Woe upon you, scribes and Pharisees, you hypocrites that encompass sea and land to gain a single proselyte, and then make the proselyte twice as worthy of damnation as yourselves. ¹⁶Woe upon you, blind leaders, who say, If a man swears by the temple, it goes for nothing; if he swears by the gold in the temple, his oath stands. ¹⁷Blind fools, which is greater, the gold, or the temple that consecrates the gold? ¹⁸And again, If a man swears by the altar it goes for nothing; if he swears by the gift on the altar, his oath stands. ¹⁹Blind fools, which is greater, the gift, or the altar that consecrates the gift? ²⁰The man who swears by the altar swears at the same time by all that is on it. ²¹The man who swears by the temple swears at the same time by him who has made it his dwelling-place. ²²And the man who swears by heaven swears not only by God's throne, but by him who sits upon it.

²³Woe upon you, scribes and Pharisees, you hypocrites that will award to God his tithe, though it be of mint or dill or cummin, and have forgotten the weightier commandments of the law, justice, mercy, and honour; you did ill to forget one duty while you performed the other; ²⁴you blind leaders, that have a strainer for the gnat, and then swallow the camel! ²⁵Woe upon you, scribes and Pharisees, you hypocrites that scour the outward part of cup and dish, while all within is running with avarice and incontinence. ²⁶Scour the inside of cup and dish first, you blind Pharisee, that so the outside, too, may become clean. ²⁷Woe upon you, scribes and Pharisees, you hypocrites that are like whitened sepulchres, fair in outward show, when they are full of dead men's bones and all manner of corruption within; ²⁸you too seem exact over your duties, outwardly, to men's eyes, while there is nothing within but hypocrisy and iniquity. ²⁹Woe upon you, scribes and Pharisees, you hypocrites that build up the tombs of the prophets and engrave the monuments of the just; ³⁰If we had lived in our fathers' times, you say, we would not have taken part in murdering the prophets. ³¹Why then, you bear witness of your own ancestry; it was your fathers who slaughtered the prophets; ³²it is for you to complete your fathers' reckoning. ³³Serpents that you are, brood of vipers, how should you escape from the award of hell? ³⁴And now, behold, I am sending prophets and wise men and men of learning to preach to you; some of them you will put to death and crucify; some you will scourge in your synagogues, and persecute them from city to city; ³⁵so that you will make yourselves answerable for all the blood of just men that is shed on the earth, from the blood of the just Abel to the blood of Zacharias the son of Barachias, whom you slew between the temple and the altar. ³⁶Believe me, this generation shall be held answerable for all of it. ³⁷Jerusalem, Jerusalem, still murdering the prophets, and stoning the messengers that are sent to you, how often have I been ready to gather your children together, as a hen gathers her chickens under her wings; and you did refuse it! ³⁸Behold, your house is left to you, a house uninhabited. ³⁹Believe me, you shall see nothing of me henceforward, until the time when you will be saying, Blessed is he that comes in the name of the Lord.

WHERE JESUS STAYED WHILE IN JERUSALEM

(Luke 21:37) Each day he went on teaching in the temple, and at night he lodged on the mountain which is called Olivet; ³⁸and all the people waited for him at early morning in the temple, to listen to him.

THE GREEKS COME TO SEE JESUS; HE CEASES PUBLIC MINISTRY

(John 12:20) And there were certain Gentiles, among those that had come up to worship at the feast, ²¹who approached Philip, the man from Bethsaida in Galilee, and made a request of him; Sir, they said, we desire to see Jesus. ²²Philip came and told Andrew, and together Andrew and Philip went and told Jesus. ²³And Jesus answered them thus, The time has come now for the Son of Man to achieve his glory. ²⁴Believe me when I tell you this; a grain of wheat must fall into the ground and die, or else it remains nothing more than a grain of wheat; but if it dies, then it yields rich fruit. ²⁵He who loves his life will lose it; he who is an enemy to his own life in this world will keep it, so as to live eternally. ²⁶If anyone is to be my servant, he must follow my way; so shall my servant too be where I am. If anyone serves me, my Father will do him honour.

²⁷And now my soul is distressed. What am I to say? I will say, Father, save me from undergoing this hour of trial; and yet, I have only reached this hour of trial that I might undergo it. ²⁸Father, make your name known. And at this, a voice came from heaven, I have made it known, and will yet make it known. ²⁹Thereupon the multitude which stood listening declared that it had thundered; but some of them said, An angel has spoken to him. ³⁰Jesus answered, It was for your sake, not for mine, that this utterance was made. ³¹Sentence is now being passed on this world; now is the time when the prince of this world is to be cast out. ³²Yes, if only I am lifted up from the earth, I will attract all men to myself. ³³(In saying this, he prophesied the death he was to die.)

³⁴The multitude answered him, We have been told, out of the law, that Christ is to remain undisturbed for ever; what do you mean by saying that the Son of Man must be lifted up? What Son of Man is this? ³⁵And Jesus said to them, The light is among you still, but only for a short time. Finish your journey while you still have the light, for fear darkness should overtake you; he who journeys in darkness cannot tell which way he is going. ³⁶While you still have the light, have faith in the light, that so you may become children of the light. So much Jesus told them, and then went away, and was lost to their view.

³⁷Such great miracles he did in their presence, and still they did not believe in him; ³⁸this was in fulfilment of the words spoken by the prophet Isaias, Lord, is there anyone who has believed our message, to whom the power of God has been made known? ³⁹So it was that they could not believe; and indeed, Isaias has said elsewhere: ⁴⁰He has blinded their eyes, and hardened their heart, so that they could not see with those eyes, and understand with that heart, and turn back to me, and win healing from me. ⁴¹Isaias said this, as one who had seen his glory; it was of him that he spoke. ⁴²There were, for all that, many of the rulers who had learned to believe in him; but

they would not profess it because of the Pharisees, afraid of being forbidden the synagogue. ⁴³They valued their credit with men higher than their credit with God.

⁴⁴And Jesus cried out, If a man believes in me, it is in him who sent me, not in me, that he believes; ⁴⁵to see me is to see him who sent me. ⁴⁶I have come into the world as a light, so that all those who believe in me may continue no longer in darkness. ⁴⁷If a man hears my words, and does not keep true to them, I do not pass sentence on him; I have come to save the world, not to pass sentence on the world. ⁴⁸The man who makes me of no account, and does not accept my words, has a judge appointed to try him; it is the message I have uttered that will be his judge at the last day. ⁴⁹And this, because it is not on my own authority that I have spoken; it was my Father, who sent me, that commanded me what words I was to say, what message I was to utter. ⁵⁰And I know well that what he commands is eternal life; everything then, which I utter, I utter as my Father has bidden me.

THE ESCHATALOGICAL DISCOURSE

(Matthew 24:1) Then Jesus left the temple, and was going on his way, when his disciples came up to show him the view of the temple building. ²Do you see all this? he said to them. Believe me, there will not be a stone left on another in this place, it will all be thrown down.

³Afterwards, while he was sitting down on mount Olivet, the disciples came to him privately, and said, Tell us, when will this be? And what sign will be given of your coming, and of the world being brought to an end? ⁴Jesus answered them, Take care that you do not allow anyone to deceive you. ⁵Many will come making use of my name; they will say, I am Christ, and many will be deceived by it. ⁶And you will hear tell of wars, and rumours of war; see to it that you are not disturbed in mind; such things must happen, but the end will not come yet. ⁷Nation will rise in arms against nation, kingdom against kingdom, and there will be plagues and famines and earthquakes in this region or that; ⁸but all this is but the beginning of travail. ⁹In those days, men will give you up to persecution, and will put you to death; all the world will be hating you because you bear my name; ¹⁰whereupon many will lose heart, will betray and hate one another. ¹¹Many false prophets will arise, and many will be deceived by them; ¹²and the charity of most men will grow cold, as they see wickedness abound everywhere; ¹³but that man will be saved who endures to the last. ¹⁴This gospel of the kingdom must first be preached all over the world, so that all nations may hear the truth; only after that will the end come. ¹⁵And now, when you see that which the prophet Daniel called the abomination of desolation, set up in the holy place (let him who reads this, recognize what it means), ¹⁶then those who are in Judaea must take refuge in the mountains; ¹⁷not going down to carry away anything from the house, if they are on the house-top; ¹⁸not going back to pick up a cloak, if they are in the fields. ¹⁹It will go hard with women who are with child, or have children at the breast, in those days; ²⁰and you must pray that your flight may not be in the winter, or on the sabbath day, ²¹for there will be distress then such as has not been since the beginning of the world, and can never be again. ²²There would have been no hope left for any human creature, if the number of those days had not been

cut short; but those days will be cut short, for the sake of the elect. ²³At such a time, if a man tells you, See, here is Christ, or, See, he is there, do not believe him. ²⁴There will be false Christs and false prophets, who will rise up and show great signs and wonders, so that if it were possible, even the elect would be deceived. ²⁵Mark well, I have given you warning of it. ²⁶If they tell you, then, See, he is here, in the desert, do not stir abroad; if they tell you, See, he is there, in hidden places, do not believe them; ²⁷when the Son of Man comes, it will be like the lightning that springs up from the east and flashes across to the west. ²⁸It is where the body lies that the eagles will gather.

²⁹Immediately after the distress of those days, the sun will be darkened, and the moon will refuse her light, and the stars will fall from heaven, and the powers of heaven will rock; ³⁰and then the sign of the Son of Man will be seen in heaven; then it is that all the tribes of the land will mourn, and they will see the Son of Man coming upon the clouds of heaven, with great power and glory; ³¹and he will send out his angels with a loud blast of the trumpet, to gather his elect from the four winds, from one end of heaven to the other.

³²The fig-tree will teach you a parable; when its branch grows supple, and begins to put out leaves, you know that summer is near; ³³so you, when you see all this coming about, are to know that it is near, at your very doors. ³⁴Believe me, this generation will not have passed, before all this is accomplished. ³⁵Though heaven and earth should pass away, my words will stand.

³⁶But as for that day and that hour you speak of, they are known to none, not even to the angels in heaven; only the Father knows them. ³⁷When the Son of Man comes, all will be as it was in the days of Noe; ³⁸in those days before the flood, they went on eating and drinking, marrying and giving in marriage, until the time when Noe entered the ark, ³⁹and they were taken unawares, when the flood came and drowned them all; so it will be at the coming of the Son of Man. ⁴⁰One man taken, one left, as they work together in the fields; ⁴¹one woman taken, one left, as they grind together at the mill. ⁴²You must be on the watch, then, since you do not know the hour of your Lord's coming. ⁴³Be sure of this; if the master of the house had known at what time of night the thief was coming, he would have kept watch, and not allowed his house to be broken open. ⁴⁴And you too must stand ready; the Son of Man will come at an hour when you are not expecting him.

⁴⁵Which of you, then, is a faithful and wise servant, one whom his master will entrust with the care of the household, to give them their food at the appointed time? ⁴⁶Blessed is that servant who is found doing this when his lord comes; ⁴⁷I promise you, he will give him charge of all his goods. ⁴⁸But if that servant plays him false, and says in his heart, My lord is long in coming, ⁴⁹and so falls to beating his fellow servants, to eating and drinking with the drunkards, ⁵⁰then on some day when he expects nothing, at an hour when he is all unaware, his lord will come, ⁵¹and will cut him off, and assign him his portion with the hypocrites; where there will be weeping, and gnashing of teeth.

(Matthew 25:1) When that day comes, the kingdom of heaven will be like ten virgins, who went to bring the bridegroom and his bride home, taking their lamps with them. ²Five of these were foolish, and five were wise; ³the five foolish, when

they took their lamps, did not provide themselves with oil, ⁴but those who were wise took oil in the vessels they carried, as well as the lamps. ⁵The bridegroom was long in coming, so that they all grew drowsy, and fell asleep. ⁶And at midnight the cry was raised, Behold, the bridegroom is on his way; go out to meet him. ⁷Thereupon all these virgins awoke, and fell to trimming their lamps; ⁸and now the foolish ones said to the wise, Share your oil with us, our lamps are burning low. ⁹But the wise ones answered, How if there is not enough for us and for you? Better that you should find your way to the merchants, and buy for yourselves. ¹⁰And so, while they were away buying it, the bridegroom came; those who stood ready escorted him to the wedding, and the door was shut. ¹¹Afterwards those other virgins came, with the cry, Lord, Lord, open to us. ¹²And he answered, Believe me, I do not recognize you. ¹³Be on the watch, then; the day of it and the hour of it are unknown to you.

¹⁴So it was with a man who went on his travels; he called his trusted servants to him and committed his money to their charge. ¹⁵He gave five talents to one, two to another, and one to another, according to their several abilities, and with that he set out on his journey. ¹⁶The man who had received five talents went and traded with them, until he had made a profit of five talents more; ¹⁷and in the same way he who had received two made a profit of two. ¹⁸Whereas he who had received but one went off and made a hole in the ground, and there hid his master's money. ¹⁹Long afterwards, the master of those servants came back, and entered into a reckoning with them. ²⁰And so the man who had received five talents came forward and brought him five talents more; Lord, he said, it was five talents you gave me, see how I have made a profit of five talents besides. ²¹And his master said to him, Well done, my good and faithful servant; since you have been faithful over little things, I have great things to commit to your charge; come and share the joy of your Lord. ²²Then came the man who had received two talents; Lord, he said, it was two talents you gave me; see how I have made a profit of two talents besides. ²³And his master said to him, Well done, my good and faithful servant; since you have been faithful over little things, I have great things to commit to your charge; come and share the joy of your Lord. ²⁴But when he who had received but one talent came forward in his turn, he said, Lord, knowing you for a hard man, that reaps where he did not sow, and gathers in from fields he never planted, ²⁵I took fright, and so went off and hid your talent in the earth; see now, you have received what is yours. ²⁶And his lord answered him, Base and slothful servant, you knew well that I reap where I did not sow, and gather in from fields I never planted; ²⁷all the more was it your part to lodge my money with the bankers, so that I might have recovered it with interest when I came. ²⁸Take the talent away from him, and give it to him who has ten talents already. ²⁹Whenever a man is rich, gifts will be made to him, and his riches will abound; if he is poor, even what he accounts his own will be taken from him. ³⁰And now, cast the unprofitable servant into the darkness without; where there shall be weeping, and gnashing of teeth.

³¹When the Son of Man comes in his glory, and all the angels with him, he will sit down upon the throne of his glory, ³²and all nations will be gathered in his presence, where he will divide men one from the other, as the shepherd divides the sheep from the goats; ³³he will set the sheep on his right, and the goats on his left.

³⁴Then the King will say to those who are on his right hand, Come, you that have received a blessing from my Father, take possession of the kingdom which has been prepared for you since the foundation of the world. ³⁵For I was hungry, and you gave me food, thirsty, and you gave me drink; I was a stranger, and you brought me home, ³⁶naked, and you clothed me, sick, and you cared for me, a prisoner, and you came to me. ³⁷Whereupon the just will answer, Lord, when was it that we saw you hungry, and fed you, or thirsty, and gave you drink? ³⁸When was it that we saw you a stranger, and brought you home, or naked, and clothed you? ³⁹When was it that we saw you sick or in prison and came to you? ⁴⁰And the King will answer them. Believe me, when you did it to one of the least of my brethren here, you did it to me. ⁴¹Then he will say to those who are on his left hand, in their turn, Go far from me, you that are accursed, into that eternal fire which has been prepared for the devil and his angels. ⁴²For I was hungry, and you never gave me food, I was thirsty, and you never gave me drink; ⁴³I was a stranger, and you did not bring me home, I was naked, and you did not clothe me, I was sick and in prison, and you did not care for me. ⁴⁴Whereupon they, in their turn, will answer, Lord, when was it that we saw you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to you? ⁴⁵And he will answer them, Believe me, when you refused it to one of the least of my brethren here, you refused it to me. ⁴⁶And these shall pass on to eternal punishment, and the just to eternal life.

(Luke 21:34) Only look well to yourselves; do not let your hearts grow dull with revelry and drunkenness and the affairs of this life, so that that day overtakes you unawares; ³⁵it will come like the springing of a trap on all those who dwell upon the face of the earth. ³⁶Keep watch, then, praying at all times, so that you may be found worthy to come safe through all that lies before you, and stand erect to meet the presence of the Son of Man.

**The Passover,
Jesus' last supper**

THE IMMEDIATE CONSPIRACY AGAINST JESUS

(Matthew 26:1) Afterwards, when he had made an end of saying all this, Jesus told his disciples: ²You know that after two days the paschal feast is coming; it is then that the Son of Man must be given up to be crucified. ³At this very time, the chief priests and the elders of the people gathered in the court of the high priest, whose name was Caiphaz; ⁴and there they plotted to bring Jesus into their power by cunning, and put him to death. ⁵Yet they still said, Not on the day of the feast, or perhaps there will be an uproar among the people.

THE BETRAYAL BY JESUS; THE PREPARATION FOR THE PASSOVER

(Luke 22:3) But now Satan found his way into the heart of Judas, who was also called Iscariot, one of the twelve, ⁴and he went off and conferred with the chief priests and magistrates about the means to betray Jesus. ⁵These gladly consented to pay him a sum of money; ⁶so he promised to do it, and looked about for an opportunity to hand him over without any commotion.

⁷Then the day of unleavened bread came; on this day, the paschal victim must be killed; ⁸and Jesus sent Peter and John on an errand; Go and make ready for us, he said, to eat the paschal meal. ⁹When they asked him, Where would you have us make ready? ¹⁰he said to them, Just as you are entering the city, you will be met by a man carrying a jar of water; follow him into the house to which he is going; ¹¹and there you will say to the owner of the house, The master sends word, Where is the room in which I am to eat the paschal meal with my disciples? ¹²And he will show you a large upper room, furnished; it is there that you are to make ready. ¹³So they went, and found all as he had told them, and so made ready for the paschal meal.

JESUS WASHES THE FEET OF HIS DISCIPLES

(John 13:1) Before the paschal feast began, Jesus already knew that the time had come for his passage from this world to the Father. He still loved those who were his own, whom he was leaving in the world, and he would give them the uttermost proof of his love. ²Supper was over, and the devil had already put it into the heart of Judas, son of Simon, the Iscariot, to betray him. ³Jesus knew well that the Father had left everything in his hands; knew it was from God that he came, and to God that he went. ⁴And now, rising from supper, he laid his garments aside, took a towel, and put it about him; ⁵and then he poured water into the basin, and began to wash the feet of his disciples, wiping them with the towel that girded him. ⁶So, when he came to Simon Peter, Peter asked him, Lord, is it for you to wash my feet? ⁷Jesus answered him, It is not for you to know, now, what I am doing; but you will understand it afterwards. ⁸Peter said to him, I will never let you wash my feet; and Jesus answered him, If I do not wash you, it means you have no companionship with me. ⁹Then, Lord, said Peter, wash my hands and my head too, not only my feet. ¹⁰But Jesus told him, A man who has bathed does not need to do more than wash the stains from his

feet; he is clean all over. And you are clean now; only, not all of you. ¹¹He knew who his betrayer was; that is why he said, You are not all clean.

¹²Then, when he had finished washing their feet and put on his garments, he sat down again, and said to them, Do you understand what it is I have done to you? ¹³You hail me as the Master, and the Lord; and you are right, it is what I am. ¹⁴Why then, if I have washed your feet, I who am the Master and the Lord, you in your turn ought to wash each other's feet; ¹⁵I have been setting you an example, which will teach you in your turn to do what I have done for you. ¹⁶Believe me, no slave can be greater than his master, no apostle greater than he by whom he was sent. ¹⁷Now that you know this, blessed are you if you perform it. ¹⁸I am not thinking of all of you is when I say this, I know who are the men I have chosen; well, it remains for the passage in scripture to be fulfilled, The man who shared my bread has lifted his heel to trip me up. ¹⁹I am telling you this now, before it happens, so that when it happens you may believe it was written of me.

²⁰Believe me when I tell you this; the man who welcomes one whom I send, welcomes me; and the man who welcomes me, welcomes him who sent me.

THE INSTITUTION OF THE EUCHARIST

(Luke 22:14) And when the time came, he sat down with his twelve disciples. ¹⁵And he said to them, I have longed and longed to share this paschal meal with you before my passion; ¹⁶I tell you, I shall not eat it again, till it finds its fulfilment in the kingdom of God. ¹⁷And he took a cup, and blessed it, and said, Take this and share it among you; ¹⁸I tell you, I shall not drink of the fruit of the vine again, till the kingdom of God has come. ¹⁹Then he took bread, and blessed and broke it, and gave it to them, saying, This is my body, given for you; do this for a commemoration of me. ²⁰And so with the cup, when supper was ended, This cup, he said, is the new testament, in my blood which is to be shed for you.

THE PROMISES OF JESUS TO HIS APOSTLES

(Luke 22:24) And there was rivalry between them over the question, which of them was to be accounted the greatest. ²⁵But he told them, The kings of the Gentiles lord it over them, and those who bear rule over them win the name of benefactors. ²⁶With you it is not to be so; no difference is to be made, among you, between the greatest and the youngest of all, between him who commands and him who serves. ²⁷Tell me, which is greater, the man who sits at table, or the man who serves him? Surely the man who sits at table; yet I am here among you as your servant. ²⁸You are the men who have kept to my side in my hours of trial: ²⁹and, as my Father has allotted a kingdom to me, so I allot to you ³⁰a place to eat and drink at my table in my kingdom; you shall sit on twelve thrones, judging the twelve tribes of Israel.

(Luke 22:35) Then he said to them, Did you go in want of anything, when I sent you out without purse, or wallet, or shoes? They told him, Nothing; ³⁶and he said, But now it is time for a man to take his purse with him, if he has one, and his wallet too; and to sell his cloak and buy a sword, if he has none. ³⁷Believe me, one word has been

written that has yet to find its fulfilment in me, And he was counted among the malefactors. Sure enough, all that has been written of me must be fulfilled. ³⁸See, Lord, they told him, here are two swords. And he said to them, That is enough.

JUDAS LEAVES TO BETRAY JESUS

^(John 13:21) After saying so much, Jesus bore witness to the distress he felt in his heart. Believe me, he said, believe me, one of you is to betray me. ²²And the disciples looked at one another, at a loss to know which of them he meant. ²³Jesus had one disciple, whom he loved, who was now sitting with his head against Jesus' breast; ²⁴to him, therefore, Simon Peter made a sign, and asked him, Who is it he means? ²⁵And he, leaning his head back upon Jesus' breast, asked him, Lord, who is it? ²⁶Jesus answered, It is the man to whom I give this piece of bread which I am dipping in the dish. Then he dipped the bread, and gave it to Judas the son of Simon, the Iscariot. ²⁷The morsel once given, Satan entered into him; and Jesus said to him, Be quick on your errand. ²⁸None of those who sat there could understand the drift of what he said; ²⁹some of them thought, since Judas kept the common purse, that Jesus was saying to him, Go and buy what we need for the feast, or bidding him give some alms to the poor. ³⁰He, as soon as he received the morsel, had gone out; and now it was night.

³¹When he had gone out, Jesus said, Now the Son of Man has achieved his glory, and in his glory God is exalted. ³²Since, in his glory, God is exalted, it is for God to exalt him in his own glory, and exalt him without delay. ³³It is only for a short time that I am with you, my children. You will look for me, and now I have to tell you what I once told the Jews, you cannot reach the place where I am. ³⁴I have a new commandment to give you, that you are to love one another; that your love for one another is to be like the love I have borne you. ³⁵The mark by which all men will know you for my disciples will be the love you bear one another. ³⁶Simon Peter said to him, Lord, where are you going? Jesus answered him, I am going where you can not follow me now, but shall follow me afterwards. ³⁷Lord, Peter said to him, why cannot I follow you now? I am ready to lay down my life for your sake. ³⁸You are ready, answered Jesus, to lay down your life for my sake? Believe me, by cock-crow you will thrice disown me.

^(Luke 22:31) And the Lord said, Simon, Simon, behold, Satan has claimed power over you all, so that he can sift you like wheat: ³²but I have prayed for you, that your faith may not fail; when, after a while, you have come back to me, it is for you to be the support of your brethren.

JESUS IS THE WAY, TRUTH AND LIFE

^(John 14:1) Do not let your heart be distressed; as you have faith in God, have faith in me. ²There are many dwelling-places in my Father's house; otherwise, should I have said to you, I am going away to prepare a home for you? ³And though I do go away, to prepare you a home, I am coming back; and then I will take you to myself so that you too may be where I am. ⁴And now you know where it is I am going; and you

know the way there. ⁵Thomas said to him, But, Lord, we do not know where you are going; how are we to know the way there? ⁶Jesus said to him, I am the way; I am truth and life; nobody can come to the Father, except through me. ⁷If you had learned to recognize me, you would have learned to recognize my Father too. From now onwards you are to recognize him; you have seen him.

THE WORKS OF JESUS AND HIS DISCIPLES

(John 14:8) At this, Philip said to him, Lord, let us see the Father; that is all we ask. ⁹What, Philip, Jesus said to him, here am I, who have been all this while in your company; have you not learned to recognize me yet? Whoever has seen me, has seen the Father; what do you mean by saying, Let us see the Father? ¹⁰Do you not believe that I am in the Father, and the Father is in me? The words I speak to you are not my own words; and the Father, who dwells continually in me, achieves in me his own acts of power. ¹¹If you cannot trust my word, when I tell you that I am in the Father, and the Father is in me, let these powerful acts themselves be my warrant. ¹²Believe me when I tell you this; the man who has learned to believe in me will be able to do what I do; nay, he will be able to do greater things yet. It is to my Father I am going: ¹³and whatever request you make of the Father in my name, I will grant, so that through the Son the Father may be glorified; ¹⁴every request you make of me in my own name, I myself will grant it to you.

THE PROMISE OF THE HOLY SPIRIT

(John 14:15) If you have any love for me, you must keep the commandments which I give you; ¹⁶and then I will ask the Father, and he will give you another to befriend you, one who is to dwell continually with you for ever. ¹⁷It is the truth-giving Spirit, for whom the world can find no room, because it cannot see him, cannot recognize him. But you are to recognize him; he will be continually at your side, nay, he will be in you. ¹⁸I will not leave you friendless; I am coming to you. ¹⁹It is only a little while now, before the world is to see me no more; but you can see me, because I live on, and you too will have life. ²⁰When that day comes, you will learn for yourselves that I am in my Father, and you are in me, and I am in you. ²¹The man who loves me is the man who keeps the commandments he has from me; and he who loves me will win my Father's love, and I too will love him, and will reveal myself to him. ²²Here Judas, not the Iscariot, said to him, Lord, how comes it that you will only reveal yourself to us, and not to the world? ²³Jesus answered him, If a man has any love for me, he will be true to my word; and then he will win my Father's love, and we will both come to him, and make our continual abode with him; ²⁴whereas the man who has no love for me, lets my sayings pass him by. And this word, which you have been hearing from me, comes not from me, but from my Father who sent me.

²⁵So much converse I have held with you, still at your side. ²⁶He who is to befriend you, the Holy Spirit, whom the Father will send on my account, will in his turn make everything plain, and recall to your minds everything I have said to you.

²⁷Peace is my bequest to you, and the peace which I will give you is mine to give; I do not give peace as the world gives it. Do not let your heart be distressed, or play the coward. ²⁸You have heard me say that I am going away and coming back to you. If you really loved me, you would be glad to hear that I am on my way to my Father; my Father has greater power than I. ²⁹I have told you of this before it happens, so that when it happens you may learn to believe. ³⁰I have no longer much time for converse with you; one is coming, who has power over the world, but no hold over me. ³¹No, but the world must be convinced that I love the Father, and act only as the Father has commanded me to act. Rise up, we must be going on our way.

THE PARABLE OF THE VINE AS A PARABLE OF LOVE

(John 15:1) I am the true vine, and it is my Father who tends it. ²The branch that yields no fruit in me, he cuts away; the branch that does yield fruit, he trims clean, so that it may yield more fruit. ³You, through the message I have preached to you, are clean already; ⁴you have only to live on in me, and I will live on in you. The branch that does not live on in the vine can yield no fruit of itself; no more can you, if you do not live on in me. ⁵I am the vine, you are its branches; if a man lives on in me, and I in him, then he will yield abundant fruit; separated from me, you have no power to do anything. ⁶If a man does not live on in me, he can only be like the branch that is cast off and withers away; such a branch is picked up and thrown into the fire, to burn there. ⁷As long as you live on in me, and my words live on in you, you will be able to make what request you will, and have it granted. ⁸My Father's name has been glorified, if you yield abundant fruit, and prove yourselves my disciples. ⁹I have bestowed my love upon you, just as my Father has bestowed his love upon me; live on, then, in my love. ¹⁰You will live on in my love, if you keep my commandments, just as it is by keeping my Father's commandments that I live on in his love.

¹¹All this I have told you, so that my joy may be yours, and the measure of your joy may be filled up. ¹²This is my commandment, that you should love one another, as I have loved you. ¹³This is the greatest love a man can show, that he should lay down his life for his friends; ¹⁴and you, if you do all that I command you, are my friends. ¹⁵I do not speak of you any more as my servants; a servant is one who does not understand what his master is about, whereas I have made known to you all that my Father has told me; and so I have called you my friends. ¹⁶It was not you that chose me, it was I that chose you. The task I have appointed you is to go out and bear fruit, fruit which will endure; so that every request you make of the Father in my name may be granted you. ¹⁷These are the directions I give you, that you should love one another.

¹⁸If the world hates you, be sure that it hated me before it learned to hate you. ¹⁹If you belonged to the world, the world would know you for its own and love you; it is because you do not belong to the world, because I have singled you out from the midst of the world, that the world hates you. ²⁰Do not forget what I said to you, No servant can be greater than his master. They will persecute you just as they have persecuted me; they will pay the same attention to your words as to mine. ²¹And they will treat you thus because you bear my name; they have no knowledge of him who

sent me. ²²If I had not come and given them my message, they would not have been in fault; as it is, their fault can find no excuse. ²³To hate me is to hate my Father too. ²⁴If I had not done what no one else ever did in their midst they would not have been in fault; as it is, they have hated, with open eyes, both me and my Father. ²⁵And all this, in fulfilment of the saying which is written in their law, They hated me without cause. ²⁶Well, when the truth-giving Spirit, who proceeds from the Father, has come to befriend you, he whom I will send to you from the Father's side, he will bear witness of what I was; ²⁷and you too are to be my witnesses, you who from the first have been in my company.

THE TRIBULATIONS THAT WILL COME TO DISCIPLES

(John 16:1) I have told you this, so that your faith may not be taken unawares. ²They will forbid you the synagogue; nay, the time is coming when anyone who puts you to death will claim that he is performing an act of worship to God; ³such things they will do to you, because they have no knowledge of the Father, or of me. ⁴And I have told you this, so that when the time comes for it to happen, you may remember that I told you of it. If I did not tell you of it from the first, it was because I was to be still in your company. ⁵Now, I am going back to him who sent me. None of you is asking me, Where is it you are going? ⁶so full are your hearts with sorrow at my telling you this. ⁷And yet I can say truly that it is better for you I should go away; he who is to befriend you will not come to you unless I do go, but if only I make my way there, I will send him to you. ⁸He will come, and it will be for him to prove the world wrong, about sin, and about rightness of heart, and about judging. ⁹About sin; they have not found belief in me. ¹⁰About rightness of heart; I am going back to my Father, and you are not to see me any more. ¹¹About judging; he who rules this world has had sentence passed on him already. ¹²I have still much to say to you, but it is beyond your reach as yet. ¹³It will be for him, the truth-giving Spirit, when he comes, to guide you into all truth. He will not utter a message of his own; he will utter the message that has been given to him; and he will make plain to you what is still to come. ¹⁴And he will bring honour to me, because it is from me that he will derive what he makes plain to you. ¹⁵I say that he will derive from me what he makes plain to you, because all that belongs to the Father belongs to me.

¹⁶After a little while, you will see me no longer; and again after a little while you will have sight of me, because I am going back to the Father. ¹⁷Upon this, some of his disciples said to one another, What does this mean, that he is saying to us, After a little while, you will see me no longer, and again after a little while you will have sight of me? And then, Because I am going back to my Father? ¹⁸What is this little while he speaks of?, they asked. We cannot understand what he means by it. ¹⁹Jesus, knowing that they were eager to question him, said to them, You are wondering among yourselves over what I have been saying, After a little while you will see me no longer, and again after a little while you will have sight of me. ²⁰Believe me when I tell you this, you will weep and lament while the world rejoices; you will be distressed, but your distress shall be turned into joy. ²¹A woman in childbirth feels distress, because now her time has come; but when she has borne her child, she does

not remember the distress any longer, so glad is she that a man has been born into the world. ²²So it is with you, you are distressed now; but one day I will see you again, and then your hearts will be glad; and your gladness will be one which nobody can take away from you. ²³When that day comes, you will not need to ask anything of me. Believe me, you have only to make any request of the Father in my name, and he will grant it to you. ²⁴Until now, you have not been making any requests in my name; make them, and they will be granted, to bring you gladness in full measure.

²⁵I have been telling you this in parables; now comes the hour when I will talk to you in parables no longer; but tell you openly about the Father. ²⁶At the time I speak of, you will make your requests in my name; and there is no need for me to tell you that I will ask the Father to grant them to you, ²⁷because the Father himself is your friend, since you have become my friends, and have learned to believe that I came from God. ²⁸It was from the Father I came out, when I entered the world, and now I am leaving the world, and going on my way to the Father. ²⁹Hereupon his disciples said to him, Why, now you are speaking openly enough; this is no parable you are uttering. ³⁰Now we can be sure that you know all things, not needing to wait till you are asked; this gives us faith that you were sent by God. ³¹You have faith now? Jesus answered, ³²Behold, the time is coming, nay, has already come, when you are to be scattered, each of you taking his own path, and to leave me alone. And yet I am not alone, because the Father is with me. ³³I have said this to you, so that in me you may find peace. In the world, you will only find tribulation; but take courage, I have overcome the world.

THE PRIESTLY PRAYER OF JESUS

(John 17:1) Thus Jesus spoke to them, and then, lifting up his eyes to heaven, he said, Father, the time has come; give glory now to your Son, that your Son may give the glory to you. ²You have put him in authority over all mankind, to bring eternal life to all those you have entrusted to him. ³Eternal life is knowing you, who are the only true God, and Jesus Christ, whom you have sent. ⁴I have exalted your glory on earth, by achieving the task which you gave me to do; ⁵now, Father, do you exalt me at your own side, in that glory which I had with you before the world began. ⁶I have made your name known to the men whom you have entrusted to me, chosen out of the world. They belonged to you, and have become mine through your gift, and they have kept true to your word. ⁷Now they have learned to recognize all the gifts you gave me as coming from you; ⁸I have given them the message which you gave to me, and they, receiving it, recognized it for truth that I came from you, and found faith to believe that it was you who sent me. ⁹It is for these I pray; I am not praying for the world, but for those whom you have entrusted to me; ¹⁰they belong to you; as all I have is yours, and all you have is mine; and in them my glory is achieved.

¹¹I am remaining in the world no longer, but they remain in the world, while I am on my way to you. Holy Father, keep them true to your name, your gift to me, that they may be one, as we are one.' ¹²As long as I was with them, it was for me to keep them true to your name, your gift to me; and I have watched over them, so that only one has been lost, he whom perdition claims for its own, in fulfilment of the

scripture. ¹³But now I am coming to you; and while I am still in the world I am telling them this, so that my joy may be theirs, and reach its full measure in them. ¹⁴I have given them your message, and the world has nothing but hatred for them, because they do not belong to the world, as I, too, do not belong to the world. ¹⁵I am not asking that you should take them out of the world, but that you should keep them clear of what is evil. ¹⁶They do not belong to the world, as I, too, do not belong to the world; ¹⁷keep them holy, then, through the truth; it is your word that is truth. ¹⁸You have sent me into the world on your errand, and I have sent them into the world on my errand; ¹⁹and I dedicate myself for their sakes, that they too may be dedicated through the truth.

²⁰It is not only for them that I pray; I pray for those who are to find faith in me through their word; ²¹that they may all be one; that they too may be one in us, as you Father, are in me, and I in you; so that the world may come to believe that it is you who have sent me. ²²And I have given them the privilege which you gave to me, that they should all be one, as we are one; ²³that while you are in me, I may be in them, and so they may be perfectly made one. So let the world know that it is you who have sent me, and that you have bestowed your love upon them, as you have bestowed it upon me. ²⁴This, Father, is my desire, that all those whom you have entrusted to me may be with me where I am, so as to see my glory, your gift made to me, in that love which you bestowed upon me before the foundation of the world. ²⁵Father, you are just; the world has never acknowledged you, but I have acknowledged you, and these men have acknowledged that you sent me. ²⁶I have revealed, and will reveal, your name to them; so that the love you have bestowed upon me may dwell in them, and I, too, may dwell in them.

JESUS IN THE GARDEN OF GETHSEMANE

(Matthew 26:36) So Jesus came, and they with him, to a plot of land called Gethsemani; and he said to his disciples, Sit down here, while I go in there and pray. ³⁷But he took Peter and the sons of Zebedee with him. And now he grew sorrowful and dismayed. ³⁸My soul, he said, is ready to die with sorrow; do you abide here, and watch with me. ³⁹When he had gone a little further, he fell upon his face in prayer, and said, My Father, if it is possible, let this chalice pass me by; only as your will is, not as mine is. ⁴⁰Then he went back to his disciples, to find them asleep; and he said to Peter, Had you no strength, then, to watch with me even for an hour? ⁴¹Watch and pray, that you may not enter into temptation; the spirit is willing enough, but the flesh is weak. ⁴²Then he went back again, and prayed a second time; and his prayer was, My Father, if this chalice may not pass me by, but I must drink it, then your will be done. ⁴³And once more he found his disciples asleep when he came to them, so heavy their eyelids were; ⁴⁴this time he went away without disturbing them, and made his third prayer, using the same words. ⁴⁵After that he returned to his disciples, and said to them, Sleep and take your rest hereafter; as I speak, the time draws near when the Son of Man is to be betrayed into the hands of sinners. ⁴⁶Rise up, let us go on our way; already, he that is to betray me is close at hand.

The Passion of Jesus

JESUS IS BETRAYED AND ARRESTED

(John 18:1) All this Jesus said, and now, with his disciples, he went out across the Cedron valley. Here there was a garden, into which he and his disciples went. ²Judas, his betrayer, knew the place well; Jesus and his disciples had often forgathered in it. ³There, then, Judas came, accompanied by the guard, and officers sent by the chief priests and Pharisees, with lanterns and torches and weapons. ⁴So Jesus, knowing well what was to befall him, went out to meet them; Who is it, he asked, you are looking for? ⁵Jesus of Nazareth, they answered; and he told them, I am Jesus of Nazareth. And there was Judas, his betrayer, standing in their company. ⁶When he said to them, I am Jesus of Nazareth, they all shrank back, and fell to the ground. ⁷So, once more, Jesus asked them, Who is it you are looking for? and when they said, Jesus of Nazareth, ⁸he answered, I have told you already that I am Jesus. If I am the man you are looking for, let these others go free. ⁹Thus he would make good the words he had spoken to them, I have not lost any of those whom you have entrusted to me.

(Luke 22:47) Even as he spoke, a multitude came near; their guide was the man called Judas, one of the twelve, who came close to Jesus, to kiss him. ⁴⁸Jesus said to him, Judas, would you betray the Son of Man with a kiss? ⁴⁹Then those who were about him; seeing what would come of it, asked, Lord, shall we strike out with our swords? ⁵⁰And one of them struck a servant of the high priest, and cut off his right ear. ⁵¹Jesus answered, Let them have their way in this. And he touched his ear, and healed him. ⁵²Then Jesus said to the chief priests and temple officers and elders who had come to find him, Have you come out with swords and clubs, as if I were a robber? ⁵³I was close to you in the temple, day after day, and you never laid hands on me. But your time has come now, and darkness has its will.

(John 18:12) And now the guard, with their captain, and the Jewish officers arrested Jesus and pinioned him. ¹³They led him off, in the first instance, to Annas, father-in-law of Caiphas, who held the high priesthood in that year. ¹⁴(It was this Caiphas who had given it as his advice to the Jews, that it was best to put one man to death for the sake of the people.)

SIMON PETER DENIES JESUS

(John 18:15) Simon Peter followed Jesus, with another disciple; this disciple was acquainted with the high priest, and went into the high priest's court with Jesus, ¹⁶while Peter stood at the door without. Afterwards the other disciple, who was the high priest's acquaintance, went out and spoke to the door-keeper, and so brought Peter in. ¹⁷This maid-servant who kept the door asked Peter, Are you another of this man's disciples? and he said, Not I. ¹⁸It was cold, and the servants and officers had made a charcoal fire, and stood there warming themselves, there Peter stood too, warming himself with the rest.

¹⁹And now the high priest questioned Jesus about his disciples, and about his teaching. ²⁰Jesus answered, I have spoken openly before the world; my teaching has been given in the synagogue and in the temple, where all the Jews forgather, nothing

that I have said was said in secret. ²¹Why do you question me? Ask those who listened to me what my words were; they know well enough what I said. ²²When he spoke thus, one of the officers, who was standing by, struck Jesus on the cheek; Is this, he said, how you make answer to the high priest? ²³If there was harm in what I said, Jesus answered, tell us what was harmful in it; if not, why do you strike me? ²⁴Annas, you must know, had sent him on, still bound, to the high priest Caiphas.

²⁵Meanwhile Simon Peter stood there, and warmed himself. So they asked him, Are you, too, one of his disciples? And he denied it; Not I, he said. ²⁶Why, said one of the high priest's servants, a kinsman of the man whose ear Peter had cut off, did I not see you with him in the garden? ²⁷Whereupon Peter denied again; and immediately the cock crew.

THE FIRST TRIAL IN THE HOUSE OF CAIAPHAS

(Matthew 26:57) And those who had arrested Jesus led him away into the presence of the high priest, Caiphas, where the scribes and the elders had assembled. ⁵⁸Yet Peter followed him at a long distance, as far as the high priest's palace; where he went in and sat among the servants, to see the end. ⁵⁹The chief priests and elders and all the Council tried to find false testimony against Jesus, such as would compass his death. ⁶⁰But they could find none, although many came forward falsely accusing him; until at last two false accusers came forward who declared, ⁶¹This man said, I have power to destroy the temple of God and raise it again in three days. ⁶²Then the high priest stood up, and asked him, Have you no answer to make to the accusations these men bring against you? ⁶³Jesus was silent; and the high priest said to him openly, I adjure you by the living God to tell us whether you are the Christ, the Son of God? ⁶⁴Jesus answered, Your own lips have said it. And moreover I tell you this; you will see the Son of Man again, when he is seated at the right hand of God's power, and comes on the clouds of heaven. ⁶⁵At this, the high priest tore his garments, and said, He has blasphemed; what further need have we of witnesses? Mark well, you have heard his blasphemy for yourselves. ⁶⁶What is your finding? And they answered, The penalty is death. ⁶⁷Then they fell to spitting upon his face and buffeting him and smiting him on the cheek, ⁶⁸saying as they did so, Show yourself a prophet, Christ; tell us who it is that smote you.

JUDAS TRIES TO RETURN THE MONEY

(Matthew 27:3) And now Judas, his betrayer, was full of remorse at seeing him condemned, so that he brought back to the chief priests and elders their thirty pieces of silver; ⁴I have sinned, he told them, in betraying the blood of an innocent man. What is that to us? they said, It concerns you only. ⁵Whereupon he left them, throwing down the pieces of silver there in the temple, and went and hanged himself. ⁶The chief priests, thus recovering the money, said, It must not be put in the treasury, since it is the price of blood; ⁷and after consultation, they used it to buy the potter's field, as a burial place for strangers; ⁸it is upon that account that the field has been called Haceldama, the field of blood, to this day. ⁹And so the word was fulfilled

which was spoken by the prophet Jeremy, when he said, And they took the thirty pieces of silver, the price of one who was appraised, for men of the race of Israel appraised him, ¹⁰and bestowed them upon the potter's field, as the Lord had bidden me.

THE TRIALS BEFORE PILATE AND HEROD

(Luke 22:66) When day came, all the elders of the people, chief priests and scribes, brought him before their council. (Luke 23:1) Then the whole assembly of them rose up and brought him before Pilate, ²and there fell to accusing him; We have discovered, they said, that this man is subverting the loyalty of our people, forbids the payment of tribute to Caesar, and calls himself Christ the king. ³And Pilate asked him, Are you the king of the Jews? He answered him, Your own lips have said it. ⁴Pilate said to the chief priests and the multitudes, I cannot discover any fault in this man. ⁵But they insisted, He rouses sedition among the people; he has gone round the whole of Judaea preaching, beginning in Galilee and ending here. ⁶Pilate, on the mention of Galilee, asked whether the man was a Galilean; ⁷and learning that he belonged to Herod's jurisdiction, remitted his cause to Herod, who was also in Jerusalem at this time. ⁸Herod was overjoyed at seeing Jesus; for a long time he had been eager to have sight of him, because he had heard so much of him, and now he hoped to witness some miracle of his. ⁹He asked him many questions, but could get no answer from him, ¹⁰although the chief priests and scribes stood there, loudly accusing him. ¹¹So Herod and his attendants made a jest of him, arraying him in festal attire out of mockery, and sent him back to Pilate. ¹²That day Herod and Pilate, who had hitherto been at enmity with one another, became friends.

THE SECOND APPEARANCE BEFORE PILATE, AND CONDEMNATION

(John 18:33) So Pilate went back into the palace, and summoned Jesus; Are you the king of the Jews? he asked. ³⁴Do you say this of your own accord, Jesus answered, or is it what others have told you of me? ³⁵And Pilate answered, Am I a Jew? It is your own nation, and its chief priests, who have given you up to me. What offence have you committed? ³⁶My kingdom, said Jesus, does not belong to this world. If my kingdom were one which belonged to this world, my servants would be fighting, to prevent my falling into the hands of the Jews; but no, my kingdom does not take its origin here. ³⁷You are a king, then? Pilate asked. And Jesus answered, It is your own lips that have called me a king. What I was born for, what I came into the world for, is to bear witness of the truth. Whoever belongs to the truth, listens to my voice. ³⁸Pilate said to him, What is truth? And with that he went back to the Jews again, and told them, I can find no fault in him. ³⁹You have a custom of demanding that I should release one prisoner at paschal time; would you have me release the king of the Jews? ⁴⁰Whereupon they all made a fresh outcry; Barabbas, they said, not this man. Barabbas was a robber.

(John 19:1) Then Pilate took Jesus and scourged him. ²And the soldiers put on his head a crown which they had woven out of thorns, and dressed him in a scarlet

cloak; ³they would come up to him and say, Hail, king of the Jews, and then strike him on the face. ⁴And now Pilate went out again, and said, See, I am bringing him out to you, to show that I cannot find any fault in him. ⁵Then, as Jesus came out, still wearing the crown of thorns and the scarlet cloak, he said to them. See, here is the man. ⁶When the chief priests and their officers saw him, they cried out. Crucify him, crucify him. Take him yourselves, said Pilate, and crucify him; I cannot find any fault in him. ⁷The Jews answered. We have our own law, and by our law he ought to die, for pretending to be the Son of God. ⁸When Pilate heard this said, he was more afraid than ever; ⁹going back into the palace, he asked Jesus, Whence have you come? but Jesus gave him no answer. ¹⁰What, said Pilate, have you no word for me? Do you not know that I have power to crucify you, and power to release you? ¹¹Jesus answered, You would not have any power over me at all, if it had not been given you from above. That is why the man who gave me up to you is more guilty yet. ¹²After this, Pilate was for releasing him, but the Jews went on crying out, You are no friend of Caesar, if you release him; the man who pretends to be a king is Caesar's rival. ¹³When Pilate heard them speak thus, he brought Jesus out, and sat down on the judgement seat, in a place which is called Lithostrotos; its Hebrew name is Gabbatha. ¹⁴It was now about the sixth hour, on the eve of the paschal feast. See, he said to the Jews, here is your king. ¹⁵But they cried out, Away with him, away with him, crucify him. What, Pilate said to them, shall I crucify your king? We have no king, the chief priests answered, except Caesar. ¹⁶Thereupon he gave Jesus up into their hands, to be crucified: and they, once he was in their hands, led him away.

SIMON OF CYRENE; THE WOMEN OF JERUSALEM

(Luke 23:26) As they led him off, they caught hold of a man called Simon of Cyrene, who was coming in from the country, and loaded him with the cross, so that he should carry it after Jesus. ²⁷Jesus was followed by a great multitude of the people, and also of women, who beat their breasts and mourned over him; ²⁸but he turned to them, and said, It is not for me that you should weep, daughters of Jerusalem; you should weep for yourselves and your children. ²⁹Behold, a time is coming when men will say, It is well for the barren, for the wombs that never bore children, and the breasts that never suckled them. ³⁰It is then that they will begin to say to the mountains, Fall on us, and to the hills, Cover us. ³¹If it goes so hard with the tree that is still green, what will become of the tree that is already dried up? ³²Two others, who were criminals, were led off with him to be put to death.

THE CRUCIFIXION

(Matthew 27:33) And so they reached a place called Golgotha, that is, the place named after a skull. ³⁴Here they offered him a draught of wine, mixed with gall, which he tasted, but would not drink, ³⁵and then crucified him, dividing his garments among them by casting lots. The prophecy must be fulfilled, They divide my spoils among them, cast lots for my garments. ³⁶There, then, they sat, keeping

guard over him. ³⁸With him they crucified two thieves, one on his right and one on his left.

(John 19:19) And Pilate wrote out a proclamation, which he put on the cross; it ran, Jesus of Nazareth, the king of the Jews. ²⁰This proclamation was read by many of the Jews, since the place where Jesus was crucified was close to the city; it was written in Hebrew, Greek, and Latin. ²¹And the Jewish chief priests said to Pilate, You should not write, The king of the Jews; you should write, This man said, I am the king of the Jews. ²²Pilate's answer was, What I have written, I have written.

THE REACTIONS OF THE PASSERS-BY

(Matthew 27:39) The passers-by blasphemed against him, tossing their heads; ⁴⁰Come now, they said, you who would destroy the temple and build it up in three days, rescue yourself; come down from that cross, if you are the Son of God. ⁴¹The chief priests, with the scribes and elders, mocked him in the same way, ⁴²He saved others, they said, he cannot save himself. If he is the king of Israel, he has but to come down from the cross, here and now, and we will believe in him. ⁴³He trusted in God; let God, if he favours him, succour him now; he told us, I am the Son of God.

THE GOOD THIEF

(Luke 23:39) And one of the two thieves who hung there fell to blaspheming against him; Save yourself, he said, and us too, if you are the Christ. ⁴⁰But the other rebuked him; What, he said, have you no fear of God, when you are undergoing the same sentence? ⁴¹And we justly enough; we receive no more than the due reward of our deeds; but this man has done nothing amiss. ⁴²Then he said to Jesus, Lord, remember me when you come into your kingdom. ⁴³And Jesus said to him, I promise you, this day you shall be with me in Paradise.

JESUS GIVES THE CARE OF MARY TO JOHN

(John 19:25) So it was, then, that the soldiers occupied themselves; and meanwhile his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalen, had taken their stand beside the cross of Jesus. ²⁶And Jesus, seeing his mother there, and the disciple, too, whom he loved, standing by, said to his mother, Woman, this is your son. ²⁷Then he said to the disciple, This is your mother. And from that hour the disciple took her into his own keeping.

THE DEATH OF JESUS

(Matthew 27:45) From the sixth hour onwards there was darkness over all the earth until the ninth hour; ⁴⁶and about the ninth hour Jesus cried out with a loud voice, Eli, Eli, lamma sabachthani? that is, My God, my God, why have you forsaken me? ⁴⁷Hearing this, some of those who stood by said, He is calling upon Elias: ⁴⁸and thereupon one of them ran to fetch a sponge, which he filled with vinegar and fixed

upon a rod, and offered to let him drink; ⁴⁹the rest said, Wait, let us see whether Elias is to come and save him. ⁵⁰Then Jesus cried out again with a loud voice, and yielded up his spirit. ⁵¹And all at once, the veil of the temple was torn this way and that from the top to the bottom, and the earth shook, and the rocks parted asunder; ⁵²and the graves were opened, and many bodies arose out of them, bodies of holy men gone to their rest: ⁵³who, after his rising again, left their graves and went into the holy city, where they were seen by many. ⁵⁴So that the centurion and those who kept guard over Jesus with him, when they perceived the earthquake and all that befell, were overcome with fear; No doubt, they said, but this was the Son of God.

⁵⁵Many women stood watching from far off; they had followed Jesus from Galilee, to minister to him; ⁵⁶among them were Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

JESUS' SIDE IS PIERCED

(John 19:31) The Jews would not let the bodies remain crucified on the sabbath, because that sabbath day was a solemn one; and since it was now the eve, they asked Pilate that they might have their legs broken, and be taken away. ³²And so the soldiers came and broke the legs both of the one and of the other that were crucified with him; ³³but when they came to Jesus, and found him already dead, they did not break his legs, ³⁴but one of the soldiers opened his side with a spear; and immediately blood and water flowed out. ³⁵He who saw it has borne his witness; and his witness is worthy of trust. He tells what he knows to be the truth, that you, like him, may learn to believe. ³⁶This was so ordained to fulfil what is written, You shall not break a single bone of his. ³⁷And again, another passage in scripture says, They will look upon the man whom they have pierced.

THE BURIAL OF JESUS

(Luke 23:50) And now a man called Joseph came forward, one of the councillors, a good and upright man, ⁵¹who had not taken part with the council and its doings; he was from Arimathea, a Jewish city, and was one of those who waited for the kingdom of God. ⁵²He it was who approached Pilate, and asked to have the body of Jesus. ⁵³This he took, and wrapped it in a winding-sheet, and laid it in a tomb fashioned out of the rock, in which no man had ever been buried. ⁵⁴It was the day of preparation; the next day was the sabbath. ⁵⁵And the women who had come with him from Galilee followed, and saw the tomb, and how his body was buried; ⁵⁶so they went back, and prepared spices and ointments, and while it was the sabbath they kept still, as the law commanded.

A GUARD IS POSTED AT THE TOMB OF JESUS

(Matthew 27:62) Next day, the next after the day of preparation, the chief priests and the Pharisees gathered in Pilate's presence, ⁶³and said, Sir, we have recalled it to memory that this deceiver, while he yet lived, said, I am to rise again after three days.

⁶⁴Give orders, then, that his tomb shall be securely guarded until the third day; or perhaps his disciples will come and steal him away. If they should then say to the people, He has risen from the dead, this last deceit will be more dangerous than the old. ⁶⁵Pilate said to them, You have guards; away with you, make it secure as you best know how. ⁶⁶And they went and made the tomb secure, putting a seal on the stone and setting a guard over it.

Christ is risen!

THE WOMEN ARRIVE AT THE TOMB EARLY IN THE MORNING

(Matthew 28:1) On the night after the sabbath, at the hour when dawn broke on the first day of the week, Mary Magdalen and the other Mary came near to contemplate the tomb. ²And suddenly there was a great trembling of the earth, because an angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it; ³his face shone like lightning, and his garments were white as snow; ⁴so that the guards trembled for fear of him, and were like dead men. ⁵But the angel said openly to the women, You need not be afraid; I know well that you have come to look for Jesus of Nazareth, the man who was crucified.

(Luke 24:2) And [they] found the stone already rolled away from the door of the tomb. ³They went into it, and could not find the body of the Lord Jesus.

(John 20:2) So [Mary Magdalene] came running to Simon Peter, and that other disciple, whom Jesus loved; They have carried the Lord away from the tomb, she said to them, and we cannot tell where they have taken him.

THE APPEARANCE OF THE ANGELS AND JESUS TO THE WOMEN

(Luke 24:4) [The other women] were still puzzling over this, when two men came and stood by them, in shining garments. ⁵These said to them, as they bowed their faces to the earth in fear, Why are you seeking one who is alive, here among the dead? He is not here, he has risen again; ⁶remember how he told you, while he was still in Galilee, ⁷The Son of Man is to be given up into the hands of sinners, and to be crucified, and to rise again the third day. ⁸Then they remembered what he had said.

(Matthew 28:8) Whereupon they left the tomb, in fear and in great rejoicing, and ran to tell the news to his disciples. ⁹And while they were on their way, all at once Jesus met them and said, All hail. With that, they came near to him, and clung to his feet, and worshipped him. ¹⁰Then Jesus said to them, Do not be afraid; go and give word to my brethren to remove into Galilee; they shall see me there.

THE COVER-UP OF THE RESURRECTION

(Matthew 28:11) They had not finished their journey, when some of the guards reached the city, and told the chief priests of all that befell. ¹²These gathered with the elders to take counsel, and offered a rich bribe to the soldiers; ¹³Let this, they said, be your tale, His disciples came by night and stole him away, while we were asleep. ¹⁴If this should come to the ears of the governor, we will satisfy him, and see that no harm comes to you. ¹⁵The soldiers took the bribe, and did as they were instructed; and this is the tale which has gone abroad among the Jews, to this day.

THE INITIAL REACTION OF THE DISCIPLES, ESPECIALLY PETER

(Luke 24:9) [The women] returned from the tomb bringing news of all this to the eleven apostles and to all the rest. ¹⁰It was Mary Magdalen, and Joanna, and Mary the

mother of James, who told the apostles this; ¹¹but to their minds the story seemed madness, and they could not believe it. ^{12a}Only Peter rose up and ran to the tomb.

PETER AND JOHN AT THE TOMB; JESUS APPEARS TO MARY MAGDALENE

(John 20:3) Peter and the other disciple both set out, and made their way to the tomb; ⁴they began running side by side, but the other disciple outran Peter, and reached the tomb first. ⁵He looked in and saw the linen cloths lying there, but he did not go in. ⁶Simon Peter, coming up after him, went into the tomb and saw the linen cloths lying there, ⁷and also the veil which had been put over Jesus' head, not lying with the linen cloths, but still wrapped round and round in a place by itself. ⁸Then the other disciple, who had reached the tomb first, also went in, and saw this, and learned to believe. ⁹They had not yet mastered what was written of him, that he was to rise from the dead. ¹⁰The disciples went back home; ¹¹but Mary stood without before the tomb, weeping. And she bent down, still weeping, and looked into the tomb; ¹²and saw two angels clothed in white sitting there, one at the head, and the other at the feet, where the body of Jesus had lain. ¹³They said to her, Woman, why are you weeping? Because they have carried away my Lord, she said, and I cannot tell where they have taken him. ¹⁴Saying this, she turned round, and saw Jesus standing there, without knowing that it was Jesus. ¹⁵Woman, Jesus said to her, why are you weeping? For whom are you searching? She supposed that it must be the gardener, and said to him, If it is you, Sir, that have carried him off, tell me where you have put him, and I will take him away. ¹⁶Jesus said to her, Mary. And she turned and said to him, Rabboni (which is the Hebrew for Master). ¹⁷Then Jesus said, Do not cling to me thus; I have not yet gone up to my Father's side. Return to my brethren, and tell them this; I am going up to him who is my Father and your Father, who is my God and your God. ¹⁸So Mary Magdalen brought news to the disciples, of how she had seen the Lord, and he had spoken thus to her.

THE DISCIPLES ON THE ROAD TO EMMAUS

(Luke 24:13) It was on the same day that two of them were walking to a village called Emmaus, sixty furlongs away from Jerusalem, ¹⁴discussing all that had happened. ¹⁵They were still conversing and debating together, when Jesus himself drew near, and began to walk beside them; ¹⁶but their eyes were held fast, so that they could not recognize him. ¹⁷And he said to them, What talk is this you exchange between you as you go along, sad-faced? ¹⁸And one of them, who was called Cleophas, answered him, What, are you the only pilgrim in Jerusalem who has not heard of what has happened there in the last few days? ¹⁹What happenings? he asked; and they said, About Jesus of Nazareth, a prophet whose words and acts had power with God, and with all the people; ²⁰how the chief priests, and our rulers, handed him over to be sentenced to death, and so crucified him. ²¹For ourselves, we had hoped that it was he who was to deliver Israel; but now, to crown it all, to-day is the third day since it befell. ²²Some women, indeed, who belonged to our company, alarmed us; they had been at the tomb early in the morning ²³and could not find his body;

whereupon they came back and told us that they had seen a vision of angels, who said that he was alive. ²⁴Some of those who were with us went to the tomb, and found that all was as the women had said, but of him they saw nothing.

²⁵Then he said to them, Too slow of wit, too dull of heart, to believe all those sayings of the prophets! ²⁶Was it not to be expected that the Christ should undergo these sufferings, and enter so into his glory? ²⁷Then, going back to Moses and the whole line of the prophets, he began to interpret the words used of himself by all the scriptures. ²⁸And now they were drawing near the village to which they were walking, and he made as if to go on further; ²⁹but they pressed him, Stay with us, they said; it is towards evening, and it is far on in the day. So he went in to stay with them. ³⁰And then, when he sat down at table with them, he took bread, and blessed, and broke it, and offered it to them; ³¹whereupon their eyes were opened, and they recognized him; and with that, he disappeared from their sight. ³²And they said to one another, Were not our hearts burning within us when he spoke to us on the road, and when he made the scriptures plain to us? ³³Rising up there and then, they went back to Jerusalem, where they found the eleven apostles and their companions gathered together, ³⁴now saying, The Lord has indeed risen, and has appeared to Simon. ³⁵And they told the story of their encounter in the road, and how they recognized him when he broke bread.

JESUS APPEARS AMONG THE DISCIPLES IN JERUSALEM

(Luke 24:36) While they were speaking of this, he himself stood in the midst of them, and said, Peace be upon you; it is myself, do not be afraid. ³⁷They cowered down, full of terror, thinking that they were seeing an apparition. ³⁸What, he said to them, are you dismayed? Whence come these surmises in your hearts? ³⁹Look at my hands and my feet, to be assured that it is myself; touch me, and look; a spirit has not flesh and bones, as you see that I have. ⁴⁰And as he spoke thus, he showed them his hands and his feet. ⁴¹Then, while they were still doubtful, and bewildered with joy, he asked them, Have you anything here to eat? ⁴²So they put before him a piece of roast fish, and a honeycomb; ⁴³and he took these and ate in their presence and shared his meal with them.

(John 20:20b) Thus the disciples saw the Lord, and were glad. ²¹Once more Jesus said to them, Peace be upon you; I came upon an errand from my Father, and now I am sending you out in my turn. ²²With that, he breathed on them, and said to them, Receive the Holy Spirit; ²³when you forgive men's sins, they are forgiven, when you hold them bound, they are held bound.

(Luke 24:44) This is what I told you, he said, while I still walked in your company; how all that was written of me in the law of Moses, and in the prophets, and in the psalms, must be fulfilled. ⁴⁵Then he enlightened their minds, to make them understand the scriptures; ⁴⁶So it was written, he told them, and so it was fitting that Christ should suffer, and should rise again from the dead on the third day; ⁴⁷and that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem. ⁴⁸Of this, you are the witnesses. ⁴⁹And behold, I am sending

down upon you the gift which was promised by my Father; you must wait in the city until you are clothed with power from on high.

THE DOUBTS OF THOMAS

(John 20:24) There was one of the twelve, Thomas, who is also called Didymus, who was not with them when Jesus came. ²⁵And when the other disciples told him, We have seen the Lord, he said to them, Until I have seen the mark of the nails on his hands, until I have put my finger into the mark of the nails, and put my hand into his side, you will never make me believe. ²⁶So, eight days afterwards, once more the disciples were within, and Thomas was with them; and the doors were locked. Jesus came and stood there in their midst; Peace be upon you, he said. ²⁷Then he said to Thomas, Let me have your finger; see, here are my hands. Let me have your hand; put it into my side. Cease your doubting, and believe. ²⁸Thomas answered, You are my Lord and my God. ²⁹And Jesus said to him, You have learned to believe, Thomas, because you have seen me. Blessed are those who have not seen, and yet have learned to believe.

³⁰There are many other miracles Jesus did in the presence of his disciples, which are not written down in this book; ³¹so much has been written down, that you may learn to believe Jesus is the Christ, the Son of God, and so believing find life through his name.

JESUS APPEARS TO THE DISCIPLES IN GALILEE

(Matthew 28:16) And now the eleven disciples took their journey into Galilee, to the mountain where Jesus had bidden them meet him. ¹⁷When they saw him there, they fell down to worship; though some were still doubtful. ¹⁸But Jesus came near and spoke to them; All authority in heaven and on earth, he said, has been given to me; ¹⁹you, therefore, must go out, making disciples of all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, ²⁰teaching them to observe all the commandments which I have given you. And behold I am with you all through the days that are coming, until the consummation of the world.

IN GALILEE, JESUS APPEARS AGAIN BY THE SEA OF TIBERIAS

(John 21:1) Jesus appeared to his disciples again afterwards, at the sea of Tiberias, and this is how he appeared to them. ²Simon Peter was there, and with him were Thomas, who is also called Didymus, and Nathanael, from Cana of Galilee, and the sons of Zebedee, and two more of his disciples. ³Simon Peter told them, I am going out fishing; and they went out and embarked on the boat, and all that night they caught nothing. ⁴But when morning came, there was Jesus standing on the shore; only the disciples did not know that it was Jesus. ⁵Have you caught anything, friends, Jesus asked them, to season your bread with? And when they answered No, ⁶he said to them, Cast to the right of the boat, and you will have a catch. So they cast the net, and found before long they had no strength to haul it in, such a shoal of fish was in it.

⁷Whereupon the disciple whom Jesus loved said to Peter, It is the Lord. And Simon Peter, hearing him say that it was the Lord, girded up the fisherman's coat, which was all he wore, and sprang into the sea. ⁸The other disciples followed in the boat (they were not far from land, only some hundred yards away), dragging their catch in the net behind them. ⁹So they went ashore, and found a charcoal fire made there, with fish and bread cooking on it. ¹⁰Bring some of the fish you have just caught, Jesus said to them: ¹¹and Simon Peter, going on board, hauled in the net to land. It was loaded with great fish, a hundred and fifty-three of them; and with all that number the net had not broken. ¹²When Jesus said to them, Come and break your fast, none of the disciples ventured to ask him, Who are you? knowing well that it was the Lord. ¹³So Jesus came up and took bread, which he gave to them, and fish as well. ¹⁴Thus Jesus appeared to his disciples a third time after his rising from the dead.

¹⁵And when they had eaten, Jesus said to Simon Peter, Simon, son of John, do you care for me more than these others? Yes, Lord, he told them, you know well that I love you. And he said to him, Feed my lambs. ¹⁶And again, a second time, he asked him, Simon, son of John, do you care for me? Yes, Lord, he told him, you know well that I love you. He said to him, Tend my shearlings. ¹⁷Then he asked him a third question, Simon, son of John, do you love me? Peter was deeply moved when he was asked a third time, Do you love me? and said to him, Lord, you know all things; you can tell that I love you. Jesus said to him, Feed my sheep. ¹⁸Believe me when I tell you this, as a young man, you would gird yourself and walk where you had the will to go, but when you have grown old, you will stretch out your hands, and another shall gird you, and carry you where you go, not of your own will. ¹⁹So much he told him, prophesying the death by which he was to glorify God; and with that he said to him, Follow me. ²⁰Peter turned, and saw the disciple whom Jesus loved following him; the same who leaned back on his breast at supper, and asked, Who is it that is to betray you? ²¹Seeing him, Peter asked Jesus, And what of this man, Lord? ²²Jesus said to him, If it is my will that he should wait till I come, what is it to you? Do you follow me. ²³That was why the story went round among the brethren that this disciple was not to die. But Jesus did not say, He is not to die; he said, If it is my will that he should wait till I come, what is it to you?

THE FINAL WITNESS OF THE GOSPEL WRITER

(John 21:24) It is the same disciple that bears witness of all this and has written the story of it; and we know well that his witness is truthful. ²⁵There is much else besides that Jesus did; if all of it were put in writing, I do not think the world itself would contain the books which would have to be written.

JESUS LEADS THE DISCIPLES TO BETHANY, AND ASCENDS TO HEAVEN

(Luke 24:50) When he had led them out as far as Bethany, he lifted up his hands and blessed them; ⁵¹and even as he blessed them he parted from them, and was carried up into heaven. ⁵²So they bowed down to worship him, and went back full of

joy to Jerusalem, ⁵³where they spent their time continually in the temple, praising and blessing God.

