THE

FOUR GOSPELS,

TRANSLATED FROM THE GREEK.

WITH

PRELIMINARY DISSERTATIONS,

AND

NOTES CRITICAL AND EXPLANATORY.

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PREFACE

TO

MATTHEW'S GOSPEL.

THE time when this Gospel was composed, has not been precisely ascertained by the learned. Some have thought that it was written no more than eight years after our Lord's ascension; others have reckoned it no fewer than fifteen. All antiquity seems agreed in the opinion, that it was of all the Gospels the first published; and, in a case of this kind, I should not think it prudent, unless for very strong reasons, to dissent from their verdict. Of the few Christian writers of the first century, whose works yet remain, there are in Barnabas, the companion of Paul, (if what is called the Epistle of Barnabas, which is certainly very ancient, be truly his) in Clement of Rome, and Hermas, clear references to some passages of this history. For though the Evangelist is not named, and his words are not formally quoted, the attentive reader must be sensible that the author had read the Gospel which has uni-

formly been ascribed to Matthew, and that, on some occasions, he plainly alludes to it. Very early in the second century, Ignatius, in those Epistles which are generally acknowledged to be genuine, and Polycarp, of whom we have no more but a single letter remaining, have manifest allusions to different parts of this Gospel. The writers above named are those who are denominated apostolic fathers, because they were contemporary to the Apostles, and had been their disciples. Their testimony, therefore, serves to show not only their knowledge of this book, but the great and general estimation wherein it was held from the beginning.

§ 2. THE first, indeed, upon record, who has named Matthew as the writer of this Gospel, is Papias bishop of Hierapolis in Cesarea, who is said to have been a companion of Polycarp, and hearer of John. Though Irenæus seems to think it was the Apostle John he meant, Eusebius, with greater probability, supposes it was a John who was commonly distinguished from the Apostle by the appellation of *the elder*, or *the presbyter*. Papias, in his preface, does not say that he had heard or seen any of the Apostles, but only that he had received every thing concerning the faith from those who were well acquainted with them. Besides, after naming the Apostle John, he mentions Aristion and John the elder, not as apostles, but as disciples, of the Lord. Concerning Matthew, this venerable ancient affirms that *he wrote his Gospel in the Hebrew tongue, which*

every one interpreted as he was able[1]. Here we have his testimony, first, that Matthew, (who is also called Levi[2]) was the writer of this Gospel, for no other was ever ascribed to him, and this was never ascribed to another; and, secondly, that it was written in Hebrew.

§ 3. THE first of these testimonies has never, as far as I know, been controverted. On the contrary, it has been confirmed, and still supported by all subsequent Christian authors who have touched the subject. The second of these testimonies, that this Evangelist wrote his Gospel in Hebrew, had a concurrence equally uniform of all succeeding writers in the church for about fourteen hundred years. In the last two centuries, however, this point has been hotly disputed. Erasmus, who, though an eminent scholar, knew littie or nothing of Hebrew, was among the first who called in question a tradition which had so long, and so universally, obtained in the Church. "The faults of Erasmus," says Simon[3], "were blindly followed by cardinal Cajetan, "who, not knowing either Greek or Hebrew, was "incapable of correcting them." The cardinal has since been almost deserted by the Catholics; and the principal defenders of this new opinion have

[1] Ματθαιος μεν ουν Εβραιδι διαλεκτω τα λογια συνεταξατο· ηρμηνευσε δ' αυτα ως ηδυνατο εκαστος. Euseb. Hist. Eccl. lib. iii. cap. 39.

[2] Mark, ii. 14. Luke, v. 27. 29.

[3] Hist. Crit. du Texte du N. T. c. 5.

been Protestants. It is very unlucky for the discovery of truth, when party-spirit, in any degree, influences our inquiries. Yet, it is but too evident that there has been an infusion of this spirit, in the discussion of the present question. 'If we give up,' says the staunch polemic, 'the originality of the 'Greek text, we have no Gospel by Matthew which 'can be called authentic; for, to admit that the 'translation of one book of Scripture may be so de-'nominated, is equally absurd as to admit it of them 'all; and, if we admit this point, what becomes of 'our controversy with the Romanists about the de-'cree of the council of Trent, asserting the authen-'ticity of the Vulgate?' Whitby, who enters warmly into this dispute, urges [4], amongst other things, the improbability that Providence, which has preserved all the other canonical books in their original languages, should have suffered the original of this Gospel to be so soon lost, and nothing of it to remain in the church but a translation. That all the books are extant which have been written by divine inspiration, is not so clear a case as that author seems to imagine. It will hardly be pretended that it is self-evident, and I have yet seen no attempt to prove it. The book of the wars of the Lord [5], the book of Jasher [6], the book of Nathan the Prophet, the book of Gad the Seer [7], and several others, are

[4] Prefatory Disc. to the Four Gospels. [5] Numb. xxi. 14.
[6] Jos. x. 13. [7] 1 Chron. xxix. 29.

referred to in the Old Testament, manifestly as of equal authority with the book which refers to them, and as fuller in point of information. Yet these are, to all appearance, irrecoverably lost. Other Epistles, beside those we have, there is reason to think the Apostles wrote by the same Spirit. Paul, in what is called his first Epistle to the Corinthians [8], plainly refers to what he had written to them, in a former epistle now not extant. The artificial methods which have been adopted, for eluding the manifest sense of his words, serve only to demonstrate, how unfriendly the spirit of the controvertist is to the discernment of the critic. And, if we regard the authority of Polycarp, who was a disciple of the Apostle John, Paul wrote more epistles than one to the Philippians, as this venerable father expressly tells us, in his letter to that church [9]. Further, is not what is spoken, equally valuable with what is written, by inspiration? Yet how small a portion of the words of Him *who spake as never man spake*, has it pleased Providence to cause to be committed to writing? How little, comparatively, is recorded of the discourses of these poor fishermen of Galilee, whose eloquence, in spite of all its disadvantages, baffled the wisdom of the learned, the power of the mighty, and the influence of the rich, converting infidels and idolaters, by thousands, to a doctrine to which all their education, prejudices, and passions, rendered them most reluctant, the doctrine of the

[8] 1 Cor. v. 9. [9] ch. iii.

crucified Messiah? God bestows his favours, both spiritual and temporal, in various measures, to different individuals, nations, and ages, of the world, as he thinks fit. Those of former times enjoyed many advantages which we have not, and we enjoy some which they had not. It is enough for us, that this only is required as our duty, that we make the proper use of the Scriptures, and of all the other advantages which, through the goodness of God, we enjoy: for every man is *accepted according to what he hath, and not according to what he hath not* [10].

But, indeed, this mode of arguing with regard to Providence, appears to me quite unsatisfactory, as proceeding on the notion that we are judges in matters which, in my opinion, are utterly beyond the reach of our faculties. Men imagining themselves to know perfectly what it is proper for the Ruler of the universe, in any supposed circumstance, to do, conclude boldly, that he has done this or that, after such a particular manner, or such another: a method which, in a creature like man, can hardly be accounted either modest, or pious. From the motives by which men are commonly influenced, we may judge, with some likelihood, what, in particular circumstances, their conduct will be. This is level to our capacity, and within the sphere of our experience. But let us not presume to measure the acts of Omnipotence, and of Infinite Wisdom, by our contracted span. Were we, from

[10] 2 Cor. viii. 12.

our notions of convenience, to determine what God, in possible cases, real or hypothetical, has done, or would do, we should, without hesitation, pronounce that the autographies, the identical writings of the sacred penmen (which are, in strictness, the only originals or perfect standards), would have been preserved from accidents, that they might serve for correcting all the corruptions which should, in process of time, through the mistakes, the carelessness, or the bad intention, of transcribers, be introduced. For who can deny that the sense of a writing may be as much injured by the blunders of a copyist, as by those of a translator? But if those have not the Gospel, who cannot have recourse to some copy in the original language, not the ten thousandth part of those called Christians, have yet partaken in that inestimable blessing. For how small, comparatively, is the number of those who can read the sacred writers in their own languages? If, therefore, it is truth we desire, and not the confirmation of our prejudices, let us renounce all such delusive reasonings *a priori* from supposed fitnesses, of which we are far, very far indeed, from being competent judges; and let us satisfy ourselves with examining, impartially, the evidences of the fact.

§ 4. THE proper evidence of ancient facts is written testimony. And for this fact, as was observed before, we have the testimony of Papias, as Eusebius, who quotes his words, assures us. For a fact of this kind, a more proper witness than Papias

could hardly be desired: if not a contemporary of the Apostles, or rather, if not known to them, a contemporary of their disciples, and who had been a hearer of two men, Aristion, and John the elder, whom he calls disciples of the Lord. He was one, therefore, who had it in his power to be certified of any fact relating to the ministry of the Apostles, and that by persons who had been intimately acquainted with them. Now, by the character transmitted to us of Papias, he was particularly inquisitive about the sayings and actions of our Lord; and, for this purpose, cultivated an acquaintance with those who had seen and heard him, and could give him the fullest information of all that he did and taught. "I took no delight," says he, "as most people do, "in those who talk much, but in those who teach "the truth; nor in those who relate strange pre- "cepts, but in those who relate the precepts which "the Lord hath entrusted us with, and which pro- "ceed from the truth itself." It would not be easy for me to imagine what could be objected to so clear an evidence, in so plain a case, a matter of fact which falls within the reach, even of the lowest understanding; for this is one of those points, on which, if the simplest man alive should deviate from truth, every man of sense would impute his deviation to a defect of a very different kind from that of understanding. Yet this is the only resource to which those who controvert the testimony of Papias, have betaken themselves.

§ 5. EUSEBIUS had said of Papias[11], that "he "was a man of slender parts, as may be discovered "from his writings." This the historian mentions, in order to account for the sentiments of that ancient writer concerning the millennium, who, in the opinion of Eusebius, interpreted too literally and grossly, what the Apostles had seen meet to veil under figurative language. But, not to enter here into the nature of Christ's reign for a thousand years on the earth, before the general resurrection (a question foreign to the present purpose; and on which, if Papias erred, he erred along with many not deficient in understanding,) a man may be very unfit for judging rightly of a theological or critical question, who would be allowed, by every person of common sense, a competent witness in questions of plain fact, which had fallen under his observation; as whether Matthew had been accounted, from the beginning, the writer of such a Gospel, and whether he wrote it in Hebrew or in Greek.

§ 6. IT seems to be another objection to the testimony of Papias, that he adds, "which every one interpreted as he was able:" as if he could be understood to mean, that every one was able to interpret Hebrew. This clause is an elliptical idiom of that sort, to which something similar, in familiar conversation, will be found to occur in most lan-

[11] Σφοδρα γαρ τοι σμικρος ων τον νουν, ως αν εκ των αυτου λογων, τεκμηραμενον εστιν φαινεται. Hist. Eccl. lib. iii. cap. 39.

guages. Nobody is at a loss to perceive the meaning to be, 'For some time there was no interpretation 'in common use, but every one who attempted in- 'terpreting, did it the best way he could.' The manner in which this addition is made is, to me, on the contrary, a confirmation of the testimony; as it leads me to think (but in this I may be deceived,) that Papias had not from testimony this part of the information he gives; but that it was what he himself remembered, when there was no version of Matthew's Gospel generally received, but every one who could read it in its own language, Hebrew, and either in writing, or in spe- ing, had recourse to it, translated it as well as he could. Thus, our Scottish Highlanders may say, at this moment, that, till very lately, they had no translation of the Bible into their mother-tongue, that they had only the English Bible, which every one interpreted to them as he was able. Could a reasonable person, on hearing such a declaration, imagine that any thing had been advanced, which could be called either absurd or unintelligible?

§ 7. THE next authority I shall recur to is that of Irenæus bishop of Lyons in Gaul, who in his youth had been a disciple of Polycarp. He says [12], in the

[12] Ὁ μεν δη Ματθαιος εν τοις Ἑβραιοις τη ιδια διαλεκτω αυτων, και γραφην εξηνεγκεν ευαγγελιου, τυ Πετρυ και τυ Παυλυ εν Ρωμη ευαγγελιζομενων, και θεμελιουντων την εκκλησιαν. Euseb. Hist. Eccl. lib. v. cap. 8.

only book of his extant, that "Matthew, among the "Hebrews, wrote a Gospel in their own language, "whilst Peter and Paul were preaching the Gospel "at Rome, and founding the church there." And in a fragment of the same author, which Grabe and others have published, it is said, "The Gospel ac- "cording to Matthew was written to the Jews; for "they earnestly desired a Messiah of the posterity of "David. Matthew, in order to satisfy them on this "point, began his Gospel with the genealogy of "Jesus."

§ 8. THE third witness to be adduced is Origen, who flourished in the former part of the third century. He is quoted by Eusebius, in a chapter[13] wherein he specially treats of Origen's account of the sacred canon. "As I have learnt," says Origen, "by "tradition, concerning the four Gospels, which alone "are received, without dispute, by the whole church "of God under heaven; the first was written by "Matthew, once a publican, afterwards an Apostle "of Jesus Christ, *who delivered it to the Jewish be-* "*lievers, composed in the Hebrew language.* Εκδε- "δωκοτα αυτο τοις απο ιωδαισμω πιςευσασι, γραμ- "μασιν Ἑβραικοις συντεταγμενον." In another place he says[14], "We begin with Matthew, who, ac-

[13] Hist. lib. vi. cap. 25.

[14] Αρξαμενοι απο τω Ματθαιω ὁς και παραδεδοται πρωτῳ λοιπων τοις Ἑβραιοις εκδεδοχεναι το ευαγγελιον τοις εκ περιτομης πιστευσασιν. Comment. in Johan.

" cording to tradition, wrote first, publishing his Gos-
" pel to the Hebrews, or the believers who were of the
" circumcision." Again [15], " Matthew, writing for
" the Hebrews, who expected him who was to de-
" scend from Abraham and David, says, The line-
" age of Jesus Christ, son of David, son of Abra-
" ham." Let it here be observed, by the way, that the word παραδοσις, as used by ancient writers, and sometimes by the sacred penmen, does not entirely coincide in meaning with our word *tradition*. I have here, however, employed this word with the common run of interpreters, that I might not be thought desirous of saying more in the version than the original warrants. The word *tradition*, with us, imports, as the English lexicographer rightly explains it, " any thing delivered orally from age to
" age :" whereas παραδοσις properly implies, " any
" thing handed down from former ages, in whatever
" way it has been transmitted, whether by oral or
" by written testimony; or even any instruction
" conveyed to others, either by word or by writ-
" ing." In this last acceptation we find it used in Scripture [16]: *Hold the traditions*, τας παραδοσεις, *which ye have been taught, whether by word, or our Epistle.* It is only when the epithet αγραφος, *unwritten*, is added to παραδοσις, that it answers exactly to the English word; whereas all historical evi-

[15] Ματθαιος μεν γαρ τοις προσδοκωσι τον εξ Αβρααμ και Δαβιδ, Εβραιοις γραφων, Βιβλῳ, φησι, γενεσιως Ιησυ Χριστυ υιυ Δαβιδ, υιυ Αβρααμ.

[16] 2 Thess. ii. 15.

dence comes under the denomination παραδοσις. In this acceptation of the term, therefore, to say we have such a thing *by tradition*, is the same as to say, in English, "we have this account transmitted "from former ages." In Papias and Ireneus there is no mention of *tradition*. They spoke of what they knew, as they had immediate and most credible attestations from those who were acquainted with the writers of the Gospels, and with every circumstance relating to the publication. Their manner of expressing themselves on this head, is that of men who had the certain knowledge of what they affirm, and therefore consider it as indisputable.

§ 9. It would be endless to bring authorities. Jerom, Augustin, Epiphanius, Chrysostom, Eusebius, and many others, all attest the same thing, and attest it in such a manner as shows that they knew it to be uncontroverted, and judged it to be incontrovertible. 'But,' say some modern disputants, 'all the witnesses you can produce in support 'of this fact may, for aught we know, be reducible 'to one. Ireneus, perhaps, has had his informa-'tion only from Papias; and Origen from Papias 'and Ireneus; and so of all the rest downwards, 'how numerous soever; so that the whole evidence 'may be, at bottom, no more than the testimony of 'Papias.' But, is the positive evidence of witnesses, delivered as of a well-known fact, to be overturned by a mere supposition, *a perhaps?* for that the case was really as they suppose, no shadow of evidence

is pretended. Papias is not quoted on this article by Ireneus, nor is his name mentioned, or his testimony referred to. Nor is the testimony of either urged by Origen. As to Ireneus, from the early period in which he lived, he had advantages for information little inferior to those of Papias, having been, in his younger years, well acquainted with Polycarp, the disciple of the Apostle John. Had there then subsisted any account or opinion, contradictory to the account given by Papias, Ireneus must certainly have known it, and would probably have mentioned it, either to confirm, or to confute, it. As the matter stands, we have here a perfect unanimity of the witnesses, not a single contradictory voice: no mention is there, either from those fathers, or from any other ancient writer, that ever another account of this matter had been heard of in the church. Shall we then admit a mere modern hypothesis, to overturn the foundations of all historic evidence?

§ 10. LET it be observed that Papias, in the words quoted from him, attested two things; that Matthew wrote the Gospel ascribed to him, and that he wrote it in Hebrew. These two points rest on the same bottom, and are equally, as matter of fact, the subjects of testimony. As to both, the authority of Papias has been equally supported by succeeding authors, and by the concurrent voice of antiquity. Now there has not any thing been advanced to invalidate his testimony, in regard to the latter of these, that may not, with equal justice, be urged, to inva-

lidate his testimony, in regard to the former. This may be extended also to other points; for, that Mark was the writer of the Gospel commonly ascribed to him, rests ultimately on the same authority. How arbitrary then is it, where the evidence is the same, and exposed to the same objections, to admit the one without hesitation, and to reject the other? Wetstein, for removing this difficulty, has suggested a distinction, insinuating, that the former may be the testimony of Papias, the latter only his conjecture. But if the words of Papias himself be attended to, no conjecture was ever worse founded than this of Wetstein. Papias speaks of both in the same affirmative tone, as of matters of public notoriety.

I shall conclude the argument with observing, that the truth of the report, that Matthew wrote in Hebrew, is the only plausible account that can be given of the rise of that report. Certain it is, that all the prejudices of the times, particularly among the Greek Christians, were unfavourable to such an opinion. Soon after the destruction of the temple of Jerusalem, the Hebrew church, distinguished by the name *Nazarene*, visibly declined every day; the attachment which many of them still retained to the ceremonies of the law, in like manner the errors of the Ebionites, and other divisions which arose among them, made them soon be looked upon, by the Gentile churches, as but half-christian, at the most. That an advantage of this kind would have been so readily conceded to them by the Greeks, in opposition to all

their own prejudices, can be attributed only to their full conviction of the fact.

§ 11. Dr. Lardner's doubts (for I can discover none in Origen) are easily accounted for. Averse, on one hand, to admit that there is any book of Scripture whereof we have only a translation, and sensible of the danger of acquiescing in an argument which would unsettle the whole foundations of his system of credibility, he is inclinable to compromise the matter, by acknowledging both the Hebrew and the Greek to be originals, an opinion every way improbable, and so manifestly calculated to serve a turn, as cannot recommend it to a judicious and impartial critic. In this way of compounding matters, Whitby also, and some other disputants on the same side, seem willing to terminate the difference. Nay, even Beausobre and Lenfant, who have treated the question at more length, and with greater warmth, than most others, conclude, somewhat queerly, in this manner. "As there is no "dispute affecting the foundation, that is, the autho- "rity of St. Matthew's Gospel, such as we have it, "the question about the language ought to be re- "garded with much indifference [17]."

[17] Ainsi n'y ayant point de dispute sur le fond de la chose même, c'est-à-dire, sur l'autorité de l'evangile de S. Matthieu, tel que nous l'avons, la question de la langue doit être regardée avec beaucoup d'indifference. Preface sur S. Matthieu, iii. 5.

§ 12. HAVING said so much on the external evidence, I shall add but a few words, to show, that the account of this matter, given by the earliest ecclesiastical writers, is not so destitute, as some may think, of internal probability. In every thing that concerned the introduction of the new dispensation, a particular attention was for some time shown, and the preference, before every other nation, given to the Jews. Our Lord's ministry upon the earth was among them only. In the mission of the Apostles, during his own life, they were expressly prohibited from going to the Gentiles, or so much as entering any city of the Samaritans [18]; and when, after our Lord's resurrection, the apostolical commission was greatly enlarged, being extended to all nations throughout the world, still a sort of precedency was reserved for God's ancient people. *It behoved the Messiah*, said Jesus [19], in his last instructions to the Apostles, *to suffer, and to rise from the dead on the third day, and that repentance and remission of sins should be preached in his name among all nations*, BEGINNING AT JERUSALEM. The orders then given were punctually executed. The Apostles remained some time in Jerusalem, preaching, and performing miracles in the name of the Lord Jesus, with wonderful success. Peter, in the conclusion of one of his discourses, without flattering his countrymen, that this dispensation of grace would, like the law, be confined to their nation, takes notice of their pre-

[18] Matth. x. 5. [19] Luke, xxiv. 46, 47.

rogative, in having it first offered to their acceptance. To YOU FIRST, says he[20], *God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.* And when the disciples began to spread their Master's doctrine through the neighbouring regions, we know that, till the illumination they received in the affair of Cornelius, which was several years after, they confined their teaching to their countrymen, the Jews. And, even after that memorable event, wherever the Apostles came, they appear first to have repaired to the synagogue, if there was a synagogue in the place, and to have addressed themselves to those of the circumcision, and afterwards to the Gentiles. What Paul and Barnabas said, to their Jewish brethren at Antioch[21], sets this matter in the strongest light. *It was* NECESSARY *that the word of God should* FIRST HAVE BEEN SPOKEN TO YOU: *but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.* Have we not then reason to conclude, from the express order, as well as from the example, of our Lord, and from the uniform practice of his disciples, that it was suitable to the will of Providence, in this dispensation of grace, that every advantage should be first offered to the Jews, especially the inhabitants of Jerusalem; and that the Gospel, which had been first delivered to them by word, both by our Lord himself, and by his Apos-

[20] Acts, iii. 26. [21] Acts, xiii. 46.

tles, should be also first presented to them in writing, in that very dialect in which many of the readers, at the time of the publication, might remember to have heard the same sacred truths, as they came from the mouth of Him who spake as never man spake, the great oracle of the Father, the interpreter of God?

§ 13. If the merciful dispensation was, in effect, soon frustrated by their defection; this is but of a piece with what happened in regard to all the other advantages they enjoyed. The sacred deposit was first corrupted among them, and afterwards it disappeared: for that the Gospel according to the Hebrews, used by the Nazarenes (to which, as the original, Jerom sometimes had recourse [22], and which, he tells us, he had translated into Greek and Latin,) and that the Gospel also used by the Ebionites, were, though greatly vitiated and interpolated, the remains of Matthew's original, will, notwithstanding the objections of Mill and others, hardly bear a reasonable doubt. Their loss of this Gospel proved the prelude to the extinction of that church. But we have reason to be thankful, that what was most valuable in the work, is not lost to the Christian community. The version we have in Greek is written with much evangelical simplicity, entirely in the idiom and manner of the Apostles. And I freely acknowledge, that if the Hebrew Gospel were still extant, such as

[22] Hier. Com. in Mat. lib. i. cap. 16. Matth. vi. 11. N.

it was in the days of Jerom, or even of Origen, we should have much more reason to confide in the authenticity of the common Greek translation than in that of an original wherewith such unbounded freedoms had been taken. The passages quoted by the ancients from the Gospel according to the Hebrews, which are not to be found in the Gospel according to Matthew, bear intrinsic marks, the most unequivocal, of the baseness of their origin.

§ 14. It may be proper here to inquire a little more particularly what language it was that the ancient ecclesiastical writers meant by Hebrew, when they spoke of the original of this Gospel. I should have scarcely thought this inquiry necessary, had I not observed that this matter has been more misunderstood, even by authors of some eminence, than I could have imagined. Beausobre and Lenfant in particular, go so far as to argue against the probability of the fact, because, what we commonly call Hebrew, the language of the Old Testament, was not then spoken either in Palestine, or any where else, being understood only by the learned. And that the common language of the country was not meant, they conclude, from the use which Eusebius, who calls the original of Matthew's Gospel Hebrew, makes of the word Syriac, when he says of Bardasenes, that he was eloquent in the Syrian language. 'Thus,' say they, 'he knew how to distinguish be-'tween Hebrew and the language of the country, 'which he calls Syriac.' But in this these critics

themselves have unluckily fallen into a mistake, in supposing that Syriac was, in the time of our Lord and his Apostles, or, during the subsistence of the Jewish polity, the language of Palestine. That their language, at that time, had a mixture of the Syrian language, is acknowledged; but not that it was the same. It was what Jerom very aptly calls Syro-chaldaic, having an affinity to both languages, but much more to the Chaldean than to the Syrian. It was, in short, the language which the Jews brought with them from Babylon after the captivity, blended with that of the people whom they found, at their return, in the land, and in the neighbouring regions. It is this which is invariably called Hebrew in the New Testament; I might have said, in Scripture, no language whatever being so named in the Old Testament. It is denominated Hebrew, as Lightfoot has, from some rabbinical writings, with great probability, suggested [23], because the language of the persons who returned from captivity, would readily be called, by those who possessed the land, *lingua transfluviana*, or *transeuphratensis*, the language of the people beyond the Euphrates, the river which they had passed in returning to their own country; and the name, as often happens, would be retained, when the language was much altered. We are surprised, indeed, to find this learned author, in another place [24], in contradiction to this, maintaining that the Syriac was the mother-tongue of the

[23] Hor. Heb. Jo. v. 2.

[24] Hor. Heb. Matth. i. 23.

Jews, after the captivity; and still more, to observe, that he advances some things, on the subject, which will be found, if attended to, totally to subvert his argument.

§ 15. ABRAM was in Canaan called *the Hebrew*[25], for this reason, probably, because he was from the farther side of the great river, not because he was descended from Heber, one indeed in the line of his progenitors, but one of whom nothing remarkable is mentioned to distinguish him from the rest. Heber was neither the first after the sons of Noah, nor the immediate father of the Patriarch. Accordingly, the word is, in that passage where Abram is so named, which is the first time it occurs, rendered by the Seventy ὁ περατης *transitor*. The Canaanites, amongst whom he sojourned, appear to have used the name *Hebrew* in a manner similar to that wherein the Italians use the word *Tramontani* for all who live north of the Alps. The peculiarity, in respect both of religion and of customs, which continued in Abram's posterity, in the line of Jacob, and prevented them from mingling with other nations, or adopting their manners, must have been the reason why this appellation was given to the descendants in continuance, which, in strictness, was applicable to the first comers only. But, let it be observed, that, though this term was very early used of the nation, it was not applied to the language

[25] Gen. xiv. 13.

brought by Abram and his family from Ur of the Chaldees, a language which they soon lost, acquiring, in its stead, that of the Canaanites, amongst whom they lived. Abram's tongue was, doubtless, Chaldee, that of the country whence he came. But we learn from the sacred historian, that Jacob his grandson (though he could not fail to understand that language, having lived so long with Laban) spoke at home a different tongue. *Laban* called the heap which they had raised *Jegar-sahadutha: but Jacob called it Galeed*[26]. Both names signify the same thing, *the heap of testimony*, the former being Chaldee, the latter what is now always called *Hebrew*, but then, *the language of Canaan.*

I have observed already, that the language of the Old Testament, which we now always call Hebrew, is never so called in Scripture, neither in the Old Testament, nor in the New. This is a strong presumption that it was not anciently so named by any body, and that if any language had been in the Old Testament named Hebrew, it would have been the Chaldee, agreeably to the etymology of the word Hebrew, the language of those who lived beyond the Euphrates. This, however, might be accounted no more than a presumption, perhaps but a plausible conjecture, if the language of the Israelites were not repeatedly mentioned in the Old Testament by other names. It is commonly called there *the Jews language*[27], and in one place, *the language of Ca-*

[26] Gen. xxxi. 47. [27] 2 Kings, xviii. 26. 28. 2 Chron. xxxii. 18. Neh. xiii. 24. Isa. xxxvi. 11. 13.

naan [28]. That in after-times the ancient Jewish tongue, which was often named the holy language, was also called *Hebrew*, is not denied. Josephus, in particular, names it so [29], in relating the message of Rabshakeh from the king of Assyria to king Hezekiah above referred to, as he uses the word Ἑβραϊςι, in *Hebrew*, where the sacred historian has said יהודית *Jehudith*, and the Seventy Ιουδαϊςι, *in the Jews language*. But this is long posterior to the finishing of the canon of the Old Testament; for Josephus did not write till after the destruction of Jerusalem, towards the end of the first Christian century. In the prologue to the Book of Ecclesiasticus, the term Ἑβραϊςι is likewise used, but it is not certain in what acceptation. By the account given there, that book was translated into Greek in the time of Ptolemy Evergetes king of Egypt, by Jesus, who was the son of Sirach, and the grandson of Jesus the author. As the original, therefore, must have been written long after the captivity, it is much more probable that it was composed in the dialect spoken in Palestine at the time, than that it was written in a dead language, understood only by the learned, and consequently that the word occurs, in that prologue, in the same acceptation wherein it is always used in the New Testament. It has, in my judgment, been proved beyond contradiction by the learned, particularly Bochart [30], Walton [31], and Le Clerc [32], that

[28] Isa. xix. 18.
[29] Antiq. lib. x. cap. 1.
[30] Canaan, L. ii. c. 1.
[31] Prolegomena, iii. 13, &c.
[32] Proleg. in Pentateuch. Diss. I. V.

the language of the Old Testament is no other than the native tongue of the Canaanites, which, in Greek writers, is called Phenician, and did not materially differ from the dialect of the Tyrians, Sidonians, and Carthaginians. *Canaan* is rendered by the Seventy [33] φοινικη *Phenicia.* A *Canaanitish* woman φοινισση [34], a *Phenician* woman, and the land of Canaan is called ἡ χωρα των φοινικων [35], *the country of the Phenicians.* And even in the New Testament we have a plain proof that the names were used promiscuously, inasmuch as the person who is called by one Evangelist a woman of Canaan [36], is denominated by another Evangelist a Syrophenician [37].

§ 16. At the same time it ought to be remarked that the language of Chaldea, which, before the captivity, seems never to have been denominated Hebrew, was always, by the Jews, distinguished by some other name. The most common was that which, in the English translation, after the Septuagint and the Vulgate, is rendered *Syrian*, but is in the original ארמית *Aramith.* It is so called in some of the places above quoted, and in like manner by Ezra [38]. The Oriental name *Aram*, though commonly rendered *Syria*, does not exactly correspond in meaning to this word, at least in the use made of it in latter times. The boundary of Syria on the

[33] Exod. xvi. 35.
[34] Exod. vi. 15.
[36] Josh. v. 12.
[36] Matth. xv. 22.
[37] Mark, vii. 21.
[38] Ezra, iv. 7.

east, when the name came to be used in a more confined manner, was the river Euphrates; whereas Aram comprehended large tracts of country beyond the river, as Mesopotamia, Chaldea, Assyria. Syria was included, but it made only a part. Now the Jewish language was so different from this, that it is manifest the common people anciently in Judea understood nothing of *Aramic* or Chaldee. For a proof of this we need recur only to some of the places above referred to [39]. Further, it is of the same people, the Chaldeans, that the Prophet speaks in this prediction [40]: *Lo, I will bring a nation upon you from afar, O house of Israel, saith the Lord; it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.*

§ 17. But, it may be said, since the name *Aram* included the country commonly called Syria, and was equally applicable to it as to any other part, and since the word *Aramith* was employed to denote the language of the whole; the Syrian and the Chaldean must have been one and the same language. That they were so originally, I am fully convinced. In process of time, however, from the different fates to which the eastern parts, and the western, of that once great empire were subjected, there gradually sprang up a considerable difference between them, insomuch that, in latter times, they may, not unfitly,

[39] 2 Kings, xviii. 26. Isa. xxxvi. 11. [40] Jer. v. 15.

be denominated different languages; though still they have more affinity to each other than any other two of the Oriental tongues. The same language is called also very properly [41], *the tongue of the Chaldeans.* Now as the Jews, when they returned from captivity, brought a dialect of this language with them into their own country, it suited their national pride to adopt such a general name as Hebrew, which, though it may signify, when explained from etymology, the language spoken beyond the river, would be generally understood to denote the language of the people called Hebrews, a name by which their nation had been distinguished from the beginning. This appellation, therefore, must appear more eligible to them, than any name which would serve more directly to remind themselves and others, that they had lived so long in subjection to another people; a disagreeable effect, which could not fail to result from their calling the language they had adopted Chaldee, Babylonian, or even the language of Aram. Besides, to have called it so, would have confounded it with a language considerably different.

§ 18. We have no reason to consider the dialect which the Jews introduced into Judea, on their return from the Babylonish captivity, as entirely pure. But in whatever state it might have been at first, it cannot be imagined that its purity could have been

[41] Dan. i. 4.

preserved five hundred years, especially considering the great variety of calamities, as well as the different species of tyranny which the nation experienced in that interval. The language of the neighbours, and of those who, from the circumjacent countries, had, during the people's absence, possessed the land, which was chiefly Syriac, would have a considerable share in the ordinary speech. With these we might expect to find a mixture of Persic, Greek, and Latin, words, as Judea had been successively subjected to the Macedonians, the Persians, and the Romans. Exactly such it is found to have been in the time of our Saviour. What, therefore, is called Hebrew, in the New Testament, and by the earliest fathers, is not the language of the Scriptures of the Old Testament, spoken by the Jews in Palestine before the captivity; it is not the Chaldee spoken in Babylon; neither is it the Syriac spoken in the neighbouring country of Syria; but it is a dialect formed of all the three languages, chiefly the two last blended together, and which is therefore properly denominated Syro-Chaldaic, as having a great affinity to both, and, at the same time, retaining much of the old Hebrew idiom.—After the destruction of Jerusalem, the extinction of the Jewish polity, and the dispersion of the people by the Romans, their particular dialect fell quickly into disuse; and Syriac, the language of the province (for to Syria Palestine had before now been annexed), became soon the prevailing language of the whole country. This will perhaps, in part, account for the undoubted fact, that a correct

copy of Matthew's original was in a short time no where to be found. The very dialect shared in the fate of the people, and did not long survive their city and temple.

§ 19. FURTHER, that the language of the Syriac version of the New Testament (though justly accounted much nearer to the language used by our Lord and his Apostles than that of any other version now extant) is not properly the same language, may be proved from that very translation itself; where we sometimes, not always, find a difference between the words which the sacred writers have retained in their original form, and those employed by the Syriac interpreter. In some cases, I admit, they are the same. Thus, the Evangelist Mark has given, in his Gospel [42], the original expression, *Talitha cumi*, used by our Lord, adding the interpretation into Greek. The Syriac translator employs also the original expression, but adds no interpretation, finding that it suits equally the Syrian language, as that which in the New Testament is called Hebrew. Nay, the same expression is used, in another Gospel in the Syriac [43], where the Evangelist had not, as Mark, introduced the original words. Also many words, as *rabbi* and *abba*, are the same in both. This may likewise be said of the word *Ephphatha* [44] (though spelt a little differently)

[42] ch. v. 41. [43] Luke, viii. 54.
[44] Mark, vii. 34.

to which no interpretation is added in the Syriac version. The small difference in spelling ought to be ascribed solely to the Greek original, and not to any variation in the Syriac from the Hebrew. It was customary, in writing Greek, to make such alterations on foreign words introduced, as suited the Grecian orthography. Hence the many changes in the Septuagint, on the names of the Old Testament. As to some proper names, which have the signification of appellatives, *Cephas* being of the same import in both languages, needed not an interpretation in Syriac as in Greek[45]. On the name *Thomas* there was an inconsiderable difference. What was *Thaoma* in the dialect of Jerusalem, was, in proper Syrian *Thama*. This interpretation is thrice given in the Syriac version of John's Gospel[46], as answering to the Greek Διδυμος, *twin*. Boanerges[47], Aceldama[48], and Golgotha[49], are all translated by that interpreter, who would not have made this distinction, with regard to them, if he had thought them equally intelligible to Syrian readers, with the terms whereof he has given no explanation. As to the change made by that interpreter on the cry, *Eli, eli*, uttered by our Lord on the cross, I must refer the reader to the notes on the passages[50] where it is mentioned. On the name *Siloam*[51], a small alteration is made; and no interpretation is added, as in

[45] John, i. 42. [46] ch. xi. 16. xx. 24. xxi. 2.
[47] Mark, iii. 17. [48] Acts, i. 19.
[49] Matth. xxvii. 33. [50] Matth. xxvii. 46. Mark, xv. 34.
[51] John, ix. 7.

the Greek, because the word, so altered, conveys the same meaning in Syriac, which *Siloam* did in the dialect of Jerusalem, and consequently needs no interpretation. All these observations serve to show both the affinity of the two languages, and their difference. The difference, in my judgment, was enough to render one of them unintelligible to those who were accustomed only to the other; and the affinity was so great, as to render a very little practice sufficient to qualify those who spoke the one, for understanding the other. Whether the same may not be said of some northern European tongues, as German, Dutch, Danish, and Swedish, or even of those of the southern regions, as French, Italian, Portugueze, and Spanish, I leave to those, who are best acquainted with these languages, to determine.

§ 20. I SHALL add only one remark more for evincing the difference between the language called *Hebrew* in the New Testament, and the Syriac: it is this, that the name always given to Syria, in the Syriac version, is not Aram, as in the Old Testament, but סוריא *Suria;* whence, according to analogy, the name appropriated to the language is סוריאית *Suriaith*[52]; whereas Ἑβραϊςι, in the Greek New Testament, or τη Ἑβραιδι διαλεκτω, is never rendered *Suriaith*, but *Ghibraith.* See the passages quoted

[52] Shaffii Lexicon Syriac. N. T. editio 2da prætermissa.

in the margin [53]; in some of which, we have both the name itself, in what is called *Hebrew*, the language of the place, and, for the sake of the Syriac reader, an interpretation of the name into that tongue. This shows evidently, that the Hebrew word had no currency with them, as it needed an explanation. Nay more, in the postscript subjoined to the Syriac version of this Gospel, the language in which Matthew wrote and preached, is not termed *Suriaith*, but *Ghibraith* [54]. Let it be observed, that I urge this, not as a testimony of the fact, (as a testimony it is not needed, and would be of very little consequence,) but solely, to mark the distinction observed in the application of the words Syriac and Hebrew. But, enough for showing that the language called *Hebrew* by the writers of the New Testament, is not the same with the language of the Old Testament, which is never in Scripture called *Hebrew;* that it is neither pure *Syriac* nor *Chaldee*, but that it approaches nearest the last of these, though with a considerable mixture of the other two. An attention to these things will serve to show, how ill-founded many things are, which have been advanced on this subject, by Basnage, Beausobre, and others [55].

[53] Luke, xxiii. 38. John, v. 2. xix. 13. 17. 20. Acts, xxi. 40. xxii. 2. xxvi. 14. Rev. ix. 11. xvi. 16.

[54] The postscript, literally translated, is, "Here endeth the "holy Gospel of Matthew's preaching, which he preached in "Hebrew, in the land of Palestine."

[55] In a late celebrated work, an hypothesis is hinted which

§ 21. WHEN men's opinions favour their known prejudices, this circumstance is a considerable abate-

differs from all the preceding. "Did Christ," says Mr. Gibbon, Vol. 4. p. 381. N. 131, "speak the rabbinical or "Syriac tongue?" The latter part of this question is answered already: to the former the answer is plain. No such tongue was known then as the rabbinical. This dialect, which owes its origin to the dispersion of the Jews, after the destruction of Jerusalem, by the Romans, was never the language of the people anywhere: its use was solely among the Jewish doctors or rabbies, whence it has its name. The language of the people would, after they were scattered through Europe. Asia, and Africa, soon be supplanted by the languages of the different regions into which they were dispersed. As to those Jews who were qualified for study, they had the strongest inducements to make the language of the Old Testament the principal object of their attention. The constant use of it in their synagogues served both as a spur to the study, and as an help in the acquisition. When use had rendered it familiar to them, nothing could be more natural than to employ it as the medium of correspondence with their learned countrymen in distant lands. They had no other common language; and this had one advantage (of great moment to them, considering the unchristian treatment they commonly met with from christian nations) that nobody understood it but themselves. From using it, at first, in conveying their remarks on the sacred text, they came gradually to extend it to the discussion of other topics, historical, philosophical, &c. It will easily be conceived that, having no standard but the O. T. they would be often at a loss for words; for however rich that language may, originally, have been, it is but a small part of its treasure which can be contained in so narrow a compass. How much would one of us find himself embarrassed in composing in Eng-

ment from the authority of such opinions; and even when their testimony favours their prejudices, there is still ground for abatement, though in a less de-

lish, if limited to the words employed in the common translation of the Old Testament. The rabbies, to rid themselves of this difficulty, had recourse to two expedients. One was, to form, analogically, from biblical roots, derivatives, to the meaning of which, the analogy of the formation would prove a sufficient guide. Thus from verbs occurring only in the conjugation *kal*, they form regularly the *niphal*, *hiphil*, *hophal*, and *hithpael;* also verbal nouns, participles, &c. From abstracts they form concretes, and conversely. There is reason to believe that many of those words are genuine Hebrew, though in the few ancient books extant they do not occur. But whether genuine or not, was of little consequence, as the regular formation rendered them intelligible. Their other expedient was (what, in some degree, is used by writers in every tongue, when in a strait) to adopt words from other languages. The chief resources of the rabbies have been Chaldaic, Arabic, Greek, and Latin: they do not reject entirely the aid of modern tongues. The Grammar of the rabbinical, is that of the ancient Hebrew. The Lexicon of the former contains that of the latter, and a good deal more. To illustrate the difference by a comparison, I hardly think that the rabbinical differs so much from the Hebrew of the Old Testament as the Latin of the 7th and 8th centuries differs from that of the Augustine age. Though the question as proposed by Mr. Gibbon, has no relation to the language of Matthew's Gospel: yet, as it is natural to conclude, (and I am persuaded, is the fact,) that the language spoken by our Lord was that in which Matthew wrote, I have thought it reasonable to take this notice of it, knowing that the slightest suggestions of a writer of eminence, rarely fail to make an impression on some readers.

gree; men not being so easily misled in matters of testimony, as in matters of opinion. The contrary holds, when either the opinion, or the testimony given, is unfavourable to the prejudices of the person who gives it. Such, doubtless, was the case of the ancient Gentile Christians, when they gave a testimony which, in any respect, favoured the pretensions of the Nazarenes. Their testimony is itself, at least, a strong presumption of their impartiality, and of the justice of a rival claim. The reverse is the natural presumption in regard to the opinion of a modern disputant, when that opinion serves manifestly to support a favourite tenet, controverted by an adverse sect. This consideration will be found greatly to diminish the weight, if it can be said to have any weight, of what has been advanced on this head, in latter ages, against the uniform suffrage of antiquity.

§ 22. THAT this Gospel was composed by one born a Jew, familiarly acquainted with the opinions, ceremonies, and customs, of his countrymen; that it was composed by one conversant in the sacred writings, and habituated to their idiom; a man of plain sense, but of little or no learning, except what he derived from the Scriptures of the Old Testament; and, finally, that it was the production of a man who wrote seriously, and from conviction; who as, on most occasions, he had been present, had attended closely to the facts and speeches which he related; but who, in writing, entertained not the

most distant view of setting off himself by the relation; we have as strong internal evidence as the nature of the thing will admit; and much stronger than that wherein the mind, in ninety-nine cases out of a hundred, acquiesces. Now, exactly such a man the Apostle and Evangelist Matthew must have been; of whom, as we have seen, we have an historical proof, quite unexceptionable, that he was the author.

§ 23. THAT this history was primarily intended for the use of his countrymen the Jews, we have, in aid of historical evidence, very strong presumptions, from the tenor of the book itself. Every circumstance is carefully pointed out, which might conciliate the faith of that nation; every unnecessary expression is avoided, which might, in any way, serve to obstruct it. To come to particulars: there was no sentiment relating to the Messiah, with which the Jews were more strongly possessed, than that he must be of the race of Abram, and of the family of David; Matthew, therefore, with great propriety, begins his narrative with the genealogy of Jesus. That he should be born at Bethlehem, in Judea, is another circumstance, in which the learned among the Jews of those times were universally agreed. His birth in that city, with some very memorable circumstances that attended it, this historian has also taken the first opportunity to mention. Those passages in the Prophets, or other sacred books, which either foretell any thing that should happen to him, or admit an

allusive application, or were, in that age, generally understood to be applicable to events which concern the Messiah, are never passed over in silence, by this Evangelist. The fulfilment of prophecy was always to the Jews, convinced of the inspiration of their sacred writings, a principal topic of argument. Accordingly, none of the Evangelists has been more careful than Matthew, that nothing of this kind should be overlooked. And, though the quality I am going to mention, is not always to be discovered in modern translations, none of the sacred penmen has more properly avoided the unnecessary introduction of any term offensive to his countrymen [56].

§ 24. THAT we find so much of this kind in the Greek, has been urged by some, as an argument, that it is the original of this Gospel, though, in fact, it proves no more, than that it is either the original, or a close translation; for other acknowledged versions can be produced, in which this circumstance is equally observable. In regard to this, I frankly own that the Greek, in my judgment, has not many of those peculiarities which may be called marks of translation. That which might chiefly appear such to a critic, is no other than what might naturally be expected in a Jewish original, on the subject of religion, written in that age and country. The quality I allude to, is the frequent recurrence of the Oriental idiom, in which Matthew, I believe,

[56] Ch. i. 11. N.

will not be found to abound more than the other Evangelists, Mark, Luke, and John, who, by the acknowledgment of all parties, wrote in Greek. Some other arguments of this kind, as, that the quotations from the Old Testament are generally in the words of the Septuagint, that the words used on certain occasions, by our Lord, are retained and explained, are fully answered by Simon [57], to whom, that I may not prove tedious, I must refer the reader.

§ 25. THERE is, however, one argument from the language, and but one, that has occurred to my observation, which forms, at least, a presumption that the Greek is a version. Though the sacred writers, in that language, sometimes retain in their narratives, without adding an explanation, a memorable Oriental word, in frequent use among the people, are known to all connected with them, such as *Hosanna*, *Hallelujah*; we never find, in the moral or didactic part, any thing introduced, from a different tongue, which renders the import of a precept unintelligible to those unacquainted with the tongue. Indeed, in the history, the very words spoken (to impress those more strongly who happen to understand them) are, though seldom, sometimes mentioned, but they are always accompanied with an interpretation, that no reader may be at a loss for the meaning. Such are *Ephphatha*, *Tali-*

[57] Hist. Crit. du Texte du N. T. ch. v, &c.

tha cumi, and the exclamation on the cross. But the prohibition of what is criminal, and that under a severe sanction, where the crime itself is expressed in an unknown tongue, and left unexplained, is totally without a parallel in holy writ. Of this we have an example in the words thus rendered in the common version [58]: *Whosoever shall say to his brother*, RACA, *shall be in danger of the council: but whosoever shall say*, THOU FOOL, *shall be in danger of hell fire.* I think, with Dr. Sykes, that ραχα, in this place, ought to be understood as an Oriental, and not a Greek word, as well as ῥαχα; for מרה *moreh*, is actually such a word, and could not be represented otherwise in the Greek character. The English translators, therefore, had the same reason for rendering the latter clause, *Whosoever shall say Moreh*, that they had for rendering the former clause, *Whosoever shall say Raca.* It is, at least, presumable, that the same caution which led the writer to preserve the original term in one member of this sentence, would lead him also to preserve it in the other, more especially as this is the clause which contains the severest threatening.

Besides, our finding that this word is a term of reproach in the dialect of Palestine, as well as the other, adds greatly to the probability, that it was so understood by the writer. Moreover, if this be interpreted as a Greek word, and rendered *thou fool*, it will coincide with *raca*, stultus, fatuus, which

[58] Matth. v. 22.

can hardly be rendered otherwise; whereas, there is evidently intended here, a gradation in the crimes, as there is a gradation in the punishments. Now, let it be observed, that this manner, in such a case as the present, suits more the excessive scrupulosity of a translator, than the simplicity and plainness of an inspired writer, who means to instruct his readers in every duty, and to warn them against every danger. Did the sacred penmen find it necessary to employ Oriental terms, because those reproachful names had nothing equivalent to them in the Greek language, and consequently, because those who spoke Greek, not being susceptible of the guilt, implied in using those words, were in no danger of incurring the punishment? This is too absurd to be believed by any body. There is no language, ancient or modern, in which abuse may not be uttered; and indignation, contempt, and abhorrence, signified, in the highest degree. In such a case, therefore, it would be unaccountable and unparalleled in an inspired author to adopt terms unintelligible to the people whose language he writes, and leave them unexplained; but this manner is not at all to be wondered at in a translator, especially when we consider how apt the early translators among the Jews were to carry their scruples this way to excess. I had occasion to observe before [59], that one of the greatest difficulties in translating, is to find words in one language, that perfectly correspond to those of

[59] Diss. II. Part I. § 4.

another, which relate to manners and sentiments. In most other matters there is, comparatively, but little difficulty. The word *moreh*, here used by the Evangelist, differs only in number from *morim*, the compellation with which Moses and Aaron addressed the people of Israel, when they said [60], with manifest and indecent passion, as rendered in the English Bible, *Hear, now*, YE REBELS, and were, for their punishment, not permitted to enter the land of Canaan. The word, however, as it is oftner used to imply rebellion against God than against any earthly sovereign; and as it includes disbelief of his word, as well as disobedience to his command, I think better rendered in this place *miscreant*, which is also, like the original term, expressive of the greatest abhorrence and detestation. In this way translated, the gradation of crimes, as well as of punishments, is preserved, and the impropriety avoided, of delivering a moral precept, of consequence to men of all denominations, in words intelligible only to the learned.

Dr. Owen remarks that the Syriac interpreter did not take the word in this sense; for, though he retains *raca* untranslated, he renders *moreh* by a word that signifies *fool*. But this difficulty vanishes on reflecting that the language of Palestine, as has been shown, was not then Syriac; though it contained a considerable mixture of Syrian words. Now, as that interpreter translated from the Greek, he must

[60] Numb. xx. 10.

have been sensible that ραχα was not Greek but Syriac, and that its meaning suited the scope of the passage. It, therefore, needed no translation in a Syriac book. On the contrary, he must have perceived that μωρε is a Greek word, a term of reproach, and consequently, in some measure, suiting the scope of the passage. But, if faith is due to our best lexicons, (the Heptaglotton of Castellus, in particular) it is not, in this acceptation, Syriac, though it is both Hebrew and Chaldean. That the Syriac interpreter should, in translating a Greek book, consider μωρε as Greek, which he knew not to be Syriac, and should translate it accordingly, is not more surprising than that the Latin, or any other interpreter, should do so. But this is no reason why those who know that the connection which the dialect of Judea had with the ancient Hebrew and Chaldaic, was, at least, not inferior to that which it had with Syriac, should not recur to those tongues, as well as to the latter, for light in doubtful cases. So much for Matthew's language.

§ 26. As the sacred writers, especially the Evangelists, have many qualities in common, so there is something in every one of them, which, if attended to, will be found to distinguish him from the rest. That which principally distinguishes Matthew, is the distinctness and particularity with which he has related many of our Lord's discourses and moral instructions. Of these his sermon on the mount, his charge to the Apostles, his illustrations of the

nature of his kingdom, and his prophecy on mount Olivet, are examples. He has also wonderfully united simplicity and energy in relating the replies of his Master to the cavils of his adversaries. He has, at the same time, his peculiarities in point of diction. Of these I know none more remarkable than the phrase ἡ Βασιλεια των ϑρανων, *the kingdom*, or *reign of heaven*, which is used by him about thirty times, and by no other sacred writer. The other Evangelists, in parallel passages, always say ἡ Βασιλεια τϑ Θεϑ, *the kingdom*, or *reign of God*, an expression which occurs only five times in Matthew. Being early called to the apostleship, he was an eye and ear witness of most of the things which he relates. And, though I do not think it was the scope of any of these historians, to adjust their narratives by the precise order of time wherein the events happened; there are some circumstances which incline me to think, that Matthew has approached at least as near that order as any of them. They do not call their works *histories;* and as to the import of the title εναγγελιον commonly given, it is, in this application, well explained by Justin Martyr, a writer of the second century, who makes it equivalent to απομνημονευματα, *memorable things*, or *memoirs*, according to the explanation of this word given by Johnson, which he defines, *An account of transactions familiarly written.*

§ 27. It has been shown, that we have reason to consider Matthew's Greek Gospel, which we at

present possess, as a version from the original, written in the language spoken in Palestine in our Lord's time, and during the subsistence of the Jewish commonwealth. But as to the translator, nothing but conjecture has ever been advanced by the learned. The obscurity in which the question about the translator lies, can nowise affect the credibility of the fact, that it is a translation. Who ever doubted that the Syriac New Testament, and the old Italic, are translations? Yet the translators are equally unknown with the Greek interpreter of Matthew's Hebrew Gospel. This is oftenest the case with ancient versions; and we have reason to believe that the present is very ancient, it having been made before those freedoms were taken with the original, which have justly brought dishonour on the Nazarene and the Ebionite copies.

§ 28. That Matthew's Gospel was the first published, is another opinion, as was hinted already, which rests on the concurrent voice of antiquity, the same foundation with that on which our belief is built that Matthew was the author, and that the language in which he wrote his Gospel, was that kind of Hebrew which was spoken at that time in Judea. Notice was taken of Matthew's Gospel, and of Mark's, very early in the church, and before we find any direct mention of Luke's and of John's. The first who expressly mentions all the four Evangelists, is Irenæus, who mentions them as having written in the same order wherein they appear to have

been arranged in the Bible in his time, and wherein they have continued ever since. Some transcribers have, indeed, affected to arrange them differently, putting the two Apostles before the other two, who were only Evangelists. But they seem to have done this, from an opinion of the comparative rank of the writers, without controverting the order in which the Gospels were written. In the Cambridge manuscript, which is followed by some other manuscripts less considerable, the order is Matthew, John, Luke, Mark. But Matthew's title to the first place does not appear, in any view of the matter, ever to have been questioned among the ancients. Some, of late, have thought themselves warranted to assign the priority in point of time to the Evangelist Luke. Their reasons for this opinion I shall consider in the preface to that Gospel.

THE

GOSPEL BY MATTHEW.

SECTION I.

THE NATIVITY.

1. *The lineage of Jesus Christ son of David, son* Lu. 3; 23.
2 *of Abraham. Abraham begat Isaac. Isaac be-* Gen. 21; 2.
3 *gat Jacob. Jacob begat Judah and his brothers.* 25; 24. 29; 35. 38; 27.
3 *Judah had Pharez and Zarah by Tamar. Pha-* Ruth 4; 18.
4 *rez begat Hezron. Hezron begat Ram. Ram*
begat Aminadab. Aminadab begat Nahshon. Nah-
5 *shon begat Salmon. Salmon had Boaz by Rahab.*
6 *Boaz had Obed by Ruth. Obed begat Jesse. Jesse* 1 Sam. 16; 1.
begat David the king. David the king had Solo- 17; 12. 2 Sam 12; 24.
7 *mon, by her who had been wife of Uriah. Solomon* 1 Ch. 3; 10.
begat Rehoboam. Rehoboam begat Abia. Abia
8 *begat Asa. Asa begat Jehoshaphat. Jehoshaphat*

9 *begat Joram. Joram begat Uzziah. Uzziah be-*
gat Jotham. Jotham begat Ahaz. Ahaz begat
10 *Hezekiah. Hezekiah begat Manasseh. Manasseh*
11 *begat Amon. Amon begat Josiah. Josiah had Je-*
coniah and his brothers, about the time of the mi-
12 *gration into Babylon. After the migration into*
Babylon, Jeconiah begat Salathiel. Salathiel be-
13 *gat Zerubbabel. Zerubbabel begat Abiud. Abiud*
14 *begat Eliakim. Eliakim begat Azor. Azor begat*
Zadoc. Zadoc begat Achim. Achim begat Eliud.
15 *Eliud begat Eleazar. Eleazar begat Matthan.*
16 *Matthan begat Jacob. Jacob begat Joseph, the*
husband of Mary, of whom was born Jesus,
17 *who is called*[1] *Messiah. So all the generations*
from Abraham to David are fourteen; from Da-
vid till the migration into Babylon fourteen; and
from the migration into Babylon to the[2] *Messiah*
fourteen.

Lu. 1; 26. 18 *NOW the birth of Jesus Christ happened thus:*
Mary his mother had been espoused to Joseph; but
before they came together, she proved to be with
19 *child by the Holy Spirit. Joseph her husband being*
a worthy man, and unwilling to expose her, intend-
20 *ed to divorce her privately. But while he was think-*
ing upon this, a messenger of the Lord appearing
to him in a dream, said, Joseph, son of David,
scruple not to take home Mary thy wife; for her
21 pregnancy is from the Holy Spirit. And she shall

[1] Or *Christ.* [2] Or *Christ.*

bear a son, whom thou shalt call Jesus; for he Acts 4; 12.
22 will save his people from their sins. *In all this,*
what the Lord had spoken by the Prophet was ve-
23 *rified, "Behold the Virgin shall conceive and bear* Isa. 7; 14.
"a son, who shall be called Immanuel;" which
24 *signifies God with us. When Joseph awoke, he did*
as the messenger of the Lord had commanded him,
25 *and took home his wife; but knew her not, until*
she had brought forth her first-born son, whom he
named Jesus [3].

II. *AFTER the birth of Jesus, at Bethlehem of* Lu. 2; 4.
Judea, in the reign of king Herod, certain eas-
tern magians [4] *came to to Jerusalem, and inquired,*
2 Where is the new-born king of the Jews; for we
have seen his star in the east country, and are come
3 to do him homage? *King Herod hearing this,*
4 *was alarmed, and all Jerusalem with him. And hav-*
ing assembled all the chief priests and the scribes
of the people, he demanded of them where the Mes-
5 *siah should be born? They answered,* At Bethle-
hem of Judea; for thus it is written by the Pro-
6 phet, "And thou Bethlehem, in the canton of Mic. 5; 2.
Jo. 7; 42.
"Judah, art not the least illustrious among the ci-
"ties of Judah; for out of thee shall come a ruler,
"who will govern my people Israel."
7 *Then Herod having secretly called the magians,*
procured from them exact information concerning
8 *the time of the star's appearing. And sending them*

[3] That is, *Saviour.* [4] A sect of Philosophers in Asia.

to Bethlehem, he said, Go, make an exact inquiry about the child; and when ye have found him, bring me word, that I may also go and pay him homage.

9 *Having heard the king, they departed: and lo! the star which had appeared to them in the east country, moved before them, till it came and stood*
10 *over the place where the child was. When they*
11 *again saw the star, they rejoiced exceedingly. And*
Ps. 72; 9. *being come into the house, they found the child with Mary his mother; and prostrating themselves, did him homage. Then opening their caskets, they offered, as presents, gold, frankincense, and myrrh.*
12 *And being warned in a dream not to return to Herod, they went home another way.*

13 *WHEN they were gone, a messenger of the Lord appearing to Joseph in a dream, said,* Arise, take the child, with his mother, and flee into Egypt; and remain there till I acquaint thee; for
14 Herod will seek the child to destroy him. *Accordingly he arose, took the child, with his mother, and withdrew by night into Egypt, where he con-*
15 *tinued until the death of Herod; so that what the*
Nu. 23; 22. *Lord had spoken by the Prophet was verified,*
Hos. 11; 1. *"Out of Egypt I recalled my son."*
16 *Then Herod, finding that he had been deceived by the magians, was highly incensed, and dispatched emissaries, who slew, by his order, all the male children in Bethlehem, and in all its territory, from those entering the second year, down to the time whereof he had procured exact information*

17 *from the magians. Then was the word of Jere-*
18 *miah the Prophet verified, "A cry was heard in* Jer. 31; 15.
"Ramah, lamentation, and weeping, and bitter
"complaint, Rachel bewailing her children, and re-
"fusing to be comforted, because they are not."
19 *When Herod was dead, a messenger of the*
Lord appearing in a dream to Joseph in Egypt,
20 *said,* Arise, take the child, with his mother, and
go into the land of Israel; for they are dead who
21 sought his life. *Accordingly, he arose, took the*
child, with his mother, and went to the land of Is-
22 *rael; but hearing that Archelaus had succeeded his*
father Herod in the throne of Judea, he was
afraid to return thither; and being warned in a
dream, retired into the district of Galilee, and re-
23 *sided in a city named Nazareth; thereby verifying*
the declaration of the Prophet [*concerning Jesus*],
that he should be called a Nazarene.

SECTION II.

THE BAPTISM.

III. *IN those days appeared John the Baptist, who* Mar. 1; 2.
2 *cried in the wilderness of Judea, saying,* Reform, Lu. 3; 1. Jo. 1; 6.
3 for the reign of heaven approacheth. *For this is* ch. 4; 17. ch. 10; 7.
he of whom the Prophet Isaiah speaketh in these
words, "The voice of one proclaiming in the wil- Isa. 40; 3.

derness, "Prepare a way for [5] *the Lord, make*
4 *"for him a straight passage." Now John wore*
raiment of camel's hair with a leathern girdle
about his waist; and his food was locusts and
5 *wild honey. Then Jerusalem and all Judea, and*
all the country along the Jordan resorted to him,
6 *and were baptized by him in Jordan, confessing*
their sins.

7 *But he seeing many Pharisees and Sadducees*
coming to him to receive baptism, said to them, Off-
spring of vipers, who hath prompted you to flee
8 from the impending vengeance? Produce then the
9 proper fruit of reformation; and presume not to
Jo. 8; 39. say within yourselves, 'We have Abraham for
'our father,' for I assure you that of these stones
10 God can raise children to Abraham. And even
now the axe lieth at the root of the trees; every
ch. 7; 19. tree, therefore, which produceth not good fruit is
Mar. 1; 8. 11 felled, and turned into fewel. I indeed baptize
Lu. 3; 16.
Jo. 1; 26. you in water, that ye may reform; but he who
Acts, 1; 5. cometh after me is mightier than I, whose shoes I
am not worthy to carry. He will baptize you in
12 the Holy Spirit and fire. His winnowing shovel
is in his hand; and he will thoroughly cleanse
his grain; he will gather his wheat into the gra-
nary, and consume the chaff in unquenchable fire.

Mar. 1; 9. 13 *THEN came Jesus from Galilee to Jordan to*
Lu. 3; 21. 14 *be baptized by John. But John excused himself*

[5] In the Hebrew of Isaiah, *Jehovah*.

saying, It is I who need to be baptized by thee ;
15 and thou comest to me ! *Jesus answering said unto him*, Permit this at present; for thus ought we to ratify every institution. *Then John acquiesced.*
16 *Jesus being baptized, no sooner arose out of the water, than heaven was opened to him; and the Spirit of God appeared, descending like a dove,* Jo. 1; 37. ch. 17; 5.
17 *and lighting upon him: while a voice from heaven proclaimed*, This is my beloved Son in whom I delight. Lu. 9; 35. 2 Pet. 1; 17.

IV. *THEN was Jesus conducted by the Spirit into* Mar. 1; 12.
2 *the wilderness, to be tempted by the* [6] *devil. And* Lu. 4; 1.
after fasting forty days and forty nights, he was
3 *hungry. Whereupon the tempter, accosting him, said*, If thou be a Son of God, command that
4 these stones become loaves. *Jesus answering said*, Deu. 8; 3.
It is written, " Man liveth not by bread only, but by every thing which God is pleased to appoint."
5 *Then the devil conveyed him into the holy city, and having placed him upon the battlement of the tem-*
6 *ple, said to him*, If thou be a Son of God, throw thyself down ; for it is written, " He will give Ps. 91; 11.
" his [7] angels the charge of thee : they shall up-
" hold thee in their arms, lest thou dash thy foot
7 " against a stone." *Jesus again answered*, It is written, " Thou shalt not put [8] the Lord thy Deu. 6; 16.
8 " God to the proof." *Again the devil took him up a very high mountain, whence he showed him all*

[6] *Traducer.* [7] *Messengers.* [8] *Jehovah.*

the kingdoms of the world in their glory, and said
9 *to him,* All these will I give thee, if thou wilt pro-
Deu. 6; 13. 10; 20. strate thyself and worship me. *Jesus answered,*
1 Sam. 7; 3. Satan [9], begone; for it is written, "Thou shalt
"worship the [10] Lord thy God, and shalt serve
11 "him only." *Then the devil leaving him, angels came and ministered to him.*

Mar. 1; 14. Lu. 4; 14. Jo. 4; 43. 12 *NOW Jesus hearing that John was imprisoned,*
13 *retired into Galilee; and having left Nazareth, resided at Capernaum, a seaport in the confines of*
14 *Zebulun and Naphtali, thereby verifying the words*
Isa. 9; 1. 15 *of Isaiah the Prophet; "The canton of Zebulun*
"and the canton of Naphtali, situate on the Jordan
16 *"near the sea, Galilee of the nations; the people*
"who abode in darkness, saw a great light, and
"on those who inhabited a region of the shades of
17 *"death, light hath arisen." From that time Jesus began to proclaim, saying,* Reform, for the reign of heaven approacheth.

ch. 3; 2. ch. 10; 7. Mar. 1; 16. Lu. 5; 1. Jo. 1; 35. 18 *Then walking by the sea of Galilee, he saw two brothers, Simon named Peter, and Andrew his brother, casting a drag into the sea, for they were*
19 *fishers. And he said to them,* Come with me, and
20 I will make you fishers of men. *Immediately they*
21 *left the nets and followed him. Passing on he saw other two brothers, James Son of Zebedee and John his brother, in the bark with their father Zebedee,*
22 *mending their nets, and he called them. They im-*

[9] *Adversary.* [10] *Jehovah.*

mediately leaving the bark and their father, followed him.

23 *Then Jesus went over all Galilee, teaching in their synagogues, and proclaiming the glad tidings of the reign, and curing every sort of disease and ma-*
24 *lady among the people. And his fame spread through all Syria, and they brought to him all their sick, seized and tormented with various distempers, demoniacs, and lunatics, and paralytics, and he heal-*
25 *ed them. And vast multitudes followed him from Galilee, from* [11] *Decapolis, from Jerusalem, from Judea, and from the banks of the Jordan.*

ch. 9; 35. Mar. 1; 39. Lu. 4; 15, 44.

Mar. 1; 34.

Mar. 3; 7. Lu. 6; 17.

SECTION. III.

THE SERMON ON THE MOUNT.

V. *JESUS seeing so great a confluence, repaired to a mountain, and having sat down, his disciples*
2 *came to him. Then breaking silence, he taught them, saying,*

3 HAPPY the poor who repine not; for the king-
4 dom of heaven is theirs! Happy they who mourn;
5 for they shall receive consolation! Happy the meek;
6 for they shall inherit the land! Happy they who hunger and thirst for righteousness; for they shall
7 be satisfied! Happy the merciful; for they shall

Lu. 6; 20. Isa. 61; 3. Ps. 37; 11. Isa. 65; 13.

[11] *A district of ten cities.*

Ps. 24; 3. 8 obtain mercy! Happy the clean in heart; for they
1 Pet. 3; 14. 9 shall see God! Happy the peacemakers; for they
10 shall be called sons of God! Happy they who suffer persecution on account of righteousness; for
1 Pet. 4; 14. 11 the kingdom of heaven is theirs! Happy shall ye be, when men shall revile and prosecute you, and, on my account, accuse you falsely of every evil
12 thing! Rejoice and exult; for great is your reward in heaven; for thus the Prophets were persecuted who were before you.

Mar. 9; 49. Lu. 14; 34. 13 YE are the salt of the earth. If the salt become insipid, how shall its saltness be restored? It is thenceforth fit only to be cast out, and trodden
14 by men. Ye are the light of the world. A city
15 situate on a mountain must be conspicuous. A lamp is lighted to be put, not under a corn-measure, but on a stand, that it may shine to all the
Mar. 4; 21. Lu. 8; 16. —— 11; 33.
1 Pet. 2; 12. 16 family. Thus, let your light shine before men, that they seeing your good actions, may glorify your Father who is in heaven.

17 Think not that I am come to subvert the law or the prophets. I am come not to subvert, but to
Lu. 16; 17. 18 ratify. For verily I say unto you, Heaven and earth shall sooner perish, than one iota, or one tittle of the law shall perish without attaining its
Ja. 2; 10. 19 end. Whosoever, therefore, shall violate, or teach others to violate, were it the least of these commandments, shall be in no esteem in the reign of heaven; but whosoever shall practise and teach them, shall be highly esteemed in the reign of

20 heaven. For I warn you, that unless your righteousness excel the righteousness of the Scribes and Pharisees, ye shall never enter the kingdom of heaven.

21 YE have heard that it was said to the ancients, Ex. 20; 13.
"Thou shalt not commit murder; for whosoever Deut. 5; 17.
"committeth murder shall be obnoxious to the
22 "judges." But I say unto you, 'Whosoever
'is angry with his brother unjustly, shall be ob-
'noxious to the judges; whoever shall call him
'fool, shall be obnoxious to the council; but who-
'soever shall call him miscreant, shall be obnoxi-
23 'ous to hell-fire.' Therefore if thou bring thy gift to the altar, and there recollect that thy brother hath ground to complain of thee; leave there thy
24 gift before the altar: first go and procure reconciliation with thy brother, then come, and offer
25 thy gift. Compound betimes with thy creditor, Lu. 12; 58.
while ye are on the road together; lest the creditor consign thee to the judge; and the judge consign thee to the officer, and thou be thrown into
26 prison. Verily I say unto thee; thou wilt not be released until thou hast discharged the last farthing.

27 Ye have heard that it was said, "Thou shalt not Ex. 20; 14.
28 "commit adultery." But I say unto you, 'Who- Deut. 5; 18.
'soever looketh on another man's wife, in order
'to cherish impure desire, hath already committed
29 'adultery with her in his heart.' Therefore, if ch. 18; 8.
thy right eye insnare thee, pluck it out, and throw Mar. 9; 43.

it away: it is better for thee to lose one of thy members, than that thy whole body be cast into
30 hell. And if thy right hand insnare thee, cut it off, and throw it away: it is better for thee to lose one of thy members, than that thy whole body be cast into hell.

Deut. 24; 1. 31 It hath been said, "Whosoever would dismiss "his wife, let him give her a writ of divorce."
ch. 19; 7. 32 But I say unto you, 'Whosoever shall dismiss his
Lu. 16; 18. 'wife, except for whoredom, is the occasion of her 'becoming an adulteress; and whosoever marrieth
1 Cor. 7; 10. 'her that is dismissed, committeth adultery.'

Ex. 20; 7. 33 Again, ye have heard that it was said to the
Lev. 19; 12. ancients, "Thou shalt not forswear thyself, but
Deut. 5; 11.
Ja. 5; 12. 34 "shalt perform thy oaths to the Lord." But I say unto you, 'Swear not at all; neither by heaven, 'for it is God's throne, nor by the earth, for it is
35 'his footstool; neither shalt thou swear by Jerusa-
36 'lem, for it is the city of the great king; nor by 'thy head, because thou canst not make one hair
37 'white or black.' But let your yes be yes, your no, no; for whatever exceedeth these, proceedeth from evil.

38 Ye have heard that it was said, "Eye for eye,
Ex. 21; 24.
Lev. 24; 20. 39 "and tooth for tooth." But I say unto you, Re-
Deu. 19; 21. sist not the injurious. But if any one strike thee
Lu. 6; 27.
1 Cor. 6; 7. 40 on the right cheek, turn to him also the left. Whoever will sue thee for thy coat, let him have thy
41 mantle likewise. And if a man constrain thee to
Deut. 15; 7. 42 go one mile with him, go two. Give to him that

asketh thee; and him that would borrow from thee, put not away.

43 Ye have heard that it was said, "Thou shalt "love thy neighbour, and hate thine enemy." Lev. 19; 18.

44 But I say unto you, Love your enemies; bless them who curse you; do good to them who hate you; and pray for them who arraign and prosecute you; Ro. 12; 20.

45 that ye may be children of your Father in heaven, who maketh his sun arise on bad and good, and

46 sendeth rain on just and unjust. For if ye love them only who love you, what reward can ye ex-

47 pect? Do not even the publicans so? And if ye show courtesy to your friends only, wherein do ye

48 excel? Do not even the pagans as much? Be ye therefore perfect, as your Father who is in heaven is perfect. Eph. 5; 1.

VI. TAKE heed that ye perform not your religious duties before men, in order to be observed by them; otherwise ye will obtain no reward from your Father who is in heaven.

2 When, therefore, thou givest alms, do not proclaim it by sound of trumpet, as the hypocrites do, in the assemblies and in the streets; that they may be extolled by men. Verily, I say unto you they

3 have received their reward. But thou, when thou givest alms, let not thy left hand know what thy

4 right hand doth; that thine alms may be in secret; and thy Father, to whom nothing is secret, will himself recompense thee.

5 And when thou prayest, be not like the hypo-

crites, who affect to pray standing in the assemblies, and at the corners of the streets, that men may observe them. Verily I say unto you, they have
6 received their reward. But thou, when thou wouldst pray, retire to thy closet; and, having shut the door, pray to thy Father; and thy Father, to whom, though he is unseen himself, nothing is
Eccles. 5; 2. 7 secret, will recompense thee. And in prayer, talk
Ecclus. 7; 14. not at random, as the pagans, who think that us-
8 ing many words will procure them acceptance. Imitate them not, for your Father knoweth what
Lu. 11; 2. 9 things ye want, before ye ask him. Thus, there-
10 fore, pray ye: 'Our Father, who art in heaven,
11 'thy name be hallowed; thy reign come; thy will
12 'be done upon the earth, as it is in heaven; give
'us to-day our daily bread; forgive us our debts
13 'as we forgive our debtors; and abandon us not
'to temptation, but preserve us from evil. [For
'thine is the kingdom, and the power, and the
Ecclus. 28; 1. 14 'glory for ever. Amen.]' For, if ye forgive
others their trespasses, your heavenly Father will
15 also forgive you: but if ye forgive not others their
ch. 18; 35. Mar. 11; 25. Ja. 2; 13. trespasses, neither will your Father forgive your trespasses.

16 Moreover, when ye fast, look not dismal, as the hypocrites, who disfigure their faces, that men may observe that they fast. Verily I say unto you, they
17 have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thy fasting may not appear to men, but to thy
18 Father; and thy Father, to whom, though he is

unseen himself, nothing is secret, will recompense thee.

19 AMASS not for yourselves treasure upon the earth, where moths or rust may consume it, or
20 thieves breaking in may steal it. But provide for yourselves treasure in heaven, where are neither moths nor rust to consume it, nor thieves to break
21 in and steal it. For where your treasure is, your
22 heart will also be. The lamp of the body is the eye. If, therefore, thine eye be sound, thy whole
23 body will be enlightened: but if thine eye be distempered, thy whole body will be dark. And if even the light which is in thee be darkness; how great will the darkness be?

Lu. 12; 33. 1 Tim. 6; 10, 19. Lu. 11; 34.

24 A man cannot serve two masters; for either he will hate one, and love the other; or at least will attend one, and neglect the other. Ye cannot serve
25 God and[12] Mammon. Therefore I charge you; be not anxious about your life, what ye shall eat, or what ye shall drink; nor about your body, what ye shall wear. Is not life a greater gift than food;
26 and the body than raiment? Observe the fowls of heaven. They neither sow nor reap. They have no storehouse: but your heavenly Father feedeth
27 them. Are not ye much more valuable than they? Besides; which of you can by his anxiety prolong his life one hour? And why are ye anxious about raiment? Mark the lilies of the field. How do they

Lu. 16; 13. Ps. 55; 22. Lu. 12, 22. 1 Pet. 5; 7.

[12] *Riches.*

29 grow? They toil not: they spin not. Yet I affirm
that even Solomon, in all his glory, was not equal-
30 ly adorned with one of these. If then God so ar-
ray the herbage which to-day is in the field, and
to-morrow will be cast into the oven; will he not
31 much more array you, O ye distrustful! There-
fore say not anxiously, as the heathens do, What
shall we eat; or what shall we drink; or where-
with shall we be clothed? For your heavenly Fa-
33 ther knoweth that ye need all these things. But
seek first the kingdom of God and the righteous-
ness required by him; and all these things shall
34 be superadded to you. Be not then anxious about
the morrow: the morrow will be anxious about
itself. Sufficient for every day is its own trouble.

Lu. 6. 37. Ro. 2; 1. 14; 4.

VII. JUDGE not, that ye be not judged; for as ye
judge, ye shall be judged; and with the measure
3 wherewith ye give, ye shall receive. And why
observest thou the mote in thy brother's eye, but
Mar. 4; 24. Lu. 6; 41. Ja. 4; 12.
4 art insensible of the thorn in thine own eye? Or
how darest thou say to thy brother, 'Let me take
the mote out of thine eye;' thou who hast a thorn
5 in thine own? Hypocrite, first take the thorn out
of thine own eye; then thou wilt see to take the
mote out of thy brother's eye.
6 Give not things holy to dogs, and cast not your
pearls before swine, lest they trample them under
foot, or turn upon you and tear you.
ch. 21; 22.
7 Ask, and ye shall obtain; seek, and ye shall
find; knock, and the door shall be opened to you.

8 For whosoever asketh, obtaineth; whosoever seeketh, findeth; and to every one who knocketh, Mar. 11; 24. Lu. 11; 9.
9 the door is opened. Who amongst you men would Jo. 16; 24. Ja. 1; 5.
10 give his son a stone, when he asketh bread; or a
11 serpent, when he asketh a fish? If ye then, though evil, can give good things to your children, how much more will your Father who is in heaven, give good things to them that ask him?

12 Whatsoever ye would that others do to you, do Lu 6; 31. Lu. 13; 24.
ye also to them; for this is the law and the Pro-
13 phets. Enter through the strait gate; for wide is the gate of perdition, broad is the way leading
14 thither; and many are they who enter by it. But how strait is the gate of life; how narrow the way leading thither; and how few are they who find it!

15 Beware of false teachers, who come to you in the garb of sheep, while inwardly they are ravenous
16 wolves. By their fruits ye shall discover them. Lu. 6; 43.
Are grapes gathered from thorns; or figs from
17 thistles? Every good tree yieldeth good fruit; and
18 every evil tree evil fruit. A good tree cannot yield
19 evil fruit, nor an evil tree good fruit. Every tree ch. 3; 10.
which yieldeth not good fruit is felled, and turned
20 into fewel. Wherefore, by their fruits ye shall discover them.

21 Not every one who saith unto me, Master, master, shall enter the kingdom of heaven; but he ch. 25; 11. Lu. 6; 46. Acts, 19; 15.
that doth the will of my Father who is in heaven.
22 Many will say to me on that day, 'Master, mas-

Ro. 2; 13. Ja. 1; 22. Lu. 13; 27.
'ter, have we not taught in thy name, and in thy 'name expelled demons; and in thy name per-
23 'formed many miracles?' To whom I will declare, 'I never knew you. Depart from me ye who 'practise iniquity.'

6; 47.
24 Therefore, whosoever heareth these my precepts, and doth them, I will compare to a prudent man,
25 who built his house upon the rock. For although the rain descended, and the rivers overflowed, and the winds blew and beat upon that house, it fell
26 not, because it was founded upon the rock. But whosoever heareth these my precepts, and doth them not, shall be compared to a fool, who built
27 his house upon the sand. For when the rain descended, and the rivers overflowed, and the winds blew, and dashed against that house, it fell, and great was its ruin.

Mar. 1; 22. Lu. 4. 32.
28 *WHEN Jesus had ended this discourse, the peo-*
29 *ple were astonished at his manner of teaching: for he taught as one who had authority, and not as the scribes.*

SECTION IV.

SEVERAL MIRACLES.

VIII. *JESUS being come down from the mountain,*
2 *followed by a great multitude, a leper came, who prostrating himself before him, said,* Sir, if thou

3 wilt, thou canst cleanse me. *Jesus stretched out* Mar 1; 40.
his hand and touched him, saying, I will; be thou Lu. 5; 12.
cleansed. *Immediately he was cured of his le-*
4 *prosy. Then Jesus said to him*, See thou tell
nobody; but go, show thyself to the priest, and Lev. 14; 2.
make the oblation prescribed by Moses, for noti-
fying [the cure] to the people.
5 *Having entered Capernaum, a centurion*[12] *ac-* Lu. 7; 1.
6 *costed him with this request*, Sir, my man-servant
lieth sick at home, exceedingly afflicted with a
7 palsy. *Jesus answered*, I will go and cure him.
8 *The centurion replying, said*, Sir, I have not de-
served that thou shouldst come under my roof;
only say the word, and my servant will be healed.
9 For even I, who am under command myself, hav-
ing soldiers under me, say to one, 'Go,' and he
goeth; to another, 'Come,' and he cometh; and
10 to my servant, 'Do this,' and he doth it. *Jesus*
hearing this, was astonished, and said to those who
followed, Verily, I say unto you, not even in Is-
11 rael have I found so great faith. But I assure you, Mal. 1; 11.
that many will come from the east and from the
west, and will be placed at table with Abraham,
and Isaac, and Jacob, in the kingdom of heaven,
12 while the sons of the kingdom shall be thrust out
into darkness, where will be weeping and gnash-
13 ing of teeth. *Then Jesus said to the centurion*,
Go home; be it to thee according to thy faith.
That instant his servant was cured.
14 *Then Jesus having entered Peter's house, saw* Mar. 1; 29.
15 *his wife's mother lying sick of a fever: and having* Lu. 4; 38.

[12] A Roman officer, who had the command of 100 soldiers.

touched her hand, the fever left her; whereupon she arose and entertained him.

Mar. 1; 32. 16 *In the evening, they presented to him many demoniacs; and he expelled the spirits with a word,*

Lu. 4; 40. 17 *and cured all the sick; thus verifying the saying*
Is. 53; 4. *of the Prophet Isaiah, "He hath himself carried "off our infirmities and borne our distresses."*

18 *Jesus seeing himself crowded on all sides, gave*

Lu. 6; 57. 19 *orders to pass to the opposite shore. Meantime a scribe accosted him, saying,* Rabbi, I will follow

20 thee whithersoever thou goest. *Jesus answered,* The foxes have caverns, and the birds of the air have places of shelter, but the Son of Man hath not where to repose his head.

Lu. 9; 59. 21 *Another, one of his disciples, said to him,* Master, permit me to go first, and bury my father.

22 *Jesus answered,* Follow me, and let the dead bury their dead.

23 *THEN entering the bark, his disciples followed him. Soon after there arose in the sea so great a*

Mar. 4; 37. 24 *tempest, that the bark was covered with the bil-*

Lu. 8; 23. 25 *lows. But he being asleep, his disciples came and waked him, saying,* Save us, Master, we perish.

26 *He answered,* Why are ye timorous, O ye distrustful? *Then he arose, and having commanded the winds and the sea, a great calm ensued; insomuch, that every one exclaimed with admiration,*

27 What personage is this, whom even the winds and the sea obey!

Mar. 5; 1. 28 *When he was come to the other side, into the*

country of the Gadarenes, there met him two de- Lu. 8; 26.
moniacs, issuing out of the monuments, so furious,
29 *that nobody durst pass that way. These instantly*
cried, saying, What hast thou to do with us, Je-
sus, Son of God? Art thou come hither to tor-
30 ment us before the time? *Now there was feeding*
31 *at some distance a great herd of swine. And the*
fiends besought him, saying, If thou expel us,
permit us to go into the herd of swine. *He an-*
32 *swered,* Go. *And when they were cast out, they*
went into the swine; on which the whole herd rush-
ed down a precipice into the sea, and perished in
33 *the waters. Ther the herdsmen fled into the city,*
and reported every thing, and what had happened
34 *to the demoniacs. Presently the whole city went*
out to meet Jesus, and having seen him, entreated
him to depart out of their territory.

IX. *Then having gone aboard the bark, he repas-*
2 *sed, and went to his own city; where they brought* Mar. 2; 3.
Lu. 5; 18.
to him a paralytic, laid upon a bed. Jesus per-
ceiving their faith, said to the paralytic, Son, take
3 courage, thy sins are forgiven thee. *Whereupon* Lu. 7; 48.
some of the scribes said within themselves, 'This
4 *'man blasphemeth.' But Jesus knowing their sen-*
5 *timents, said,* Why do ye harbour evil thoughts?
which is easier; to say, 'Thy sins are forgiven;'
6 or to say [with effect], 'Arise and walk.' But
that ye may know that the Son of Man hath power
upon the earth to forgive sins, Arise *(said he then*
to the paralytic), take up thy bed and go home.
7 *Accordingly he arose, and went home. And the*

8 *people saw and wondered, glorifying God, who had given such power to men.*

9 *As Jesus departed thence, he saw a man, named* Mar. 2; 14. Lu. 5; 27. *Matthew, sitting at the toll-office; to whom he said,* Follow me. *And he arose and followed him.*

10 *Afterwards Jesus, being at table in a house,* Mar. 2; 15. Lu. 5; 29. *many publicans and sinners came, and placed*
11 *themselves with him and his disciples. Some Pharisees observing this, said to his disciples,* Why doth your teacher eat with publicans and sinners?
12 *Jesus hearing them, answered,* The whole need
13 not a physician, but the sick. Go, therefore, and learn what this meaneth, Hos. 6; 6. ch 12; 7. "I require humanity, "and not sacrifice:" for I came to call, not the righteous, but sinners ⌜to repentance.⌝ 1 Tim 1; 15.

14 *Then John's disciples accosting him, said,* We and the Pharisees often fast: why do thy disciples Mar. 2; 18. Lu. 5; 33.
15 never fast? *Jesus answered,* Do the bridemen mourn, while the bridegroom is with them? But the time will come when the bridegroom shall be
16 taken from them, and then they will fast. Nobody mendeth an old garment with undressed cloth; else the patch itself teareth the garment,
17 and maketh a greater rent. Neither do people put new wine into old leathern bottles; otherwise the bottles burst: and thus, both the wine is spilt, and the bottles are rendered useless. But they put new wine into new bottles, and both are preserved.

18 *While he was speaking, a ruler came, and pro-* Mar. 5; 22. *strating himself, said,* My daughter is by this time

dead; but come, and lay thy hand upon her, and Lu. 8; 41.
19 she will revive. *And Jesus arose, and, as he fol-*
20 *lowed him, with his disciples, a woman, who had* Mar. 5; 25.
been twelve years afflicted with a bloody issue, Lu. 8; 43.
21 *coming behind, touched the tuft of his mantle; for*
she said within herself, 'If I but touch his mantle,
22 *'I shall recover:' Jesus turning about, saw her,*
and said, Daughter, take courage, thy faith hath
cured thee. *And the woman was well from that*
instant.

23 *Being come into the ruler's house, and seeing* Mar. 5; 38.
the players on the flute, with the crowd making a Lu. 8; 51.
24 *bustle, he said to them,* Withdraw, for the damsel
25 is not dead, but asleep. *And they derided him:*
But when the people were put out, he entered,
and having taken her by the hand, the damsel
26 *arose. Now the fame of this action spread through*
all that country.

27 *When Jesus departed thence, two blind men fol-*
lowed him, crying, Son of David, have pity upon
28 us. *Being come into the house, the blind men ap-*
proached: and Jesus said to them, Do ye believe
that I can do this? *They answered,* Yes, Master.
29 *Then he touched their eyes, saying,* Be it unto you
30 according to your faith. *Immediately their eyes*
were opened. And Jesus strictly charging them,
31 *said,* Take care that nobody know it. *But being*
departed, they spread his fame through all that
country.

32 *They were scarcely gone, when a dumb demo-* Lu. 11; 14.
33 *niac was presented to him. The demon being ex-* ch. 12; 22.

pelled, the dumb spake, and the people wondered, saying, Nothing like this was ever seen in Israel.
Mar. 3; 22. 34 *But the Pharisees said*, He expelleth the demons by the prince of the demons.

SECTION V.

THE CHARGE TO THE APOSTLES.

Mar. 6; 6. Lu. 13; 22. 35 *THEN Jesus went through all the cities and villages, teaching in their synagogues, and proclaiming the glad tidings of the reign, and curing every*
Mar. 6; 34. 36 *disease and every malady among the people. But when he saw the multitudes he had compassion upon them, because they were scattered and exposed,*
37 *like a flock without a shepherd. Then he said to*
Lu. 10; 2. *his disciples*, The harvest is plentiful, but the reа-
38 pers are few: entreat, therefore, the Lord of the harvest, that he would send labourers to reap it.

Mar. 3; 13. Lu. 9; 1. Lu. 6; 13. X. *And having called to him his twelve disciples, he gave them power to expel unclean spirits, and to*
2 *cure diseases and maladies of every kind. Now these are the names of the twelve Apostles*[14]. *The first Simon, called Peter, and Andrew his brother,*
3 *James, son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the Publican, James son of Alpheus, and Lebbeus,*
4 *surnamed Thaddeus, Simon the Canaanite, and Ju-*

[14] *Missionaries.*

5 *das Iscariot, he who betrayed him. These twelve*
Jesus commissioned, instructing them, and saying,
6 Go not away to the Gentiles, nor enter a Sama- Acts, 13; 46. Lu. 10; 9.
ritan city; but go directly to the lost sheep of the
7 stock of Israel. And as ye go, proclaim, saying,
8 'The reign of heaven approacheth.' Heal the
sick; cleanse lepers, expel demons; freely ye have
9 received, freely give. Put not gold, or silver, or Mar. 6; 8. Lu. 9; 3.
10 brass in your girdles; carry no scrip, no spare Lu. 10; 7. 1 Tim. 5;
coats, shoes, or staves; for the workman is wor- 18.
thy of his maintenance.
11 And whatever city or village ye enter, inquire
what person of worth dwelleth there; and abide
12 with him until ye leave the place. When ye enter
13 the house, salute the family. If the family be worthy,
the peace ye wish them, shall come upon them: if
they be not worthy, it shall rebound upon your-
14 selves. Wheresoever they will not receive you,
nor regard your words, in departing that house or
15 city, shake the dust off your feet. Verily I say un- Acts, 13; 51.
to you, the condition of Sodom and Gomorrha shall
be more tolerable on the day of judgment, than the Lu. 10; 3.
condition of that city.
16 Behold! I send you forth as sheep amidst wolves.
Be, therefore, prudent as the serpents, and harmless
ch. 24; 9.
17 as the doves. But be upon your guard with men;
for they will deliver you to councils, and scourge
18 you in their synagogues; and ye shall be brought Mar. 13; 11. Lu. 12; 11.
before governours and kings, on my account, to
19 bear testimony to them, and to the Gentiles. But

when they deliver you up, be not anxious how, or what ye shall speak; for what ye should speak
20 shall be suggested to you in that moment. For it shall not be ye that shall speak; but the Spirit of
Lu. 21; 16. 21 my Father who will speak by you. Then the brother will consign the brother to death; and the father the child; and children will arise against their
22 parents, and procure their death. And for my name ye shall be hated universally. But the man who persevereth to the end, shall be saved.
23 Therefore, when they persecute you in one city, flee to another, for verily I say unto you, ye shall not have gone through the cities of Israel, ere the
Lu. 6; 40. 24 Son of Man be come. A disciple is not above his
Jo. 13; 16. & 15; 20. 25 teacher, nor a servant above his master. It is enough for the disciple to be as his teacher, and for the servant to be as his master. If they have called the master of the house Beelzebub, how much more will they call his domestics?
Mar. 4; 22. Lu. 8; 17. & 12; 2. 26 Therefore fear them not; for there is nothing hidden that shall not be detected; nothing secret
27 that shall not be known. What I tell you in the dark, publish in the light; and what is whispered in your ear, proclaim from the house tops.
28 And fear not them who kill the body, but cannot kill the soul; fear rather him who can destroy
29 both soul and body in hell. Are not two sparrows sold for a penny [14]? Yet neither of them falleth to
30 the ground without the will of your Father. Nay,

[41] *Assarion*, value three farthings sterling.

the very hairs of your head are all numbered.
31 Fear not then, ye are much more valuable than
32 sparrows. Whosoever, therefore, shall acknowledge me before men, him will I also acknowledge
33 before my Father who is in heaven. But whosoever shall disown me before men, him will I also disown before my Father who is in heaven.

Lu. 12; 8 & 9; 26. Mar. 8; 38. 2 Tim. 2; 12.

34 Think not that I am come to bring peace to the earth. I came, not to bring peace, but a
35 sword. For I am come to make dissension betwixt father and son, betwixt mother and daugh-
36 ter, betwixt mother-in-law and daughter-in-law, so that a man's enemies will be found in his own
37 family. He who loveth father or mother more than me, is not worthy of me. He who loveth son or daughter more than me, is not worthy of
38 me. He who will not take his cross and follow
39 me, is not worthy of me. He who preserveth his life, shall lose it: but he who loseth his life, on my account, shall preserve it.

Lu. 12; 51 Mic. 7; 5.

Lu. 14; 26. ch. 16; 24. Mar. 8; 34. Jo. 12; 25.

Lu. 9; 23 & 17; 33.

40 He that receiveth you, receiveth me; and he that receiveth me, receiveth him who sent me.
41 He that receiveth a prophet, because he is a prophet, shall obtain a prophet's reward; and he that receiveth a righteous man, because he is a righteous man, shall obtain a righteous man's reward:
42 and whosoever shall give any of these little ones, because he is my disciple, were it but a cup of cold water, to drink; verily I say unto you, he shall not lose his reward.

Lu. 10; 16 Jo. 13; 20

Mar. 9; 1

XI. *WHEN Jesus had made an end of instructing his twelve disciples, he departed thence to teach and give warning in the cities.*

SECTION VI.

THE CHARACTER OF THE TIMES.

Lu. 7; 18. 2 *NOW John having heard in prison of the works*
of the Messiah, sent two of his disciples, who ask-
3 *ed him,* Art thou he that cometh, or must we ex-
4 pect another? *Jesus answering, said unto them,*
Isa. 35; 5. Go and relate to John what ye have heard and
5 seen. The blind are made to see, the lame to
Isa. 61; 1. walk, the deaf to hear; lepers are cleansed; the
dead are raised, and good news is brought to
6 the poor: and happy is he, to whom I shall not
prove a stumbling block.
Lu. 7; 24. 7 *When they were departed, Jesus said to the peo-*
ple concerning John, What went ye out into the
wilderness to behold? A reed shaken by the wind?
8 But what went ye to see? A man effeminately dress-
ed? It is kings palaces [not deserts] that such fre-
9 quent. What then went ye to see? A prophet?
Yea, I tell you, and something superior to a pro-
10 phet: For this is he concerning whom it is writ-
Mal. 3; 1. Mar. 1; 2. ten, "Behold I send mine angel before thee, who
11 "shall prepare thy way." Verily I say unto you,
among those that are born of women, there hath not

arisen a greater than John the Baptist. Yet the least in the reign of heaven shall be greater than he. Lu. 16; 16.
12 From the first appearing of John the Baptist until now, the kingdom of heaven is invaded, and in-
13 vaders take possession by force. For till John appeared, all the Prophets and the law were your in-
14 structers; and if ye will bear to be told it, this is
15 the Elijah that was to come. Whoever hath ears Mal. 4; 5.
to hear, let him hear.
16 But to what shall I liken this generation? It is Lu. 7; 31
like boys in the market-place, to whom their play-
17 fellows complain, saying, 'We have played to you
'upon the pipe, but ye have not danced; we have
'sung mournful songs to you, but ye have not la-
18 'mented.' For John came abstaining from meat and drink, and they say, 'He hath a demon;'
19 the Son of Man came using meat and drink, and they say, 'He is a lover of banquets and wine, a
'companion of publicans and sinners.' But wisdom is justified by her children.
20 *Then he began to reproach the cities wherein* Lu. 10; 13
most of his miracles had been performed, because
21 *they repented not.* Wo unto thee Chorazin, wo unto thee Bethsaida; for if the miracles which have been performed in you, had been performed in Tyre and Sidon, they had repented long ago in
22 sackcloth and ashes. Know, therefore, that the condition of Tyre and Sidon, on the day of judg-
23 ment, shall be more tolerable than yours. And thou Capernaum, which hast been exalted to heaven, shalt be brought down to hades; for if the

miracles which have been performed in thee, had been performed in Sodom, it had remained until
24 now. Know, therefore, that the condition of Sodom, on the day of judgment, shall be more tolerable than thine.

Lu. 10; 21. 25 *On that occasion Jesus said,* I adore thee, O Father, Lord of heaven and earth; because, having hidden these things from sages and the learned, thou
26 hast revealed them to babes: Yes, Father, because
Jo. 3; 35. ch. 6; 40. & 10; 15. 27 such is thy pleasure. My Father hath imparted every thing to me; and none knoweth the Son, except the Father; neither knoweth any one the Father, except the Son, and he to whom the Son will
Jer. 6; 16. 28 reveal him. Come unto me all ye who toil and are
29 burdened; and I will relieve you. Take my yoke upon you, and be taught by me, for I am meek and condescending: and your souls shall find relief.
1 Jo. 5; 3. 30 For my yoke is easy, and my burden is light.

Mar. 2; 23. Lu. 6; 1. XII. *AT that time, as Jesus was walking through the corn on*[16] *the Sabbath, his disciples, being hungry, began to pluck the ears of corn, and eat*
2 *them. The Pharisees observing this, said to him,* Lo! thy disciples are doing what it is not lawful
1 Sam. 21; 1. 3 to do on the Sabbath. *He answered,* Have ye not read what David did, and his attendants, when
4 they were hungry; how he entered the tabernacle of God, and ate the loaves of the presence, which it

[16] With us *Saturday*, or rather from Friday at sun-set, to Saturday at sun-set, for so the Jews reckoned.

was not lawful for him, or his attendants, to eat,
5 but solely for the priests? Or have ye not learnt Lev. 24; 5. Num. 28; 9.
from the law that the priests in the temple violate
the rest to be observed on Sabbaths, and are ne-
6 vertheless blameless? Now I affirm that some-
7 thing greater than the temple is here. But had
ye known what this meaneth, "I require huma- Hos. 6; 6.
"nity and not sacrifice," ye would not have
8 condemned the guiltless: For the Son of Man is
master of the Sabbath. ch. 9; 13.

9. *Leaving that place, he went into their syna-* Mar. 3; 1. Lu. 6; 6.
gogue, and found a man there whose hand was
blasted. They asked Jesus with a design to accuse
11 *him*, Is it lawful to heal on the Sabbath? *He an-*
swered, What man is there amongst you, who
having one sheep, if it fall into a pit on the Sab-
12 bath, will not lay hold on it, and lift it out? And
doth not a man greatly excel a sheep? It is law-
13 ful, therefore, to do good on the Sabbath. *Then*
14 *he said to the man*, Stretch out thy hand. *And*
as he stretched it out, it became sound like the
other. But the Pharisees went out and concert-
ed against Jesus to destroy him.

15 *Jesus knowing this, departed, and being followed*
by a vast multitude, healed all their sick, enjoining
16. *them not to discover him. Thus the word of the*
18 *Prophet Isaiah was verified, "Behold my servant* Is. 42; 1.
"whom I have chosen, my beloved in whom my
"soul delighteth; I will cause my Spirit to abide
"upon him, and he shall give laws to the nations;
19 *"he will not contend, nor clamour, nor make his*

20 " *voice be heard in the streets. A bruised reed he*
" *will not break; and a dimly burning taper he*
" *will not quench, till he render his laws victo-*
21 " *rious. Nations also shall trust in his name.*"
22 *Then was brought to him a demoniac dumb and*
blind; and he cured him, insomuch that he both
23 *spake and saw. And all the people said with*
ch. 9; 34. 24 *amazement*, Is this the son of David? *But the*
Mar. 3; 22. *Pharisees hearing them said*, This man expelleth
demons only by Beelzebub prince of the demons.
Lu. 11; 15. 25 *But Jesus knowing their surmizes, said to them*,
By civil dissensions any kingdom may be desolat-
ed; and no city or family, where such dissen-
26 sions are, can subsist. Now if Satan expel Sa-
tan, his kingdom is torn by civil dissensions;
27 how can it then subsist? Besides, if I expel de-
mons by Beelzebub; by whom do your sons expel
28 them? Wherefore they shall be your judges. But
if I expel demons by the Spirit of God, the reign
Is. 49; 24. 29 of God hath overtaken you. For how can one
enter the strong one's house, and plunder his
goods, unless he first overpower the strong one?
30 Then indeed he may plunder his house. He
who is not for me, is against me: and he who
gathereth not with me, scattereth.
Mar. 3; 28. 31 Wherefore I say unto you, though every other
Lu. 12; 10.
1 Jo. 5; 16. sin and detraction in men is pardonable, their de-
32 traction from the Spirit is unpardonable: for who-
soever shall inveigh against the Son of Man may
obtain pardon; but whosoever shall speak against
the Holy Spirit, shall never be pardoned, either

33 in the present state, or in the future. Either call
the tree good, and its fruit good; or call the tree
bad, and its fruit bad: for we distinguish the tree
34 by the fruit. Offspring of vipers, how can ye that
are evil speak good things, since it is out of the Lu. 6; 45.
35 fulness of the heart that the mouth speaketh? The
good man out of his good treasure produceth good
things: the bad man out of his bad treasure produ-
36 ceth bad things. Be assured, however, that of every
pernicious word which men shall utter, they shall
37 give an account on the day of judgment. For by 1 Cor. 1; 22. ch. 16; 1.
thy words thou shalt be acquitted; and by thy
words thou shalt be condemned.
38 *Then some of the Scribes and Pharisees inter-* Lu. 11; 29. ch. 16; 4.
posed, saying, Rabbi, we desire to see a sign from
39 thee. *He answering, said unto them*, An evil and
adulterous race demandeth a sign; but no sign
shall be given them, save the sign of the Prophet
40 Jonah. For as Jonah was three days and three Jon. 1; 17.
nights in the stomach of the great fish, the Son of
Man will be three days and three nights in the
41 bosom of the earth. The Ninevites will stand up Jon. 3; 5.
in the judgment against this race, and cause it to
be condemned, because they repented when they
were warned by Jonah; and behold here some-
42 thing greater than Jonah. The queen of[16] the 1 K. 10; 1. 2 Chr. 9; 1.
south country will arise in the judgment against
this race, and cause it to be condemned; because
she came from the extremities of the earth to hear

[16] In the Old Testament, *Sheba*.

the wise discourses of Solomon; and behold here something greater than Solomon.

Lu. 11; 24. 43 An unclean spirit, when he is gone out of a man, wandereth over parched deserts in search of a resting-place. And not finding any, he saith,
44 'I will return to my house whence I came;' and being come, he findeth it empty, swept, and fur-
45 nished. Whereupon he goeth, and bringeth with him seven other spirits more wicked than himself; and having entered, they dwell there; and the last state of that man becometh worse than the first: thus will it also fare with this evil race.

2 Pet. 2; 20. Heb 6; 4. & 10; 26.

Mar. 3; 31. Lu. 8; 19. 46 *While he discoursed to the people, his mother and brothers were without, desiring to speak with him.*
47 *And one said to him,* Thy mother and thy brothers
48 are without, desiring to speak with thee. *He answering, said to him that told him,* Who is my
49 mother? and who are my brothers? *Then stretching out his hand towards his disciples, he said,*
50 Behold my mother and my brothers. For whosoever doth the will of my Father who is in heaven, is my brother, and sister, and mother.

SECTION VII.

PARABLES.

XIII. *THE same day, Jesus having gone out of the* Mar. 4; 1.
2 *house, sat by the sea side; but so great a multitude flocked about him, that he went into a bark, and sat down there, while all the people stood on the*
3 *shore. Then he discoursed to them of many things in parables.*

4 THE sower, *said he*, went out to sow; and in Mar. 4; 3.
sowing, some seeds fell by the way-side, and the Lu. 8; 4.
5 birds came and picked them up: some fell on rocky ground where they had little earth: these sprang up the sooner, because the soil had no
6 depth: but after the sun had beaten upon them, they were scorched, and having no root, withered
7 away. Some fell among thorns, and the thorns
8 grew up and choked them. Others fell into good ground, and yielded increase, some a hundred,
9 some sixty, some thirty fold. Whoever hath ears to hear, let him hear.

10 *Then the disciples accosted him, saying*, Why Mar. 4; 10.
11 speakest thou to them in parables? *He answering, said unto them*, Because it is your privilege, and not theirs, to know the secrets of the reign of heaven.
12 For to him that hath, more shall be given, and he ch. 25; 29.

Mar. 4; 25. Lu. 8; 18. shall abound; but from him that hath not, even
13 that which he hath shall be taken. For this reason
Isa. 6; 9. Mar. 4; 12. Lu. 8; 10. Jo. 12; 39. Acts, 28; 25. Ro. 11; 8. I speak to them in parables; because they seeing,
14 see not; and hearing, hear not, nor regard; insomuch that this prophecy of Isaiah is fulfilled in them, "Ye may indeed listen, but will not under-
15 "stand; ye may look, but will not perceive. For "this people's understanding is stupified, their "ears are deafened, and their eyes they have clos-"ed; lest seeing with their eyes, hearing with "their ears, and apprehending with their under-"standing; they should repent, and I should
Lu. 10; 23. 16 "reclaim them." But blessed are your eyes, because they see, and your ears, because they hear.
17 For verily I say unto you, that many prophets and righteous men have desired to see the things which ye see, but have not seen them; and to hear the things which ye hear, but have not heard them.

Mar. 4; 14. Lu. 8; 11. 18 Understand ye, therefore, the parable of the
19 sower. When one heareth the doctrine of the reign, but mindeth it not, the evil one cometh, and snatcheth away that which was sown in his heart.
20 This explaineth what fell by the way-side. That which fell on rocky ground, denoteth him who, hearing the word, receiveth it at first with plea-
21 sure; yet not having it rooted in his mind, retaineth it but a while; for when trouble or persecution cometh, because of the word, instantly
22 he relapseth. That which fell among thorns, denoteth that hearer in whom worldly cares, and deceitful riches, stifle the word, and render it un-

23 fruitful. But that which fell into good soil, and bore fruit, some a hundred, some sixty, some thirty fold, denoteth him who not only heareth and mindeth, but obeyeth the word.

24 *Another parable he proposed to them, saying,* The kingdom of heaven may be compared to a field in which the proprietor had sown good grain:
25 but while people were asleep, his enemy came, and sowed darnel among the wheat, and went off.
26 When the blade was up, and putting forth the ear,
27 then appeared also the darnel. And the servants came and said to their master, 'Sir, thou sowedst 'good grain in thy field; whence, then, hath it
28 'darnel?' He answered, 'An enemy hath done this.' They said, 'Wilt thou, then, that we weed
29 them out?' He replied, 'No; lest in weeding out
30 'the darnel, ye tear up also the wheat. Let both 'grow together until the harvest; and in the time 'of harvest, I will say to the reapers, First gather 'the darnel, and make them into bundles for burn-'ing; then carry the wheat into my barn.'

31 *Another similitude he proposed to them, saying,* The kingdom of heaven is like a grain of mustard-seed, Mar. 4; 31. Lu. 13; 19.
32 which a man set in his field; for though it is the smallest of all seeds, it is, when grown, larger than any herb, and becometh a tree, so that the birds of the air take shelter in its branches.

33 *Another similitude he gave them:* The kingdom of heaven is like leaven which a woman mingled in three measures of meal until the whole was leavened. Lu. 13; 21

34 *All these similitudes Jesus spoke to the people; for he taught them only by similitudes; herein*
Ps. 78; 2. 35 *verifying the words of the Prophet: "I will dis-*
"course in parables; I will utter things whereof
"all antiquity hath been silent."
36 *Then Jesus, leaving the multitude, retired to the house, where his disciples accosted him, saying,* Explain to us the parable of the darnel in the field.
37 *Jesus answering, said unto them,* He who sowed
38 the good seed is the Son of Man. The field is the world: the good seed are the sons of the kingdom; and the darnel are the sons of the evil one.
39 The enemy who sowed them is the devil: the harvest is the conclusion of this state; and the reapers
40 are the angels. As, therefore, the darnel is gathered and burnt, so shall it be at the conclusion
41 of this state. The Son of Man will send his angels, who shall gather out of his kingdom all se-
42 ducers and iniquitous persons, and throw them in-
Dan. 12; 3. to the burning furnace: weeping and gnashing of
43 teeth shall be there. Then shall the righteous shine like the sun in the kingdom of their Father. Whoever hath ears to hear, let him hear.
44 Again, the kingdom of heaven is like treasure hid in a field, which, when a man hath discovered, he concealeth the discovery, and for joy thereof, selleth all that he hath, and buyeth that field.
45 Again, the kingdom of heaven is like a pearl extremely precious, which a merchant, who was in quest of fine pearls, having met with, sold all that he had and purchased it.

47 Again, the kingdom of heaven is like a sweep-
net cast into the sea, which incloseth fishes of
48 every kind. When it is full, they draw it ashore,
and gather the good into vessels, but throw the
49 useless away. So shall it be at the conclusion of
this state. The angels will come and sever the
wicked from among the righteous, and throw them
50 into the burning furnace. Weeping and gnash-
ing of teeth shall be there.

51 *Jesus said*, Do ye understand all these things?
52 *They answered*, Yes, Master. *He added*, Every
scribe, therefore, instructed for the reign of hea-
ven, is like a householder who bringeth out of his
53 storehouse new things and old. *And after he had
finished these similitudes, he departed thence.*

SECTION VIII.

THE PEOPLE TWICE FED IN THE DESERT.

54 *JESUS being come into his own country, taught* Mar. 6; 1. Lu. 4; 16.
the inhabitants in their synagogue: and they said Jo. 6; 42.
with astonishment, Whence hath this man this wis-
55 dom and this power of working miracles? Is not
this the carpenter's son? Is not his mother called
Mary? And do not his brothers, James, and Jo-
ses, and Simon, and Judas, and all his sisters, live
56 amongst us? Whence then hath HE all these
57 things? *Thus they were scandalized at him. But*

Jo. 4; 44. *Jesus said to them*, A prophet is nowhere disregarded, except in his own country, and in his own
58 family. *And he did not many miracles there because of their unbelief.*

Mar. 6; 14. XIV. *AT that time Herod the tetrarch*[17] *hearing*
Lu. 9; 7. 2 *of the fame of Jesus, said to his servants*, This is John the Baptist; he is raised from the dead; and therefore miracles are performed by him.

Mar. 6; 17. 3 *For Herod had caused John to be apprehended,*
Lu. 3; 19. *imprisoned, and bound, on account of Herodias his*
4 *brother Philip's wife; for John had said to him,*
Lev. 18; 16. & 20; 21. 5 It is not lawful for thee to have her. *And Herod would have put him to death, but was afraid of*
6 *the populace, who accounted him a prophet. But*
ch. 21; 26. *when Herod's birth-day was kept, the daughter of Herodias danced before the company, and pleased*
7 *Herod so highly, that he swore he would grant her*
8 *whatever she should ask. She being instigated by her mother, said*, Give me here in a basin the
9 head of John the Baptist. *And the king was sorry; nevertheless, from a regard to his oath and his guests, he commanded that it should be given*
10 *her. Accordingly John was beheaded in the pri-*
11 *son by his order. And his head was brought in a basin and presented to the damsel; and she carried*
12 *it to her mother. After which his disciples went and fetched the body, and having buried it, came and told Jesus.*

[17] That is, *governour of a fourth part.*

13 *When Jesus heard this, he embarked privately,* Mar. 6; 32.
and retired into a desert place; whereof the peo- Lu. 9; 10.
ple being informed, followed him by land out of the
14 *cities. Observing, as he landed, a great multi-*
tude, he had compassion upon them, and healed
their sick.
15 *Towards the evening his disciples accosted him,* Mar. 6; 35.
saying, This is a desert place, and the time is now Lu. 9; 12.
past; dismiss the multitude, that they may go to
16 the villages, and buy themselves victuals. *Jesus*
answered, They need not go. Supply them your- Jo. 6; 5.
17 selves. *They said to him,* We have here but five
18 loaves and two fishes. *He replied,* Bring them
19 hither to me. *Then having commanded the people*
to lie down upon the grass, he took the five loaves
and the two fishes, and looking towards heaven,
blessed them; then breaking the loaves, he gave
them to the disciples, and they distributed them
20 *among the people. When all had partaken, and*
were satisfied, they carried off twelve baskets full
21 *of the fragments that remained. Now they that*
had eaten were about five thousand men, beside
women and children.
22 *Immediately Jesus obliged his disciples to embark* Mar. 6; 45
and pass over before him, while he dismissed the Jo. 6; 16.
23 *multitude. Having dismissed the multitude, he re-*
tired by himself to a mountain to pray, and re-
24 *mained there alone till it was late. By that time*
the bark was half way over, tossed by the waves,
25 *for the wind was contrary. In the fourth watch*

of the night[18], *Jesus went to them, walking upon*
26 *the sea. When the disciples saw him walking upon*
the sea, being terrified, they exclaimed, An appa-
27 rition! *and cried out for fear. Jesus immediately*
spoke to them, saying, Take courage, it is I, be
28 not afraid. *Peter answering, said to him,* If it be
thou, Master, bid me come to thee upon the water.
29 *Jesus said,* Come. *Then Peter getting out of the*
30 *bark, walked upon the water towards Jesus. But*
finding the wind boisterous, he was frightened; and
31 *beginning to sink, cried,* Master, save me. *Jesus*
instantly stretching out his hand, caught him, and
said to him, Distrustful man, wherefore didst thou
32 doubt? *When they had gone aboard, the wind ceas-*
33 *ed. Then those in the bark came, and prostrated*
themselves before him, saying, Thou art assuredly
a Son of God.

Mar. 6; 53. 34 *Having passed over, they landed on the territory*
35 *of Gennesaret*[19]*; the inhabitants whereof knowing*
him, sent through all that country, and brought to
36 *him all the diseased, who besought him to let them*
touch but a tuft of his mantle; and as many as
touched, were cured.

Mar. 7; 1. XV. *Then some Scribes and Pharisees of Jerusalem*
2 *addressed him, saying,* Why do thy disciples trans-
gress the tradition of the elders? For they wash
3 not their hands before meals. *Jesus answering,*
said unto them, Why do ye yourselves, by your

[18] Between three and six in the morning.
[19] In the Old Testament, *Chinnereth*.

tradition, transgress the commandment of God?
4 For God hath commanded, saying, "Honour thy Ex. 20; 12.
"father and mother;" and, "Whosoever re- Deu. 5; 16.
"vileth father or mother shall be punished with Ex. 21; 17.
"death." But ye affirm, If a man say to father Lev. 20; 9.
5 or mother, 'I devote whatever of mine shall pro- Pro. 20; 20.
'fit thee,' he shall not afterwards honour, by his
6 assistance, his father or his mother. Thus, by
your tradition, ye annul the commandment of
7 God. Hypocrites, well do ye suit the character
8 which Isaiah gave of you, saying, "This people Isa. 29; 13.
"address me with their mouth, and honour me
"with their lips, though their heart is estranged
9 "from me. But in vain they worship me, while
"they teach institutions merely human."
10 *Then having called the multitude, he said to* Mar. 7; 14.
11 *them*, Hear, and be instructed. It is not what goeth
into the mouth which polluteth the man; but it is
what proceedeth out of the mouth which polluteth
12 the man. *Thereupon his disciples accosting him, said*, Didst thou observe how the Pharisees, when
13 they heard that saying, were scandalized? *He answered*, Every plant which my heavenly Father
14 hath not planted, shall be extirpated. Let them
alone. They are blind leaders of the blind; and Lu. 6; 39.
if the blind lead the blind, both will fall into the Mar. 7; 17.
15 ditch. *Then Peter addressing him, said*, Explain to
16 us that saying. *Jesus answered*, Are ye also still
17 void of understanding? Do ye not yet apprehend,
that whatever entereth the mouth, passeth into the
18 belly, and is thrown out into the sink? But that

which proceedeth out of the mouth, issueth from
19 the heart, and so polluteth the man. For out of the heart proceed malicious contrivances, murders, adulteries, fornications, thefts, false testi-
20 monies, calumnies. These are the things which poliute the man; but to eat with unwashen hands polluteth not the man.

Mar. 7; 24. 21 *THEN Jesus withdrew into the confines of Tyre*
22 *and Sidon; and behold! a Canaanitish woman of these territories came to him, crying*, Master, Son of David, have pity upon me; my daughter is
23 grievously afflicted by a demon. *But he gave her no answer. Then his disciples interposed, and intreated him, saying*, Dismiss her, for she cla-
24 moureth after us. *He answering, said*, My mis-
ch. 10; 6. sion is only to the lost sheep of the stock of
25 Israel. *She, nevertheless, advanced, and prostrating herself before him, said*, O Master, help me!
26 *He replied*, It is not seemly to take the children's
27 bread, and throw it to the dogs. True, Sir, *returned she*, yet even the dogs are allowed the
28 crumbs which fall from their master's table. *Then Jesus, answering, said to her*, O woman! great is thy faith. Be it unto thee as thou desirest. *And that instant her daughter was healed.*

29 *Jesus having left that place, came nigh the sea of Galilee, and repaired to a mountain, where he*
30 *sat down: and great multitudes flocked to him, bringing with them the lame, the blind, the dumb, the cripple, and several others* [*in distress*], *whom*

31 *they laid at his feet; and he healed them: insomuch, that the people beheld, with admiration, the* Isa. 35; 5.
dumb speaking, the cripple sound, the lame walking, and the blind seeing; and they glorified the God of Israel.

32 *Then Jesus called to him his disciples, and said,* Mar. 8; 1.
I have compassion on the multitude, because they have now attended me three days, and have nothing to eat: I will not dismiss them fasting, lest
33 their strength fail by the way. *His disciples answered,* Whence can we get bread enough in
34 this solitude to satisfy such a crowd? *He asked them,* How many loaves have ye? *They said,* Se-
35 ven, and a few small fishes. *Then commanding*
36 *the people to lie down upon the ground, he took the seven loaves and the fishes, which, having given thanks, he divided and gave to his disciples, who*
37 *distributed them among the people. When all had partaken, and were satisfied, they carried off seven maunds full of the fragments that remained.*
38 *Now they that had eaten were four thousand men, beside women and children.*

39 *Then having dismissed the multitude, he embark-*
XVI. *ed, and sailed to the coast of Magdala. Thither* Mar. 8; 11. Lu. 12; 54.
some Pharisees and Sadducees repaired, who, to try him, desired that he would show them a sign
2 *in the sky. He answering, said to them,* In the evening ye say, 'It will be fair weather, for the
3 'sky is red;' and in the morning, 'There will 'be a storm to-day, for the sky is red and lower-'ing.' Ye can judge aright of the appearance

of the sky, but cannot discern the signs of the
ch. 12; 39. 4 times. An evil and adulterous race demandeth a sign, but no sign shall be given them, save the sign of the Prophet Jonah. *Then leaving them, he departed.*

Mar. 8; 14. Lu. 12; 1. 5 *Now his disciples, before they came over, had for-*
6 *gotten to bring loaves with them. Jesus said to them,* Take heed and beware of the leaven of the Pharisees
7 and of the Sadducees. *Whereupon they said, reasoning among themselves,* This is because we have
8 brought no loaves with us. *Jesus perceiving it, said to them,* What do ye reason amongst yourselves, O ye distrustful? That I speak thus, because ye have
ch. 14; 15. 9 brought no loaves? Have ye no reflection? Or do ye not remember the five loaves among the five thousand, and how many baskets ye filled with
ch. 15; 32. 10 the fragments; nor the seven loaves among the four thousand, and how many maunds ye filled?
11 How is it that ye do not understand that I spake not concerning bread, when I bade you beware of the leaven of the Pharisees and of the Sadducees?
12 *Then they understood that he cautioned them not against the leaven which the Pharisees and the Sadducees used in bread, but against their doctrines.*

SECTION IX.

THE TRANSFIGURATION.

13 *AS Jesus was going to the district of Cesarea Philippi, he asked his disciples, saying,* Who do men — Mar. 8; 27. Lu. 9; 18.
14 say that the Son of Man is? *They answered,* Some say, 'John the Baptist,' others, 'Elijah,'
15 others, 'Jeremiah, or one of the Prophets.' But
16 who, *returned he,* say ye that I am? *Simon Peter answering, said,* Thou art the Messiah, the Son — Jo. 6; 69.
17 of the living God. *Jesus replying, said to him,* Happy art thou Simon Barjona[20]; for flesh and blood hath not revealed this to thee, but my Fa-
18 ther who is in heaven. I tell thee likewise, Thou — Jo. 1; 42. art named Rock[21]; and on this rock I will build my church, over which the gates of hades shall
19 not prevail. Moreover I will give thee the keys of the kingdom of heaven: whatever thou shalt — ch. 18; 18. Jo. 20; 23. bind upon the earth, shall be bound in heaven; and whatever thou shalt loose upon the earth, shall
20 be loosed in heaven. *Then he forbade his disciples to tell any man that he is the Messiah.*
21 *From that time Jesus began to discover to his disciples, that he must go to Jerusalem, and there suffer much from the elders, and the chief priests,* — ch. 17; 22. ch. 20; 17. Mar. 8; 31. & 9; 31. Lu. 9; 44.

[20] Syr. *son of Jonas.*
[21] So *Peter* in Greek, and *Cephas* in Syr. signify.

and the scribes, and be killed, and that he must be
22 *raised the third day. On which Peter taking him*
aside, reproved him, saying, God forbid, Master,
23 this shall not befal thee. *But he turning said to*
Peter, Get thee hence, adversary, thou art an
obstacle in my way, for thou relishest not the
things of God, but the things of men.

ch. 10; 38. Mar. 8; 34. 24 *Then said Jesus to his disciples*, If any man will
come under my guidance, let him renounce him-
Lu. 9; 23. 14; 27 & 17; 33. Jo. 12; 25. 25 self, and take up his cross and follow me. For,
whosoever would save his life, shall lose it; and
whosoever will lose his life for my sake, shall find
26 it. What is a man profited, if he should gain the
whole world, with the forfeit of his life? or what
27 will a man not give in ransom for his life? For
the Son of Man, vested with his Father's glory,
shall come hereafter with his angels, and recom-
Ro. 2; 6. Rev. 22; 12. Mar. 9; 1. Lu. 9; 27. 28 pense every one according to his actions. Verily
I say unto you, Some of those who are present,
shall not taste death, until they see the Son of
Man enter upon his reign.

Mar. 9; 2. Lu. 9; 28 XVII. *AFTER six days Jesus took Peter, and James,*
and John brother of James, apart to the top of a
2 *high mountain, and was transfigured in their pre-*
sence. His face shone as the sun; and his raiment
3 *became white as the light. And presently appear-*
ed to them Moses and Elijah conversing with him.
2 Pet. 1; 17. ch. 3; 17. Mar. 1; 11. Lu. 3; 22. 4 *Peter upon this addressing Jesus, said*, Master, it
is good for us to stay here; let us make here, if
thou wilt, three booths, one for thee, and one for

5 Moses, and one for Elijah. *While he was speak-*
ing, behold! a bright cloud covered them, and out
6 *of the cloud came a voice which said,* This is my
beloved Son in whom I delight, hear him. *The*
disciples hearing this, fell upon their faces, and
7 *were greatly frightened. But Jesus came and*
8 *touched them, saying,* Arise; be not afraid. *Then*
lifting up their eyes, they saw none but Jesus.
9 *As they went down from the mountain, Jesus* Mar. 9; 9
commanded them, saying, Tell nobody what ye
have seen, until the Son of Man be risen from the
10 dead. *Then the disciples asked him, saying,* Why
11 say the Scribes that Elijah must come first? *Jesus*
answering, said to them, To consummate the
12 whole, Elijah indeed must come first. But I tell ch. 11; 14.
you, Elijah is come already, though they did not
acknowledge him, but have treated them as they
13 pleased. Thus they will treat the Son of Man also.
Then the disciples understood that he spake con-
cerning John the Baptist.
14 *When they were come to the multitude, a man* Mar. 9; 14.
15 *came to him, who kneeling, said,* Sir, have pity Lu. 9; 37.
on my son; for he is grievously distressed with
lunacy; often he falleth into the fire, and often in-
16 to the water, and I presented him to thy disciples;
17 but they could not cure him. *Jesus answering,*
said, O unbelieving and perverse race! How long
shall I be with you? How long shall I suffer you?
18 Bring him hither to me. *Then Jesus rebuked the*
demon, and he came out: and the lad was instantly
cured.

Mar. 9; 28. 19 *Hereupon the disciples came to him privately, saying*, Why could not we expel this demon?
Lu. 17; 6. 20 *Jesus answered*, Because of your unbelief; for verily I say unto you, if ye had faith, though but as a grain of mustard seed, ye might say to this mountain, Remove to yonder place, and it would remove: yea nothing would be impossible to you.
21 This kind, however, is not dispossessed, unless by prayer and fasting.

ch. 16; 21. & 20; 18. Mar. 9; 31. Lu. 9; 44. 22 *While they remained in Galilee, Jesus said to them*, The Son of Man is to be delivered up to
23 men who will kill him: but the third day he shall be raised again. *And they were grieved exceedingly.*

24 *When they were come to Capernaum, the collectors came and asked Peter*, Doth not your
25 teacher pay the didrachma[22]? *He said*, Yes. *Being come into the house, before he spoke, Jesus said to him*, What is thy opinion, Simon? From whom do the kings of the earth exact tribute or custom?
26 From their own sons, or from others? *Peter an-*
27 *swered*, From others. *Jesus replied*, The sons then are exempted. Nevertheless, lest we should give them offence, go to the sea and throw a line, draw out the first fish that is hooked, and, having opened its mouth, thou shalt find a stater[23], take that and give it them for me and thee.

Mar. 9; 33. Lu. 9; 46. XVIII. *At that time the disciples came to Jesus inquiring*, Who shall be the greatest in the reign of hea-
2 ven? *Jesus calling to him a child, placed him in*

[22] About 1s. 3d. sterling. [23] Value, *half a crown.*

3 *the midst of them, and said,* Verily I say unto ch. 19; 14.
you, unless ye be changed, and become as children, ye shall never enter the kingdom of heaven.
4 Whosoever, therefore, shall become humble like this child, shall be the greatest in the reign of
5 heaven. Nay, whosoever receiveth one such
6 child, in my name, receiveth me; but whosoever Mar. 9; 42. Lu. 17; 1.
shall insnare any of these little ones who believe in me, it were better for him that an upper millstone were hanged about his neck, and that he were sunk in the ocean.
7 Woe unto the world because of snares; snares indeed there must be; nevertheless woe to the
8 insnarer. Wherefore, if thy hand or thy foot in- ch. 5; 29. Mar. 9; 43.
snare thee, cut it off and throw it away; it is better for thee to enter lame or maimed into life, than having two hands or two feet to be cast into the
9 everlasting fire. And if thine eye insnare thee, pluck it out and throw it away; it is better for thee to enter one-eyed into life, than having two
10 eyes to be cast into hell-fire. Beware of contemning any of these little ones; for I assure you that in heaven their angels continually behold the
11 face of my heavenly Father: and the Son of Man Lu. 19; 10.
12 is come to recover the lost. What think ye? If Lu. 15; 4.
a man have a hundred sheep, and one of them have strayed, will he not leave the ninety-nine upon the mountains, and go in quest of the stray?
13 And if he happen to find it, verily I say unto you, he deriveth greater joy from it than from the
14 ninety-nine which went not astray. Thus it is

not the will of your Father in heaven that any of these little ones should be lost.

Lev. 19; 17. Ecclus, 19; 13. Lu. 17; 3.
15 Wherefore, if thy brother trespass against thee, go and expostulate with him, when thou and he are alone together. If he hear thee, thou hast
16 gained thy brother: but if he will not hear, take one or two along with thee, that by the testimony of two or three witnesses every thing may be
17 ascertained. If he despise them, acquaint the congregation with it; and if he despise the congregation also, let him be to thee as a pagan or a

Deu. 19; 15. Jo. 8; 17. 2 Co. 13; 1.

ch. 16; 19. Jo. 20; 23.
18 publican. Verily I say unto you; whatsoever ye shall bind upon the earth, shall be bound in heaven; and whatsoever ye shall loose upon the earth, shall be loosed in heaven.

19 Again, I say unto you, whatever two of you upon the earth shall agree to ask, shall be grant-
20 ed them by my Father who is in heaven. For wheresoever two or three are assembled in my name, I am in the midst of them.

Lu. 17; 3.
21 *Then Peter approaching, said to him,* Master, if my brother repeatedly trespass against me;
22 how often must I forgive him? Must I seven times? *Jesus answered,* I say unto thee, Not seven times, but seventy times seven times.

23 In this the administration of heaven resembleth that of a king, who determined to settle accounts
24 with his servants. Having begun to reckon, one was brought who owed him ten thousand talents[24].

[24] Above three millions sterling.

25 But that servant not having wherewith to pay; his master, to obtain payment, commanded that he and his wife and children, and all that he had,
26 should be sold. Then the servant throwing himself prostrate before his master, cried, 'Have pa-'tience with me, my lord, and I will pay the
27 'whole.' And his master had compassion upon
28 him, and dismissed him, remitting the debt. But this servant, as he went out, meeting one of his fellow-servants, who owed him a hundred denarii [25], seized him by the throat, saying, 'Pay me what
29 'thou owest.' His fellow-servant threw himself at his feet, and besought him, saying, 'Have patience
30 'with me, and I will pay thee.' And he would not, but instantly caused him to be imprisoned, until
31 he should discharge the debt. His fellow-servants seeing this, were deeply affected, and went, and
32 informed their master of all that had passed. Then his master, having given orders to call him, said to him, 'Thou wicked servant: all that debt 'I forgave thee, because thou besoughtest me.
33 'Oughtest not thou to have shewn such pity to thy
34 'fellow-servant, as I shewed to thee?' So his master, being provoked, delivered him to the jailors, to remain in their hands, until he should clear the
35 debt. Thus will my celestial Father treat every one of you who forgiveth not from his heart the faults of his brother.

[25] About three guineas.

SECTION X.

THE RICH MAN'S APPLICATION.

Mar. 10; 1. XIX. *WHEN Jesus had ended this discourse, he left Galilee, and came into the confines of Judea upon*
2 *the Jordan, whither great multitudes followed him, and he healed their sick.*

Mar. 10; 2. 3 *Then some Pharisees came to him, and trying him, asked,* Can a man lawfully, upon every pre-
4 tence, divorce his wife? *He answered,* Have ye
Gen. 1; 27. not read, that at the beginning, when the Creator
5 made man, he formed a male and a female, and
Gen. 2; 24. 1 Co. 6; 16. Eph. 5; 31. said, "For this cause a man shall leave father "and mother, and adhere to his wife, and they
6 "two shall be one flesh." Wherefore they are no longer two, but one flesh. What then God
7 hath conjoined, let not man separate. *They replied,* Why then did Moses command to give a
8 writing of divorcement, and dismiss her? *He answered,* Moses indeed, because of your untractable
Deut. 24; 1. ch. 5; 31. disposition, permitted you to divorce your wives,
Lu. 16; 18. 9 but it was not so from the beginning. Therefore I say unto you, Whoever divorceth his wife, except for whoredom, and marrieth another, com-
1 Co. 7; 11. mitteth adultery: and whoever marrieth the wo-
10 man divorced, committeth adultery. *His disciples*

said to him, If such be the condition of the hus-
11 band, it is better to live unmarried. *He answer-*
ed, They alone are capable of living thus, on
12 whom the power is conferred. For some are eu-
nuchs from their birth; others have been made
eunuchs by men; and others, for the sake of the
kingdom of heaven, have made themselves eu-
nuchs. Let him act this part who can act it.

13 *Then children were presented to him, that he* Mar. 10; 13.
might lay his hands upon them, and pray [*for* Lu. 18; 15.
them]; *but the disciples reproved* [*those who*
14 *brought*] *them. Jesus said*, Let the children alone, ch. 18; 1.
and hinder them not from coming unto me; for of
15 such is the kingdom of heaven. *And having laid*
his hands on them, he departed thence.

16 *Afterwards, one approaching, said to him*, Good Mar. 10; 17.
Teacher, what good must I do to obtain eternal Lu. 18; 18.
17 life? *He answered*, Why callest thou me good?
God alone is good. If thou wouldst enter into
18 that life, keep the commandments. *He said unto*
him, Which? *Jesus answered*, "Thou shalt not Ex. 20; 12.
"commit murder. Thou shalt not commit adul- Deu. 5; 16.
"tery. Thou shalt not steal. Thou shalt not Lev. 19; 18.
19 "give false testimony. Honour thy father and mo-
20 "ther; and love thy neighbour as thyself." *The*
young man replied, All these I have observed from
21 my childhood. Wherein am I still deficient? *Je-*
sus answered, If thou wouldst be perfect, go sell
thy estate, and give the price to the poor, and thou
shalt have treasure in heaven; then come and fol-

22 low me. *The young man hearing this, went away sorrowful, for he had great possessions.*

Mar. 10; 23. Lu. 18; 24. 23 *Whereupon Jesus said to his disciples,* Verily I say unto you, it is difficult for a rich man to enter the
24 kingdom of heaven: I say further, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God.
25 *His disciples, who heard this with amazement,*
26 *said,* Who then can be saved? *Jesus, looking at them, answered,* With men this is impossible, but with God every thing is possible.

Mar. 10; 28. Lu. 18; 28. 27 *Then Peter replying, said,* As for us, we have forsaken all, and followed thee; what then shall be
28 our reward? *Jesus answered,* Verily I say unto you, that at the renovation, when the Son of Man shall be seated on his glorious throne, ye my fol-
Lu. 22; 30. lowers, sitting also upon twelve thrones, shall
29 judge the twelve tribes of Israel. And whosoever shall have forsaken, on my account, houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, shall receive a hundred-fold, and inherit eternal life.

Mar. 10; 31. Lu. 13; 30. 30 But many shall be first that are last, and last
XX. that are first. For the administration of heaven will resemble the conduct of a householder, who went out early in the morning to hire labourers
2 for his vineyard. Having agreed with some for a denarius[26] a day, he sent them into his vine-
3 yard. About the third hour[27] he went out, and

[26] About sevenpence halfpenny. [27] Nine o'clock morning.

seeing others unemployed in the market-place,
4 said to them, Go ye likewise into my vineyard,
and I will give you what is reasonable. Accord-
5 ingly they went. Again, about the sixth hour[28],
and about the ninth[29], he went out and did the
6 same. Lastly, about the eleventh hour[30], he went
out, and finding others unemployed, said to them,
'Why stand ye all the day here doing nothing?'
7 They answered, 'Because nobody hath hired us.'
He said to them, 'Go ye also into my vineyard,
8 'and ye shall receive what is reasonable.' When
it was night, the proprietor of the vineyard said
to his steward, 'Call the labourers, and pay them
'their wages, beginning with the last, and ending
9 'with the first.' Then they who had been hired
at the eleventh hour came, and received each a
10 denarius. When the first came, they imagined
they should get more; but they got only a dena-
11 rius a-piece. Upon receiving it, they murmured
12 against the householder, saying, 'These last have
worked but one hour; yet thou hast made them
equal to us who have borne the burden and the heat
13 of the day.' He answering said to one of them,
'Friend, I do thee no injury. Didst not thou
14 'agree with me for a denarius? Take what is
'thine, and depart. It is my will to give to this
15 'last as much as to thee. And may not I do
'what I will with mine own? Is thine eye evil,

[28] Noon. [29] Three o'clock afternoon.
[30] Five o'clock afternoon.

ch. 22; 14. 16 'because I am good?' Thus the last shall be first, and the first last; for there are many called, but few chosen.

SECTION XI.

THE ENTRY INTO JERUSALEM.

Mar. 10; 32. Lu. 18; 31. ch 16; 21. & 17; 22. 17 *WHEN Jesus was on the road to Jerusalem, he took the twelve disciples aside, and said to them,*
18 We are now going to Jerusalem, where the Son of Man shall be delivered to the chief priests and the
19 scribes, who will condemn him to die, and consign him to the Gentiles, to be mocked, and scourged, and crucified: but the third day he shall rise again.

Mar. 10; 35. 20 *Then the mother of Zebedee's children came to him with her sons, and, prostrating herself, intreated he would grant the request she had to make.*
21 *He said to her*, What wouldst thou? *She answered*, That, in thy reign, one of these my two sons may sit at thy right hand, the other at thy left.
22 *Jesus replying, said*, Ye know not what ye ask. Can ye drink such a cup as I must drink; or undergo an immersion like that which I must under-
23 go? *They said unto him*, We can. *He answered*, Ye shall indeed drink such a cup, and undergo an immersion like that which I must undergo. But to sit at my right hand and at my left I cannot

give, unless to those for whom it is prepared by my Father.

24 *The ten hearing this were full of indignation* Mar. 10; 41.
25 *against the two brothers; but Jesus calling them* Lu. 22; 12.
to him, said, Ye know that the princes of the nations domineer over them, and the great exercise
26 their authority upon them. It must not be so amongst you: on the contrary, whosoever would become great amongst you, let him be your ser-
27 vant; and whosoever would be chief amongst you,
28 let him be your slave: even as the Son of Man Phil. 2; 7.
came not to be served, but to serve, and to give his life a ransom for many.

29 *As they left Jericho, followed by a great multi-* Mar. 10; 46
30 *tude, two blind men, who sat by the way-side, hear-* Lu. 18; 35.
ing that Jesus passed by, cried, saying, Master,
31 Son of David, have pity upon us. *The multitude charged them to be silent: but they cried the louder, saying,* Master, Son of David, have pity upon us.
32 *Then Jesus stopping called them, and said,* What do
33 ye want me to do for you? *They answered,* Sir, to make us see. *Jesus had compassion, and touched their eyes. Immediately they received sight, and followed him.*

XXI. *When they were nigh Jerusalem, being come to* Mar. 11; 1
Bethphage, near the Mount of Olives, Jesus sent Lu. 19; 29.
2 *two of his disciples, saying,* Go to the village opposite to you, where ye will find an ass tied, and her colt with her; loose them and bring them
3 hither. If any man say aught unto you, say, 'The Master wanteth them,' and he will send

them directly. *Now all this was done that the*
Is. 62; 11. Zech. 9; 9. Jo. 12; 15. *words of the Prophet might be fulfilled,* "*Say to the* "*daughter of Zion, Behold thy King cometh to* "*thee lowly, riding on an ass, even the colt of a* "*labouring beast.*" *Accordingly the disciples went, and having done as Jesus had commanded them, brought the ass and the colt, and covering them with their mantles, made him ride. Now the greater part spread their mantles in the way; others lopped branches off the trees, and strowed them in the way, while the crowd that went before and that followed, shouted, saying,* Hosanna [31] to the Son of
Ps. 118; 25. David; blessed be he that cometh in the name of the Lord [32]. Hosanna in the highest heaven. *When he entered Jerusalem, the whole city was in an uproar, every body asking,* Who is this? *The crowd answered,* It is Jesus the Prophet of Nazareth in Galilee.

Jo. 2; 14. Mar. 11; 15. Lu. 19; 45. *Then Jesus went into the temple of God, and drove thence all who sold and who bought in the temple, and overturned the tables of the money-changers, and the stalls of those who sold doves, and said to them,* It is written, "My house shall be
Is. 56; 7. Jer. 7; 11. "called a house of prayer, and ye have made it a "den of robbers." *Then the blind and the lame came to him in the temple, and he healed them.*
Lu. 19; 38. 39 & 46. *But the chief priests and the scribes, seeing the wonders which he performed, and the boys crying in the temple, Hosannah to the Son of David, said*

[31] *Save now I pray.* [32] In Heb. *Jehovah.*

16 *to him with indignation*, Hearest thou what these
say? *Jesus answered*, Yes. Have ye never read,
" From the mouth of infants and sucklings thou Ps. 8; 2.
17 " hast procured praise." *Thereupon leaving them
he went out of the city to Bethany, where he re-
mained that night.*
18 *Returning to the city in the morning he was hun-* Mar. 11; 12
19 *gry, and seeing a single fig-tree by the road, he* & 20.
went to it; but finding only leaves on it, said, Let
no fruit grow on thee henceforward. *And the*
20 *fig-tree withered forthwith. When the disciples
saw it, they said with astonishment*, How soon is Mar. 11; 22.
21 the fig-tree withered! *Jesus answered*, Verily I say
unto you, if ye have an unshaken faith, ye may
not only do as much as is done to the fig-tree, but
even if ye should say to this mountain, 'Be lift-
ed and thrown into the sea,' it shall be done.
22 Moreover ye shall obtain whatsoever ye shall with
faith pray for.
23 *Being come into the temple, the chief priests and* Lu. 20; 1.
Mar. 11; 28.
*the elders of the people came near, as he was teach-
ing, and said*, By what authority dost thou these
24 things? and who empowered thee? *Jesus answer-
ing, said to them*, I also have a question to pro-
pose, which if ye answer me, I will tell you by
25 what authority I do these things. Whence had
John authority to baptize? From heaven; or from
men? *Then they reasoned thus within themselves,
'If we say, From heaven, he will retort, Why*
26 *'then did ye not believe him? And if we say,* ch. 14; 5.
'From men, we dread the multitude, amongst

'*whom John is universally accounted a prophet.*' *They therefore answered him*, We cannot tell.
27 *Jesus replied*, Neither tell I you by what authority I do these things.
28 But what think ye of this? A man had two sons,
29 and addressing his elder son, said, 'Son, go work 'to-day in my vineyard.' He answered, 'I will
30 'not,' but afterwards repented and went. Then addressing the younger, he bade him likewise. He answered, 'Immediately, Sir,' but went not.
31 Now, which of the two obeyed his father? *They said*, The first. *Jesus replied*, Verily I say unto you, even the publicans and the harlots show you
ch. 11; 18. Lu. 7; 33. 32 the way into the kingdom of God. For John came to you in the way of sanctity, and ye believed him not; but the publicans and harlots believed him: yet ye who saw this, did not afterwards repent and believe him.
Mar. 12; 1. Lu. 20; 9. 33 Hear another parable: A certain landlord planted a vineyard, and hedged it round, and digged a wine-press in it, and built a tower; and having
34 farmed it out, went abroad. When the vintage approached, he sent his servants to the husband-
35 men, to receive the fruits. But they seized his servants, beat one, drove away with stones another,
36 and killed another. Again, he sent other servants more respectable; but they received the same
37 treatment. Finally, he sent his son to them; for he
38 said, 'They will reverence my son.' But when the husbandmen saw the son, they said among themselves, 'This is the heir, come, let us kill

'him, and keep possession of his inheritance.'
39 Then they seized him, thrust him out of the vine-
40 yard, and killed him. When, therefore, the pro-
prietor of the vineyard cometh, what will he do to
41 those husbandmen? *They answered,* He will put
those wretches to a wretched death, and will let
the vineyard to others who will render him the
fruits in the season.

42 *Jesus replied,* Did ye never read in the Scrip- Ps. 118; 22.
tures, "A stone which the builders rejected, is Acts, 4; 11.
"made the head of the corner. This the Lord[33] 1 Pet. 2; 6.
"hath effected, and we behold it with admiration."
43 Know, therefore, that the kingdom of God shall
be taken from you, and given to a nation who will
44 produce the fruits thereof. For whosoever shall
fall on this stone, shall be bruised; but on whom-
soever it shall fall, it will crush him to pieces.

45 *The chief priests and the Pharisees hearing his*
46 *parables, perceived that he spoke of them; but*
though they wished to lay hold on him, they were
afraid of the populace, who reckoned him a Prophet.

XXII. *Jesus continuing to discourse to them in pa-* Lu. 14; 16.
2 *rables, said,* The administration of heaven resem- Rev. 19; 9.
bleth the conduct of a king, who having made a
3 marriage-feast for his son, sent his servants, to
call them who had been invited; but they would
not come. Then he sent other servants, saying,
'Tell those who are invited, I have prepared my
'feast, my bullocks and fatlings are slain, and all
5 'is ready, come to the marriage.' But they turn-

[33] *Jehovah.*

ed away with indifference, one to his farm, another
6 to his merchandize. And the rest seizing his ser-
7 vants, abused and killed them. When the king heard this, being enraged, he sent his soldiers, destroyed those murderers, and burnt their city.
8 Then he said to his servants, 'The entertainment
'is ready; but they who were invited were not
9 'worthy: go, therefore, into the public roads, and
'all that ye find, invite to the marriage.' Accordingly they went into the highways, and assembled all that they found, good and bad, so that
11 the hall was furnished with guests. When the king came in to see the guests, observing one who
12 had not on a wedding-garment, he said to him,
'Friend, how camest thou hither, without a wed-
13 'ding-garment?' And he was speechless. Then the king said to the attendants, 'Bind him hand
'and foot, and thrust him out into darkness, where
ch. 20; 16. 14 'will be weeping and gnashing of teeth;' for there are many called, but few chosen.

SECTION XII.

THE CHARACTER OF THE PHARISEES.

Mar. 12; 13. Lu. 20; 20. 15 *THEN the Pharisees retired, and having con-*
16 *sulted how they might entrap him in his words, sent to him some of their disciples, and some Herodians*[34], *who being instructed by them, said,* Rabbi,

[34] *Partizans of Herod.*

we know that thou art sincere, and faithfully teachest the way of God, without any partiality, for
17 thou respectest not the person of men. Tell us, therefore, thy opinion: Is it lawful to give tribute
18 to Cesar, or not? *Jesus perceiving their malice, said,* Dissemblers, why would ye entangle me?
19 Shew me the tribute money. *And they reached*
20 *him a denarius*[35]. *He asked them,* Whose image
21 and inscription is this? *They answered,* Cesar's. *He replied,* Render, then, to Cesar that which is
22 Cesar's, and to God that which is God's. *And admiring his answer, they left him and went away.*

23 *The same day came Sadducees to him, who say that there is no future life, and thus addressed*
24 *him,* Rabbi, Moses hath said, 'If one die, and have 'no children, his brother shall marry his widow,
25 'and raise issue to the deceased.' Now there lived among us seven brothers; the eldest married and died without issue, leaving his wife to his brother.
26 Thus also the second, and the third, and so to the
27 seventh. Last of all the woman died also. Now, at the resurrection, whose wife shall she be of the
29 seven; for they all married her? *Jesus answering, said unto them,* Ye err, not knowing the Scrip-
30 tures, nor the power of God; for in that state, they neither marry, nor give in marriage; they re-
31 semble God's heavenly messengers. But as to the revival of the dead, have ye not read what God

Mar. 12; 18. Lu. 20; 27. Acts, 23; 8. Deu. 25; 5.

[35] A Roman coin, value sevenpence halfpenny.

Ex. 3; 6. 32 declared to you, saying. "I am the God of Abra-
"ham, and the God of Isaac, and the God of Ja-
"cob." God is not a God of the dead, but of
33 the living. *Now the people who heard this were amazed at his doctrine.*

Mar. 12; 28. Lu. 10; 25. 34 *Meantime, the Pharisees hearing that he had*
35 *silenced the Sadducees, flocked about him. Then one of them, a lawyer, trying him, proposed this*
36 *question*, Rabbi, which is the greatest command-
Deut. 6; 5. 37 ment in the law? *Jesus answered*, "Thou shalt
"love the Lord [36] thy God with all thy heart,
"and with all thy soul, and with all thy mind."
38. This is the first and greatest commandment. The
Lev. 19; 18. second is like it, "Thou shalt love thy neighbour
40 "as thyself." On these two commandments the whole law and the Prophets depend.

Mar. 12; 35. Lu. 20; 41. 41 *While the Pharisees were assembled, Jesus ask-*
42 *ed them, saying*, What think ye of the Messiah? Whose Son should he be? *They answered*, David's.
43 *He replied*, How then doth David, speaking by
Ps. 110; 1. 44 inspiration, call him his Lord? "The Lord [37]," saith he, "said to my Lord, Sit at my right hand,
45 "until I make thy foes thy footstool." If the Messiah were David's Son, would David call him
46 his Lord? *To this none of them could answer; and from that day nobody presumed to try him with questions.*

XXIII. *Then Jesus addressed the people and his dis-*
2 *ciples, saying*, The Scribes and the Pharisees sit

[36] *Jehovah.* [37] *Jehovah.*

in Moses' chair; therefore observe and do whatsoever they enjoin you; nevertheless follow not
4 their example; for they say, and do not. Heavy and intolerable burdens they prepare for other men's shoulders, burdens which they themselves
5 will not put a finger to. But whatever they do, they do to be observed by men. For this they wear broader phylacteries[38] than others, and lar-
6 ger tufts on their mantles; and affect the uppermost places at entertainments, and the principal seats in the synagogues, and to be saluted in
7 public places; and to hear men addressing them,
8 cry, 'Rabbi, Rabbi.' But as for you, assume not the title of Rabbi; for ye have only one teacher,
9 the Messiah: and style no man upon the earth your father, for he alone is your father who is in hea-
10 ven; and all ye are brethren. Neither assume the title of leaders, for ye have only one leader,
11 the Messiah. The greatest of you, on the con-
12 trary, shall be your servant; for whosoever will exalt himself, shall be humbled; and whosoever will humble himself, shall be exalted.

Lu. 11; 46. Acts, 15; 10. Nu. 15; 38. Deut. 6; 8. and 22; 12. Mar. 12; 38. Lu. 11; 43. and 20; 46.

Lu. 14; 11. and 18; 14.

13 But woe unto you Scribes and Pharisees, hypocrites, because you shut up the kingdom of heaven against men; and will neither enter yourselves, nor permit others that would, to enter.

Lu. 11; 52.

14 Woe unto you Scribes and Pharisees, hypocrites, because ye devour the families of widows;

Lu. 20; 47.

[38] Scrips of parchment, containing sentences of the law.

nay, and use long prayers for a disguise. This will but aggravate your punishment.

15 Woe unto you Scribes and Pharisees, hypocrites, because ye traverse sea and land to make one proselyte[39]; and when he is gained, ye make him a son of hell doubly more than yourselves.

16 Woe unto you, blind guides, who say, 'To 'swear by the temple bindeth not, but to swear
17 'by the gold of the temple is binding.' Foolish and blind! which is more sacred, the gold, or the
18 temple that consecrateth the gold? and, 'To swear 'by the altar bindeth not; but to swear by the
19 'offering that is upon it is binding.' Foolish and blind! which is more sacred, the offering, or the
20 altar that consecrateth the offering? Whoever, therefore, sweareth by the altar, sweareth by it,
21 and by every thing thereon. And whoever sweareth by the temple, sweareth by it, and by Him
22 who dwelleth therein; and whoever sweareth by heaven, sweareth by the throne of God, and by Him who sitteth thereon.

Lu. 11; 42. 23 Woe unto you, Scribes and Pharisees, hypocrites, because ye pay the tithe of mint, dill, and cummin, and omit the more important articles of the law, justice, humanity and fidelity. These ye ought to have practised, without omitting those.
24 Blind guides! who strain your liquor, to avoid swallowing a gnat; yet swallow a camel.

[39] A convert to Judaism.

25 Woe unto you, Scribes and Pharisees, hypo- Lu. 11; 39.
crites, because ye cleanse the outside of those cups
and platters, which within are laden with rapine
26 and iniquity. Blind Pharisee, begin with cleansing
the inside of the cup, and of the platter, if ye
would make even the outside clean.
27 Woe unto you, Scribes and Pharisees, hypo-
crites, because ye resemble whitened sepulchres,
which without indeed are beautiful, but within
are full of corruption, and of dead men's bones.
28 Thus ye also outwardly appear righteous to men;
but are inwardly fraught with subtilty and injustice.
29 Woe unto you, Scribes and Pharisees, hypo- Lu. 11; 47.
crites, because ye build the sepulchres of the Pro-
phets, and adorn the monuments of the righteous,
30 and say, 'Had we lived in the days of our fa-
'thers, we would not have been their accomplices
31 'in the slaughter of the Prophets.' Thus ye tes-
tify against yourselves, that ye are the sons of
32 those who murdered the Prophets. Fill ye up then
33 the measure of your fathers. Ah! serpents! off-
spring of vipers! How can ye escape the punish-
ment of hell?
34 Therefore, I send you Prophets, and wise men, Lu. 11; 49.
and Scribes. Some of them ye will kill and cru-
cify; others ye will scourge in your synagogues,
35 and banish from city to city; so that all the in-
nocent blood shed upon the earth shall be charged
upon you, from the blood of righteous Abel, to Gen. 4; 8.
the blood of Zechariah son of Barachiah, whom ye 2 Ch. 24; 20.
36 slew between the altar and the sanctuary. Verily

I say unto you, all shall be charged upon this generation.

Lu. 13; 34. 37 O Jerusalem, Jerusalem! that killest the Prophets, and stonest them whom God sendeth to thee; how often would I have gathered thy children together, as a hen gathereth her chickens under her wings! but ye would not. 38 Quickly shall your habitation be transformed into a desert: 39 for know that ye shall not henceforth see me, until ye say, 'Blessed be he who cometh in the name of 'the Lord [40].'

Ps. 118; 26.

SECTION XIII.

THE PROPHECY ON MOUNT OLIVET.

Mar. 13; 1. Lu. 21; 5. Lu. 19; 44. XXIV. *AS Jesus walked out of the temple, his disciples came and made him observe the buildings of it.* 2 *Jesus said to them,* All this ye see; verily I say unto you, one stone shall not be left here upon another. All shall be razed.

Mar. 13; 3. Lu. 21; 7. 3 *As he sat upon the Mount of Olives, his disciples accosted him privately, saying,* Tell us, when will this happen? and what will be the sign of thy 4 coming, and of the conclusion of this state? *Jesus answering, said to them,* Take heed that no

[40] Jehovah.

5 man seduce you: for many will assume my character, saying, 'I am the Messiah,' and will se-
6 duce many. Nay, ye shall hear of wars and rumours of wars; but take care that ye be not alarmed: for all these things must happen; but the end is not yet.

7 For nation will arise against nation; and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in sundry places. Mar. 13; 8. Lu. 21; 10. ch. 10; 17 Jo. 16; 2.
8 Yet these are but the prelude of woes. For they will consign you to torments and to death, and ye
10 shall be hated by all nations on my account. Then many will be ensnared, and will betray their fel-
11 lows, and hate them. And many false prophets
12 will arise, who will seduce many. And because vice will abound, the love of the greater number
13 will cool. But the man who persevereth to the
14 end shall be saved. And this good tidings of the reign shall be published through all the world, for the information of all nations. And then shall come the end.

15 When, therefore, ye shall see, on holy ground, the desolating abomination foretold by the Prophet Mar. 13; 14. Lu. 21; 20. Dan. 9; 26.
16 Daniel, *(Reader attend!)* then let those in Judea
17 flee to the mountains; let not him who shall be upon the house-top, come down to carry things out
18 of his house; and let not him who shall be in the
19 field, return to take his mantle. But woe unto the women with child, and unto them that give
20 suck in those days. Pray therefore that your flight
21 happen not in the winter, nor on the Sabbath; be-

cause there shall be then so great tribulation, s
hath not been since the beginning of the world
22 until now, nor shall be ever after. For if the time
were protracted, no soul could survive; but for
the sake of the elect, the time shall be short.

Mar. 13; 21. 23 If any shall say to you then, 'Lo! the Messiah is
'here, or he is there,' believe it not: for false Mes-
Lu. 17; 23. 24 siahs and false prophets will arise, who will perform
great wonders and prodigies, so as to seduce, if pos-
25 sible, the elect themselves. Remember I have warn-
26 ed you. Wherefore, if they cry, 'He is in the de-
sert,' go not out; 'he is in the closet,' believe it not.
27 For the coming of the Son of Man shall be like
the lightning, which breaking forth from the east,
Lu. 17; 37. 28 shineth even unto the west. For wheresoever the
carcase is, the eagles will be gathered together.

Mar. 13; 24. 29 Immediately after those days of affliction, the sun
Lu. 21; 25. shall be darkened, and the moon shall with-hold her
light; and the stars shall fall from heaven, and the
Is. 13; 10. 30 heavenly powers shall be shaken. Then shall appear
Ezek. 32; 7.
Joel, 2; 31. the sign of the Son of Man in heaven; and all the
Rev. 1; 7. tribes of the land shall mourn, when they shall see
the Son of Man coming on the clouds of heaven
31 with great majesty and power. And he will send
his messengers with a loud-sounding trumpet, who
shall assemble his elect from the four quarters of
the earth, from one extremity of the world to the
other.

Mar. 13; 28. 32 Learn now a similitude from the fig-tree. When
Lu. 21: 29. its branches become tender, and put forth leaves,
33 ye know that summer is nigh. In like manner,

when ye shall see all these things; know that he is
34 near, even at the door. Verily I say unto you,
this generation shall not pass until all these things
35 happen. Heaven and earth shall fail; but my
36 words shall never fail. But of that day and that
hour knoweth none but my Father, no not the
heavenly messengers.

37 Now that which happened in Noah's time, will Lu. 17; 26.
38 also happen at the coming of the Son of Man. For
as in the days before the flood, even to that day
that Noah entered the ark, they were eating and
39 drinking and marrying, and suspected nothing,
until the flood came and swept them all away: so
shall it also be at the coming of the Son of Man.
40 Two men shall be in the field; one shall be taken, Lu. 17; 35.
41 and one shall escape. Two women shall be grind-
ing at the mill; one shall be taken, and one shall
escape.

42 Watch, therefore, since ye know not at what Ma. 13; 32. ch. 25; 13.
43 hour your Master will come. Ye are sure that if Lu. 12; 39.
the householder knew at what time of the night the 1 Th. 5; 2.
thief would come, he would watch, and not suffer
44 him to break into his house. Be ye therefore Rev. 3; 3. & 16; 15.
always prepared; because the Son of Man will
come at an hour when ye are not expecting him.

45 Who now is the discreet and faithful servant,
whom his master hath set over his household, to
46 dispense to them regularly their allowance? Happy
that servant, if his master, at his return, shall find
47 him so employed. Verily I say unto you, he will
entrust him with the management of all his estate.

48 But as to the vicious servant, who shall say within
49 himself 'My Master deferreth his return,' and shall beat his fellow-servants, and feast and carouse
50 with drunkards; the master of that servant will come on a day when he is not expecting him, and
51 at an hour he is not apprized of, and having discarded him, will assign him his portion with the perfidious. Weeping and gnashing of teeth shall be there.

XXV. Then may the kingdom of heaven be compared to ten virgins, who went out with their lamps to
2 meet the bridegroom. Of these five were prudent,
3 and five foolish. The foolish took their lamps, but
4 carried no oil with them. But the prudent, beside
5 their lamps, carried oil in their vessels. While the bridegroom tarried, they all became drowsy and fell
6 asleep. And at midnight a cry was raised: 'The 'bridegroom is coming, go out and meet him.'
7 Then all the virgins arose and trimmed their lamps.
8 And the foolish said to the prudent, 'Give us of
9 'your oil; for our lamps are going out.' But the prudent answered, saying, 'Lest there be not 'enough for us and you; go rather to them who
10 'sell, and buy for yourselves.' While they went to buy, the bridegroom came, and those who were ready, went in with him to the marriage, and the
11 door was shut. Afterwards came also the other virgins, saying, 'Master, master, open unto us.'
12 He answered, 'Verily I say unto you, I know you
ch. 24; 42. 13 'not.' Watch, therefore, because ye know neither the day nor the hour.
Mar. 13; 32.

14 For the Son of Man is like one who, intending
to travel, called his servants, and committed to
15 them his stock; to one he gave five talents [41],
to another two, and to another one; to each ac-
cording to his respective ability, and immediately
16 set out. Then he who had received the five ta-
lents, went and traded with them, and gained other
17 five. Likewise he who had received two, gained
18 other two. Whereas he who had received but
one, digged a hole in the ground, and hid his
19 master's money. After a long time, their master
20 returned and reckoned with them. Then he who
had received the five talents, came and presented
other five, saying, 'Sir, thou deliveredst to me
'five talents: here they are, and other five which
21 'I have gained.' His master answered, 'Well
'done, good and faithful servant, thou hast been
'faithful in a small matter, I will give thee a
'more important trust. Partake thou in thy
22 'master's joy.' He also who had received the
two talents advancing, said, 'Sir, thou deliver-
'edst to me two talents. Here they are, and
23 'other two which I have gained.' His master
answered, 'Well done, good and faithful servant,
'thou hast been faithful in a small matter, I will
'give thee a more important trust. Partake thou
24 'in thy master's joy.' Then came he also who Lu. 19; 20.
had received the single talent, and said, 'Sir, I
'know that thou art a severe man, reaping where

[41] A talent thought to be equal to 187l. 10s. sterling.

'thou hast not sown, and gathering where thou
'hast not scattered; being therefore afraid, I hid
25 'thy talent under ground; but now I restore thee
26 'thine own.' His master answering, said unto him,
'Malignant and slothful servant, didst thou know
'that I reap where I have not sown, and gather
27 'where I have not scattered? Shouldst thou not,
'then, have given my money to the bankers, that,
'at my return, I might have received it with inte-
ch. 13; 12. 28 'rest? Take from him, therefore, the talent, and
Mar. 4; 25. 29 'give it to him who hath ten: for to every one
Lu. 8; 18. & 19; 26. 'that hath, more shall be given, and he shall
'abound; but from him that hath not, even that
30 'which he hath shall be taken. And thrust out
'this unprofitable servant into darkness, where
'shall be weeping and gnashing of teeth.'

31 Now when the Son of Man shall come in his glory, accompanied by all the holy angels, and
32 shall be seated upon his glorious throne; then shall all the nations be assembled before him; and out of them he will separate the good from the bad, as a shepherd separateth the sheep from the
33 goats. The sheep he will set at his right hand, and the goats at his left.

34 Then will the king say to those at his right hand, 'Come, ye blessed of my Father, inherit the king-
'dom prepared for you from the formation of the
Is. 58; 7. Ezek. 18; 7. 35 'world; for I was hungry, and ye gave me food;
'I was thirsty, and ye gave me drink; I was a
36 'stranger, and ye lodged me; I was naked, and ye
'clothed me; I was sick, and ye assisted me; I

'was in prison, and ye visited me.' Then the
37 righteous will answer him, saying, 'Lord, when
'did we see thee hungry, and fed thee; or thirsty,
38 'and gave thee drink? When did we see thee a
'stranger, and lodged thee; or naked, and cloth-
39 'ed thee? When did we see thee sick, or in pri-
40 'son, and visited thee?' The king will reply to
them, 'Verily I say unto you, that inasmuch as
'ye have done this to any the least of these my
'brethren, ye have done it unto me.'

41 Then he will say to those at his left hand, 'De- ch. 7; 23.
'part from me, ye cursed, into the eternal fire, Lu. 14; 27.
42 'prepared for the devil and his angels; for I was
'hungry, but ye gave me no food; I was thirsty,
43 'but ye gave me no drink; I was a stranger, but
'ye did not lodge me; naked, but ye did not
'clothe me; sick, and in prison, but ye did not
44 'mind me.' Then they also will answer, saying,
'Lord, when did we see the hungry, or thirsty,
'or a stranger, or naked, or sick, or in prison,
45 'and did not assist thee?' Then he will reply to
them, saying, 'Verily I say unto you, that inas-
'much as ye did it not to any the least of these,
46 'ye did it not to me.' And these shall go to eter- Jo. 5; 29.
nal punishment, but the righteous into eternal life. Dan. 12. 1.

SECTION XIV.

THE LAST SUPPER.

Mar. 14; 1. Lu. 22; 1. Jo. 11; 47. & 53.

XXVI. *JESUS having ended this discourse, said to* 2 *his disciples,* Ye know that two days hence cometh the passover. Then the Son of Man shall be 3 delivered up to be crucified. *About this time the chief priests and the Scribes, and the elders of the people, were convened in the palace of Caiaphas the* 4 *high priest, where they consulted how they might* 5 *take Jesus by surprize and kill him. They said, however,* Not during the festival, lest there be a commotion among the people.

Mar. 14; 3. Jo. 11; 2. & 12; 1.

6 *Now Jesus being in Bethany, in the house of Si-* 7 *mon [formerly] a leper, a woman came to him with an alabaster box of balsam, very precious, which she poured on his head, while he was at table.* 8 *His disciples observing it, said, with indignation,* 9 Why this profusion? This balsam might have been sold for a great price, and the money given to the 10 poor. *Jesus knowing it, said to them,* Why trouble ye the woman? She hath done me a good office.

Deu. 5; 11.

11 For ye have the poor always amongst you, but me 12 ye have not always. For it is to embalm me that 13 she hath poured this balsam upon my body. Verily I say unto you, In what part soever of the world

the gospel shall be preached, what this woman hath now done shall be mentioned to her honour.

14 *Then one of the twelve, named Judas Iscariot,* Mar. 14: 10. Lu 22; 3.
15 *went to the chief priests, and said,* What will ye
16 give me, and I will deliver him to you? *And they weighed him thirty shekels*[42], *and from that time he watched an opportunity to deliver him up.*

17 *Now on the first day of unleavened bread, the* Mar. 14; 12. Lu. 22; 7.
disciples came to Jesus, saying, Where shall we
18 prepare for thee the paschal supper? *He answered,* Go into the city, to such a man, and tell him, 'The teacher saith, My time is near; I must 'celebrate the passover at thy house with my
19 'disciples.' *And the disciples did as they were ordered, and prepared the passover.*

20 *In the evening he placed himself at table with* Mar. 14; 17. Lu. 22; 21. Jo. 13; 21. Ps. 41; 9.
the twelve; and while they were eating he said,
21 Verily I say unto you, that one of you will de-
22 liver me up. *And they were extremely sorrowful, and began every one of them to say,* Master, is
23 it I? *He answering, said,* The man whose hand is in the dish with mine, is he who betrayeth me.
24 The Son of man departeth in the manner foretold in Scripture concerning him; but woe unto that man by whom the Son of Man is betrayed; it had been better for that man never to have been born.
25 *Then Judas, who betrayed him, said also,* Rabbi, is it I? *Jesus answered,* It is.

26 *As they were eating, Jesus took the loaf, and,* Mar. 14; 22. Lu 22; 14. 1 Co. 11; 23.

[42] About 3l. 15s. sterling.

having given thanks, broke it, and gave it to the disciples, and said, Take, eat, this is my body.
27 *Then he took the cup, and having given thanks, gave it to them, saying,* Drink hereof all of you;
28 for this is my blood, the blood of the new cove-
29 nant, shed for many, for the remission of sins. I assure you that I will not henceforth drink of the product of the vine, until the day when I shall drink it new with you in my Father's kingdom.
30 *And after the hymn, they went out to the Mount of Olives.*

Mar. 14; 27. Zech. 13; 7. Jo. 16; 32. Mar. 16; 7. Lu. 22; 31. Jo. 13; 37.
31 *Then Jesus said to them,* This night I shall prove a stumbling stone to you all; for it is written, "I will smite the shepherd, and the flock will
32 "disperse." But after I am raised again, I will
33 go before you into Galilee. *Peter, thereupon, said to him,* Though thou shouldest prove a stumbling stone to them all; I never will be made to
34 stumble. *Jesus answered,* Verily I say unto thee, that this very night, before the cock crow, thou
35 wilt thrice disown me. *Peter replied,* Although I should die with thee, I never will disown thee. *And all the disciples said the same.*

Mar. 14; 32. Lu. 22; 40.
36 *Then Jesus went with them to a place called Gethsemane, and said to his disciples,* Stay here,
37 while I go yonder and pray. *And he took with him Peter, and the two sons of Zebedee; and being op-*
38 *pressed with grief, said to them,* My soul is overwhelmed with a deadly anguish; abide here, and
39 watch with me. *And going a little before, he threw himself on his face, and praying, said,* My Father,

remove this cup from me, if it be possible; never-
40 theless, not as I would, but as thou wilt. *And he returned to his disciples, and finding them asleep, said to Peter*, Is it so, then, that ye could not keep
41 awake with me a single hour? Watch and pray, that ye be not overcome by temptation; the spirit
42 indeed is willing, but the flesh is weak. *A second time he withdrew, and prayed, saying*, O my Father, if there be no exemption for me; if I must
43 drink this cup, thy will be done. *Upon his return, he again found them sleeping, for their eyes were*
44 *overpowered. Again, leaving them, he went and*
45 *prayed the third time, using the same words. Then he came back to his disciples, and said to them*, Sleep on now, and take your rest: behold the hour approacheth, when the Son of Man must be
46 delivered into the hands of sinners. Arise, let us be going; lo! he who betrayeth me is at hand.

47 *Before he had done speaking, Judas, one of the twelve, appeared with a great multitude, armed with swords and clubs, and sent by the chief priests*
48 *and elders of the people. Now the betrayer had*
49 *given them a sign, saying*, The man whom I shall kiss is he, secure him. *And coming directly to*
50 *Jesus, he said*, Hail Rabbi, *and kissed him. Jesus answered*, Friend, for what purpose comest thou? *Then they advanced, and laying hands on Jesus*
51 *seized him. Upon this one of Jesus' company laying his hand upon his sword, drew it; and striking the servant of the high priest, cut off his ear.*
52 *Jesus said to him*, Sheathe thy sword; for who-

Mar. 14; 43
Lu. 22; 47.
Jo. 18; 3.

Gen. 9; 6.
Rev. 13; 10.

ever hath recourse to the sword, shall fall by the
53 sword. Thinkest thou that I cannot presently
invoke my Father, who would send to my relief
54 more than twelve legions of angels[43]? But in
that case how should the Scriptures be accomplished, which declare that these things must be?
55 *Then turning to the multitude, he said,* Do ye
come with swords and clubs to apprehend me,
like people in pursuit of a robber? I sat daily
amongst you, teaching in the temple, and ye did
56 not arrest me. But all this hath happened, that
the writings of the Prophets might be fulfilled.
Then all the disciples forsook him and fled.

SECTION XV.

THE CRUCIFIXION.

Mar. 14; 53. Lu. 22; 54. Jo. 18; 13. & 24.
57 *NOW they who had apprehended Jesus, brought*
him to Caiaphas the high priest, with whom the
58 *Scribes and elders were assembled. But Peter*
followed him at a distance, to the court of the high
priest's house, and having gone in, sat with the
officers to see the issue.

Mar. 14; 55. Lu. 22; 66.
59 *Meantime the chief priests and the elders, and*
the whole Sanhedrim, sought out false evidence
against Jesus, upon which they might condemn him

[43] A Roman legion consisted of 6000 men; sometimes more, sometimes fewer.

60 *to die. But though many false witnesses appear-*
ed, they found it not. At length came two false
61 *witnesses, who charged him with saying,* 'I can
demolish the temple of God, and rebuild it in
62 three days.' *Then the high priest rising, said to*
him, Answerest thou nothing to what these men Jo. 2; 19.
63 testify against thee? *Jesus remaining silent, he*
added, On the part of the living God, I adjure
thee to tell us, whether thou be the Messiah, the
64 Son of God. *Jesus answered him,* It is as thou
sayest: nay, be assured that hereafter ye shall see
the Son of Man sitting at the right hand of the
Almighty, and coming on the clouds of heaven.
65 *Then the high priest, rending his clothes, said,* He
hath uttered blasphemy. What further need have
we of witnesses, now that ye have heard him blas-
66 pheme? What think ye? *They answered,* He de-
67 serveth to die. *Then they spat in his face. Some*
gave him blows on the head, and others struck
68 *him on the cheeks, and said,* Divine to us, Mes- Is. 50; 6.
siah, who it was that smote thee.

69 *Now Peter was sitting without in the court, and*
a maid servant came to him, and said, Thou also
70 wast with Jesus the Galilean. *But he denied before* Mar. 14; 66
them all, saying, I know nothing of the matter. Lu. 22; 55. Jo. 18; 17. & 25.
71 *And as he went out into the porch, another maid*
observing him, said to them, This man too was
72 there with Jesus the Nazarene. *Again, he denied,*
73 *swearing that he knew him not. Soon after some of*
the bystanders said to Peter, Thou art certainly one
74 of them, for thy speech discovereth thee. *Where-*

upon, with execrations, and oaths, he asserted that he did not know him; and immediately the cock
75 *crew. Then Peter remembered the word which*
ch. 26; 34. *Jesus had said to him, "Before the cock crow, "thou wilt thrice disown me." And he went out and wept bitterly.*

Mar 15; 1. Lu. 23; 1. Jo. 18; 28. XXVII. *WHEN it was morning, all the chief priests and the elders of the people having consulted against*
2 *Jesus, how they might procure his death, conducted him bound to Pontius Pilate the procurator, to whom they consigned him.*
3 *Then Judas, who had betrayed him, finding that he was condemned, repented; and returning the thirty shekels to the chief priests and the elders, said,* I have sinned, in that I have betrayed the
4 innocent. *They answered,* What is that to us?
5 See thou to that. *After which, having thrown down*
Acts, 1; 18. *the money in the temple, he went away and strang-*
6 *led himself. The chief priests taking the money, said,* It is not lawful to put it into the sacred trea-
7 sury, because it is the price of blood. *But after deliberating, they bought with it the potter's field,*
8 *to be a burying place for strangers; for which rea-*
9 *son that field is to this day called the field of blood.*
Zec. 11; 12. *Then was the word of Jeremiah the Prophet verified, "The thirty shekels, the price at which he was "valued, I took, as the Lord [14] appointed me, from*

[14] Jehovah.

10 " *the sons of Israel, who gave them for the potter's*
" *field.*"

11 *Now Jesus appeared before the procurator, who* Mar. [illegible]
questioned him, saying, Thou art the King of the Lu. [illegible]
12 Jews? *He answered,* Thou sayest right. *But*
when he was arraigned by the chief priests and the
13 *elders, he made no reply. Then Pilate said to*
him, Hearest thou not of how many crimes they
14 accuse thee? *But he answered not one word,*
which surprised the procurator exceedingly.

15 *Now the procurator was wont to release, at the* Mar. 15; 6.
festival, any one of the prisoners whom the multi- Lu. 23; 17. Jo. 18; 39.
16 *tude demanded. And they had then a famous pri-*
17 *soner named Barabbas. Therefore, when they*
were assembled, Pilate said to them, Whom shall
I release to you? Barabbas, or Jesus who is called
18 Messiah?—*(For he perceived that, through envy,*
19 *they had delivered him up; besides, while he was*
sitting on the tribunal, his wife sent him this mes-
sage, 'Have thou nothing to do with that innocent
' person; for, to-day, I have suffered much, in a
20 ' dream, on his account.') *But the chief priests*
and the elders instigated the populace to demand
21 *Barabbas, and cause Jesus to be executed. There-*
fore, when the procurator asked which of the two
he should release, they all answered, Barabbas.
22 *Pilate replied,* What then shall I do with Jesus, Acts, 3; 14.
23 whom they call Messiah? *They all answered,* Let
him be crucified. *The procurator said,* Why?
what evil hath he done? *But they cried the louder,*
24 *saying,* Let him be crucified. *Pilate perceiving*

that he was so far from prevailing, that they grew more tumultuous, took water, and washed his hands before the multitude, saying, I am guiltless of the
25 blood of this innocent person. See ye to it. *And all the people answering said,* His blood be upon
26 us, and upon our children. *Then he released Barabbas to them, and having caused Jesus to be scourged, delivered him up to be crucified.*

Mar. 15; 16. Jo. 19; 1. Ps. 22; 16.
27 *After this the procurator's soldiers took Jesus into the pretorium* [45], *where they gathered around*
28 *him all the band. And having stripped him, they*
29 *robed him in a scarlet cloak, and crowned him with a wreath of thorns, and put a rod in his right hand, and kneeling before him in mockery, cried,* Hail,
30 King of the Jews. *And spitting upon him, they took the rod, and struck him with it on the head.*
31 *When they had mocked him, they disrobed him again, and having put his own raiment on him, led him away to crucify him.*

Mar. 15; 21. Lu. 23; 26, 33. Jo. 19; 17.
32 *As they went out of the city, they met one Simon a Cyrenian, whom they constrained to carry the*
33 *cross; and being arrived at a place called Golgo-*
34 *tha, which signifies a place of skulls, they gave him to drink vinegar, mixed with wormwood, which,*
35 *having tasted it, he would not drink. After they had nailed him to the cross, they parted his garments by lot; [thus verifying the words of the Pro-*
Ps. 22; 18. *phet, "They shared my mantle among them, and*
36 *"cast lots for my vesture."] And having sat down*

[45] The governor's palace, or hall of audience.

37 *there, they guarded him. And over his head they placed this inscription, denoting the cause of his death.* THIS IS JESUS THE KING OF
38 THE JEWS. *Two robbers also were crucified with him, one at his right hand, and the other at his left.*

39 *Meanwhile the passengers reviled him, shaking* Mar. 15; 29.
40 *their heads, and saying,* Thou who demolishest Lu. 23; 35.
the temple, and rebuildest it in three days: if thou
41 be God's Son, come down from the cross. *The* Jo. 2; 19.
chief priests also, with the scribes, the elders, and the Pharisees, deriding him, said, He saved others:
42 cannot he save himself? If he be king of Israel, let Ps. 22; 8.
him now descend from the cross, and we will be-
43 lieve him. He trusted in God. Let God deliver Wis. 2; 16.
him now, if he regard him; for he called himself
44 God's Son. *The robbers too, his fellow-sufferers, upbraided him in the same manner.*

45 *Now from the sixth* [46] *hour to the ninth* [47], *the* Mar. 15; 33.
46 *whole land was in darkness. About the ninth* [48] Lu. 23; 44.
hour, Jesus cried aloud, saying, Eli, eli, lama sa- Ps. 22; 1.
bachthani! that is, " *My God, my God, why hast*
47 *thou forsaken me?*" *Some of the bystanders hear-*
48 *ing this, said,* He calleth Elijah. *Instantly one of them ran, fetched a spunge, and soaked it in vinegar, and having fastened it to a stick, presented it*
49 *to him to drink. The rest said,* Forbear, we shall

[46] Twelve o'clock, noon. [47] Three afternoon.

[48] Three afternoon.

50 see whether Elijah will come to save him. *Jesus having again cried with a loud voice, resigned his spirit.*

Mar. 15; 38 Lu. 23; 45. 51 *And behold the veil of the temple was rent in* 52 *two from top to bottom, the earth trembled, and* 53 *the rocks split. Graves also burst open, and after his resurrection, the bodies of several saints who slept were raised, came out of the graves, went* 54 *into the holy city, and were seen by many. Now the centurion, and they who with him guarded Jesus, observing the earthquake, and what passed, were exceedingly terrified, and said,* This was certainly the Son of God.

Mar. 15; 40. Lu. 23; 55. 55 *Several women also were there, looking on at a distance, who had followed Jesus from Galilee, as-* 56 *sisting him with their service. Among them were Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's sons.*

SECTION XVI.

THE RESURRECTION.

Mar. 15; 42. Lu. 23; 50. Jo. 19; 38. 57 *IN the evening, a rich Arimathean named Joseph,* 58 *who was himself a disciple of Jesus, went to Pilate and begged the body of Jesus. Pilate having given* 59 *orders to deliver it to Joseph; he took the body,* 60 *wrapped it in clean linen, and deposited it in his own monument, which he had newly caused to be*

hewn in the rock; and having rolled a great stone
61 *to the entrance, he went away. Now Mary Mag-*
dalene, and the other Mary were there, sitting over
against the sepulchre.
62 *On the morrow, being the day after the prepa-*
ration[49], *the chief priests and the Pharisees re-*
63 *paired in a body to Pilate, and said,* My lord, we
remember that this impostor, when alive, said,
64 "Within three days I shall be raised." Com-
mand, therefore, that the sepulchre be guarded for
three days, lest his disciples come by night and
steal him, and say to the people, 'He is raised
'from the dead;' for this last imposture would
65 prove worse than the first. *Pilate answered,* Ye
have a guard, make the sepulchre as secure as ye
can. *Accordingly they went and secured it, sealing*
the stone, and posting guards.

XXVIII. *SABBATH*[50] *being over, and the first day*[51] *of the week beginning to dawn, Mary Magdalene and the other Mary went to visit the sepulchre.* Mar. 16; 1. Jo. 20; 1.
2 *Now there had been a great earthquake; for a*
messenger of the Lord had descended from heaven,
who, having rolled the stone from the entrance, sat
3 *upon it. His countenance was like lightning, and*
4 *his apparel white as snow. Seeing him, the guards*
5 *quaked with terror, and became as dead men. But*

[49] The *Preparation* is our *Friday.*
[50] With us *Saturday.* [51] With us *Sunday.*

the angel said to the women, Fear not ye; for I
6 know that ye seek Jesus who was crucified. He is
not here; for he is risen as he foretold. Come
7 see the place where the Lord lay. And go quickly
say to his disciples, 'He is risen from the dead;
'behold he goeth before you to Galilee, where
'ye shall see him.' Take notice: I have told you.
8 *Instantly they went out from the monument with*
fear and great joy, and ran to inform his disciples.
9 *When they were gone, Jesus himself met them, say-*
ing, Rejoice. *Upon which they prostrated them-*
10 *selves before him, and embraced his feet. Then*
Jesus said to them, Be not afraid: go, tell my
brethren to repair to Galilee, and there they shall
see me.
11 *They were no sooner gone than some of the guard*
went into the city, and informed the chief priests
12 *of all that had happened. These after meeting and*
consulting with the elders, gave a large sum to
13 *the soldiers, with this injunction*, Say, 'His dis-
'ciples came by night and stole him while we
14 'were asleep.' And, if this come to the procura-
tor's ears, we will appease him and indemnify you.
15 *So they took the money and acted agreeably to their*
instructions. Accordingly this report is current
among the Jews to this day.
16 *Now the eleven disciples went to Galilee, to the*
mountain whither Jesus had appointed them to re-
17 *pair. When they saw him, they threw themselves*
18 *prostrate before him; yet some doubted. Jesus came*
near, and said to them, All authority is given to

19 me in heaven and upon the earth; go, therefore, Mar. 16; 15.
convert all the nations, baptizing them in the name
of the Father, and of the Son, and of the Holy
20 Ghost; teaching them to observe all the things
which I have commanded you: and behold! I am
with you always, even to the conclusion of this
state. *Amen.*

PREFACE

TO

MARK'S GOSPEL.

THAT the Gospel was written by Mark which is commonly ascribed to him, and that it was the second in the order of time, are points for which the unanimous voice of antiquity can evidently be pleaded. The first authority to be produced, in support of both these articles, is Papias, to whom, as the oldest witness, and, consequently, in a case of this nature, the most important, we are chiefly indebted for what has been advanced in relation to the Evangelist Matthew. What he says concerning Mark may be thus rendered from the words of Eusebius [1] who quotes him: "This is what was related by the elder (that "is, John, not the Apostle, but a disciple of Jesus); "Mark being Peter's interpreter, wrote exactly what- "ever he remembered, not indeed in the order where-

[1] Hist. Eccl. l. iii. c. 39.

" in things were spoken and done by the Lord, " for he was not himself a hearer or follower of our " Lord, but he afterwards, as I said, followed Peter, " who gave instructions as suited the occasions, but " not as a regular history of our Lord's teaching. " Mark, however, committed no mistake in writing " such things as occurred to his memory: for of " this one thing he was careful, to omit nothing " which he had heard, and to insert no falsehood " into his narrative." Such is the testimony of Papias, which is the more to be regarded, as he assigns his authority. He spoke not from hearsay, but from the information he had received from a most credible witness, John the elder or presbyter, a disciple of Jesus, and companion of the Apostles, by whom he had been intrusted with a ministry in the church.

§ 2. It would be superfluous here to add other testimonies. Suffice it to say, that what is above advanced by Papias, on the authority of John, is contradicted by no person. It is, on the contrary, confirmed by all who take occasion to mention the subject. I shall only subjoin the account given by Irenæus, because it serves to ascertain another circumstance, namely, that the publication of Mark's Gospel, the second in the order of time, soon followed that of Matthew's. After telling us that Matthew published his Gospel, while Peter and Paul were preaching at Rome, he adds [2]: " After their departure

[2] Adv. Hær. l. iii. c. 1.

" [εξοδον], Mark also, the disciple and interpreter " of Peter, delivered to us, in writing, the things " which had been preached by Peter." The Greek εξοδος, like the English word *departure*, and the word used in the old Latin edition, *excessus*, is equivocal; it may either denote *death*, which is a departure out of this world, or mean a departure out of the city. It is probably in the former of these senses that the word is here used. Yet by the accounts given by some others, Mark's Gospel was published in Peter's lifetime, and had his approbation. But not to insist on matters which cannot now be ascertained, it sufficeth us, that we know by whom this Gospel was written, and whence the writer drew his information. Indeed this latter point has, from the earliest times, been considered as so well authenticated, that some have not scrupled to denominate this *the Gospel according to Peter*. They did not intend thereby to dispute Mark's title to be esteemed the writer, but to express, in a stronger manner, that every thing here advanced, had the sanction of that Apostle's testimony, than whom no disciple more closely attended our Lord's ministry, from its commencement to its consummation. The Gospel of Mark is said, by some, to be but two years posterior in date to that of Matthew. About this, however, it is in vain to think to arrive at any certainty.

§ 3. But as to the person here named Mark, authors are not equally agreed. Some have thought that it was he of whom mention is several times

made in the Acts, and some of Paul's Epistles, who is called *John*, whose surname is *Mark*, whose mother's name was Mary [3], and of whom we are likewise told, that he was sister's son to Barnabas [4]. From the little we are able to collect out of the apostolical writings, it appears to me rather improbable, that this is he. Of John, surnamed Mark, one of the first things we learn is, that he attended Paul and Barnabas in their apostolical journeys, when these two travelled together [5]. And when, afterwards, there arose a dispute between them concerning him, insomuch that they separated, Mark accompanied his uncle Barnabas, and Silas attended Paul. When Paul was reconciled to Mark, which was probably soon after (for though, among good men, there may arise differences, as these differences are not embittered by any malignity of disposition, a reconciliation is easily effected,) we find Paul again employing Mark's assistance, recommending him, and giving him a very honourable testimony [6]. But we hear not a syllable of his attending Peter, as his minister, or assisting him in any capacity. This is so different from the accounts which the most ancient writers give of the Evangelist Mark that, though they cannot be said to contradict each other, they can hardly be supposed as spoken of the same individual. The Evangelist is not said to have derived

[3] Acts, xii. 12. [4] Col. iv. 10.

[5] Acts, xii. 25. xiii. 5.

[6] Col. iv. 10. 2 Tim. iv. 11. Philem. 24.

any part of his information from our Lord himself, or even from any of his Apostles, except the Apostle Peter, (for no other is ever named), whose disciple he is always represented as having been; and who, doubtless, speaks of him when he says[7], *Marcus my son saluteth you.* The denomination *son* was, in those times, commonly given, by the minister, to every one who, by his means, had been converted to the Christian faith. But, as to the nephew of Barnabas, we have seen how differently he is represented in the Acts, as well as in Paul's Epistles. And if we recur to tradition (for historical evidence cannot be pretended), it represents him as having been a disciple of our Lord, and one of the Seventy, whom Jesus in his lifetime sent out to preach the Gospel. Besides, no ancient author, in speaking of this Evangelist, ever calls him John, but always Mark. In brief, the accounts given of Paul's attendant, and those of Peter's interpreter, concur in nothing but the name, Mark, or Marcus; too slight a circumstance to evince the sameness of the person, especially when we consider how common the name was at Rome, and how customary it was for the Jews, in that age, to assume some Roman name when they went thither.

§ 4. FURTHER, that Mark wrote his Gospel in Greek, is as evidently conformable to the testimony of antiquity, as that Matthew wrote his in Hebrew.

[7] 1 Pet. v. 13.

Cardinal Baronius is the only person who has strenuously maintained the contrary, affirming that this Evangelist published his work in Latin. I know no argument, worthy the name of argument, but one, that he produces in support of his opinion. The external evidence of testimony is clear against him; but something like internal probability may be urged in favour of his sentiment. 'This Gospel,' says the Cardinal, 'was published at Rome, for the benefit 'of the Romans. Can we then suppose it would be 'written in any other than the language of the place?' I shall admit that this Gospel was published at Rome; though that is not universally believed, some rather supposing it to have been at Alexandria, after Mark had been entrusted with the superintendence of that church; but, though the design of the publication had been the benefit of those residing at Rome, it would not have been exclusively intended for the natives. Let it be observed, that the ministry of Peter, to whom Paul tells us [8], the Gospel of the circumcision was committed, was chiefly employed in converting and instructing his countrymen the Jews, who abounded at that time in the imperial city. Now it was customary with such of the Jews as went abroad (I may say generally with travellers of all nations, especially from the East), to make themselves masters of the Greek tongue, which was become a kind of universal language, and was more used by strangers at Rome, than the language of the place. It was

[8] Gal. ii. 7.

with such that the first Christian missionaries were principally concerned. The Apostle Paul accordingly wrote to them in Greek, and not in Latin, which would not have been done, if the former language had not been then better understood in the Christian congregation than the latter. Now, if there was no impropriety in Paul's writing them a very long Epistle in Greek, neither was there any in Mark's giving them his Gospel in that language. The only thing I know which looks like an ancient testimony in favour of the opinion of Baronius, is the inscription subjoined to this Gospel in Syriac, and in some other Oriental versions. But it ought to be remembered, that these postscripts are not the testimonies of the translators. They proceed merely from the conjecture of some transcriber, but when written, or by whom, is equally unknown. But enough, perhaps too much, for setting aside a mere hypothesis, not only unsupported by positive evidence, but in direct contradiction to it.

§ 5. FROM this Gospel, as well as from the former, we should readily conclude that the author was by birth and education a Jew. The Hebraisms in the style (or examples of what has been called the idiom of the synagogue) are very evident throughout the whole. At the same time, as some critics have observed, there are several expressions here used, which clearly indicate that the writer had been accustomed, for some time, to live among the Latins. Not only does he use the Latin words, which are to

be found in other Gospels, and seem to have been then current in Judea, as λεγεων *a legion*, κηνσος *tribute*, πραιτωριον *prætorium*, and δηναριον *a denarius;* but he employs some which are peculiar to himself, as κεντυριων *centurion*, σπεκουλατωρ *sentinel*, and ξεστης from *sextarius, a pot;* for such transpositions of letters are not uncommon in order to avoid a collision which the language does not admit. These have been pleaded as evidences that the original was Latin; but, in fact, they are much stronger marks of a Greek writer who had lived some years among the Latins, and had been accustomed to use, and hear used by others, such names of offices as were familiarly known in the place. Nothing is more common with travellers, than to interlard their conversation with such foreign words as those now described. This is not always, as people are apt to suspect, the effect of affectation: for it is manifest from experience, that such words, in consequence of the recent habit, do most readily suggest themselves to the memory of the speaker or writer, even though using a different tongue. There are some other internal evidences which have not escaped the notice of the inquisitive, that this Gospel was written in a country of strangers, or at least beyond the confines of Judea, where the names of places, and the peculiar phrases relating to religious ceremonies, could not be so familiar to the people, not even to the Jews, as they would be in any part of Palestine. The first time the Jordan is mentioned[9], ποταμος

[9] Ch. i. 5.

is added to the name for explanation: for though no person in Judea needed to be informed that Jordan is a river, the case was different in distant countries. The word γεεννα which, on account of its figurative application in the New Testament, is, in English, always rendered *hell*, is, strictly and originally, the name of a place near Jerusalem, *the valley of Hinnom*, where infants had been sacrificed by fire to Moloch, a place well known to the inhabitants of the country, though perfectly unknown to those of Italy or Egypt. This Evangelist, therefore, when he mentions it [10], very properly adds for explanation, το πυρ το ασβεστον, *the unquenchable fire*. Words and phrases not used out of Palestine and the neighbouring regions, are either not named by him at all, or attended, as the above example, with some circumstance which may serve to explain them. Thus he avoids altogether the word *Mammon* used by Matthew and Luke, which, though familiar in Judea, and perhaps through all Syria, might not have been understood even by the Hellenist Jews at Rome. He therefore makes the common term χρηματα *riches*, which could not be mistaken any where, supply its place; and though he finds it convenient, on one occasion [11], to employ the Oriental word *Corban*, he immediately subjoins the interpretation ὁ εστι δωρον, *that is, a gift*. In another place [12], he adopts the terms κοιναις χερσι, which, though not Oriental words, make a sort of Oriental phraseology, that

[10] Ch. ix. 43. 45. [11] Ch. vii. 11. [12] Ch. vii. 2.

would be unintelligible to the far greater part of Greek readers. For this reason he immediatly explains himself by adding, τουτ' εστιν, ανιπτοις; *that is, unwashen.* Add to this, that the rite there alluded to is, in the following verses, explained in a manner which, to one in Matthew's circumstances, who wrote for the immediate use of the natives of Judea, familiarized to such observances, must have appeared entirely superfluous. The woman from the confines of Tyre and Sidon, who applied to our Lord, in behalf of her daughter, is, by Matthew who wrote in Hebrew, for the use of the Hebrews, very properly, in the style of their ancient scripture, called *Canaanitish,* and is, not less suitably, by Mark who wrote in Greek, for the benefit of all who spoke that language, denominated *Syrophenician.* When the two Gospels, Matthew's and Mark's are, on these points, compared together, though the particulars in the comparison, taken severally, appear inconsiderable, they bear such strong internal characters as serve greatly to corroborate the historical proof we have relating to their respective authors and languages, to the circumstances of time, and place of publication, as well as to the people for whose use they were respectively written. Such little points, which have nothing of the ostentation of evidence, will be admitted, by the judicious, to have the more weight, on that very account. And, let it be observed that, though the church of Rome, in that early period, and the same may be affirmed of the church of Alexandria, consisted mostly of

Hellenist Jews, it was not confined to these. The sacred writers, therefore, who wrote in Greek, chose very properly, so far to adapt their expressions as to be at least intelligible to other readers of that language.

§ 6. THERE are some peculiarities of style which have been observed in this writer, such as the more frequent use of the adverbs ευθυς and ευθεως, than is found in any other writer in the New Testament, his beginning sentences oftner with και, and και ελεγεν αυτοις, idioms not unfrequent with the rest. Augustin considers this Evangelist as the abridger of Matthew. *Marcus Matthæum subsecutus tanquam pedissequus et breviator ejus videtur.* It is indeed true that Mark sometimes copies the very expressions used by Matthew. That he is not, however, to be considered as an abridger, may be evinced by the following reasons: First, he omits altogether several things related by Matthew, our Lord's pedigree, his birth, the visit of the Magians, Joseph's flight into Egypt, the cruelty of Herod. As his intention appears to have been to give in brief the history of our Lord's ministry, he begins very properly with the preaching of the Baptist. Again, there are some other things in Matthew, whereof, though they fall within the time to which Mark had confined himself, he has taken no notice; and some things are mentioned by Mark which had been overlooked by Matthew. Further, he has not always followed the same arrangement with his predecessor: and his re-

lation of some facts, so far from being an abridgement of Matthew's, is the more circumstantial of the two. His style in general, instead of being more concise, is more diffuse. That he had read Matthew's Gospel cannot be doubted. For their exact conformity in expression in several places, Grotius has an ingenious manner of accounting. He supposes that Mark had carefully read Matthew's Gospel in the original Hebrew, before it was translated into Greek; and that he had the particulars fresh in his memory, when he was occupied in writing his Gospel. Again, he supposes that the translator of Matthew into Greek has thought it safest to adopt the expressions of Mark, wherever they would suit the Hebrew, from which he was translating. But this, it must be confessed, though not implausible, is mere conjecture. It is generally our Lord's discourses which are abridged by Mark. As to his miracles, he has rather more fully related them. The additional circumstances and incidents recorded in this Gospel, appear to rest upon the authority of the Apostles, but principally on that of Peter.

THE

GOSPEL BY MARK.

SECTION I.

THE ENTRANCE ON THE MINISTRY.

1. *The beginning of the Gospel of Jesus Christ Son of God.*

2 *As it is written in the Prophets,* "*Behold I* Mat. 3; 1.
"*send mine angel before thee, who shall prepare* Lu. 3; 1.
3 "*thy way:*" "*The voice of one proclaiming in the* Jo. 1; 6.
"*wilderness, Prepare a way for the Lord*[13], *make* Mal. 3; 1.
4 "*for him a straight passage:*" *thus came John bap-* Is. 40; 3.
tizing in the wilderness, and publishing the baptism Jo. 1; 25.
5 *of reformation for the remission of sins. And all the*

[13] Jehovah.

country of Judea, and the inhabitants of Jerusalem resorted to him, and were baptized by him in the
6 *river Jordan, confessing their sins. Now John's clothing was of camel's hair, tied round his waist with a leathern girdle: and he lived upon locusts*
7 *and wild honey. And he proclaimed, saying,* One mightier than I cometh after me, whose shoe-latchet I am unworthy to stoop down and untie.
8 I indeed have baptized you in water; but he will baptize you in the Holy Spirit.

Mat. 3; 13. Lu. 3; 21. Jo. 1; 31.
9 *At that time Jesus came from Nazareth of Gali-*
10 *lee, and was baptized by John in Jordan. As soon as he arose out of the water, he saw the sky part asunder, and the Spirit descend upon him like a*
11 *dove. And a voice was heard from heaven, which said,* Thou art my beloved Son in whom I delight.

Mat. 4; 1. Lu. 4; 1.
12 *Immediately after this the Spirit conveyed him*
13 *into the wilderness: and he continued there in the wilderness forty days tempted by Satan*[14]*; and was among the wild beasts; and the angels ministered to him.*

Mat. 4; 12. Lu. 4; 15. Jo. 4; 43.
14 *But after John's imprisonment, Jesus went into Galilee, proclaiming the good tidings of the reign*
15 *of God.* The time, *said he,* is accomplished, the reign of God approacheth; reform, and believe the good tidings.

Mat. 4; 18. Lu. 5; 1. Jo. 1; 35.
16 *Then walking by the sea of Galilee, he saw Si-*
mon, and Andrew, Simon's brother, casting a drag
17 *into the sea, for they were fishers. Jesus said to*

[14] *Adversary.*

them, Come with me, and I will make you be-
18 come fishers of men. *Immediately they left their*
19 *nets, and followed him. Passing on a little, and*
seeing James, son of Zebedee, with John his bro-
20 *ther, who were mending their nets in a bark; he*
immediately called them: whereupon leaving their
father Zebedee in the bark with the hired servants,
they accompanied him.

21 *And they went to Capernaum; and on the Sab-* Lu. 4; 31.
bath, he repaired directly to the synagogue, and in- Mat. 7; 28.
22 *structed the people, who were astonished at his man-*
ner of teaching; for he taught as one having au-
thority, and not as the Scribes.

23 *Now there was in their synagogue a man possess-* Lu. 4; 33.
24 *ed with an unclean spirit, who cried out*, Ah! Je-
sus of Nazareth, what hast thou to do with us?
Art thou come to destroy us? I know who thou
25 art, the holy one of God. *Jesus rebuking him,*
26 *said*, Be silent, and come out of him. *Then the*
unclean spirit threw him into convulsions, and rais-
27 *ing loud cries, came out of him: at which they were*
all so amazed, that they asked one another, What
meaneth this? What new teaching is this? for he
commandeth with authority even the unclean
28 spirits, and they obey him. *And thenceforth his*
fame spread through all the region of Galilee.

29 *As soon as they were come out of the synagogue,* Mat. 8; 14.
they went with James and John into the house of
30 *Simon and Andrew, where Simon's wife's mother*
lay sick of a fever, whereof they immediately ac-
31 *quainted Jesus. And he came, and taking her by*

the hand, raised her; instantly the fever left her, and she entertained them.

32 *In the evening, after sun-set, they brought to*
33 *him all the sick, and the demoniacs; the whole city*
34 *being assembled at the door. And he healed many persons affected with various diseases, and expelled*
Lu. 4; 41. *many demons, whom he permitted not to speak, because they knew him.*

35 *On the morrow, having risen before the dawn, he went out and retired to a solitary place, and*
36 *prayed there. And Simon and his company went*
37 *in quest of him, and having found him, said to him,*
38 Every body seeketh thee. *Jesus said,* Let us go to the neighbouring boroughs to proclaim [the reign] there also; for I came out with this design.
39 *Accordingly he proclaimed it in their synagogues throughout all Galilee, and expelled demons.*

Mat. 8; 2. Lu. 5; 12. 40 *And a leper came to him, and on his knees entreated him, saying,* If thou wilt, thou canst
41 cleanse me. *Jesus had compassion, and stretched out his hand and touching him, said,* I will,
42 be thou cleansed. *This he had no sooner uttered, than the leprosy departed from the man,*
43 *and he was cleansed. Then Jesus strictly charg-*
Lev. 14; 2. 44 *ing him, and dismissing him, said,* See thou tell nothing of this to any man; but go, show thyself to the priest; and offer for thy cleansing, the things prescribed by Moses, that it may be noti-
45 fied to the people. *But the man, as soon as he was gone, began to blaze this story, talking openly every where, insomuch that Jesus could no longer appear publicly in the city; but remained without*

in solitary places, whither the people resorted to him from all parts.

II. *AFTER many days he returned to Capernaum; and when it was known that he was in the*
2 *house, such a multitude flocked thither, that there was no room for them, not even near the door, and he taught them the word [of God].*
3 *A paralytic was then brought, carried by four* Mat. 9; 1. Lu. 5; 18.
4 *men, who not being able to come nigh him for the crowd, uncovered the place where Jesus was, and through the opening let down the couch whereon*
5 *the paralytic lay. Jesus perceiving their faith, said to the paralytic,* Son, thy sins are forgiven Lu. 7; 48.
6 thee. *But certain Scribes who were present, reasoned thus within themselves: 'How doth this man*
7 *speak such blasphemies? Who can forgive sins but*
8 *God?' Jesus immediately knowing in himself that they made these reflections, said to them,* Why do
9 ye reason thus within yourselves? Which is easier, to say to the paralytic, 'Thy sins are for-'given,' or to say [with effect], 'Arise, take up
10 'thy couch and walk?' But that ye may know that the Son of Man hath power upon the earth to
11 forgive sins; rise *(he said to the paralytic)*, I com-
12 mand thee, take up thy couch and go home. *Immediately he arose, took up the couch, and walked out before them all; insomuch that they were all amazed, and glorified God, saying,* We never saw any thing like this.
13 *Again, he went out towards the sea, and all*

the multitude repaired to him, and he taught them.

Mat. 9; 9. Lu. 5; 27.

14 *Passing along, he saw Levi, son of Alpheus, sitting at the toll-office, and said to him,* Follow me.

15 *And he arose and followed him. Now when Jesus was eating in this man's house, several publicans and sinners placed themselves at table with him and his disciples: for many of these people followed him.*

16 *The Scribes and the Pharisees, seeing him eat with publicans and sinners, said to his disciples,* Where-

17 fore doth he eat and drink with publicans and sinners? *Jesus hearing this, replied,* The whole need not a physician, but the sick. I came not to call the righteous, but sinners, ⌜to reformation⌝.

Mat. 9; 14. Lu. 5; 33.

18 *The disciples of John, and those of the Pharisees, accustomed to fasting, came to him and said,* John's disciples, and those of the Pharisees, fast; why do

19 not thy disciples fast? *Jesus answered,* Do the bridemen fast while the bridegroom is with them? While the bridegroom is with them they do not

20 fast. But the days will come when the bridegroom shall be taken from them; and in those

21 days they will fast. Nobody seweth a piece of undressed cloth on an old garment; otherwise the new patch teareth the old cloth, and maketh

22 a worse rent. Nobody putteth new wine into old leathern bottles; else the new wine bursteth the bottles; and thus both the wine is spilt, and the bottles are rendered useless; but new wine must be put into new bottles.

Mat. 12; 1. Lu. 6; 1.

23 *Once, when he was going through the corn on the Sabbath, his disciples began to pluck the ears of*

24 *corn, as they went. The Pharisees said to him,* Why do they that which, on the Sabbath, it is un-
25 lawful to do? *He answered,* Did ye never read 1 Sa. 21; 1
26 what David and his attendants did, in a strait, when they were hungry, how he entered the tabernacle of God, in the days of Abiathar the high priest, and ate the loaves of the presence, which none but the priests could lawfully eat, and gave
27 thereof also to his attendants? *He added,* The Sabbath was made for man, not man for the Sab-
28 bath. Therefore the Son of Man is master even of the Sabbath.

III. *Another time he entered the synagogue, when a* Mat. 12; 9 Lu. 6; 6.
2 *man was there who had a withered hand. And they, with a design to accuse Jesus, watched him, to see whether he would heal the man on the Sab-*
3 *bath. Jesus said to the man who had the withered*
4 *hand,* Stand up in the midst. *Then he said to them,* Whether is it lawful to do good on the Sabbath, or to do evil; to save, or to kill? *But*
5 *they were silent. And looking round on them with anger, being grieved for the blindness of their minds, he said to the man,* Stretch out thy hand: *and as he stretched out his hand, it became sound*
6 *like the other. And the Pharisees went out immediately, and conspired with the Herodians against him, to destroy him.*
7 *But Jesus withdrew with his disciples towards the*
8 *sea, whither a great multitude followed him from Galilee, from Judea, from Jerusalem, from Idu-*

mea [15], *and from the banks of the Jordan. They also of the territories of Tyre and Sidon, having heard what wonders he had performed, flocked to*
9 *him in crowds. Then he ordered his disciples to get a boat to attend him, because of the multitude,*
10 *lest they should throng him: for he had healed many, which made all who had maladies press upon him to*
11 *touch him. And the unclean spirits, when they beheld him, prostrated themselves before him, crying,*
12 Thou art the Son of God. *But he strictly charged them not to make him known.*

SECTION II.

THE NOMINATION OF APOSTLES.

Mat. 10; 1. Lu. 6; 12. ch. 6; 7.

13 *AFTERWARDS Jesus went up a mountain, and called to him whom he would, and they went to him.*
14 *And he selected twelve, that they might attend him, and that he might commission them to proclaim*
15 [*the reign*], *empowering them to cure diseases, and*
16 *to expel demons. These were Simon, whom he sur-*
17 *named Peter, and James, son of Zebedee, and John the brother of James. These he surnamed Boaner-*
18 *ges, that is, sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Tho-*
19 *mas, and James son of Alphæus, and Thaddeus.*

[15] In the Old Testament commonly *Edom*.

and Simon the Canaanite, and Judas Iscariot who betrayed him.

20 *Then they went into a house, whither the people again crowded so fast, that Jesus and his disciples*
21 *could not so much as eat. His kinsmen hearing this, went out to lay hold on him, for they said,*
22 He is beside himself. *But the Scribes who came* Mat. 9; 34. & 12; 24. Lu. 11; 15.
from Jerusalem said, He is confederate with Beelzebub, and expelleth demons by the prince of the
23 demons. *Jesus having called them, said to them*
24 *by similitude,* How can Satan expel Satan? If a kingdom be torn by factions, that kingdom cannot
25 subsist. And if a family be torn by factions, that
26 family cannot subsist. Thus, if Satan fight against himself, and be divided, he cannot subsist, but is
27 near his end. No one who entereth the strong one's house, can plunder his goods, unless he first overpower the strong one; then, indeed, he may
28 plunder his house. Verily I say unto you, that Mat. 12; 31. Lu. 12; 10. 1 Jo. 15; 46.
though all other sins in the sons of men are pardon-
29 able, and whatever detractions they shall utter; whosoever shall detract from the Holy Spirit, shall never be pardoned, but is liable to eternal punish-
30 ment. [*He said this,*] *because they affirmed that he was leagued with an unclean spirit.*

31 *Meanwhile came his mother and brothers, who* Mat. 12; 46. Lu. 8; 19.
32 *standing without, sent for him. And the crowd who sat round him, said to him,* Lo, thy mother
33 and thy brothers are without, and seek thee. *He answered them saying,* Who is my mother or my brothers? *And looking about on those who sat*

35 *around him, he said,* Behold my mother and my brothers; for whosoever doth the will of God, is my brother, my sister, and mother.

Mat. 13; 1. IV. *Again, he was teaching by the sea-side, when so great a multitude gathered about him, that he was*
2 *obliged to go aboard a bark and sit there, while all the people remained on shore. Then he taught them many things by parables.*

Mat. 13; 4. Lu. 8; 4. 3 *In teaching, he said to them,* Attend, behold
4 the sower went out to sow. And as he sowed, part of the seed fell by the way-side, and the birds
5 came and picked it up; part fell upon rocky ground, where it had little mould. This sprang the sooner, because there was no depth of soil.
6 But after the sun had beaten upon it, it was scorch-
7 ed, and having no root, it withered away. Part fell amidst thorns; and the thorns grew up and
8 stifled it, so that it yielded nothing. Part fell into good ground, and sprang up, and became so fruitful, that some grains produced thirty, some sixty,
9 and some a hundred. *He added,* Whoever hath ears to hear, let him hear.

Mat. 13; 10. Lu. 8; 9. 10 *When he was in private, those who were about him with the twelve asked him the meaning of the*
11 *parable. He said to them,* It is your privilege to know the secrets of the reign of God, but to those

Is. 6; 9. 12 without every thing is veiled in parables; that they may not perceive what they look at, or understand what they hear; lest they should be reclaimed, and obtain the forgiveness of their sins.
13 *He said also to them,* Do ye not understand this

parable? How then will ye understand all [my] parables?

14 The sower is he who disperseth the word. The wayside on which some of the grain fell, denoteth those who have no sooner heard the word, than Satan cometh and taketh away that which was sown
16 in their hearts. The rocky ground denoteth those who hearing the word, receive it at first with plea-
17 sure; yet not having it rooted in their minds, retain it but a while; for when trouble or persecution cometh because of the word, they instantly relapse.
18 The ground over-run with thorns, denoteth those
19 hearers in whom worldly cares, and delusive riches, and the inordinate desires of other things, stifle the
20 word and render it unfruitful. The good soil on which some grains yielded thirty, some sixty, and some a hundred, denoteth those who hear the word and retain it, and produce the fruits thereof.

Mat. 13; 18. Lu. 8; 11.

21 *He said further*, Is a lamp brought to be put under a corn-measure, or under a bed; and not
22 to be set on a stand? For there is no secret that is not to be discovered; nor hath aught been con-
23 cealed which was not to be divulged. If any man have ears to hear let him hear.

Mat. 5; 15. Lu. 8; 16 & 11; 33. Mat. 10; 26.

24 *He said moreover*, Consider what ye hear: with the measure wherewith ye give, ye shall receive; and to you who are attentive, more shall be ad-
25 ded. For to him who hath, more shall be given; but from him who hath not, even that which he hath shall be taken.

Lu. 8; 18. Mat. 7; 2. Lu. 6; 38. Mat. 13; 12 & 25; 29. Lu. 19; 26.

26 *He said also*, The kingdom of God is like seed

27 which a man sowed in his field. While he slept
by night and waked by day, the seed shot up,
28 and grew without his minding it. For the earth
produceth of itself first the blade, then the ear;
29 afterwards the full corn. But as soon as the grain
was ripe, he applied the sickle, because it was
time to reap it.

Mat. 13; 31. 30 *He said also*, Whereunto shall we compare the
kingdom of God, or by what similitude shall we
31 represent it? It is like a grain of mustard-seed,
which, when it is sown in the earth, is the small-
32 est of all the seeds that are there. But after it is
sown, it springeth up, and becometh greater than
any herb, and shooteth out branches so large, that
under their shades the birds of the air may find
shelter.

33 *And in many such similitudes he conveyed in-*
struction to the people, as he found them disposed
34 *to hear: and without a similitude he told them no-*
thing; but he solved all to his disciples in private.

Mat. 1; 23. Lu. 8; 22. 35 *That day, in the evening, he said to them*, Let
36 us pass to the other side. *And they leaving the*
people, but having him in the bark, [*set sail*] *in*
37 *company with other small barks. Then there arose*
a great storm of wind, which drove the billows into
38 *the bark, which was now full. Jesus being in the*
stern, asleep on a pillow, they awaken him, saying,
39 Rabbi, carest thou not that we perish? *And he*
arose and commanded the wind, saying to the sea,
Peace! be still! *Immediately the wind ceased, and*
40 *a great calm ensued. And he said to them*, Why

are ye so timorous? How is it that ye have no
41 faith? *And they were exceedingly terrified, and said one to another*, Who is this whom even the
V. wind and the sea obey? *Then they crossed the* Mat. 8; 28. Lu. 8; 26.
sea and came into the country of the Gadarenes.
2 *He was no sooner gone ashore, than there met*
him a man coming from the monuments, possessed
3 *of an unclean spirit, who made his abode in the*
tombs; and no man could confine him, not even with
4 *chains. For he had been often bound with fetters*
and chains, and had wrenched off the chains, and
broken the fetters, so that nobody was able to tame
5 *him. He was continually, night and day, in the*
mountains, and in the tombs, howling, and cutting
6 *himself with flints. But when he saw Jesus afar*
off, he ran, and prostrating himself before him,
7 *cried out*, What hast thou to do with me, Jesus,
Son of the most high God, I conjure thee by God
8 not to torment me. *(For Jesus had said to him,*
9 Come out of the man, thou unclean spirit.) *Jesus*
asked him, What is thy name? *He answered*, My
10 name is legion [16], for we are many. *And he earnestly entreated him not to drive them out of the*
11 *country. Now there was a great herd of swine*
12 *feeding on the mountain. And all the fiends besought him, saying*, Suffer us to go to the swine,
that we may enter into them. *Jesus immediately*
13 *permitted them. Then the unclean spirits being*
gone out, entered into the swine; and the herd, in

[16] About 6000.

number about two thousand, rushed down a preci-
14 *pice into the sea, and were choked. And the swine-*
herds fled, and told it in the city and villages. And
the people flocked out to see what had happened.
15 *When they came to Jesus, and saw him who had*
been possessed by the legion, sitting and clothed,
16 *and in his right mind, they were afraid. And those*
who had seen the whole, having related to them
what had happened to the demoniac, and to the
17 *swine; they entreated him to leave their territo-*
18 *ries. As he entered the bark, the man who had*
been possessed, begged permission to attend him.
19 *Jesus, however, did not permit him, but said,* Go
home to thy relations, and tell them what great
20 things the Lord in pity hath done for thee. *Ac-*
cordingly he departed, publishing in Decapolis[17],
what great things Jesus had done for him. And
all were amazed.

Mat. 9; 18. Lu. 8; 41. 21 *Jesus having repassed in the bark, a great*
crowd gathered round him while he was on the
22 *shore. Then came one of the directors of the sy-*
nagogue, named Jairus, who seeing him, threw
23 *himself at his feet, and entreated him earnestly,*
saying, My little daughter is in extreme danger;
I pray thee come and lay thy hands upon her to
24 recover her, and she will be well. *And Jesus*
went with him, followed by a great multitude
who thronged him.

Mar. 9; 19. Lu. 8; 43. 25 *And a woman who had been twelve years dis-*
tressed with an issue of blood, who had suffered

[17] A district of ten cities.

26 *much from several physicians, and had spent her*
all without receiving any relief, but rather grow-
27 *ing worse, having heard of Jesus, came in the*
28 *crowd behind, and touched his mantle; for she had*
said, 'If I but touch his clothes, I shall recover.'
29 *Instantly the source of her distemper was dried up,*
and she felt in her body that she was delivered from
30 *that scourge. Jesus immediately, conscious of the*
virtue which had issued from him, turned towards
31 *the crowd, saying,* Who touched my clothes? *His*
disciples answered, Thou seest how the multitude
throng thee; yet thou sayest, 'Who touched me?'
32 *But he looked round him to see her who had done it.*
33 *Then the woman, knowing the change wrought*
upon her, came trembling with fear, threw herself
prostrate before him, and confessed the whole truth.
34 *But he said to her,* Daughter, thy faith hath cured Lu. 7; 50.
thee; go in peace, released from this scourge.
35 *Ere he had done speaking, messengers came* Lu. 8; 49.
from the house of the director of the synagogue,
who said, Thy daughter is dead, why shouldst
36 thou trouble the teacher any further? *Jesus hear-*
ing this message delivered, said immediately to the
37 *director,* Fear not; only believe. *And he allowed*
nobody to follow him except Peter and James, and
38 *John the brother of James. Being arrived at the* Mat. 9; 23.
39 *director's house, and seeing the tumult, and the peo-*
ple weeping and wailing immoderately, he said to
them, as he entered, Why do ye weep, and make
40 a bustle? the child is not dead but asleep. *And*
they derided him. But having made them all go

out, he took with him the child's father and mother, and those who came with him; and he entered
41 *the chamber where she was lying, and, taking her by the hand, said to her,* Talitha cumi *(which signifieth,* '*Damsel arise*),' I command thee.
42 *Immediately the damsel arose and walked, for she was twelve years old; and they were confounded*
43 *with astonishment. But he strictly enjoined them not to mention it to any body, and ordered that something should be given her to eat.*

SECTION III.

THE FIRST MISSION OF THE APOSTLES.

Mat. 13; 54. Lu. 4; 16. VI. *JESUS leaving that place, went to his own coun-*
2 *try, accompanied by his disciples. And on the Sabbath he taught in their synagogues, and many who heard him said with astonishment,* Whence hath this man these abilities? what wisdom is this which he hath gotten? and how are so great mi-
Jo. 6; 42. 3 racles performed by him? Is not this the carpenter, the son of Mary, the brother of James and Joses, and Judas and Simon? Are not his sisters also here with us? *And they were scandalized at*
Jo. 4; 44. 4 *him. But Jesus said to them,* A prophet is no-
5 where disregarded, except in his own country, and amongst his own relations, and in his own

house. *And he could do no miracle there, except curing a few sick by laying his hands on them.*
6 *And he wondered at their unbelief.*
7 *And he went through the neighbouring villages* Mat. 10; 1 Lu. 9; 1 ch. 3; 14
teaching. And having called to him the twelve, he
sent them out two by two, and gave them power
8 *over the unclean spirits; and ordered them to take*
nothing for their journey but a single staff, no bag,
9 *no bread, and in their girdle no money; to be shod* Acts, 12; 8
10 *with sandals, and not to put on two coats. He said*
also, Whatever house ye enter in any place, con-
11 tinue in that house until ye leave the place. But
whieresoever they will not receive you, nor hear
you, shake off the dust under your feet at your Acts, 13; 51
departure, as a protestation against them. Verily
I say unto you, the condition of Sodom and Go-
morra shall be more tolerable on the day of judg-
12 ment than the condition of that city. *And being*
13 *departed, they publicly warned men to reform; and*
expelled many demons, and cured many sick per-
sons, anointing them with oil.
14 *And king Herod heard of him (for his name was* Mat. 14; 1 Lu. 9; 7
become famous) and said, John the baptizer is raised
from the dead; and therefore miracles are per-
15 formed by him. *Others said,* It is Elijah. *Others,*
16 It is a prophet like those of ancient times. *But*
when Herod heard of him, he said, This is John
whom I beheaded. He is raised from the dead.
17 *For Herod had caused John to be apprehended,* Mat. 14, 3 Lu. 3; 19
and kept bound in prison, on account of Herodias,
his brother Philip's wife, whom he had himself mar-

Lev. 18; 16. & 20; 21.

18 *ried. For John had said to Herod,* It is not law-
19 ful for thee to have thy brother's wife. *Now this roused Herodias' resentment, who would have kill-*
20 *ed John, but could not, because Herod respected him, and knowing him to be a just and holy man,*
protected him, and did many things recommended
21 *by him, and heard him with pleasure. At length a favourable opportunity offered, which was He-*
rod's birth-day, when he made an entertainment for the great officers of his court and army, and
22 *the persons of distinction in Galilee. For the daughter of Herodias came in and danced before them, and pleased Herod and his guests so much, that the king said to the damsel,* Ask whatever thou wilt, and I will give it thee; *nay, he swore*
23 *to her,* Whatsoever thou shalt ask, I will give
24 thee, were it the half of my kingdom. *And she withdrew and said to her mother,* What shall I ask? *She answered,* The head of John the bap-
25 tist. *Her daughter then, returning hastily to the king, made this request:* I would that thou give me presently in a basin the head of John the Bap-
26 tist. *And the king was much grieved; however, from a regard to his oath, and his guests, he would*
27 *not refuse her, but immediately dispatched a senti-*
28 *nel with orders to bring the Baptist's head. Accordingly he went and beheaded him in the prison, and brought his head in a basin, and presented it to the damsel; and the damsel presented it to her*
29 *mother. When his disciples heard this, they went and fetched his corpse, and laid it in a monument.*

30 *NOW the Apostles, being assembled, related* Lu. 9; 10. Mat. 14; 1
every thing to Jesus, both what they had done, and
31 *what they had taught. And he said to them,* Come
ye apart into a desert place, and rest a while; *for*
there were so many coming and going, that they had
32 *not leisure so much as to eat. And they retired* Jo. 6; 1
33 *by ship to a desert place to be by themselves. But*
many who saw them depart, and knew whither
they were sailing, ran out of all the cities, and got
thither by land before them, and came together to
34 *him. Jesus being landed saw a great multitude,* Mat. 9; 36.
and had compassion on them; because they were
as a flock which hath no shepherd; and he taught
them many things.
35 *When it grew late, his disciples came to him and* Mat. 14; 15
Lu. 9; 12
36 *said,* This is a desert place, and it is now late; dis- Jo. 6; 5
miss the people that they may go to the neighbour-
ing farms and villages, and buy themselves bread,
37 for they have nothing to eat. *He answering, said*
unto them, Supply them yourselves. *They replied,*
Shall we go and give two hundred denarii [18] for
38 bread, in order to supply them? *He said to them,*
How many loaves have ye? go and see. *Upon*
39 *inquiry they answered,* Five, and two fishes. *And*
he commanded them to make all the people lie
down upon the green grass in separate companies.
40 *And they formed themselves into squares, by hun-*
41 *dreds and by fifties. Then Jesus taking the five*
loaves and the two fishes, and looking up to heaven,

[18] About 6l. 5s. sterling.

blessed and broke the loaves, and gave them to his disciples to set before the multitude. He distri-
42 *buted also the two fishes among them all. When*
43 *they all had eaten and were satisfied, they carried off twelve baskets full of the fragments of the*
44 *bread and of the fishes. Now they who ate of the loaves were five thousand men.*

Mat. 14; 22. Jo. 6; 16. 45 *And immediately he obliged his disciples to embark, and pass over before towards Bethsaida, while*
46 *he dismissed the people. And having sent them*
47 *away, he retired to a mountain to pray. In the evening, the bark being in the midst of the sea, and*
48 *he alone on the land, he observed them toiling at the oar, for the wind was against them: and about the fourth watch of the night*[19]*, he went to them, walking upon the water, and seemed intending to*
49 *pass by them. When they saw him walking upon the sea, they thought it was an apparition, and*
50 *cried out. For they all saw him, and were terrified; but he immediately spake to them, saying,*
51 Take courage, it is I, be not afraid. *And having gone aboard to them, the wind ceased, which struck them still more with astonishment and admiration:*
52 *for their minds were so stupified, that they never reflected upon the loaves.*

Mat. 14; 34. 53 *When they had crossed, they came to the terri-*
54 *tory of Genesaret*[20]*, where they landed. And being come ashore, the people knew him, and ran*

[19] Between three and six in the morning.
[20] In the Old Testament *Chinnereth.*

55 *through all that country, carrying the sick on couches to every place where they heard he was.*
56 *And whatever village, or city, or town he entered, they laid the diseased in the streets, and besought him that they might touch, were it but a tuft of his mantle; and whosoever touched him were healed.*

SECTION IV.

THE ERRORS OF THE PHARISEES.

VII. *NOW the Pharisees, and some Scribes who came* Mat. 15; 1
2 *from Jerusalem, resorted to Jesus. When these observed some of his disciples eating with impure*
3 *(that is, unwashen) hands, they found fault. For the Pharisees, and indeed all the Jews who observe the tradition of the elders, eat not until they have washed their hands, by pouring a little water upon*
4 *them; and if they be come from the market, by dipping them; and many other usages there are which they have adopted, as baptisms of cups and*
5 *pots, and brazen vessels and beds. Then the Pharisees and the Scribes asked him,* Whence cometh it, that thy disciples observe not the tradition
6 of the elders, but eat with unwashen hands? *He answering, said unto them,* O hypocrites, well do ye suit the character which Isaiah gave of you, Is. 29; 1;

when he said, "This people honoureth me with
7 "their lips; but their heart is estranged from me.
"In vain, however, they worship me, while they
8 "teach institutions merely human." For laying
aside the commandment of God, ye retain the tra-
ditions of men, baptisms of pots and cups, and
9 many other the like practices. Ye judge well,
continued he, in annulling the commandment of
Ex. 10; 12. Deut. 5; 16. Ex. 21; 17. Lev. 20; 9. Pro. 20; 20. 10 God, to make room for your tradition. For Mo-
ses hath said, "Honour thy Father and thy mo-
"ther," and, "Whosoever revileth father or mo-
11 "ther, shall be punished with death." But ye
maintain, If a man say to father or mother, 'Be it
'corban *(that is, 'devoted')* whatever of mine shall
12 'profit thee;' he must not thenceforth do aught
13 for his father or his mother; thus invalidating the
word of God by the tradition which ye have esta-
blished. And in many other instances ye act thus.
Mat. 15; 10. 14 *Then having called the whole multitude, he said*
to them, Hearken to me all of you, and be in-
15 structed. There is nothing from without which,
entering into the man, can pollute him; but the
things which proceed from within the man, are
16 the things that pollute him. If any man have
ears to hear, let him hear.
17 *When he had withdrawn from the people into a*
Mat. 15; 15. *house, his disciples asked him the meaning of that*
18 *sentence. He answered*, Are ye also void of un-
derstanding? Do ye not conceive, that whatsoever
from without entereth into the man, cannot pollute
19 him; because it entereth not into his heart, but

into his belly, whence all impurities in the victuals
20 pass into the sink. But, *added he*, that which
proceedeth out of the man, is what polluteth the
21 man: for from within the human heart proceed
vicious machinations, adulteries, fornications, mur-
22 ders, thefts, insatiable desires, malevolence, fraud,
23 immodesty, envy, calumny, arrogance, levity. All
these evils issue from within, and pollute the man.
24 *Then he arose and went to the frontiers of Tyre* Mat. 15; 21
and Sidon; and having entered a house, he desired
that none might know of him; but he could not be
25 *concealed. For a woman, whose little daughter had*
an unclean spirit, hearing of him, came and threw
26 *herself at his feet (the woman was a Greek, a na-*
tive of Syrophenicia), and entreated him, that he
27 *would cast the demon out of her daughter. Jesus*
answered, Let the children first be satisfied; for
it is not seemly to take the children's bread, and
28 throw it to the dogs. *She replied*, True, Sir, yet
even the dogs under the table eat of the children's
29 crumbs. *He said to her*, For this answer go
30 home; the demon is gone out of thy daughter. *Im-*
mediately she went home, and found her daughter
lying upon the bed, and freed from the demon.
31 *Then leaving the borders of Tyre and Sidon, he*
returned to the sea of Galilee, through the precincts
32 *of Decapolis. And they brought to him a deaf man,*
who had also an impediment in his speech, and en-
33 *treated him to lay his hand upon him. Jesus hav-*
ing taken him aside from the crowd, spat upon his
own fingers, and put them into the man's ears, and

34 *touched his tongue. Then looking up to heaven,*
and sighing, he said, Ephphatha, *that is, Be open-*
35 *ed. Immediately his ears were opened, and his*
36 *tongue loosed, and he spoke distinctly. Jesus charg-*
ed them to tell nobody: but the more he charged
them, the more they published it, saying, with in-
37 *expressible amazement,* He doth every thing well:
he maketh both the deaf to hear, and the dumb to
speak.

Mat. 15; 32. VIII. *At that time the crowd being very numerous,*
2 *and having no food, Jesus called his disciples, and*
said to them, I have compassion on the multitude;
for they have attended me now three days, and
3 have nothing to eat; and if I send them home
fasting, their strength will fail by the way; for
4 some of them are come from afar. *His disciples*
answered, Whence can we supply these people
5 with bread here in the desert? *He asked them,*
How many loaves have ye? *They said,* Seven.
6 *Then commanding the multitude to place themselves*
upon the ground, he took the seven loaves, and hav-
ing given thanks, broke them, and gave them to his
disciples, that they might distribute them to the peo-
7 *ple, and they distributed them. They had also a*
few small fishes, which, after the blessing, he like-
8 *wise ordered to be presented. So they ate, and*
were satisfied; and the fragments which remained
9 *were carried off in seven maunds. Now they who*
had eaten were about four thousand.

Mat. 16; 1. 10 *Having dismissed them, he immediately embark-*
ed with his disciples, and went into the territory of

11 *Dalmanutha. Thence some Pharisees came, who began to argue with him, and, in order to prove*
12 *him, demanded of him a sign in the sky. Jesus answered, with a deep groan,* Wherefore doth this generation require a sign? Verily I say unto you, that no sign shall be given to this genera-
13 tion. *After that, leaving them, he reimbarked and returned.*

14 *Now the disciples had forgotten to bring bread,* Mat. 16. 5
15 *having only one loaf with them in the bark. Then* Lu. 12. 1
Jesus gave them this caution: Attend; beware of the leaven of the Pharisees, and of the leaven of
16 Herod. *They reflecting hereon, said among them-*
17 *selves:* It is because we have no bread. *Jesus remarking it, said unto them:* Why make ye this reflection, that ye have no bread? Are ye yet so
18 thoughtless, so inattentive? Is your understanding still blinded? Have you no use of your eyes,
19 or of your ears? or do ye not remember? When I distributed the five loaves among the five thousand, how many baskets full of fragments did ye
20 carry off? *They answered,* Twelve. And when the seven among the four thousand, how many
21 maunds full of fragments did ye carry off? *They said,* Seven. How then is it, *proceeded he,* that ye do not apprehend me?

22 *When Jesus came to Bethsaida, they brought to him a blind man whom they entreated him to touch.*
23 *He took the blind man by the hand, and led him out of the village. Then having put spittle on his eyes, and laid his hands upon him, he asked him,*

24 *whether he saw. Having looked up, he said,* I see men, whom I distinguish from trees only by their
25 walking. *And Jesus laid his hands upon the man's eyes, and made him look again. And he was so*
26 *perfectly cured, as to see every object clearly. And Jesus sent him home, saying,* Neither go into the village, nor tell aught to any of the villagers.

SECTION V.

THE TRANSFIGURATION.

Mat. 16; 23. Lu. 9; 18. 27 *JESUS went thence with his disciples to the villages of Cesarea Philippi, and by the way he asked*
28 *them, saying,* Who do men say that I am? *They answered,* 'John the Baptist;' but some say,
29 'Elijah;' and others, 'one of the Prophets.' *He*
30 *said to them,* But who say ye that I am? *Peter answering, said to him,* Thou art the Messiah. *Then he charged them to tell nobody this concerning him.*

Mat. 16; 21. Lu. 9, 22. 31 *And he began to inform them that the Son of Man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and that in three days he must rise again.*
32 *This he spoke so plainly, that Peter taking him aside,*
33 *reproved him. But he turning, and looking on his disciples, rebuked Peter, saying,* Get thee hence.

adversary, for thou dost not relish the things of God, but the things of men.

34 *Then having called both to the people, and to his disciples, he said,* Is any man willing to come under my guidance? Let him renounce himself, and
35 take up his cross, and follow me. For whosoever would save his life, shall lose it; and whosoever will lose his life, for my sake and the gospel's, shall
36 save it. What would it profit a man, if he should gain the whole world, with the forfeit of his life?
37 or what will a man not give in ransom for his life?
38 For whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him likewise the Son of Man will be ashamed, when he shall come in the glory of his Father, ac-
IX. companied by the holy messengers. *He added,* Verily I say unto you, there are some standing here, who shall not taste death, until they see the reign of God ushered in with power.

Mat. 16; 24 Lu. 9; 23. Jo. 12; 25.

Mat. 10; 33. Lu. 12; 9.

2 *AFTER six days Jesus took Peter, and James, and John, apart to the top of a high mountain,*
3 *and was transfigured in their presence. His garments became glittering, and were, like snow, of such a whiteness, as no fuller on the earth could*
4 *imitate. There appeared to them also Elijah and*
5 *Moses, who were conversing with Jesus. Then Peter said to Jesus,* Rabbi, it is good for us to stay here: let us make three booths, one for thee, and
6 one for Moses, and one for Elijah: *for he knew*
7 *not what he said, they were so terrified. And there*

Mat. 17; 1 Lu. 9; 28.

came a cloud which covered them; and out of the
2 Pet. 1; 17. *cloud issued a voice, which said,* This is my belov-
ch. 1; 11.
Mat. 3; 17. 8 ed Son, hear him. *And instantly looking about,*
Lu. 3; 22. *they saw nobody but Jesus and themselves.*

Mat. 17; 9. 9 *As they went down from the mountain, he charg-*
ed them not to relate to any body what they had
seen, until the Son of man were risen from the dead.
10 *And they took notice of that expression, and inquir-*
ed among themselves what the rising from the dead
11 *could mean. Then they asked him, saying,* Why
do the Scribes affirm, that Elijah must come first?
12 *He answered,* Elijah, to consummate the whole,
must come first, and, (as it is written of the Son of
Man) must likewise suffer many things, and be con-
13 temned. But I tell you, that Elijah too is come, as
was predicted, and they have treated him as they
pleased.

Mat. 17; 14. 14 *WHEN he returned to the other disciples, he*
Lu. 9; 37. *saw a great multitude about them, and some scribes*
15 *disputing with them. As soon as the people saw him,*
they were all struck with awe, and ran to salute
16 *him. And he asked the scribes,* About what do ye
17 dispute with them? *One of the people answering,*
said, Rabbi, I have brought thee my son, who
18 hath a dumb spirit; and wheresoever it seizeth
him, it dasheth him on the ground, where he con-
tinueth foaming, and grinding his teeth, till his
strength is exhausted. And I spoke to thy disciples
to expel the demon, but they were not able.
19 *Jesus thereupon said,* O unbelieving generation!
how long shall I be with you? How long shall I

20 suffer you? Bring him to me. *Accordingly they brought him: and no sooner did he see him, than the spirit threw him into convulsions; so that he*
21 *foamed and rolled upon the ground. Jesus asked the father*, How long is it since this first befel him?
22 *He answered*, From his infancy; and often hath it thrown him both into the fire, and into the water, to destroy him; but if thou canst do any thing,
23 have compassion upon us, and help us. *Jesus replied*, If thou canst believe; all things are practi-
24 cable for him who believeth. *The boy's father, crying out immediately, said with tears*, I believe;
25 master, supply thou the defects of my faith. *When Jesus saw that the people came crowding upon him, he rebuked the unclean spirit, saying to him*, Thou dumb and deaf spirit, come out of him, I command
26 thee, and enter no more into him. *Then the demon having cried aloud, and severely convulsed him, came out, and he appeared as one dead, insomuch*
27 *that many said*, He is dead. *But Jesus taking him by the hand, raised him, and he stood up.*

28 *When Jesus was come into the house, his dis-* Mat. 17; 19.
ciples asked him privately, Why could not we ex-
29 pel the demon? *He answered*, This kind cannot be dislodged unless by prayer and fasting.

30 *Having left that place, they passed through Galilee, and he was desirous that nobody should know*
31 *it, for he was instructing his disciples. And he said to them*, The Son of Man will soon be deli- Mat. 17; 12.
vered into the hands of men, who will kill him; and after he is killed, he will rise again the third

32 day. *But they understood not what he meant, and were shy to ask him.*

Mat. 18; 1. Lu. 9; 46. 33 *When he was come to Capernaum, being in the house, he asked them,* What were ye debating
34 amongst yourselves by the way? *But they were silent; for they had debated among themselves by*
35 *the way who should be greatest. Then having sat down, he called the twelve, and said to them,* If any man would be first, he shall be the last of
36 all, and the servant of all. *And he took a child, and placed him in the midst of them, and holding him*
37 *in his arms, said to them,* Whosoever shall receive one such child on my account, receiveth me; and whosoever shall receive me, receiveth not me, but him who sent me.

Lu. 9; 49. 38 *Then John said to him,* Rabbi, we saw one expelling demons, in thy name, who followeth not us, and we forbade him, because he doth not fol-
39 low us. *Jesus answered,* Forbid him not; for there is none who worketh a miracle in my name,
40 that can readily speak evil of me. For whoever
Mat. 10; 42. 41 is not against you is for you. For whosoever shall give you a cup of water to drink on my account, because ye are Christ's; verily I say unto you, he shall not lose his reward.

Mat. 18; 6. Lu. 17; 1. Mat. 5; 29. & 18; 8. 42 But whoever shall insnare any of the little ones who believe in me, it were better for him that a millstone were fastened to his neck, and that he
43 were thrown into the sea. Moreover, if thy hand insnare thee, cut it off; it is better for thee to enter maimed into life, than having two hands to go

44 into hell, into the unquenchable fire; where their worm dieth not, and their fire is not quenched. Is. 66; 24. Eccles. 7; 17. Judith, 16; 17.
45 And if thy foot insnare thee, cut it off; it is better for thee to enter lame into life, than having two feet to be cast into hell, into the unquench-
46 able fire, where their worm dieth not, and their
47 fire is not quenched. And if thine eye insnare thee, pull it out; it is better for thee to enter one-eyed into the kingdom of God, than having two
48 eyes to be cast into hell-fire; where their worm
49 dieth not, and their fire is not quenched: for every one shall be seasoned with fire; as every Lev. 2; 13. Mat. 5; 13. Lu. 14; 34.
50 sacrifice is seasoned with salt. Salt is good; but if the salt become tasteless, wherewith will ye season it? Preserve salt in yourselves, and maintain peace with one another.

X. *Then he arose and came into the confines of Ju-* Mat. 19; 1
dea, through the country upon the Jordan. Again multitudes resorted to him: and again, as his custom was, he taught them.
2 *And some Pharisees came who, to try him, ask-* Mat. 19; 3
ed him, Is it lawful for the husband to divorce
3 his wife? *He answering, said to them*, What pre-
4 cept hath Moses given you on this subject? *They replied*, Moses hath permitted us to write her a bill Deu. 24; 1
5 of divorcement, and dismiss her. *Jesus answering, said to them*, Because of your untractable
6 disposition, Moses gave you this permission. But from the beginning, at the creation, God made

Gen. 1; 27. Eph. 5; 31. Gen. 2; 24.
7 them a male and a female. For this reason a man
shall leave his father and mother, and shall adhere
8 to his wife, and they two shall be one flesh. They
9 are, therefore, no longer two, but one flesh. What
God then hath conjoined, let not man separate.'
10 *And in the house his disciples asked him anew*
Mat. 5; 22. Lu. 16; 18.
11 *concerning this matter. He said to them*, Who-
soever divorceth his wife and marrieth another,
12 committeth adultery against her; and if a woman
divorce her husband, and marry another, she com-
mitteth adultery.

Mat. 19; 13. Lu. 18; 15.
13 *Then they brought children to him, that he*
might touch them; but the disciples rebuked those
14 *who brought them. Jesus perceiving this, was of-*
fended, and said, Allow the children to come un-
to me, and do not hinder them; for of such is
Mat. 18; 1.
15 the kingdom of God. Verily I say unto you,
whosoever will not receive the kingdom of God
16 as a child, shall never enter it. *Then taking*
them up, in his arms, and laying his hands upon
them, he blessed them.

Mat. 19; 16. Lu. 18; 12.
17 *As he went out into the road, one came running*
to him, who, kneeling, asked him, Good teacher,
18 what must I do to inherit eternal life? *Jesus an-*
Ex. 20; 12. Deut. 5; 16.
swered, Why callest thou me good? God alone
19 is good. Thou knowest the commandments:
do not commit adultery; do not commit mur-
der; do not steal; do not give false testimony;
do no injury; honour thy father and mother.
20 *The other replied*, Rabbi, I have observed all
21 these from my childhood. *Jesus, looking upon*

him, loved him, and said to him, In one thing, nevertheless, thou art deficient. Go, sell all that thou hast, and give the price to the poor, and thou shalt have treasure in heaven; then come and fol-
22 low me, carrying the cross. *But he was troubled at this answer, and went away sorrowful; for he had great possessions.*

23 *Then Jesus looking around him, said to his disciples,* How difficult is it for the wealthy to enter
24 the kingdom of God! *The disciples were astonished at his words: but Jesus resuming the discourse, said,* Children, how difficult is it for them who confide in wealth, to enter the kingdom of God!
25 It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the king-
26 dom of God. *At this they were still more amazed, and said one to another,* Who then can be sav-
27 ed? *Jesus looking upon them, said,* To men it is impossible, but not to God: for to God all things are possible.

Mat 19; 23
Lu. 18; 24.

28 *Then Peter took occasion to say,* As for us, we
29 have forsaken all, and followed thee. *Jesus answering, said,* Verily I say unto you, there is none who shall have forsaken his house, or brothers, or sisters, or father, or mother, or wife, or children,
30 or lands, for my sake and the gospels; who shall not receive now in this world a hundred-fold, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions, and
31 in the future state eternal life. But many shall be first who are last, and last who are first.

Mat. 19; 27
Lu. 18; 28.

Lu. 13; 30.

SECTION VI

THE ENTRY INTO JERUSALEM.

Mat. 20; 17. Mat. 20; 20. 32 *AS they were on the road to Jerusalem, Jesus walking before them, a panic seized them, and they followed him with terror. Then taking the twelve aside, he told them again what would befal him.*
33 Behold, *sayeth he*, we are going to Jerusalem, where the Son of Man shall be delivered to the chief priests, who will condemn him to die, and
34 consign him to the Gentiles; who will mock him, and scourge him, and spit upon him, and kill him; but the third day he shall rise again.

Lu. 18; 31. 35 *Then James and John, the sons of Zebedee, accosted him, saying*, Rabbi, we beg thou wouldst
36 grant us what we purpose to ask. *He said to them*, What would you have me grant you? *They answered*, That when thou shalt have attained thy glory, one of us may sit at thy right hand, and
37 the other at thy left. *Jesus replied*, Ye know not
38 what ye ask. Can ye drink such a cup as I am to drink; and undergo an immersion like that
39 which I must undergo? *They answered*, We can. *Jesus said to them*, Ye shall indeed drink such a cup as I am to drink; and undergo an immersion
40 like that which I must undergo: but to sit at my

right hand, and at my left, I cannot give, unless to those for whom it is appointed.

41 *The ten hearing this, conceived indignation* Mat. 20; 24.
42 *against James and John. But Jesus having called them together, said to them,* Ye know that those who are accounted the princes of the nations domineer over them; and their great ones exercise their Lu. 22; 24.
authority upon them: but it must not be so
43 amongst you. On the contrary, whosoever would
44 be great amongst you, shall be your servant; and whosoever would be the chief, shall be the slave
45 of all. For even the Son of Man came not to be served, but to serve, and to give his life a ransom Phil. 2; 7.
for many.

46 *Then they came to Jericho. Afterwards, as he* Mat. 20; 29.
Lu. 18; 35.
was departing thence, with his disciples, and a
47 *great crowd, blind Bartimeus, son of Timeus, who sat by the way-side begging, hearing that it was Jesus the Nazarene, cried saying,* Jesus, thou Son
48 of David, have pity upon me. *Many charged him to be silent, but he cried still the louder,* Son of Da-
49 vid, have pity upon me. *Jesus stopping, ordered them to call him. Accordingly they called the blind*
50 *man, saying to him,* Take courage, arise, he calleth thee. *Then throwing down his mantle, he*
51 *sprang up, and went to Jesus. Jesus addressing him, said,* What dost thou wish me to do for thee?
52 Rabboni, *answered the blind man,* to give me my sight. *Jesus said to him,* Go; thy faith hath cured thee. *Immediately he recovered his sight, and followed Jesus in the way.*

Mat. 21; 1. Lu. 19; 29. XI. *As they approached Jerusalem, being come as far as Bethphage and Bethany, near the mount of Olives, he sent two of his disciples, and said to them,*
2 Go into the village over against you, and just as ye enter it, ye will find a colt tied, whereon no man
3 ever rode; loose him, and bring him. And if any body ask you, 'Wherefore do ye this?' say, 'The master needeth him,' and he will instantly
4 send him hither. *Accordingly they went, and finding the colt tied before a door, where two ways*
5 *met, they loosed him. Some of the people present*
6 *said to them,* Wherefore loose ye the colt? *They having answered as Jesus had commanded them,*
Jo. 12; 12. 7 *were allowed to take him. Accordingly they brought the colt to Jesus, whereon having laid their mantles,*
8 *Jesus sat upon him. And many spread their mantles in the way; others cut down sprays from the*
9 *trees, and strowed them in the way. And they who went before, and they who followed, shouted, saying,* Hosanna[21]! blessed be he that cometh in the
10 name of the Lord[22]. Happy be the approaching
Ps. 118; 25. reign of our father David. Hosanna[23] in the
11 highest heaven. *In this manner Jesus entered Jerusalem and the temple; where, after surveying every thing around, it being late, he departed with the twelve to Bethany.*
Mat. 21; 18. 12 *On the morrow, when he left Bethany, he was*
13 *hungry; and observing a fig-tree at a distance,*

[21] *Save now I pray.* [22] *Jehovah.*
[23] *Save now I pray.*

full of leaves, went to look for fruit on it, for the fig-harvest was not yet. And being come, he found
14 *nothing but leaves. Thereupon Jesus said to it,* Henceforth let never man eat fruit off thee. *And his disciples heard him.*

15 *Being returned to Jerusalem, Jesus went into the temple, and drove out them who sold and them who* Mat. 21; 12. Jo. 2; 14. Lu. 19; 45
bought in the temple, and overturned the tables of
16 *the money-changers, and the stalls of them who sold doves; and would suffer nobody to carry vessels*
17 *through the temple. He also taught them, saying,* Is it not written, "My house shall be called a house Is. 56; 7. Jer. 7; 11.
of prayer for all nations?" but ye have made it a
18 den of robbers. *And the Scribes and the chief priests hearing this, sought means to destroy him; for they dreaded him, because all the multitude ad-*
19 *mired his doctrine. And in the evening he went out of the city.*

20 *Next morning, as they returned, they saw that* Mat. 21; 20.
21 *the fig-tree was dried up from the root. Peter recollecting, said to him,* Rabbi, behold the fig-tree
22 which thou hast devoted, already withered. *Je-*
23 *sus answered,* Have faith in God. For verily I say unto you, Whoever shall say to this mountain, 'Be lifted and thrown into the sea,' and shall not in the least doubt, but shall believe that what he saith shall happen; whatever he shall command
24 shall be done for him: for which reason I assure you, that what things soever ye pray for, if ye believe that ye shall obtain them, they shall be yours.

25 And when ye pray, forgive, if ye have matter Mat. 6; 14
of complaint against any; that your Father, who is

in heaven, may also forgive you your trespasses.
Mat. 18; 35. 26 But if ye do not forgive, neither will your Father,
who is in heaven, forgive your trespasses.
Mat. 21; 23. Lu. 20; 1. 27 *Again, they arrived at Jerusalem, and as he*
28 *was walking in the temple, the chief priests, the*
scribes, and the elders, came and said to him, By
what authority dost thou these things? and who
29 empowered thee to do them? *Jesus answering,*
said unto them, I also have a question to ask; an-
swer me, and I will tell you by what authority I
30 do these things. Was the title which John had to
baptize, from heaven, or from men? answer me.
31 *Then they argued thus among themselves: 'If we*
32 *' say, From heaven; he will reply, Why then did*
Mat. 14; 5. *' ye not believe him? But if we say, From men;*
' we are in danger from the people, who are all
33 *' convinced that John was a Prophet.' They there-*
fore answering, said to Jesus, We cannot tell.
Jesus replied, Neither tell I you by what authority
I do these things.
Mat. 21; 33. Lu. 20; 9. XII. *Then addressing them in parables, he said*, A
man planted a vineyard, and hedged it about, and
dug a place for the wine vat, and built a tower,
2 and having farmed it out, went abroad. The sea-
son being come, he sent a servant to the husband-
men, to receive his portion of the fruits of the
3 vineyard. But they seized him, beat him, and
4 sent him away empty. Again, he sent to them
another servant, whom they wounded in the head
5 with stones, and sent back with disgrace. Again,
he sent another, whom they killed; and of many

more that he sent, some they beat, and some they
6 killed. At last, having an only son, whom he
loved, he sent him also to them; for he said,
7 'They will reverence my son.' But those hus-
bandmen said among themselves, 'This is the
'heir, come, let us kill him; and the inheritance
8 'will be our own.' Then they laid hold on him,
and having thrust him out of the vineyard, killed
9 him. What, therefore, will the proprietor of the
vineyard do? He will come and destroy the hus-
10 bandmen, and give the vineyard to others. Have
ye not read this passage of Scripture: "A stone
"which the builders rejected, is made the head
11 "of the corner. This the Lord[24] hath perform-
12 "ed, and we behold it with admiration." *And they would fain have seized him, but were afraid of the multitude; for they knew that he spoke the parable against them.*

Ps. 118: 22
Acts, 4: 11.
1 Pet. 2: 7.

SECTION VII.

THE PROPHECY ON MOUNT OLIVET.

13 *THEN the chief priests, the scribes and the elders*
leaving Jesus, went away, and sent to him certain
Pharisees and Herodians[25], *to catch him in his*
14 *words. These coming up, said to him,* Rabbi, we

Mat.
Lu.

[24] *Jehovah.* [25] Partizans of Herod.

know that thou art upright, and standest in awe of none; for thou respectest not the person of men, but teachest the way of God faithfully. Is it lawful to give tribute to Cesar, or not? Shall
15 we give? or shall we not give? *He perceiving their artifice, answered,* Why would ye entangle me? Bring me a denarius, that I may see it.
16 *When they had brought it, he asked them,* Whose is this image and inscription? *They answered,*
17 Cesar's. *Jesus replied,* Render to Cesar that which is Cesar's, and to God that which is God's. *And they wondered at him.*

Mat. 22; 23. Lu. 20; 27. Acts 23; 8. Deut. 25, 5.

18 *Then came Sadducees to him, who say that there*
19 *is no future life, and proposed this question:* Rabbi, Moses hath enacted, that if a man's brother die, survived by a wife without children, he shall marry the widow, and raise issue to his brother.
20 Now there were seven brothers. The first took a
21 wife, and dying, left no issue. The second married her, and died; neither left he any issue; so
22 did also the third. Thus all the seven married
23 her, and left no issue. Last af all, the woman also died. At the resurrection, therefore, when they are risen, to which of the seven will she belong;
24 for she hath been wife to them all? *Jesus answering, said unto them,* Is not this the source of your error, your not knowing the Scriptures, nor the
25 power of God? For there will be neither marrying, nor giving in marriage, among them who rise from the dead. They will then resemble the heavenly
26 messengers. But as to the dead, that they are

raised, have ye not read in the book of Moses, how Ex. 3; 6.
God spoke to him in the bush, saying, "I am the
"God of Abraham, and the God of Isaac, and the
27 "God of Jacob." God is not a God of the dead,
but of the living. Therefore ye greatly err.

28 *A scribe who had heard them dispute, perceiving* Mat. 22; 35.
the justness of his reply, came to him, and proposed Lu. 10; 25.
this question: Which is the chief commandment Deut. 6; 4.
29 of all? *Jesus answered,* The chief of all the com-
mandments is, "Hearken, Israel, the Lord [26] is
30 "our God: the Lord [27] is one;" and, "Thou
"shalt love the Lord [28] thy God with all thy heart,
"and with all thy soul, and with all thy mind,
"and with all thy strength." This is the first
31 commandment. The second resembleth it: "Thou Lev. 19; 18.
"shalt love thy neighbour as thyself." There is
32 no commandment greater than these. *The scribe*
replied, Truly, Rabbi, thou hast answered well.
33 There is one God, and only one; and to love him
with all the heart, and with all the spirit, and with
all the soul, and with all the strength; and to love
one's neighbour as one's self, is more than all
34 burnt-offerings and sacrifices. *Jesus observing how*
pertinently he had answered, said to him, Thou
art not far from the kingdom of God. *After that,*
nobody ventured to put questions to him.

35 *As Jesus was teaching in the temple, he asked* Mat. 22; 41.
them, Why do the scribes assert that the Messiah Lu. 20; 41.
Ps. 110;
36 must be a son of David? Yet David himself, speak-

[26] Jehovah. [27] Jehovah. [28] Jehovah.

ing by the Holy Spirit, saith, "The Lord [29] said
"to my Lord, Sit at my right hand, until I make
37 "thy foes thy footstool." David himself, there-
fore, calleth him his Lord, how then can he be
his son? *And the common people heard him with*
delight.

Mat. 23; 6. Lu. 11; 43. & 20; 46.
38 *Further, in teaching, he said to them,* Beware
39 of the scribes, who affect to walk in robes, who
love salutations in public places, and the principal
seats in the synagogues, and the uppermost places
40 at entertainments, who devour the families of
widows, and use long prayers for a disguise.
These shall undergo the severest punishment.

Lu. 21; 1.
41 *And Jesus sitting over against the treasury, ob-*
served the people throwing money into the treasury:
42 *and many rich persons put in much. Then came a*
poor widow, who threw in two mites, which make a
43 *farthing* [30]. *Jesus having called his disciples, said*
to them, Verily I say unto you, that this poor wi-
dow hath given more than any of those who have
44 thrown into the treasury: for they all have contri-
buted out of their superfluous store; whereas she
hath given all the little that she had, her whole
living.

Mat. 24; 1. Lu. 19; 44. & 21; 5.
XIII. *AS he was going out of the temple, one of his*
disciples said to him, Rabbi, look what prodigious
2 stones and stately buildings are here! *Jesus answer-*
ing, said to him, Thou seest these great buildings.

[29] Jehovah. [30] Less than an English farthing

They shall all be so razed, that one stone will not be left upon another.

3 *Afterwards, as he was sitting on the Mount of* Mat. 24; 3 Lu. 21; 7
Olives, over against the temple, Peter, and James,
4 *and John, and Andrew, asked him privately,* Tell us, when will this happen? And what will be the
5 sign when all this is to be accomplished? *Jesus answering them, took occasion to say,* Take heed
6 that no man seduce you; for many will assume my character, saying, 'I am the person,' and
7 will seduce many. But when ye hear of wars, and rumours of wars, be not alarmed; for this must happen, but the end is not yet.

8 For nation will rise against nation, and king- Mat. 24; 7. Lu. 21; 10. Mat. 10; 17 Jo. 16; 2.
dom against kingdom; and there will be earthquakes in sundry places, and there will be famines
9 and commotions. These are the prelude of woes. But take heed to yourselves; for they will deliver you to councils; and ye will be beaten in the synagogues, and brought before governors and kings
10 for my sake, to bear testimony to them. The good tidings, however, must first be published
11 amongst all nations. But when they conduct Lu. 12; 11.
you, to deliver you up, have no anxiety beforehand, nor premeditate what ye shall speak; but whatever shall be suggested to you in that moment, speak; for it is not ye that shall speak, but
12 the Holy Spirit. Then the brother will deliver up the brother to death; and the father the child; and children will arise against their parents, and
13 procure their death. And on my account ye shall

be hated universally; but the man who persevereth to the end shall be saved.

Mat. 24; 15. Lu. 21; 20. Dan. 9; 26. 14 But when ye shall see, in an unsuitable place, the desolating abomination foretold by the Prophet Daniel, *(Reader attend!)* then let those in
15 Judea flee to the mountains; and let not him who shall be on the roof, go down into the house, nor
16 enter it, to carry any thing out of his house; and let not him who shall be in the field, turn back to
17 fetch his mantle. But woe to the women with child, and to them who give suck in those days.
18 Pray, then, that your flight happen not in the win-
19 ter; because there shall be such affliction, in those days, as hath not been before, from the beginning of the world which God created, nor shall be ever
20 after. Had the Lord assigned it a long duration, no soul could escape; but for the sake of the people whom he hath elected, he hath made its duration the shorter.

Mat. 24; 23. Lu. 17; 23. & 21; 8. 21 Then if any one shall say to you, 'Lo! the 'Messiah is here,' or, 'Lo! he is yonder,' be-
22 lieve it not. For false messiahs and false prophets will arise, who will perform wonders and prodigies, in order to impose, if possible, even on the
23 elect. Be ye therefore upon your guard: remember, I have warned you of every thing.

Mat. 24; 29. Lu. 21; 25. Is. 13; 10. Ezek. 32; 7. Joel, 2; 10. 31. & 3; 15. Rev. 1; 7. 24 But in those days, after that affliction, the sun shall be darkened, and the moon shall withhold
25 her light; and the stars of heaven shall fall; and the powers which are in heaven shall be shaken.
26 Then they shall see the Son of Man coming in

27 the clouds with great power and glory. Then he will send his messengers, and assemble his elect from the four quarters of the world, from the extremities of heaven and earth.

28 Learn now a similitude from the fig-tree. When its branches become tender, and put forth leaves, 29 ye know that the summer is nigh. In like manner, when ye shall see these things happen, know 30 that he is near, even at the door. Verily I say unto you, that this generation shall not pass until all 31 these things be accomplished. For heaven and earth shall fail: but my words shall not fail.

Mat. 24; 32. Lu. 21; 29.

32 But of that day, or of that hour knoweth none (not the heavenly messengers, no not the Son) but 33 the Father. Be circumspect, be vigilant, and pray; 34 for ye know not when that time will be. When a man intendeth to travel, he leaveth his household in charge to his servants, assigneth to every one 35 his task, and ordereth the porter to watch. Watch ye therefore; for ye know not when the master of the house will return, whether in the evening [31], or at midnight [32], or at cockcrowing [33], or in the 36 morning [34]), lest coming suddenly, he find you asleep. Now, what I say unto you, I say unto all, Watch.

Mat. 24; 42.

[31] Nine afternoon.
[32] Twelve.
[33] Three in the morning.
[34] Six.

SECTION. VIII.

THE LAST SUPPER.

Mat. 26; 1. Lu. 22; 1. Jo. 11; 47, 53.

XIV. *AFTER two days was the feast of the passover, and of unleavened bread. And the chief priests and the scribes were contriving how they might take* 2 *Jesus by surprize, and kill him. They said, however,* Not during the festival, for fear of an insurrection among the people.

Mat. 26; 6. Jo. 11; 2. & 12; 2.

3 *Now being at table in Bethany, in the house of Simon [formerly] a leper, there came a woman who had an alabaster box of the balsam of spikenard, which was very costly: and she broke open the box,* 4 *and poured the liquor upon his head. There were some present who said, with secret indignation,* 5 Why this profusion of the balsam? For it could have been sold for more than three hundred denarii [35], which might have been given to the poor. 6 *And they murmured against her. But Jesus said,* Let her alone. Why do ye molest her? She hath

Deu. 15; 11.

7 done me a good office. For ye will have the poor always amongst you, and can do them good whenever ye please; but me ye will not always have. 8 She hath done what she could. She hath before- 9 hand embalmed my body for the funeral. Verily

[35] Upwards of 9l. sterling.

I say unto you, in whatsoever corner of the world the gospel shall be preached, what this woman hath now done shall be mentioned to her honour.

10 *Then Judas Iscariot, one of the twelve, repaired to the chief priests, to betray Jesus to them.* Mat. 26; 14. Lu. 22; 3.

11 *And they listened to him with joy, and promised to give him money. Afterwards he sought a favourable opportunity to deliver him up.*

12 *Now the first day of unleavened bread, when the passover is sacrificed, his disciples said to him,* Whither shall we go to prepare for thy eating the Mat. 26; 17. Lu. 22; 7.

13 passover? *Then he sent two of his disciples, saying to them,* Go into the city, where ye will meet

14 a man carrying a pitcher of water, follow him; and wherever he shall enter, say to the master of the house, 'The teacher saith, Where is the guest-'chamber, in which I may eat the passover with

15 'my disciples?' And he will show you a large upper room ready furnished, there prepare for us.

16 *Accordingly his disciples went away, and being come into the city, found every thing as he had told them, and prepared the passover.*

17 *In the evening he went thither with the twelve.* Mat. 26; 20.

18 *As they were at table eating, Jesus said,* Verily I say unto you, that one of you who eateth with me, Lu. 22; 21. Jo. 13; 21.

19 will betray me. *Upon this they became very sorrowful, and asked him, all of them, one after an-*

20 *other,* Is it I? *He answering, said to them,* It is one of the twelve, he who dippeth his morsel in Ps. 41; 9.

21 the dish with me. The Son of Man departeth in the manner foretold in Scripture concerning

him: but woe unto that man by whom the Son of Man is betrayed: it had been better for that man never to have been born.

Mat. 26; 26. Lu. 22; 14. 1 Co. 11; 23.
22 *While they were at supper, Jesus took bread, and after the blessing, broke it, and gave it to*
23 *them, saying,* Take, eat, this is my body. *Then he took the cup, and having given thanks, gave it*
24 *to them; and they all drank of it. And he said to them,* This is my blood, the blood of the new co-
25 venant, shed for many. Verily I say unto you, that I will drink no more of the product of the vine, until that day when I shall drink it new in
26 the kingdom of God. *And after the hymn they went out to the mount of Olives.*

Mat. 26; 31. Jo. 16; 32. Zech. 13; 7. ch. 16; 7.
27 *And Jesus said to them,* This night I shall prove a stumblingstone to you all; for it is written, "I will smite the shepherd; and the sheep shall
28 "be dispersed." Nevertheless, after I am raised
29 again, I will go before you to Galilee. *Peter then said to him,* Though they all should stumble, I
30 never will. *Jesus answered him,* Verily I say unto thee, that to-day, this very night, before the cock crow twice, even thou wilt disown me
31 thrice. *But Peter insisted on it, adding,* Although I should die with thee, I never will disown thee. *And all the rest said the same.*

Mat. 26; 36. Lu. 22; 40.
32 *Then they came to a place named Gethsemane, where he said to his disciples,* Stay here while I
33 pray. *And he took with him Peter, and James, and John, and being seized with grief and horror,*
34 *said to them,* My soul is overwhelmed with a

35 deadly anguish; tarry here and watch. *And going a little before, he threw himself on the ground, and prayed that, if it were possible, he might be*
36 *delivered from that hour, and said,* Abba *(that is, Father)*, all things are possible to thee; take this cup away from me; yet not what I would, but
37 what thou wilt. *Then he returned, and finding them asleep, said to Peter,* Simon, sleepest thou?
38 Couldst thou not keep awake a single hour? Watch and pray that ye be not overcome by temptation: the spirit indeed is willing, but the
39 flesh is weak. *Again, he retired and prayed, us-*
40 *ing the same words. When he returned, he again found them sleeping; for their eyes were overpowered, and they knew not what to answer him.*
41 *A third time he came and said to them,* Sleep on now, and take your rest: all is over: the hour is come: and the Son of Man is consigned to the
42 hands of sinners. Arise. Let us be going. Lo! he who betrayeth me is drawing near.

43 *Immediately, ere he had done speaking, appeared Judas, one of the twelve, with a great multitude armed with swords and clubs, who were sent by the chief priests, the scribes, and the elders.* Mat. 26; 47. Lu. 22; 47. Jo. 18; 3.
44 *Now the betrayer had given them this signal:* The man whom I shall kiss is he; seize him,
45 and lead him away safely. *He was no sooner come, than accosting Jesus, he said* Rabbi, Rabbi,
46 *and kissed him. Then they laid hands on him, and*
47 *seized him. But one of those who were present drew his sword, and smiting the high priest's ser-*

48 *vant, cut off his ear. Then Jesus addressing them,*
said, Do ye come with swords and clubs to appre-
49 hend me, like people in pursuit of a robber? I
was daily amongst you, teaching in the temple,
50 and ye did not arrest me. But hereby the Scrip-
tures are accomplished. *Then they all forsook him*
and fled.
51 *Now there followed him a youth who had only*
52 *a linen cloth wrapped about his body; the soldiers*
having laid hold of him, he left the cloth, and fled
from them naked.

SECTION IX.

THE CRUCIFIXION.

Mat. 26; 57. Lu. 22; 54. Jo. 18; 13. 24.
53 *THEN they took Jesus away to the high priest,*
with whom all the chief priests, the elders, and
54 *the scribes were convened. And Peter followed*
him at a distance, as far as the court of the high
priest's house, and sat there with the officers,
warming himself at the fire.

Mat. 26; 59. Lu. 22; 66.
55 *Meanwhile the chief priests and all the Sanhe-*
drim sought for evidence against Jesus, in order
56 *to condemn him to die, but found none: for many*
gave false testimony against him, but their testi-

Jo. 2; 19.
57 *monies were insufficient. Then some arose who*
58 *testified falsely against him, saying,* We heard
him say, 'I will demolish this temple made with
'hands, and in three days will build another with-

59 ' out hands.' *But even here their testimony was*
60 *defective. Then the high priest, standing up in the midst, interrogated Jesus, saying,* Dost thou answer nothing to what these men testify against
61 thee? *But he was silent, and gave no answer. Again, the high priest interrogating him, said,* Art thou the Messiah, the Son of the blessed one?
62 *Jesus answered,* I am; nay, ye shall see the Son of Man sitting at the right hand of the Almighty, and
63 coming in the clouds of heaven. *Then the high*
64 *priest rent his garments, saying,* What further need have we of witnesses? Ye have heard the blasphemy. What is your opinion? *And they all*
65 *pronounced him worthy of death. Then some began to spit on him; others to cover his face and buffet him, saying to him,* Divine who it is. *And the officers gave him blows on the cheeks.*

66 *Now Peter being below in the court, one of the maid-servants of the high priest came thither, who*
67 *seeing Peter warming himself, looked on him, and said,* Thou also wast with the Nazarene Jesus.
68 *But he denied, saying,* I know him not: nor do I understand what thou meanest. *Immediately he*
69 *went out into the portico, and the cock crew. The maid seeing him again, said to the standers-by,*
70 This is one of them. *Again he denied. And a little after, those who were present said to Peter,* Thou art certainly one of them; for thou art a
71 Galilean, thy speech showeth it. *Upon this he affirmed, with imprecations and oaths, that he did*
72 *not know the man of whom they spake. Then the*

Mat. 26; 69. Lu. 22; 55. Jo. 18; 17 & 25.

cock crew the second time: and Peter recollected the word which Jesus had said to him, "Before
ch. 14; 30. *"the cock crow twice, thou wilt disown me thrice." And reflecting thereon, he wept.*

Mat. 27; 1. Lu. 23; 1. Jo. 18; 28.
XV. *EARLY in the morning, the chief priests, with the elders, the scribes, and all the sanhedrim, after consulting together, bound Jesus, carried him away, and delivered him to Pilate.*

Mat. 27; 11. Lu. 23; 3.
2 *Pilate asking him, said,* Thou art the king of
3 the Jews? *He answered,* Thou sayest right. *Now*
4 *the chief priests accused him of many things. Again Pilate asked him, saying,* Answerest thou
5 nothing? Observe how many crimes they arraign thee for. *But Jesus answered no more, insomuch that Pilate was astonished.*

Mat. 27; 15. Lu. 23; 17. Jo. 18; 39.
6 *Now at the festival, he always released to them*
7 *any one prisoner whom they desired. And there was one Barabbas that had been imprisoned with his seditious associates, who in their sedition had*
8 *committed murder. And with clamour the multitude demanded of Pilate what he used to grant*
9 *them. He answered them, saying,* Shall I release
10 to you the king of the Jews? *(For he knew that through envy the chief priests had delivered him*
11 *up.) But the chief priests incited the multitude to insist on the release of Barabbas, in preference to*
12 *Jesus. Pilate again interposed, saying,* What then would ye have me do with him whom ye call king
13 of the Jews? *They cried,* Crucify him. *Pilate asked them,* Why? What evil hath he done?

But they cried the more vehemently, Crucify him.
15 *Then Pilate, desirous to gratify the crowd, released*
Barabbas to them, and having caused Jesus to be
scourged, delivered him up to be crucified.
16 *And the soldiers brought him into the hall called* Mat. 27; 27.
17 *pretorium* [36], *where having convened all the band,* Jo. 19; 1.
18 *they arrayed him in purple, and crowned him with*
a wreath of thorns, and saluted him, saying, Hail,
19 king of the Jews! *Then they struck him on the*
head with a reed, and spat upon him, and paid him
20 *homage on their knees. And when they had mocked*
him, they stripped him of the purple, and dressed
him in his own clothes, and took him away to be
crucified.
21 *And they constrained one Simon a Cyrenian, who* Mat. 27; 32.
passed by, in coming from the country, the father Lu. 23; 26, & 33.
22 *of Alexander and Rufus, to carry the cross. And* Jo. 19; 17.
they brought him to Golgotha, that is to say, the
23 *place of sculls, where they gave him wine to drink,*
mingled with myrrh, which he would not receive.
24 *When they had nailed him to the cross, they parted* Jo. 19; 23.
his garments, dividing by lot what every man
25 *should take. Now it was the third hour* [37] *when*
26 *they nailed him to the cross. And the inscription,*
bearing the cause of his death, was in these words,
27 *THE KING OF THE JEWS. They likewise*
crucified two robbers with him, one at his right
28 *hand, the other at his left. And that Scripture*

[36] *The governor's palace*, or hall of audience.
[37] Nine in the morning.

Is. 53; 12. *was fulfilled, which saith, "He was ranked among malefactors."*

Mat. 27; 39. Lu. 23; 35. 29 *Meantime they who passed by reviled him, shaking their heads, and saying,* Ah! thou who demolishest the temple, and rebuildest it in three days;
30 save thyself, and come down from the cross.
31 *The chief priests likewise, with the scribes, deriding him, said among themselves,* He saved others;
32 cannot he save himself? Let the Messiah, the king of Israel, descend now from the cross, that we may see and believe. *Even those who were crucified with him, reproached him.*

Mat. 27; 45. Lu. 23; 44. 33 *Now from the sixth hour*[38] *until the ninth*[39],
Ps. 22; 1. 34 *darkness covered all the land. At the ninth hour*[40], *Jesus cried aloud, saying,* Eloi, eloi, lamma sabachthani? *which signifieth, "My God, my God,*
35 *"why hast thou forsaken me?" Some who were present, hearing this, said,* Hark! he calleth Elijah.
36 *One at the same time ran and dipped a spunge in vinegar, and having fastened it to a stick, presented it to him to drink, saying,* Let alone, we shall see whether Elijah will come to take him
37 down. *And Jesus sending forth a loud cry, expired.*

Mat. 27; 51. Lu. 23; 45. 38 *Then was the veil of the temple rent in two, from*
39 *top to bottom. And the centurion who stood over against him, observing that he expired with so loud*

[38] Twelve noon.
[39] Three afternoon. [40] Three afternoon.

a cry, said, Surely this man was the Son of a God.

40 *There were women also looking on at a distance,* Mat. 27; 55. Lu. 23; 55.
amongst whom were Mary Magdalene, and Mary Lu. 8; 2.
41 *the mother of James the younger, and of Joses and Salome (these had followed him, and served him, when he was in Galilee,) and several others who came with him to Jerusalem.*

SECTION. X.

THE RESURRECTION.

42 *WHEN it was evening (because it was the prepa-* Mat. 27; 57. Lu. 23; 50.
43 *ration* [41]*, that is, the eve of the Sabbath* [42]*), Joseph* Jo. 19; 38.
of Arimathea, an honourable senator, who himself also expected the reign of God, taking courage, re-
44 *paired to Pilate, and begged the body of Jesus. Pilate, amazed that he was so soon dead, sent for the centurion, and asked him whether Jesus had been*
45 *dead any time. And being informed by the centu-*
46 *rion, he granted the body to Joseph; who having bought linen, and taken Jesus down, wrapped him in the linen, and laid him in a monument, hewn out of the rock, and rolled a stone to the entrance.*
47 *Now Mary Magdalene, and Mary the mother of Joses saw where he was laid.*

[41] Friday. [42] Saturday.

Mat. 28; 1. Lu. 24; 1. Jo. 20; 1. XVI. *WHEN the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome,*
2 *bought spices, that they might embalm Jesus. And early in the morning, the first day of the week*[43],
3 *they came to the monument about sunrise. And they said among themselves,* Who will roll away the stone for us from the entrance of the monu-
4 ment? *(for it was very large.) But when they looked, they saw that the stone had been rolled away.*
5 *Then entering the monument, they beheld a youth sitting on the right side, clothed in a white robe, and*
6 *they were frightened. But he said to them,* Be not frightened; ye seek Jesus the Nazarene, who was crucified. He is risen: he is not here: behold the
7 place where they laid him. But go, say to his disciples, and to Peter, 'He is gone before you to 'Galilee; where ye shall see him, as he told you.'
8 *The women then getting out, fled from the monument, seized with trembling and consternation; but said nothing to any one, they were so terrified.*

Jo. 20; 14. 9 *Jesus having arisen early the first day of the week, appeared first to Mary Magdalene, out of*
10 *whom he had cast seven demons. She went and informed those who had attended him, who were in*
11 *affliction and tears. But when they heard that he was alive, and had been seen by her, they did not believe it.*

Lu. 24; 13. 12 *Afterwards, he appeared in another form to two of them, as they travelled on foot into the country.*

[43] Sunday.

13 *These being returned, acquainted the other disciples, but neither did they believe them.*

14 *At length he appeared to the eleven, as they were eating, and reproached them with their incredulity and obstinacy in disbelieving those who had seen* Lu. 24; 36. Jo. 20; 19. Mat. 28; 19.

15 *him after his resurrection. And he said unto them,* Go throughout all the world, proclaim the good

16 tidings to the whole creation. He who shall believe, and be baptized, shall be saved; but he who

17 will not believe shall be condemned. And these miraculous powers shall attend the believers. In

18 my name they shall expel demons. They shall speak languages unknown to them before. They shall handle serpents [with safety]. And if they drink poison, it shall not hurt them. They shall cure the sick, by laying their hands upon them. Acts, 16; 18. Acts, 2; 4. & 10; 46. Acts, 28; 5. Acts, 28; 8.

19 *NOW, after the Lord had spoken to them, he was taken up into heaven, and sat down at the* Lu. 24; 51.

20 *right hand of God. As for them, they went out and proclaimed the tidings every where, the Lord co-operating with them, and confirming their doctrine by the miracles wherewith it was accompanied.* Heb. 2; 4.

PREFACE

TO

LUKE'S GOSPEL.

LUKE, to whom this Gospel, the third in order, has been, from the earliest ecclesiastical antiquity, uniformly attributed, was, for a long time, a constant companion of the Apostle Paul, and assistant in preaching the Gospel, as Mark is said to have been of the Apostle Peter. Of Luke, we find honourable mention made once and again in Paul's Epistles [1]. But the most of what we can know of his history, must be collected from the Acts of the Apostles, a book also written by him in continuation of the history contained in the Gospel. Though the Author, like the other Evangelists, has not named himself as the author, he has signified plainly in the introduction of his work, that he is not an apostle, nor was himself a witness of what he attests, but that he had

[1] Col. iv. 14. 2 Tim. iv. 11. Philem. 24.

his intelligence from apostles and others who attended our Lord's ministry upon the earth.

§ 2. It has been made a question whether he was originally a Jew or a Pagan. The latter opinion has been inferred from an expression of the Apostle Paul to the Colossians[2], where, after naming some with this addition, *who are of the circumcision*, he mentions others, and among them Luke, without any addition. These are, therefore, supposed to have been Gentiles. But this, though a plausible inference, is not a necessary consequence from the Apostle's words. He might have added the clause, *who are of the circumcision*, not to distinguish the persons from those after mentioned as *not of the circumcision*, but to give the Colossians particular information concerning those with whom perhaps they had not previously been acquainted. If they knew what Luke, and Epaphras, and Demas, whether Jews or Gentiles, originally were, the information was quite unnecessary with regard to them. It will perhaps add a little to the weight of this consideration to observe that, in those days, in introducing to any church such Christian brethren as were unknown to them before, it was a point of some importance to inform them, whether they were of the circumcision, or not; inasmuch as there were certain ceremonies and observances wherein the Jewish converts were indulged, which, if found in one con-

[2] Chap. iv. 10—14.

verted from Gentilism, might render it suspected, that his conversion was rather to Judaism than to Christianity.

§ 3. SOME ancients, on the contrary, have imagined that he was not only a Jew, but one of the Seventy, commissioned by our Lord to preach the Gospel [3]. This, I think, may be confuted from what is advanced by Luke himself, who does not pretend to have been a witness of our Lord's miracles and teaching; but to have received his information from witnesses. This would not have been done by one who had attended our Lord's ministry, and was, though not an apostle, of the number of his disciples. I am not ignorant that Whitby [4], after others, has attempted so to explain the words, as to make what is said concerning the information received from witnesses, to relate only to those who had published their narratives before that time, and that the phrase παρηκολουθηκοτι ανωθεν πασιν ακριβως is intended for marking the distinction between their source of intelligence and his. In my opinion, he has totally mistaken the import of this clause, as I shall show in explaining the place [5]. But that our Evangelist was, with all the other writers of the New Testament, a convert to Christianity from Judaism, not from Gentilism, is, upon the whole, sufficiently evident from his style, in which, notwithstanding its

[3] Luke, x. 1. [4] Preface to the Gospel of St. Luke.
[5] Chap. i. 3. N.

greater copiousness and variety, there are as many Hebraisms as are found in the other Evangelists, and such as, I imagine, could not be exemplified in any writer, originally Gentile, unless his conversion to Judaism had been very early in life.

§ 4. FURTHER, Luke seems to have had more learning than any of the other Evangelists. And if he be the person mentioned in the above cited passage of the Epistle to the Colossians [6], of which I see no reason to doubt; he was by profession *a physician*. Grotius has hence inferred several particulars which, as they are not supported by any positive proofs, can be ranked only among conjectures. The reason which Luke himself assigned for his writing was, it would appear, to prevent people's giving, without examination or inquiry, too easy credit to the narratives of the life of Jesus, which, at that time, seem to have abounded. I acknowledge that the word επεχειρησαν, *have undertaken*, used here by Luke, does not necessarily imply any blame laid on the execution; but the scope of the place seems to imply it, if not on all, at least on some of these undertakings: for if all, or even most, were well executed, the number was an argument rather against a new attempt, than for it. The very circumstance of the number of such narratives, at so early a period, is itself an evidence that there was something in the first publication of the Chris-

[6] Chap. iv. 14.

tian doctrine, which, notwithstanding the many unfavourable circumstances wherewith it was attended, excited the curiosity, and awakened the attention, of persons of all ranks and denominations; insomuch that every narrative which pretended to furnish men with any additional information concerning so extraordinary a personage as Jesus, seems to have been read with avidity.

§ 5. Who they were to whom the Evangelist alludes, who had, from vague reports, rashly published narratives not entirely to be depended on, it is impossible for us now to discover. Grotius justly observes, that the spurious Gospels mentioned by ancient writers, are forgeries, manifestly, of a later date. He seems to except the Gospel according to the Egyptians, which, though much earlier than the rest, can scarcely claim an antiquity higher than that according to Luke. That there were, however, some such performances at the time Luke began to write, the words of this Evangelist are sufficient evidence; for, to consider this book merely on the footing of a human composition, what writer of common sense would introduce himself to the public by observing the numerous attempts that had been made by former writers, some of whom at least had not been at due pains to be properly informed, if he himself were actually the first, or even the second, or the third, who had written on the subject; and if one of the two who preceded him, had better opportunities of knowing than he, and the other fully

as good? But the total disappearance of those spurious writings, probably no better than hasty collections of flying rumours, containing a mixture of truth and falsehood, may, after the genuine Gospels were generally known and read, be easily accounted for. At midnight the glimmering of a taper is not without its use; but it can make no conceivable addition to the light of the meridian sun. And it deserves to be remarked, by the way, that, whatever may be thought to be insinuated here by the Evangelist, concerning the imperfect information of former historians, there is no hint given of their bad design.

§ 6. Some have inferred from Luke's introduction, that his must have been the first genuine Gospel that was committed to writing. In my opinion this would need to be much more clearly implied in the words than it can be said to be, to induce a reasonable critic to adopt an opinion so repugnant to the uniform voice of antiquity. The remark of Grotius, on this head, appears to have more weight than is commonly allowed it. Luke, he observes, wrote in Greek, Matthew's Gospel had been written in the Hebrew of the times, and probably was not then translated into Greek. The expression of Papias implies, in my opinion, as was hinted already [7], that that Gospel remained a considerable time without any translation into Greek. If so, the only authentic

[7] Preface to Matthew's Gospel, § 6.

Gospel which had preceded Luke's in Greek, was the Gospel by Mark, which comparatively was but a compend.

The arguments (if we can call them arguments) in Basnage's exercitations, employed to prove that the Gospel by Luke was the first written, will be found, on examination, to rest on nothing but conjectures supported by reasonings which, to a superficial view, may appear ingenious, but are merely hypothetical, and can never overturn the only adequate evidence of a point of fact, the testimony of those who had best occasion to know, in a matter which they were under no conceivable temptation to misrepresent.

§ 7. LUKE, in composing this Gospel, is supposed by some to have drawn his information chiefly from the Apostle Paul, whom he faithfully attended, as Mark did from the Apostle Peter. They even proceed so far as to suppose that when Paul, in his Epistles, uses the expression *my Gospel*[8], he means the Gospel according to Luke: but nothing can be more unnatural than this interpretation. That Paul, who was divinely enlightened in all that concerned the life and doctrine of his Master, must have been of very great use to the Evangelist, cannot be reasonably doubted; yet, from Luke's own words, we are led to conclude, that the chief source of his intelligence, as to the facts related in his Gos-

[8] Rom. ii. 16. xvi. 25. 2 Tim. ii. 8.

pel, was from those who had been eye and ear-witnesses of what our Lord both did and taught. Now of this number Paul evidently was not. But, though Luke appears to have been an early and assiduous attendant on the ministry of that Apostle, and to have accompanied him regularly in his apostolical journeys, from his voyage to Macedonia, till he was carried prisoner to Rome, whither also the Evangelist went along with him, he could not fail to have many opportunities, both before and after joining him, of conversing with those Apostles and other disciples who had heard the discourses, and seen the miracles, of our Lord.

§ 8. As to the time when this Gospel was written, hardly any thing beyond conjecture has yet been produced. The same may be said of the place of publication. Jerom thinks it was published in Achaia, when Paul was in that country, attended by Luke; and by the computation of Euthymius, it was fifteen years after our Lord's ascension; but Paul's journey into Achaia could not have been so early. Grotius supposes that both the Gospel and the Acts were written soon after Paul left Rome, to travel into Spain. His principal reason seems to have been, because the latter of these histories ends nearly about that time, to wit, when Paul was first a prisoner at Rome. But though this may be admitted to be a very strong presumption, that the Acts of the Apostles were composed then, it affords no sort of evidence that the Gospel may not have

been composed and published long before. That it actually was some time before the other, appears to me the more probable supposition of the two. By the introduction to the Gospel, where the author particularly addresses himself to his friend Theophilus, his whole intention at that time appears to have been to give a history of our Lord's life, teaching, and miracles. And even in concluding the Gospel, no hint is given of any continuation or further history then in view. Again, in the beginning of the Acts, when he addresses the same friend, he speaks of the Gospel as of a treatise which he had composed on a former occasion, and which was then well known. And as to the place of publication, though nothing certain can be affirmed concerning it. I am inclined to think it more probable that it was Antioch, or at least some part of Syria, if not Palestine. Every thing here seems addressed to those who were well acquainted with Jewish customs and places. No hints are inserted, by way of explanation, as we find in the Gospels of Mark and John.

§ 9. But, though no certainty can be had about the precise time and place of publication, we have, in regard to the Author, the same plea of the uniform testimony of Christian antiquity, which was pleaded in favour of the preceding Evangelists, Matthew and Mark. Some indeed have thought that, as an Evangelist, Luke has the testimony of Paul himself, being, as they suppose, *the brother*

whose praise is in the Gospel, mentioned in one of his Epistles [9]. But admitting that Luke is the person there intended, another meaning may, with greater plausibility, be put on the expression *in the Gospel*, which rather denotes in preaching the Gospel, than in writing the history of its Author. The name Evangelist was first applied to those extraordinary ministers, such as Philip and Timothy, both expressly called so [10], who attended the Apostles, and assisted them in their work. Luke was doubtless an Evangelist in this sense, as well as in the current, but later, acceptation of the term. It may, indeed, be justly affirmed, that Paul appears to have been the first who has quoted this gospel, though he does not name Luke, and quoted it as of authority. In writing to Timothy [11], he has these words, *For the Scripture saith*, " Thou shalt not muzzle the ox " that treadeth out the corn." *and* " The labourer is " worthy of his reward." The former of these sayings is a quotation from the pentateuch [12]. The latter is found no where else in these terms, but in Luke [13], whose very words the Apostle has adopted. Αξιος ὁ εργατης τȣ μισȣ αυτȣ. Lardner has taken notice of allusions to some passages in this Gospel to be found in some of the apostolic fathers; and there are evident quotations from it, though without naming the author, in Justin Martyr, and the Epistle of the churches of Vienne and Lyons. Tatian, a

[9] 2 Cor. viii. 18. [10] Acts, xxi. 8. 2 Tim. iv. 5.
[11] 1 Tim. v. 18. [12] Deut. xxv. 4. [13] Luke, x. 7.

little after the middle of the second century, composed a Harmony of the Gospels, the first of the kind that had been attempted, which he called DIATESSARON (*δια τεσσαρων*) *of the four*, and which demonstrates that, at that time, there were four Gospels, and no more, of established authority in the church. Irenæus, not long after, mentions all the Evangelists by name, arranging them according to the order wherein they wrote, which is the same with that universally given them, throughout the Christian world, to this day. When he speaks of Luke, he recites many particulars which are peculiar to that Gospel. And, though the reasons assigned by that ancient author, why the Gospels can be neither fewer, nor more, than four, we should justly consider as very whimsical; the attempt, though unsuccessful, to account for it, shows at least the certainty of the fact, that the four Gospels were then received by Christians of all denominations, and that beside them there was no gospel or history of Jesus, of any estimation in the church. From that time downwards, the four Evangelists are often mentioned; and whatever spurious narratives have, from time to time, appeared, they have not been able to bear a comparison with those, in respect either of antiquity or of intrinsic excellence. Early in the third century, Ammonius also wrote a Harmony of the four Gospels. As these were at that time, and had been from their first publication, so they continue to this day to be, regarded as the great foundations of the Christian faith. If Monsieur Freret had been so

lucky as to meet with Lardner's Credibility of the Gospel-history, and had taken the trouble to read it attentively before he wrote his *Examen Critique*, his natural penetration must have made him sensible, notwithstanding the artless simplicity of the English writer, how little his own much-laboured remarks can bear a comparison with the naked truth.

§ 10. THE Gospel by Luke has supplied us with many interesting particulars, which had been omitted by both his predecessors, Matthew and Mark. From him we learn whatever relates to the birth of John the Baptist; the annunciation; and other important circumstances concerning the nativity of the Messiah; the occasion of Joseph's being then in Bethlehem; the vision granted to the shepherds; the early testimonies of Simeon and Anna; the wonderful manifestation of our Lord's proficiency in knowledge, when only twelve years old; his age at the commencement of his ministry, connected with the year of the reigning emperor. He has given us also an account of several memorable incidents and cures which had been overlooked by the rest; the conversion of Zaccheus the publican; the cure of the woman who had been bowed down for eighteen years; and of the dropsical man; the cleansing of the ten lepers; the repulse he met with when about to enter a Samaritan city; and the instructive rebuke he gave, on that occasion, to two apostles, for their intemperate zeal: also the affecting interview he had, after his resurrection, with two of his disciples, in

the way to Emmaus, and at that village. Luke has likewise added many edifying parables to those which had been recorded by the other Evangelists. Of this number are the parable of the creditor who had two debtors; of the rich fool who hoarded up his increase, and, when he had not one day to live, vainly exulted in the prospect of many happy years; of the rich man and Lazarus; of the reclaimed profligate; of the Pharisee and the publican praying in the temple; of the judge who was prevailed on by a widow's importunity, though he feared not God, nor regarded man; of the barren fig-tree; of the compassionate Samaritan; and several others; most of which, so early a writer as Irenæus has specified as peculiarly belonging to this Gospel; and has thereby shown to all after-ages, without intending it, that it is, in every thing material, the same book, which had ever been distinguished by the name of this Evangelist till his day, and remains so distinguished to ours.

§ 11. In regard to Luke's character as a writer, it is evident, that though the same general quality of style, an unaffected simplicity, predominates in all the Evangelists; they are, nevertheless, distinguishable from one another. Luke abounds in Hebraisms as much as any of them; yet it must be acknowledged, that there are also more Grecisms in his language than in that of any of the rest. The truth is, there is greater variety in his style, which is probably to be ascribed to this circumstance, his having

been more, and for a longer time, conversant among the Gentiles than any other Evangelist. His ordinary place of abode, if not the place of his birth, appears to have been Antioch, the capital of Syria, the seat of government, where people of the first distinction in the province had their residence, and to which there was great resort of strangers. Here the Greek language had long prevailed. Besides, Luke's occupation, as a physician, may very probably have occasioned his having greater intercourse with those of higher rank. Not that the profession itself was then in great esteem in that country; for it has been justly observed, that in Rome, as well as in Syria, slaves who gave early signs of quickness of parts and manual dexterity, were often instructed in physic, who, if they proved successful, were commonly rewarded with their freedom. That Luke himself, whatever may have been his early condition in life, was, when a Christian minister, a freeman and master of his time, is evident from his attendance on the Apostle Paul in his peregrinations for the advancement of the Gospel. But the profession of medicine and surgery (for these two were then commonly united) not only proved the occasion of a more general intercourse with society, but served as a strong inducement to employ some time in reading. This may sufficiently account for any superiority this Evangelist may be thought to possess above the rest, in point of language.

§ 12. His name, Λουκας, *Luke*, rendered in one place [14], in the common translation, *Lukas*, is supposed to have been a contraction of the Roman name, *Lucilius*, or of *Lucanus*, in like manner as *Demas* is contracted from *Demetrius*, and *Epaphras* from *Epaphroditus*. Names thus contracted from the master's name were commonly given to slaves, but not peculiarly to such. That a considerable portion of Luke's time had been spent in Rome, or at least in Italy, has been argued from some Latinisms discovered in his style; such as [15], δος εργασιαν, *da operam, endeavour;* and καλως ποιειτε τοις μισουσιν ὑμας [16], *Benefacite his qui oderunt vos*, with the dative case, *Do good to them who hate you;* whereas, in the parallel place in Matthew [17], the verb is construed more in the Greek manner with the accusative, καλως ποιειτε τους μισουντας ὑμας. But I see no reason why, in the Evangelist Luke, by birth a Syrian, this should be accounted a Latinism rather than a Syriasm, as in Syriac the ל prefixed (which is necessary in the expression of this precept) is always considered as corresponding to the dative in Greek and Latin. That he has also a greater variety in his words and phrases than any of the other Evangelists, will be quickly discovered by an attentive reader of the original. I mention one evidence of this, from a circumstance I have had particular occasion to attend to, which is this: Each of the Evangelists has

[14] Philem. 24.
[15] Ch. xii. 58.
[16] Ch. vi. 27.
[17] Matth. v. 44.

a considerable number of words which are used by none of the rest; but in Luke's Gospel, the number of such peculiarities, or words used in none of the other Gospels. is greater than that of the peculiar words found in all the three other Gospels put together. Again, some expressions which are frequent in the other Gospels, in Luke occur but rarely. The Hebrew word *Amen*, as an affirmative adverb joined with λεγω ὑμιν, and used for ushering in solemnly the instructions given by our Lord, is employed by Luke much seldomer than by any of the other Evangelists. Instead of it he sometimes says αληθως, sometimes ναι, and once επ' αληθειας λεγω ὑμιν, phrases never used by the rest. On the other hand, he oftner than they, employs the neuter article το, in reference not to a noun, but to a sentence, or part of a sentence. Of this there are at least seven instances in his Gospel [18]. I recollect but two in the rest, one in Matthew [19], and one in Mark [20]. As to these two, they are not parallel places to any of the passages wherein this mode of construction has been adopted by Luke. It may be observed, in passing, that the terms peculiar to Luke are for the most part long and compound words. The first word of his Gospel, επειδηπερ, is of the number. So much for what regards his words and idioms.

[18] Luke i. 62. ix. 46. xxii. 2. 4. 23, 24. 37.

[19] Matth. xix. 18. [20] Mark, ix. 23.

§ 13. As to the other qualities of his style, we may remark, that there is more of composition in the sentences than is found in the other three. Of this the very first sentence is an example, which occupies no fewer than four verses. In the passages, however, wherein those incidents are related, or those instructions given, which had been anticipated by Matthew or by Mark, there is sometimes, not always, a perfect coincidence with these Evangelists in the expression, as well as in the sense; sometimes, however, the coincidence in translations is more complete than in the original. I have observed that there are degrees, even in the simplicity of the sacred writers; for though all the Evangelists are eminent for this quality, there are some characteristic differences between one and another, which will not escape the notice of a reader of discernment. Matthew and John have more simplicity than Mark; and Luke has, perhaps, the least of all. What has been observed of the greater variety of his style, and of his more frequent use of complex sentences, may serve as evidence of this. And even as to the third species of simplicity formerly mentioned [21], simplicity of design, he seems to approach nearer the manner of other historians, in giving what may be called his own verdict, in the narrative part of his work. I remember at least one instance of this. In speaking of the Pharisees, he calls them φιλαργυροι [22], *lovers of money*. The distinction with regard to Judas, which it was proper in

[21] Diss. III. § 18, &c. [22] Ch. xvi. 14.

them all to observe, as there were two of the name among the apostles, is expressed by Luke with more animation [23], ὃς και εγενετο προδοτης, *who proved a traitor*, than by Matthew [24], who says ὁ και παραδους αυτον; or by Mark [25], whose expression is, ὃς και παρεδωκεν αυτον; both which phrases, strictly interpreted, imply no more than *who delivered him up*. The attempt made by the Pharisees, to extort from our Lord what might prove matter of accusation against him, is expressed by Luke in language more animated than any of the rest, ηρξαντο δεινως ενεχειν, και αποστοματιζειν αυτον περι πλειονων [26], *began vehemently to press him with questions on many points*. On another occasion, speaking of the same people, he says, Αυτοι δε επλησθησαν ανοιας [27], *But they were filled with madness*. In the moral instructions given by our Lord, and recorded by this Evangelist, especially in the parables, none can be happier in uniting an affecting sweetness of manner with genuine simplicity. Of this union better instances cannot be imagined, than those of the humane Samaritan, and of the penitent prodigal.

§ 14. To conclude, though we have no reason to consider Luke as, upon the whole, more observant of the order of time than the other Evangelists, he has been at more pains than any of them, to ascertain the dates of some of the most memorable events on

[23] Ch. vi. 16. [24] Ch. x. 4. [25] Ch. iii. 9.
[26] Ch. xi. 53. [27] Ch. vi. 11.

which, in a great measure, depend the dates of all the rest. In some places, however, without regard to order, he gives a number of detached precepts and instructive lessons, one after another, which probably have not been spoken on the same occasion, but are introduced as they occurred to the writer's memory, that nothing of moment might be omitted. In regard to the latter part of the life, and to the death of this Evangelist, antiquity has not furnished us with any accounts which can be relied on.

THE

GOSPEL BY LUKE.

INTRODUCTION.

1 *FORASMUCH as many have undertaken to*
compose a narrative of those things which have
2 *been accomplished amongst us, as they who were,*
from the beginning, eye witnesses, and afterwards
3 *ministers of the word, delivered them to us; I have*
also determined, having exactly traced every thing
from the first, to write a particular account to
4 *thee, most excellent Theophilus; that thou mayest*
know the certainty of those matters wherein thou
hast been instructed.

SECTION I.

THE ANNUNCIATION.

5 *IN the days of Herod, king of Judea, there was*
1 Chr. 24; 10. *a priest named Zacharias of the course of Abijah;*
and his wife, named Elizabeth, was of the daugh-
6 *ters of Aaron. They were both righteous before*
God, blameless observers of all the Lord's com-
7 *mandments and ordinances. And they had no child,*
because Elizabeth was barren, and they were both
advanced in years.
8 *Now when he came to officiate as priest in the*
Ex. 30; 7. Lev. 16; 17. 9 *order of his course, it fell to him by lot, according*
to the custom of the priesthood, to offer incense in
10 *the sanctuary. And while the incense was burning,*
11 *the whole congregation were praying without.*
Then there appeared to him a messenger of the Lord,
standing on the right side of the altar of incense.
12 *And Zacharias was discomposed at the sight, and*
13 *in great terror. But the angel said to him,* Fear
not, Zacharias; for thy prayer is heard, and Eliza-
beth thy wife shall bear thee a son, whom thou
14 shalt name John [28]. He shall be to thee matter
of joy and transport; and many shall rejoice be-

[28] *The Lord's favour.*

15 cause of his birth. For he shall be great before
the Lord; he shall not drink wine, nor any fer-
mented liquor; but he shall be filled with the
16 Holy Spirit, even from his mother's womb. And
many of the sons of Israel he shall bring back to
17 the Lord their God. Moreover, he shall go be- Mal. 4; 6.
Mat. 11; 14
fore them in the spirit and power of Elijah, to re-
concile fathers to their children, and, by the wis-
dom of the righteous, to render the disobedient a
18 people well disposed for the Lord. *And Zacharias
said to the angel*, Whereby shall I know this: for
I am an old man, and my wife is advanced in
19 years? *The angel answering, said unto him*, I am
Gabriel [29], who attend in the presence of God,
20 and am sent to tell thee this joyful news. But
know that thou shalt be dumb, and shalt not re-
cover thy speech, until the day when these things
happen; because thou hast not believed my words,
which shall be fulfilled in due time.
21 *Meantime the people waited for Zacharias, and
wondered that he staid so long in the sanctuary.*
22 *But when he came out, he could not speak to
them; and they perceived that he had seen a vision
in the sanctuary; for he made them understand*
23 *by signs, and remained speechless. And when his
days of officiating were expired, he returned home.*
24 *Soon after, Elizabeth his wife conceived, and lived*
25 *in retirement five months, and said*, The Lord hath
done this for me, purposing now to deliver me
from the reproach I lay under among men.

[29] *God's power.*

26 *NOW in the sixth month God sent Gabriel his*
27 *messenger, to Nazareth, a city of Galilee; to a virgin betrothed to a man called Joseph, of the house of David; and the virgin's name was Mary.*
28 *When the angel entered, he said to her,* Hail, favourite of heaven! the Lord be with thee, thou
29 happiest of women! *At his appearance and words she was perplexed, and revolved in her mind what*
30 *this salutation could mean. And the angel said to her,* Fear not, Mary, for thou hast found favour
Is. 7; 14. 31 with God. And behold, thou shalt conceive and
Mat. 1; 21. ch. 2; 21. 32 bear a son, whom thou shalt name Jesus [31]. He
Dan. 7; 14. shall be great, and shall be called the Son of the Highest. And the Lord God will give him the
33 throne of David his father. And he shall reign over the house of Jacob for ever: his reign shall
34 never end. *Then said Mary to the angel,* How shall this be, since I have no intercourse with man?
35 *The angel answering, said unto her,* The Holy Spirit will descend upon thee, and the power of the Highest will overshadow thee; therefore the Holy progeny shall be called the Son of God.
36 And lo, thy cousin Elizabeth also hath conceived
37 a son in her old age; and she who is called barren, is now in her sixth month: for nothing is im-
38 possible with God. *And Mary said,* Behold the handmaid of the Lord. Be it unto me according to thy word. *Then the angel departed.*
39 *In those days Mary set out and travelled expedi-*

[30] *Saviour.*

40 *tiously into the hill-country, to a city of Judah;*
where having entered the house of Zacharias, she
41 *saluted Elizabeth. As soon as Elizabeth heard*
Mary's salutation, the babe leaped in her womb;
and Elizabeth was filled with the Holy Spirit, and
42 *cried with a loud voice,* Thou art the most blessed
of women, and blessed is the fruit of thy womb.
43 But how have I deserved this honour, to be visited
44 by the mother of my Lord! for know, that as soon
as the sound of thy salutation reached mine ears,
45 the babe leaped in my womb for joy. And happy is she who believed, that the things which the Lord hath promised her, shall be performed.

46 *Then Mary said,* My soul magnifieth the Lord,
48 and my spirit rejoiceth in God my Saviour; because he hath not disdained the low condition of his handmaid, for henceforth all posterity will pro-
49 nounce me happy. For the Almighty, whose name is venerable, hath done wonders for me.
50 His mercy on them who fear him, extendeth to
51 generations of generations. He displayeth the strength of his arm, and dispelleth the vain ima-
52 ginations of the proud. He pulleth down potentates from their thrones, and exalteth the lowly. Ps. 33; 10. Eze. 21; 26. 1 Sam. 2; 6.
53 The needy he loadeth with benefits; but the rich Ps. 34; 10. Is. 41; 8.
54 he spoileth of every thing. He supporteth Israel Gen. 17; 19. 22; 18.
55 his servant (as he promised to our fathers), ever inclined to mercy towards Abraham and his race.

57 *And Mary, after staying with Elizabeth about three months, returned home.*

SECTION II.

THE NATIVITY.

57 *WHEN the time for Elizabeth's delivery was*
58 *come, she brought forth a son: and her neighbours*
and relations who heard that the Lord had shown
59 *her great kindness, congratulated with her. And*
on the eighth day, when they came to the child's
circumcision, they would have him called by his
60 *father's name, Zacharias. And his mother, inter-*
posed, saying, No; but he shall be called John.
61 *They said unto her,* There is none of thy kindred
62 of that name. *They therefore asked his father by*
63 *signs, how he would have him called. He having*
demanded a table-book, wrote thereon, "His name
64 *"is John," which surprised them all. And his*
mouth was opened directly, and his tongue [*loosed.*]
65 *And he spake, praising God. Now all in the*
neighbourhood were struck with awe; and the
fame of these things spread throughout all the
66 *hill-country of Judea. And all who heard these*
things, pondering them in their hearts, said, What
will this child prove hereafter? *And the hand of*
the Lord was with him.

67 *Then Zacharias his father, being filled with the*
68 *Holy Spirit, prophesied, saying,* Blessed be the
Lord the God of Israel, because he hath visited
69 and redeemed his people; and (as anciently he
promised by his holy Prophets) hath raised a Ps. 132; 17.
prince for our deliverance in the house of David
71 his servant; for our deliverance from our ene- Jer. 23; 6.
72 mies, and from the hands of all who hate us; in & 30; 10.
kindness to our forefathers, and remembrance of
73 his holy covenant; the oath which he swore to Gen. 22; 16.
74 our father Abraham, to grant unto us, that being Jer. 31; 33.
rescued out of the hands of our enemies, we might
serve him boldly, in piety and uprightness, all the
76 days of our life. And thou, child, shalt be called ch. 1; 17.
77 a Prophet of the Most High; for thou shalt go
before the Lord, to prepare his way, by giving the
knowledge of salvation to his people, in the remis-
78 sion of their sins, through the tender compassion Mal. 4; 2.
of our God, who hath caused a light to spring
79 from on high to visit us, to enlighten those who
abide in darkness and in the shades of death, to
direct our feet into the way of peace.
80 *Now the child grew, and acquired strength of*
mind, and continued in the deserts, until the time
when he made himself known to Israel.

II. *ABOUT that time Cesar Augustus issued an*
edict that all the inhabitants of the empire should
2 *be registered. (This first register took effect when*
3 *Cyrenius*[31] *was president of Syria.) When all*

[31] In the Latin authors *Quirinius*.

Mat. 2; 4. Jo. 7; 42.

4 *went to be registered every one to his own city, Jo-*
seph also went from Nazareth, a city of Galilee, to
5 *the city of David in Judea called Bethlehem (for*
he was of the house and lineage of David), to be
registered, with Mary his betrothed wife, who was
6 *pregnant. While they were there, the time came*
7 *that she should be delivered. And she brought*
forth her first-born son, and swathed him, and laid
him in a manger, because there was no room for
them in the house allotted to strangers.

8 *Now there were shepherds in the fields in that*
country, who tended their flock by turns through
9 *the night-watches. On a sudden a messenger of*
the Lord stood by them, and a divine glory encom-
passed them with light, and they were frightened
10 *exceedingly. But the angel said to them,* Fear
not; for lo I bring you good tidings, which shall
prove matter of great joy to all the people; be-
11 cause to day is born unto you, in the city of Da-
12 vid, a Saviour, who is the Lord Messiah. And
by this ye shall know him; ye shall find a babe
13 in swaddling bands, lying in the manger. *Instant-*
ly the angel was attended by a multitude of the
14 *heavenly host, who praised God, saying,* Glory to
God in the highest heaven, and peace upon the
earth, and good will towards men.

15 *And when the angels returned to heaven, having*
left the shepherds, these said one to another, Let
us go to Bethlehem, and see this which hath hap-
16 pened, whereof the Lord hath informed us. *And*
hastening thither, they found Mary and Joseph

17 *with the babe who lay in the manger. When they saw this, they published what had been imparted to*
18 *them concerning this child. And all who heard it, wondered at the things told them by the shepherds.*
19 *But Mary let none of these things escape unobserved, weighing every circumstance within her-*
20 *self. And the shepherds returned, glorifying and praising God for all that they had heard and seen, agreeably to what had been declared unto them.*

21 *ON the eighth day, when the child was circumcised, they called him Jesus, the angel having given him that name before his mother conceived him.* Gen. 17; 12. ch. 1; 31.

22 *AND when the time of their purification was expired, they carried him to Jerusalem, as the law of Moses appointeth, to present him to the Lord*
23 *(as it is written in the law of God, "Every male,* Ex. 13; 2. Num. ; 17.
24 *"who is the first-born of his mother, is consecrated "to the Lord"): and to offer the sacrifice enjoined in the law, a pair of turtle-doves, or two young pigeons.*
25 *Now there was at Jerusalem a man named Simeon, a just and a religious man, who expected the consolation of Israel; and the Holy Spirit was*
26 *upon him, and had revealed unto him, that he should not die until he had seen the Lord's Mes-*
27 *siah. This man came, guided by the Spirit, into*
28 *the temple. And when the parents brought in the child Jesus, to do for him what the law required, he*

took him into his arms, and blessed God, and said,
29 Now, Lord, thou dost in peace dismiss thy ser-
30 vant, according to thy word; for mine eyes have
31 seen the Saviour, whom thou hast provided in the
32 sight of all the world; a luminary to enlighten the
nations, and be the glory of Israel thy people.
33 *And Joseph, and the mother of Jesus, heard with*
Is. 8; 14. 34 *admiration the things spoken concerning him. And*
Rom. 9; 32.
1 Pet. 2; 7. *Simeon blessed them, and said to Mary his mother,*
This child is destined for the fall and the rise of
35 many in Israel, and to serve as a mark for con-
tradiction (yea, thine own soul shall be pierced as
with a javelin); that the thoughts of many hearts
may be disclosed.
36 *There was also a prophetess, Anna, daughter of*
Phanuel, of the tribe of Asher, in an advanced age,
who had lived seven years with a husband, whom
37 *she married when a virgin; and being now a widow*
of about eighty-four years, departed not from the
temple, but served God in prayer and fasting
38 *night and day; she also coming in at that instant,*
gave thanks to the Lord, and spake concerning
Jesus to all those in Jerusalem who expected de-
liverance.
39 *After they had performed every thing required*
by the law of the Lord, they returned to Galilee,
40 *to their own city Nazareth. And the child grew*
and acquired strength of mind, being filled with
wisdom, and adorned with a divine gracefulness.

SECTION III.

THE BAPTISM.

41 *NOW the parents of Jesus went yearly to Jerusa-*
42 *lem at the feast of the passover. And when he* Ex. 23; 14. Deut. 16; 1.
was twelve years old, they having gone thither, ac-
cording to the usage of the festival, and remained
43 *the customary time; being on their return, the child*
Jesus staid behind in Jerusalem, and neither Joseph
44 *nor his mother knew it. They supposing him to be*
in the company, went a day's journey, and then
45 *sought him among their relations and acquain-*
tance; but not finding him, they returned to Je-
46 *rusalem, seeking him. And after three days, they*
found him in the temple, sitting among the doctors,
47 *both hearing them, and asking them questions.*
48 *And all who heard him were astonished; but they*
who saw him were amazed at his understanding
and answers. And his mother said to him, Son,
why hast thou treated us thus? Behold, thy fa-
49 ther and I have sought thee with sorrow. *He*
answered, Why did ye seek me? Knew ye not
50 that I must be at my Father's? *But they did not*
comprehend his answer.

51 *And he returned with them to Nazareth, and was subject unto them. And his mother treasured*
52 *up all these things in her memory. And Jesus advanced in wisdom and stature, and in power with God and man.*

III. *NOW in the fifteenth year of the reign of Tiberius, Pontius Pilate being procurator of Judea, Herod tetrarch of Galilee, Philip his brother tetrarch of Iturea, and the province of Trachonitis, and Lysanias tetrarch of Abilene, in the high priest-*

Acts, 4; 6. Mat. 3; 1. Mar. 1; 2. Is. 40; 3. Jo. 1; 23.

2 *hood of Annas*[31] *and Caiaphas, the word of God came, in the wilderness, to John the son of Zacha-*
3 *rias. And he went through all the country along the Jordan, publishing the baptism of reformation*
4 *for the remission of sins. As it is written in the book of the Prophet Isaiah, "The voice of one "proclaiming in the wilderness, prepare a way for*
5 *"the Lord*[32]*, make for him a straight passage. "Let every valley be filled, every mountain and "hill be levelled; let the crooked roads be made*
6 *"straight, and the rough ways smooth, that all*

Mat. 3; 7.

7 *"flesh may see the Saviour [sent] of God." Then said he to the multitudes who flocked out to be baptised by him,* Offspring of vipers, who hath prompted you to flee from the impending ven-
8 geance? Produce then the proper fruits of reformation; and not say within yourselves, 'We 'have Abraham for our father;' for I assure you,

[31] Called by Josephus, *Ananus*. [32] *Jehovah*.

that of these stones God can raise children to
9 Abraham. And even now the axe lieth at the root of the trees. Every tree, therefore, which produceth not good fruit, is felled and thrown into the fire.

10 *Upon this the multitude asked him*, What must 1 Jo. 3; 17.
11 we do then? *He answered*, Let him who hath Ja. 2; 15.
two coats impart to him who hath none; and let
12 him who hath victuals do the same. *There came also publicans to be baptized, who said*, Rabbi,
13 what must we do? *He answered*, Exact no more
14 than what is appointed you. *Soldiers likewise asked him*, And what must we do? *He answered*, Injure no man, either by violence, or false accusation, and be content with your allowance.

15 *As the people were in suspense concerning John, every man imagining within himself that he might*
16 *be the Messiah, John addressed them all, saying*, I indeed baptize in water; but one mightier than Mat. 3; 11.
Mar. 1; 7.
I cometh, whose shoe-latchet I am not worthy to Jo. 1; 26.
untie; he will baptize you in the Holy Spirit and Acts, 1; 5. & 11; 16.
17 fire: his winnowing shovel is in his hand, and he & 19; 4.
will thoroughly cleanse his grain; he will gather the wheat into his granary, and consume the chaff
18 in unquenchable fire. *And with many other exhortations, he published the good tidings to the people.*

19 *But Herod the tetrarch having been reproved* Mat. 14; 3
by him, on account of Herodias his brother's wife, Mar. 6; 17.
and for all the crimes which Herod had commit-
20 *ted, added this to the number, that he confined John in prison.*

Mat. 3; 13. Mar. 1; 9. Jo. 1; 32. Mat. 17; 5. ch. 9; 35. 2 Pet 1; 17. Mat. 1; 1.

21 *NOW when John baptized all the people, Jesus*
22 *was likewise baptized; and while he prayed, the heaven was opened, and the Holy Spirit descended upon him in a bodily form, like a dove, and a voice came from heaven, which said,* Thou art
23 my beloved Son; in thee I delight. *Now Jesus was himself about thirty years in subjection, being (as was supposed) a son of Joseph, son of Heli,*
24 *son of Matthat, son of Levi, son of Melchi, son of*
25 *Janna, son of Joseph, son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai,*
26 *son of Maath, son of Mattathias, son of Shimei,*
27 *son of Joseph, son of Judah, son of Joanna, son of*
28 *Reza, son of Zerubbabel, son of Salathiel, son of Neri, son of Melchi, son of Addi, son of Cosam,*
29 *son of Elmodam, son of Er, son of Joses, son of*
30 *Eliezer, son of Jorim, son of Matthat, son of Levi, son of Simeon, son of Judah, son of Joseph, son*
31 *of Jonan, son of Eliakim, son of Meleah, son of Mainan, son of Mattatha, son of Nathan, son of*
32 *David, son of Jesse, son of Obed, son of Boaz, son*
33 *of Salmon, son of Nahshon, son of Amminadab,*
34 *son of Ram, son of Hezron, son of Pharez, son*
35 *of Judah, son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, son of Serug, son of Reu, son of Peleg, son of Eber,*
36 *son of Salah, son of Cainan, son of Arphaxad,*
37 *son of Shem, son of Noah, son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of*
38 *Mehalaliel, son of Cainan, son of Enos, son of Seth, son of Adam, son of God.*

IV. *NOW Jesus, full of the Holy Spirit, returned* Mat. 4; 1. Mar. 1; 12.
from the Jordan, and was led by the Spirit into the
2 *wilderness, where he continued forty days, and was*
tempted by the devil. Having eaten nothing all
3 *that time, when it was ended, he was hungry. And*
the devil said to him, If thou be a Son of God,
4 command this stone to become bread. *Jesus an-* Deut. 8; 3.
swered him, saying, It is written, "Man liveth not
" by bread only, but by whatever God pleaseth."
5 *Then the devil having brought him to the top of a*
high mountain, showed him all the kingdoms of the
6 *earth in an instant, and said to him*, All this power
and glory I will give thee; for it is delivered to
7 me, and to whomsoever I will, I give it; if, there-
fore, thou wilt worship me, it shall all be thine.
8 *Jesus answering, said*, It is written, "Thou shalt Deut. 6; 13. 10; 20.
" worship the Lord[33] thy God, and shalt serve 1 Sam. 7; 3.
9 " him only." *Then he brought him to Jerusalem,*
and placing him on the battlement of the temple,
said to him, If thou be a Son of God, throw thy-
10 self down hence; for it is written, "He will give Ps. 91; 11.
" his angels charge concerning thee to keep thee;
" and in their arms they shall uphold thee, lest
11 " thou dash thy foot against a stone." *Jesus an-* Deut. 6; 16.
swered, It is said, "Thou shalt not put the Lord[34]
12 thy God to the proof." *When the devil had ended*
all the temptation, he departed from him for a time.

[33] Jehovah. [34] Jehovah.

SECTION IV.

THE ENTRANCE ON THE MINISTRY.

Mat. 4; 12. Mar. 1; 14.
14 *THEN Jesus, by the impulse of the Spirit, returned to Galilee, and his renown spread through-*
15 *out the whole country, and he taught in their synagogues with universal applause.*

Mat. 13; 54. Mar. 6; 1. Jo. 4; 43.
16 *Being come to Nazareth, where he had been brought up, he entered the synagogue, as his custom was, on the Sabbath day, and stood up to read.*
17 *And they put into his hands the book of the Prophet Isaiah, and having opened the book, he found the*
18 *place where it was written, "The Spirit of the*
Is. 61; 1.
"Lord[35] *is upon me, inasmuch as he hath anointed "me to publish glad tidings to the poor; he hath "commissioned me to heal the broken-hearted, to "announce liberty to the captives, and recovery of*
19 *"sight to the blind, to release the oppressed, to "proclaim the year of acceptance with the Lord*[36]*."*
20 *And having closed the book, and returned it to the servant, he sat down. And the eyes of all in the*
21 *synagogue were fixed upon him. And he began with saying to them,* This very day the Scripture which

[35] *Jehovah.* [36] *Jehovah*

22 ye have just now heard it fulfilled. *And all ex-*
tolled him; but being astonished at the words full
of grace which he uttered, they said, Is not this
23 Joseph's son? *He said unto them,* Ye will doubt-
less apply to me this proverb, 'Physician, cure
thyself.' Do as great things here in thine own
country, as we hear thou hast done in Capernaum.
24 But in fact, *added he,* no Prophet was ever well
25 received in his own country. I tell you of a truth, 1 Ki. 17; 9.
there were many widows in Israel in the days of
Elijah, when heaven was shut up for three years
and a half, so that there was great famine through-
26 out all the land: yet to none of them was Elijah
sent, but to a widow in Sarepta[37] of Sidonia.
27 There were likewise many lepers in Israel in the
days of Elisha the Prophet: and Naaman the Sy- 2 Ki. 5; 14.
28 rian was cleansed, but none of those. *On hear-*
29 *ing this, the whole synagogue were enraged, and*
breaking up, drove him out of the city, and brought
him to the brow of the mountain whereon their city
was built, that they might throw him down head-
30 *long. But he passing through the midst of them,*
went away.
31 *Then he came to Capernaum, a city of Galilee,*
32 *and taught them on the Sabbath. And they were* Mat. 7; 28.
astonished at his manner of teaching; for he Mar. 1; 22.
spoke with authority.
33 *Now there was in the synagogue a man posses-* Mar. 1; 23
sed by the spirit of an unclean demon, who roared

[37] In the Old Testament *Zarephath.*

34 *out, saying,* Ah! Jesus of Nazareth, what hast
thou to do with us? Art thou come to destroy
us? I know who thou art, the holy one of God.
35 *And Jesus rebuked him, saying,* Be silent, and
come out of him. *Whereupon the demon, hav-
ing thrown him down in the middle of the assem-*
36 *bly, came out without harming him. And they
were all in amazement, and said one to another,*
What meaneth this, that with authority and power
he commandeth the unclean spirits, and they
37 come out? *Thenceforth his fame was blazed in
every corner of the country.*

Mat. 8; 14. Mar. 1; 29. 38 *When he was gone out of the synogogue, he en-
tered the house of Simon, whose wife's mother had
a violent fever, and they entreated him on her behalf.*
39 *Jesus standing near her, rebuked the fever, and it
left her, and she instantly arose and served them.*
40 *After sunset, all they who had any sick, of
whatever kind of disease, brought them to him;
and he, laying his hands on every one, cured them.*
Mar. 1; 34. 41 *Demons also came out of many, crying out,* Thou
art the Messiah, the Son of God. *But he rebuk-
ed them, and would not allow them to speak, be-*
42 *cause they knew that he was the Messiah. When
it was day, he retired into a desert place; and the
multitude sought him out, and came to him, and*
43 *urged him not to leave them; but he said to them,*
I must publish the good tidings of the reign of
God in other cities also, because for this purpose
44 I am sent. *Accordingly he made this publication
in the synagogues of Galilee.*

V. *ONE time, as he stood by the lake of Gennezareth*[38], *the multitude pressing upon him to hear*
2 *the word of God, he saw two barks aground near the edge, but the fishermen were on shore washing*
3 *their nets. Having gone aboard one of them, which was Simon's, he desired him to put off a little from the land. Then he sat down, and taught the people out of the bark.*
4 *When he had done speaking, he said to Simon,* Launch out into deep water, and let down your
5 nets for a draught. *Simon answered,* Master, we have toiled all night, and have caught nothing;
6 nevertheless, at thy word, I will let down the net. *Having done this, they inclosed such a multitude of*
7 *fishes, that the net began to break. And they beckoned to their companions in the other bark to come and help them. And they came and laded both the*
8 *barks, so that they were near sinking. When Simon Peter saw this, he threw himself at Jesus' knees, crying,* Depart from me, Lord, for I am a
4 sinful man. *For the draught of fishes which they had taken had filled him and all his companions*
10 *with terror, particularly James and John, sons of Zebedee, who were Simon's partners. And Jesus said to Simon,* Fear not, henceforth thou shalt
11 catch men. *And having brought their barks to land, they forsook all and followed him.*
12 *When he was in one of the neighbouring cities,* Mat. 8; 2. Mar. 1; 40. *a man covered with leprosy, happening to see him, threw himself on his face, and besought him, saying,*

[38] In the Old Testament, *Chinnereth.*

13 Master, if thou wilt, thou canst cleanse me. *Jesus stretching out his hand, and touching him, said,*
14 I will; be thou cleansed. *That instant his leprosy departed from him. And he commanded him to tell nobody.* But go [*said he*], show thyself to the
Lev. 14; 3. priest, and present the offering appointed by Moses, for notifying to the people that thou art cleans-
15 ed. *Yet so much the more was Jesus every where talked of, that vast multitudes flocked to hear him,*
16 *and to be cured by him of their maladies. And he withdrew into solitary places, and prayed.*

17 *ONE day, as he was teaching, and pharisees, and doctors of law, who had come from Jerusalem, and from every town of Galilee and Judea, were sitting by; the power of the Lord was exerted in the*
Mat. 9; 2. Mar. 2; 3. 18 *cure of the sick. And behold some men carrying on a bed a man afflicted with a palsy, endeavoured to*
19 *bring him in, and place him before Jesus; but finding it impracticable, by reason of the crowd, they gat upon the roof, and let him down through the til-*
ch. 7; 48. 20 *ing, with the little bed in the midst before him. Jesus perceiving their faith, said to him,* Man, thy
21 sins are forgiven thee. *On which the scribes and the pharisees reasoned thus, 'Who is this that speak-*
'eth blasphemies? Can any one forgive sins beside
22 *'God?' Jesus knowing their thoughts, addressed himself to them, and said,* What are ye reasoning
23 in your hearts? Whether is easier, to say, 'Thy
'sins are forgiven thee;' or to say [with effect]
24 'Arise and walk?' But, that ye may know that

the Son of Man hath power upon the earth to forgive sins, Arise *(said he to the palsied man)*, take
25 up thy bed, and return to thy house. *That instant he rose in their presence, took up his bed, and re-*
26 *turned home, glorifying God. Seeing this, they were all struck with amazement and reverence, and glorified God, saying,* We have seen incredible things to-day.

27 *After this he went out, and observing a publican named Levi sitting at the toll-office, said to him,* Mat. 9; 9. Mar. 2; 14.
28 Follow me. *And he arose, left all, and followed*
29 *him. And Levi made him a great entertainment in his own house, where there was a great company of*
30 *publicans and others at table with them. But the scribes and the pharisees of the place murmured, saying to his disciples,* Why do ye eat and drink
31 with publicans and sinners? *Jesus answering, said unto them,* It is not the healthy, but the sick, who
32 need a physician. I am come to call, not the righteous, but sinners, to reformation.

33 *Then they asked him,* How is it that the disciples of John, and likewise those of the pharisees, frequently fast and pray, but thine eat and drink? Mat. 9; 14. Mar. 2; 18.
34 *He answered,* Would ye have the bridemen fast,
35 while the bridegroom is with them? But the days will come wherein the bridegroom shall be taken
36 from them: in those days they will fast. *He added this similitude,* Nobody mendeth an old mantle with new cloth; otherwise the new will rend the old; besides, the old and the new will never suit
37 each other. Nobody putteth new wine into old

leathern bottles; otherwise the new wine will burst the bottles, and thus the wine will be spilled, and
38 the bottles rendered useless. But if new wine be put into new bottles, both will be preserved. Be-
39 sides, a man, after drinking old wine, calleth not immediately for new; for he saith, 'The old is 'milder.'

Mat. 12; 1. Mar. 2; 23. VI. *ON the Sabbath called secondprime, as Jesus was passing through the cornfields, his disciples plucked the ears of corn, and rubbed them in their*
2 *hands, and ate them. And some pharisees said to them,* Why do ye that which it is not lawful, on
3 the Sabbath, to do? *Jesus replying, said to them,* 1 Sam. 21; 1. Lev. 24; 5. Did ye never read what David and his attendants
4 did, when they were hungry; how he entered the mansion of God, and took and ate the loaves of the presence, and gave also of this bread to his attendants; though it cannot be eaten lawfully by
5 any but the priests? *He added,* The Son of Man is master even of the Sabbath.

Mat. 12; 9. Mar. 3; 1. 6 *It happened also, on another Sabbath, that he went into the synagogue, and taught; and a man*
7 *was there, whose right hand was blasted. Now the scribes and the pharisees watched to see whether he would heal on the Sabbath, that they might find*
8 *matter for accusing him. But he knowing their thoughts, said to the man whose hand was blasted,*
9 Arise, and stand in the middle. *And he arose and stood. Then Jesus said to them.* I would ask you, What is it lawful to do on the Sabbath? Good or

10 ill? To save or to destroy? *And looking around*
11 *on them all, he said to the man,* Stretch out thy hand; *and in doing this, his hand was rendered sound like the other. But they were filled with madness, and consulted together what they should do to Jesus.*

SECTION V.

THE NOMINATION OF APOSTLES.

12 *IN those days Jesus retired to a mountain to pray,* Mat. 10; 2
13 *and spent the whole night in an oratory. When it* Mar. 3; 13.
was day, he called to him his disciples; and of
14 *them he chose twelve, whom he named Apostles. Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartho-*
15 *lomew, Matthew and Thomas, James son of Al-*
16 *pheus, and Simon called the Zealous, Judas brother* Jude, 1.
of James, and Judas Iscariot, who proved a traitor.
17 *Afterward, Jesus coming down with them, stopped in a plain, whither a company of his disciples, with a vast multitude from all parts of Judea, Jerusalem, and the maritime country of Tyre and Sidon, were come to hear him, and to be healed of*
18 *their diseases. Those also who were infested with*
19 *unclean spirits, came and were cured. And every*

one strove to touch him, because a virtue came from him, which healed them all.

Mat. 5; 3. 20 *THEN lifting his eyes on his disciples, he said,* Happy ye poor, for the kingdom of God is yours!
21 Happy ye that hunger now, for ye shall be satisfied! Happy ye that weep now, for ye shall
Is. 61; 3. 1 Pet. 3; 14. and 4; 14. 22 laugh! Happy shall ye be when men shall hate you, and separate you from their society; yea, reproach and defame you, on account of the Son of
23 Man! Rejoice on that day, and triumph, knowing that your reward in heaven is great! for thus did
Is. 65; 13. 24 their fathers treat the Prophets. But woe unto you
25 rich; for ye have received your comforts! Woe unto you that are full; for ye shall hunger! Woe unto you who laugh now; for ye shall mourn and
26 weep! Woe unto you, when men shall speak well of you; for so did their fathers of the false prophets.
Mat. 5; 44. Ro. 12; 20. 27 But I charge you, my hearers, love your enemies, do good to them who hate you, bless them
28 who curse you, and pray for them who traduce
29 you. To him who smiteth thee on one cheek, present the other; and from him who taketh thy
Tob. 4; 16. 30 mantle, withhold not thy coat. Give to every one who asketh thee; and from him who taketh away
Mat. 7; 12. 31 thy goods, do not demand them back. And as ye would that men should do unto you, do ye like-
32 wise unto them. For if ye love those [only] who love you, what thanks are ye entitled to? since
33 even sinners love those who love them. And if ye

do good to those [only] who do good to you, what thanks are ye entitled to? since even sinners
34 do the same. And if ye lend to those [only] from whom ye hope to receive, what thanks are ye entitled to? since even sinners lend to sinners, that
35 they may receive as much in return. But love ye your enemies, do good and lend, nowise despairing; and your reward shall be great; and ye shall be sons of the Most High; for he is kind to the
36 ungrateful and malignant. Be therefore merciful, as your Father is merciful.

37 Judge not, and ye shall not be judged; condemn Mat. 7; 1. Ro. 2; 1.
38 not, and ye shall not be condemned; release, and Mar. 4; 24. ye shall be released; give, and ye shall get: good measure, pressed and shaken, and heaped, shall be poured into your lap; for with the same measure wherewith ye give to others, ye yourselves shall receive.

39 *He used also this comparison:* Can the blind Mat. 15; 14.
40 guide the blind? Will not both fall into a ditch? Mat. 10; 24. The disciple is not above his teacher; but every
41 finished disciple shall be as his teacher. And why Jo. 13; 16. observest thou the mote in thy brother's eye; but Mat. 7; 3.
42 perceivest not the thorn in thine own eye? Or how canst thou say to thy brother, 'Brother, let me 'take out the mote which is in thine eye,' not considering that there is a thorn in thine own eye? Hypocrite, first take the thorn out of thine own eye: then thou wilt see to take out the mote which
43 is in thy brother's eye. That is not a good tree Mat. 7; 18. & 12; 33.

which yieldeth bad fruit; nor is that a bad tree which yieldeth good fruit. For every tree is
44 known by its own fruit. Figs are not gathered off
45 thorns; nor grapes off a bramble-bush. The good man, out of the good treasure of his heart, bringeth that which is good: the bad man, out of the bad treasure of his heart, bringeth that which is bad; for it is out of the fulness of his heart that his mouth speaketh.

Mat 7; 21. Ro. 2; 13. Ja. 1; 22.
46 But why do ye, in addressing me, cry, Master,
47 Master, and obey not what I command? Whoever cometh to me, and heareth my precepts, and practiseth them, I will show you whom he resembleth:
48 he resembleth a man who built a house, and digging deep, laid the foundation upon the rock: and when an inundation came, the torrent broke upon that house, but could not shake it; for it
49 was founded upon the rock. But he who heareth, and doth not practise, resembleth a man who, without laying a foundation, built a house upon the earth; which, when the torrent brake against it, fell, and became a great pile of ruins.

Mat. 8; 5.
VII. *WHEN he had finished his discourse in the*
2 *audience of the people, he entered Capernaum. And a centurion's servant, who was dear to his*
3 *master, was sick, and in danger of dying. And the centurion having heard concerning Jesus, sent to him Jewish elders, to entreat him to come and*
4 *save his servant. When they came to Jesus, they*

earnestly besought him, saying, He is worthy of this
5 favour; for he loveth our nation; and it was he
6 who built our synagogue. *Then Jesus went with them; and when he was not far from the house, the centurion sent friends to him to say,* Master, trouble not thyself; for I have not deserved that
7 thou shouldst come under my roof; wherefore neither thought I myself fit to come into thy presence: say but the word, and my servant will be healed.
8 For even I, who am under the authority of others, having soldiers under me, say to one, 'Go,' and he goeth, to another, 'Come,' and he cometh,
9 and to my servant, 'Do this,' and he doth it. *Jesus hearing these things, admired him, and turning, said to the multitude which followed,* I assure you I have not found so great faith, even in Israel.
10 *And they who had been sent having returned to the house, found the servant well who had been sick.*
11 *The day following, he went into a city called Nain, accompanied by his disciples and a great*
12 *crowd. As he approached the gate of the city, the people were carrying out a dead man, the only son of his mother, who was a widow; and many of the*
13 *citizens were with her. When the Lord saw her, he had pity upon her, and said to her,* Weep not.
14 *Then he advanced, and touched the bier (the bearers stopping) and said,* Young man, arise, I com-
15 mand thee. *Then he who had been dead, sat up, and began to speak, and Jesus delivered him to his*
16 *mother. And all present were struck with awe, and glorified God, saying,* A great Prophet hath ch. 24; 15.

arisen among us; *and*, God hath visited his people.
17 *And this report concerning him spread throughout Judea and all the neighbouring country.*

Mat. 11; 2. 18 *NOW John's disciples having informed their master of all these things, he called two of them,*
19 *whom he sent to Jesus to ask him, Art thou he who*
20 *cometh? or must we expect another? Being come to him, they said,* John the Baptist hath sent us to ask thee, Art thou he who cometh? or must we
21 expect another? *At that very time Jesus was delivering many from diseases and maladies, and evil*
Is. 35; 5. 22 *spirits, and giving sight to many who were blind. And he returned this answer,* Go, and report to John what ye have seen and heard: the blind are made to see, the lame to walk, the deaf to hear;
Is. 61; 1. the leprous are cleansed, the dead are raised, glad
23 tidings is brought to the poor. And happy is he to whom I shall not prove a stumbling-block.

Mat. 11; 7. 24 *When John's messengers were departed, Jesus said to the multitude concerning John,* What went ye out into the wilderness to behold? a reed shaken
25 by the wind? But what went ye out to see? a man effeminately dressed? It is in royal palaces [not in deserts] that they who wear splendid ap-
26 parel, and live in luxury, are found. What then did ye go to see? a prophet? yea, I tell you,
Mal. 3; 1. Mar. 1; 2. *27 and something superior to a prophet. For this is he, concerning whom it is written, "Behold "I send mine angel before thee, who shall pre-
28 "pare thy way." For I declare unto you,

among those who are born of women, there is not
a greater prophet than John the Baptist; yet the
least in the reign of God shall be greater than he.
29 All the people, even the publicans, who heard
John, have, by receiving baptism from him, ho-
30 noured God; whereas the Pharisees and the law-
yers, in not being baptised by him, have rejected
the counsel of God with regard to themselves.
31 Whereunto then shall I compare the men of Mat. 11; 16
32 this generation? whom are they like? They are
like children in the market-place, of whom their
companions complain and say, 'We have played
'to you upon the pipe, but ye have not danced;
'we have sung mournful songs to you, but ye
33 'have not wept.' For John the Baptist is come Mat. 3; 4. Mar. 1; 6.
abstaining from bread and from wine, and ye say,
34 'He hath a demon.' The Son of Man is come
using both, and ye say, 'He is a lover of banquets
35 'and wine, an associate of publicans and sinners.'
But wisdom is justified by all her children.

SECTION VI

SIGNAL MIRACLES AND INSTRUCTIONS.

36 *NOW one of the Pharisees asked Jesus to eat*
with him: and he went into the Pharisee's house, Jo. 11; 2. & 12; 3.
37 *and placed himself at table. And behold a woman*

in the city who was a sinner, knowing that he ate
38 *at the house of the Pharisee, brought an alabaster box of balsam, and standing behind at his feet weeping, bathed them with tears, and wiped them with the hairs of her head, and kissed his feet,*
39 *and anointed them with the balsam. The Pharisee who had invited him, observing this, said within himself, 'If this man were a prophet, he would 'have known who this woman is that toucheth him, 'and of what character; for she is a sinner.'*
40 *Then Jesus said to him*, Simon, I have something
41 to say to thee. *He answered*, Say it, Rabbi. A certain creditor had two debtors; one owed five
42 hundred denarii [39], the other fifty [40]. But not having wherewith to pay, he freely forgave them both. Say then, which of them will love him most?
43 *Simon answered*, I suppose he to whom he forgave
44 most. *Jesus replied*, Thou hast judged rightly. *Then turning to the woman, he said to Simon*, Thou seest this woman: when I came into thy house, thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with
45 the hairs of her head. Thou gavest me no kiss; but she, since she entered, hath not ceased kissing
46 my feet. Thou didst not anoint my head with oil,
47 but she hath anointed my feet with balsam. Wherefore, I tell thee, her sins, which are many, are forgiven; therefore her love is great. But he to
48 whom little is forgiven, hath little love. *Then he*

[39] About 15l. 12s. sterling. [40] About 1l. 11s. sterling.

49 *said to her*, Thy sins are forgiven. *Those who* Mat. 9; 2. Mar. 2; 5.
were at table with him said within themselves, ch. 5; 20
50 '*Who is this that even forgiveth sins?*' *But he said to the woman*, Thy faith hath saved thee; go in peace.

VIII. *AFTERWARDS he travelled through cities*
2 *and villages, proclaiming the joyful tidings of the reign of God, being attended by the twelve, and by certain women who had been delivered from evil*
3 *spirits and distempers, Mary called Magdalene,* Mar. 16; 9.
out of whom went seven demons, Joanna wife of Chuza, Herod's steward, Susanna, and several others who assisted him with their property.
4 *Now when a great multitude was assembled, and* Mat. 13; 3. Mar. 4; 2.
the people were flocking to him out of the cities, he
5 *spake by a parable*, The sower went out to sow his grain: and in sowing, part fell by the way-side,
6 and was crushed under foot, or picked up by the birds; part fell upon a rock, and when it was sprung up, withered away for want of moisture;
7 part also fell among thorns, and the thorns grew up
8 and choked it; and part fell into good soil, and sprang up, and yielded increase a hundred fold. *Having said this, he cried*, Whoso hath ears to hear, let him hear.
9 *And his disciples asked him, saying*, What Mat. 13; 10.
10 meaneth this parable? *He answered*, It is your Mar. 4; 10. Is. 6; 9.
privilege to know the secrets of the reign of God, which to others are couched in parables, that, though they look, they may not perceive; though they hear, they may not understand.

Mat. 13; 18. Mar. 4; 14.
11 Now this is the meaning of the parable. The
12 seed is the word of God. By the wayside are meant those hearers out of whose hearts the devil coming taketh away the word, lest they should be-
13 lieve and be saved. By the rock are meant these who, when they hear, receive the word with joy, yet not having it rooted in them, are but temporary believers; for in the time of trial they fall off.
14 By the ground encumbered with thorns, are meant those hearers who are entangled in the business, and pursuits, and pleasures of life, which stifle the word, so that it bringeth no fruit to ma-
15 turity. But by the good soil are meant those, who, having heard the word, retain it in a good and honest heart, and persevere in bringing forth fruit.

Mat. 5; 15. Mar. 4; 21. Mat. 10; 26. Mat. 25; 29.
16 A lamp is never lighted to be covered with a vessel, or put under a bed, but to be set on a stand,
17 that they who enter may see the light. For there is no secret which shall not be discovered; nor any thing concealed which shall not be known and
18 become public. Take heed, therefore, how ye hear; for to him who hath, more shall be given; but from him who hath not, shall be taken even that which he seemeth to have.

Mat. 12; 46. Mar. 3; 31.
19 *Then his mother and brothers came to speak*
20 *with him, but could not get near him for the crowd. And it was told him by some persons,* Thy mother and thy brothers are without, desiring to see thee.
21 *But he answering, said unto them,* My mother

and my brothers are those who hear the word of God, and obey it.

22 *ONE day Jesus having gone into a bark with his* Mat. 8; 23. Mat. 5; 35.
23 *disciples, said to them,* Let us cross the lake. *Accordingly they set sail. But while they sailed, he fell asleep, and there blew such a storm upon the lake as filled the bark with water, and endangered*
24 *their lives. And they came to him, and awakened him, saying,* Master, master, we perish. *Then he arose and rebuked the wind, and the raging of the*
25 *water: and they ceased, and there was a calm. And Jesus said to them,* Where is your faith? *But they said one to another with fear and admiration,* Who is this that commandeth even the
26 winds and the water, and they obey him? *And they arrived at the country of the Gadarenes which is opposite to Galilee.*

27 *Being come ashore, a man of the city met him* Mat. 9; 28. Mar. 5; 1. *who had been long possessed by demons, and who wore no clothes, and had no habitation but the se-*
28 *pulchres. When he saw Jesus, he roared out, and threw himself at his feet, crying,* What hast thou to do with me, Jesus, Son of the Most High God?
29 I beseech thee, do not torment me. *(For he had ordered the unclean spirit to come out of the man; for it had frequently seized him, insomuch that, when he was chained and fettered, he broke his bonds, and was driven by the fiend into the desert.)*
30 *Then Jesus asked him, saying,* What is thy name?

He answered, Legion, *because many demons had*
31 *entered into him. And they entreated him that he*
32 *would not command them to go into the abyss, but, as there was a numerous herd of swine feeding on the mountain, that he would permit them to enter*
33 *into the swine. And he permitted them. Then the demons, having quitted the man, entered into the swine; and the herd rushed down a precipice*
34 *into the lake, and were drowned. The herdsmen seeing this, fled, and spread the news through the*
35 *city and villages. And the inhabitants flocked out to see what had happened. Being come to Jesus, and finding the man, of whom the demons were dispossessed, sitting at the feet of Jesus, clothed,*
36 *and in his right mind, they were afraid. But having been informed by the spectators, in what man-*
37 *ner the demoniac had been delivered, all the people of the country of the Gadarenes entreated him to leave them; for they were struck with terror.*
38 *Accordingly he re-entered the bark and returned. Now the man out of whom the demons were gone, entreated his permission to attend him. But Je-*
39 *sus dismissed him, saying,* Return home and relate what great things God hath done for thee. *Then he departed and published through all the city*
40 *what great things Jesus had done for him. Jesus, at his return, was welcomed by the crowd, who were all waiting for him.*

Mat. 9; 18. Mar. 5; 22. 41 *Meantime came a man named Jairus, a ruler of the synagogue, who, throwing himself at the feet of Jesus, besought him to come into his house; for he*

42 *had an only daughter, about twelve years old, who was dying.*

43 *As Jesus went along, the people crowded him;* Mar. 5; 25.
and a woman, who had been twelve years afflicted with an issue of blood, and had consumed all her living upon physicians, none of whom could cure
44 *her, coming behind touched the tuft of his mantle:*
45 *upon which her issue was stanched. Then Jesus said,* Who touched me? *When every body denied, Peter, and those with him, answered,* Master, the
46 multitude throng and press thee, and dost thou say, 'Who touched me?' *Jesus replied,* Somebody hath touched me; for I am sensible that my
47 power was just now exerted. *Then the woman perceiving that she was discovered, came trembling, and having thrown herself prostrate, declared to him, before all the people, why she had touched him, and how she had been immediately*
48 *healed: and he said to her,* Daughter, take courage, thy faith hath cured thee; go in peace.

49 *While he was yet speaking, one came from the* Mar. 5; 35.
house of the director of the synagogue, who said, Thy daughter is dead, trouble not the Teacher.
50 *Jesus hearing this, said to Jairus,* Fear not; only
51 believe, and she shall be well. *Being come to the* Mar. 9; 28.
house, he allowed nobody to enter with him, except Peter and John and James, and the maiden's fa-
52 *ther and mother. And all wept, and lamented her.*
53 *But he said,* Weep not; she is not dead, but asleep. *And they derided him, knowing that she*
54 *was dead. But he, having made them all retire,*

took her by the hand, and called, saying, Maiden,
55 arise. *And her spirit returned, and she arose immediately, and he commanded to give her food.*
56 *And her parents were astonished, but he charged them not to mention to any body what had happened.*

Mat. 10; 1. Mar. 3; 13. Mat. 10; 7. Mat. 6; 7.
IX. *JESUS having convened the twelve, gave them power and authority over all the demons, and to*
2 *cure diseases, and commissioned them to proclaim*
3 *the reign of God, and to heal the sick. And he said to them,* Provide nothing for your journey; nor
Mat. 10; 11. 4 staves, nor bag, nor bread, nor silver, nor two coats a-piece; and continue in whatever house ye
Acts, 13; 51. 5 are received into, until ye leave the place. And wheresoever they will not receive you, shake even the dust off your feet, as a protestation against
6 them. *They accordingly departed, and travelled through the villages, publishing the good tidings, and performing cures every where.*

Mat. 14; 1. Mar. 6; 14.
7 *Now Herod the tetrarch having heard of all that Jesus had done, was perplexed, because some said,* John is risen from the dead; *some,* Elijah
8 hath appeared; *and others,* One of the ancient
9 Prophets is risen again. *And Herod said,* John I beheaded: but who is this of whom I hear such things? *And he was desirous to see him.*

Mat. 14; 13. Mar. 6; 32.
10 *Now the Apostles being returned, reported to Jesus all that they had done: and he, taking them with him, retired privately to a desert belonging to*
11 *the city of Bethsaida. When the multitude knew it, they followed him; and he receiving them, spoke*

to them concerning the reign of God, and healed those who had need of healing.

12 *When the day began to decline, the twelve ac-* Mat. 14; 15.
Mar. 6; 35.
costing him said, Dismiss the people, that they Jo. 6; 5.
may go to the nearest towns and villages, and provide themselves in lodging and food; for we are
13 here in a desert. *He answered,* Supply them yourselves with food. *They replied,* We have only five loaves and two fishes; unless we go and buy victuals for all this people. *For they were about five*
14 *thousand men. Then he said to his disciples,* Make
15 them lie down in parties, fifty in a party. *And*
16 *they did so, making them all lie down. Then he took the five loaves and the two fishes; and looking up to heaven, he blessed and brake them, and gave them to his disciples to set before the multi-*
17 *tude. When all had eaten, and were satisfied, they took up twelve baskets full of fragments.*

SECTION VII.

THE TRANSFIGURATION.

18 *AFTERWARDS, Jesus, having withdrawn from* Mat. 16; 13.
Mar. 8; 27.
the multitude to pray apart with his disciples, asked them, saying, Who do people say that I am?
19 *They answered,* John the Baptist; others say, Elijah; and others, that one of the ancient Pro-

20 phets is risen again. *He said to them*, But who
say ye that I am? *Peter answered*, The Messiah
21 of God. *Then having strictly charged them, he
prohibited them from telling this to any body,*
22 *adding*, The Son of Man must suffer many things,
and be rejected by the elders, and chief priests and
scribes, and be killed, and rise again the third day.

Mat. 10; 38. & 16; 24. Mar. 8; 34. ch. 14; 27. & 17; 33. Jo 12; 25. Mat. 10; 33. 2 Tim. 2; 12.

23 *Then he said to all the people*, If any man will
come under my guidance, let him renounce him-
24 self, and take his cross daily, and follow me. For
whosoever would save his life, shall lose it; and
whosoever will lose his life for my sake, shall save
25 it. What will it profit a man to gain the whole
26 world, with the forfeit or ruin of himself? For
whosoever shall be ashamed of me and of my
words, of him the Son of Man will be ashamed,
when he shall come in his own glory, and in that
27 of the Father, and of the holy messengers. I cer-
tify you, that there are some standing here, who
shall not taste death until they see the reign of
God.

Mat. 17; 1. Mar. 9; 2.

28 *ABOUT eight days after this discourse, he took
with him Peter, and John, and James, and went*
29 *up upon a mountain to pray. While he prayed,
the appearance of his countenance was changed,
and his raiment contracted a dazzling whiteness.*
30 *And behold, two men of a glorious aspect, Moses*
31 *and Elijah, conversed with him, and spoke of the
departure which he was to accomplish at Jerusa-*
32 *lem. Now Peter, and those that were with him,*

were overpowered with sleep; but when they awoke, they saw his glory, and the two men who
33 *stood with him. As these were removing from Jesus, Peter said to him, not knowing what he said,* Master, it is good for us to stay here: let us, then, make three booths, one for thee, one for Moses, and
34 one for Elijah. *While he was speaking, a cloud came and covered them, and the disciples feared*
35 *when those men entered the cloud: from the cloud a voice came, which said,* This is my beloved Son,
36 hear him. *While the voice was uttered Jesus was found alone. And this they kept secret, telling nobody, in those days, aught of what they had seen.*
37 *The next day, when they were come down from* M t. 17; 14. Mar. 9; 14
38 *the mountain, a great multitude met him. And one of the crowd cried out, saying,* Rabbi, I beseech thee, take pity on my son; for he is my only
39 child. And lo a spirit seizeth him, making him instantly cry out, and fall into convulsions, so that he foameth; and after he is much bruised, hardly
40 leaveth him. And I besought thy disciples to ex-
41 pel the demon; but they were not able. *Then Jesus answering said,* O incredulous and perverse generation; how long shall I be with you, and suffer
42 you? Bring thy son hither. *And as he was coming, the demon dashed him down in convulsions. And Jesus rebuked the unclean spirit, and having cured*
43 *the child, delivered him to his father. And they were all amazed at the great power of God.*

While all were admiring every thing which Je-
44 *sus did, he said to his disciples,* Mark diligently

Mat. 17; 22. Mar. 9; 31. these words, 'The Son of Man is to be deliver-
45 ed into the hands of men.' *But they understood not this language; it was veiled to them, that they might not apprehend it; and they were afraid to ask him concerning it.*

Mat. 18; 1. Mar. 9; 33. 46 *And there arose a debate among them, which of*
47 *them should be the greatest. But Jesus, who per-*
48 *ceived the thought of their heart, took a child, and placing him near himself, said to them,* Whosoever shall receive this child for my sake, receiveth me; and whosoever shall receive me, receiveth him who sent me: for he who is least amongst you all shall be greatest.

Mar. 9; 38. 49 *Then John said,* Master, we saw one expelling demons in thy name, and we forbade him, be-
50 cause he consorteth not with us. *Jesus answered,* Forbid not such, for whoever is not against us, is for us.

51 *NOW as the time of his removal approached, he set out resolutely for Jerusalem, and sent messengers*
52 *before, who went into a village of the Samaritans*
53 *to make preparation for him. But they would not admit him, because they perceived he was going to*
54 *Jerusalem. His disciples, James and John, observing this, said,* Master, wilt thou that we call
2 Ki. 1; 9. Jo. 3; 17. down fire from heaven to consume them, as Eli-
55 jah did? *But he turned and rebuked them, saying,*
56 Ye know not what spirit ye are of; for the Son of Man is come, not to destroy men, but to save them. *Then they went to another village.*

57 *As they were on the way, one said to him,* Master, I will follow thee whithersoever thou goest. Mat. 8; 19.

58 *Jesus answered,* The foxes have caverns, and the birds of the air have places of shelter, but the Son of Man hath not where to repose his head.

59 *He said to another,* Follow me. *He answered,* Sir, permit me first to go and bury my father. Mat. 8; 21.

60 *Jesus replied,* Let the dead bury their dead, but go thou and publish the reign of God.

61 *Another likewise said,* I will follow thee, Sir, but first permit me to take leave of my family. *Jesus answered,* No man who, having put his hand to the plough, looketh behind him, is fit for the kingdom of God.

X. *AFTERWARDS the Lord appointed seventy others also, and sent them two and two before him, into every city and place whither he intended to go.*

2 *And he said to them,* The harvest is plentiful, but the reapers are few: pray therefore, the Lord of the harvest, that he would send labourers to reap Mat. 9; 37.

3 it. Go then; behold I send you forth as lambs Mat. 10; 16.

4 amongst wolves. Carry no purse, nor bag, nor Mat. 10; 9. Mar. 6; 8.

5 shoes, and salute no person by the way. Whatever house ye enter, say, first, 'Peace be to this Mat. 10; 12.

6 'house.' And if a son of peace be there, your peace shall rest upon him; if not, it shall return

7 upon yourselves. But remain in the same house, eating and drinking such things as it affordeth; for 1 Tim. 5, 18. the workman is worthy of his wages: go not from

8 house to house. And whatever city ye enter, if

they receive you, eat such things as are set before
9 you; cure their sick, and say to them, 'The
10 'reign of God cometh upon you.' But whatever
Acts, 13; 51. city ye enter, if they do not receive you, go out
11 into the streets, and say, 'The very dirt of your
'streets, which cleaveth to us, we wipe off against
'you; know, however, that the reign of God
12 'cometh upon you.' I assure you, that the condition of Sodom shall be more tolerable on that day, than the condition of that city.

Mat. 11; 21. 13 Woe unto thee Chorazin, woe unto thee Bethsaida; for if the miracles which have been performed in you, had been performed in Tyre and Sidon, they had repented long ago, sitting in sack-
14 cloth and ashes. Wherefore the condition of Tyre and Sidon shall be more tolerable in the judgment
15 than yours. And thou Capernaum, which hast been exalted to heaven, shalt be thrown down to
Mat. 10; 40. 16 hades. He that heareth you, heareth me; and
Jo. 13; 20. he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth him who sent me.

17 *And the seventy returned with joy, saying*, Master, even the demons are subject unto us, through
18 thy name. *He said to them*, I beheld Satan fall
19 like lightning from heaven. Lo, I empower you to tread on serpents and scorpions, and all the might of the enemy; and nothing shall hurt you.
20 Nevertheless, rejoice not in this, that the spirits are subject unto you; but rejoice that your names are
Mat. 11; 25. 21 enrolled in heaven. *At that time Jesus was joyful in spirit, and said*, I adore thee, O Father, Lord

of heaven and earth, because having hidden these things from sages and the learned, thou hast revealed them unto babes. Yes, Father, because
22 such is thy pleasure. My Father hath imparted every thing to me; and none knoweth who the Son is, except the Father; nor who the Father is, except the Son, and he to whom the Son will re-
23 veal him. *Then turning, he said apart to his dis-*
24 *ciples*, Blessed are the eyes which see what ye see. For I assure you, that many Prophets and kings have wished to see the things which ye see, but have not seen them, and to hear the things which ye hear, but have not heard them.

Jo. 3; 35. 6; 46. & 10; 15.

Mat. 13; 16.

25 *THEN a lawyer stood up, and said, trying him*, Rabbi, what must I do to obtain eternal life?
26 *Jesus said unto him*, What doth the law prescribe?
27 What readest thou there? *He answered*, "Thou "shalt love the Lord [41] thy God with all thy "heart, and with all thy soul, and with all thy "strength, and with all thy mind, and thy neigh-
28 "bour as thyself." *Jesus replied*, Thou hast answered right. Do this, and thou shalt live.

Mat. 22; 35. Mar. 12; 28. Deut. 6; 5.

Lev. 19; 18.

29 *But he, desirous to appear blameless, said to Je-*
30 *sus*, Who is my neighbour? *Jesus said in return*, A man of Jerusalem, travelling to Jericho, fell among robbers, who having stripped and wounded
31 him, went away, leaving him half dead. A priest accidentally going that way, and seeing him, passed

[41] Jehovah.

32 by on the farther side. Likewise a Levite on the road, when he came near the place and saw him,
33 passed by on the farther side. But a certain Samaritan, as he journeyed, came where he was, and when
34 he saw him, he had compassion, and went up to him, and having poured wine and oil into his wounds, he bound them up. Then he set him on his own beast, brought him to an inn, and took care of him.
35 On the morrow, when he was going away, he took out two denarii [42], and giving them to the host, said, 'Take care of this man, and whatever 'thou spendest more, when I return, I will repay
36 'thee.' Now which of these three, thinkest thou, was neighbour to him who fell among the robbers?
37 *The lawyer answered*, He who took pity upon him. *Then said Jesus*, Go thou, and do in like manner.

38 *AND as they travelled, he went into a village* [43], *where a woman named Martha entertained him at*
39 *her house. She had a sister called Mary, who sat*
40 *at the feet of Jesus, listening to his discourse: But Martha, who was much cumbered about serving, came to him and said*, Master, carest thou not that my sister leaveth me to serve alone? Bid her,
41 therefore, assist me. *Jesus answering, said unto her*, Martha, Martha, thou art anxious, and troublest thyself about many things. One thing only
42 is necessary. And Mary hath chosen the good part which shall not be taken from her.

[42] About 1s. 3d. sterling.

[43] To wit *Bethany*.

SECTION VIII.

THE CHARACTER OF THE PHARISEES.

XI. *IT happened that Jesus was praying in a certain place; and when he had done, one of his disciples said to him*, Master, teach us to pray, as John al-
2 so taught his disciples. *He answered*, When ye Mat. 6; 9.
pray, say, ⌜' Our⌝ Father, ⌜who art in heaven,⌝
' thy name be hallowed; thy reign come; ⌜thy
' will be done upon the earth, as it is in heaven;⌝
3 ' give us each day our daily bread; and forgive us
4 ' our sins, for even we forgive all who offend us;
' and abandon us not to temptation, ⌜but preserve
' us from evil.'⌝
5 *Moreover, he said unto them*, Should one of
you have a friend, and go to him at midnight, and
6 say, ' Friend, lend me three loaves; for a friend
' of mine is come off his road to see me, and I
7 ' have nothing to set before him;' and he from
within should answer, ' Do not disturb me; the
' door is now locked; I and my children are in
8 ' bed; I cannot rise to give thee:' I tell you, ⌜if
the other continue knocking,⌝ though he will not
rise and supply him, because he is his friend; he

will, because of his importunity, get up, and give
Mat. 7; 7. & 21; 22. Mar. 11; 24. Jo. 16; 24. Ja. 1; 5.
9 him as many as he wanteth. I likewise tell you,
Ask, and ye shall obtain; seek, and ye shall find;
10 knock, and the door shall be opened to you: for
whosoever asketh, obtaineth; whosoever seeketh,
findeth; and to every one who knocketh, the door
11 is opened. What father amongst you would give
his son a stone, when he asketh bread; or when
he asketh a fish, would, instead of a fish, give
12 him a serpent; or when he asketh an egg, would
13 give him a scorpion? If ye, therefore, bad as ye
are, can give good things to your children; how
much more will your Father give from heaven
the Holy Spirit to them that ask him?

Mat. 9; 32. & 12; 22.
14 *ONE time he was expelling a demon which caused dumbness, and when the demon was gone out,*
15 *the dumb spake, and the people wondered. Some*
Mar. 3; 22.
however said, He expelleth demons by Beelzebub
16 prince of the demons. *(Others to try him, asked*
17 *of him a sign in the sky.) But he knowing their thoughts, said to them,* By intestine broils any
kingdom may be desolated, one family falling af-
18 ter another. Now, if there be intestine broils in
the kingdom of Satan, how can that kingdom subsist? for ye say that I expel demons by Beelzebub.
19 Moreover, if I by Beelzebub expel demons, by
whom do your sons expel them? Wherefore they
20 shall be your judges. But if I by the finger of God
expel demons, the reign of God hath overtaken
21 you. When the strong one armed guardeth his

22 palace, his effects are secure. But, if he who is stronger, shall attack and overcome him, he will strip him of his armour on which he relied, and
23 dispose of his spoils. He who is not for me, is against me; and he who gathereth not with me, scattereth.

24 The unclean spirit, when he is gone out of a man, wandereth over parched deserts, in search of a resting-place. But not finding any, he saith,
25 'I will return to my house whence I came.' Being come, he findeth it swept and furnished.
26 Whereupon he goeth, and bringeth seven other spirits more wicked than himself; and having entered, they dwell there, and the last state of that man becometh worse than the first.

Mat. 12; 43.

2 Pet. 2; 20. Heb. 6; 4. & 10; 26.

27 *While he was saying these things, a woman raising her voice, cried to him from amid the crowd,* Happy the womb which bore thee, and the breasts
28 which suckled thee. Say, rather, *replied he,* Happy they who hear the word of God and obey it.

29 *When the people crowded together, he said,* This is an evil generation. They demand a sign; but no sign shall be given them, save the sign of the
30 Prophet Jonah. For as Jonah was a sign to the Ninevites, so shall the Son of Man be to this ge-
31 neration. The queen of the South [44] country will arise in the judgment against the men of this generation, and cause them to be condemned; because she came from the extremities of the earth to hear

Mat. 12; 38. & 16; 4.

1 Ki. 10; 1. 2 Chro. 9; 1.

[44] In the Old Testament *Sheba.*

the wise discourses of Solomon; and behold, here
Jon. 3; 5. 32 is something greater than Solomon. The men of Nineveh will stand up in the judgment against this generation, and cause it to be condemned; because they repented when warned by Jonah; and behold here is something greater than Jonah.

Mat. 5; 15. Mar. 4; 21. Mat. 6; 22. 33 A lamp is lighted, not to be concealed, or put under a corn-measure, but on a stand, that they
34 who enter may have light. The lamp of the body is the eye: when, therefore, thine eye is sound, thy whole body is enlightened; but when thine
35 eye is distempered, thy body is in darkness. Take heed, then, lest the light which is in thee be dark-
36 ness. If thy whole body, therefore, be enlightened, having no part dark, the whole will be so enlightened, as when a lamp lighteth thee by its flame.

37 *While he was speaking, a Pharisee asked him to dine with him. And he went and placed himself at*
38 *table. But the Pharisee was surprised to observe,*
39 *that he used no washing before dinner. Then the*
Mat. 23; 25. *Lord said to him,* As for you Pharisees, ye cleanse the outside of your cups and dishes, while ye yourselves are inwardly full of rapacity and ma-
40 levolence. Unthinking men! did not he who made
41 the outside, make the inside also? Only give in alms what ye have, and all things shall be clean unto you.

Mat. 23; 23. 42 Woe unto you, Pharisees, because ye pay the tithe of mint and rue, and every kind of herb, and neglect justice and the love of God. These

things ye ought to have practised, and not to have omitted those.

43 Woe unto you, pharisees, because ye love the most conspicuous seat in synagogues, and salutations in public places. Mat. 23; 6.

44 Woe unto you, scribes and pharisees, hypocrites, because ye are like concealed graves, over which people walk without knowing it.

45 *Here one of the lawyers interposing, said,* By speaking thus, Rabbi, thou reproachest us also.

46 *He answered,* Woe unto you, lawyers, also, because ye lade men with intolerable burdens, burdens which ye yourselves will not so much as touch with one of your fingers. Mat. 23; 4

47 Woe unto you, because ye build the monuments of the Prophets, whom your fathers killed. Mat. 23; 2

48 Surely ye are both vouchers and accessories to the deeds of your fathers; for they killed them, and ye build their monuments.

49 Wherefore, thus saith the wisdom of God, 'I 'will send them Prophets and Apostles; some of Mat. 23. 34.

50 'them they will kill, others they will banish; in- 'somuch that the blood of all the Prophets which 'hath been shed since the formation of the world,

51 'shall be required of this generation, from the 'blood of Abel to the blood of Zechariah, who 'fell between the altar and the house of God.' Yes, I assure you, all shall be required of this generation. Gen. 4; 8. 2 Chr. 24. 20.

52 Woe unto you, lawyers, because ye have carried off the key of knowledge; ye have not enter- Mat. 23. 13.

ed yourselves, and those who were entering, ye hindered.

53 *While he spake these things, the scribes and the*
pharisees began vehemently to press him with ques-
54 *tions on many points; laying snares for him, in*
order to draw from his own mouth matter of accu-
sation against him.

XII. *MEANTIME, while the crowd in myriads*
flocked about him, insomuch that they trod one up-
Mat. 16; 6. Mar. 8; 15. *on another, he said, addressing himself to his dis-*
ciples, Above all things, beware of the leaven of
Mat. 10; 26. Mar. 4; 22. 2 the pharisees, which is hypocrisy. For there is
nothing covered that shall not be detected; nothing
3 secret that shall not be known. What ye have
spoken in the dark, shall be reported in the light;
and what ye have whispered in the closet, shall be
4 proclaimed from the house-top. But I charge
you, my friends, fear not them who kill the body,
5 and after that can do no more: but I will show
you whom ye ought to fear; fear him who, after
he hath killed, hath power to cast into hell. I re-
6 peat it to you, fear him. Are not five sparrows
sold for two pence[45]? Yet not one of them is for-
7 gotten of God: yea, the very hairs of your head
are all numbered: fear not, therefore; ye are
8 much more valuable than sparrows. Moreover, I
say unto you, whoever shall acknowledge me before
men, him the Son of Man will acknowledge before

[45] Value *three-halfpence* of our money.

9 the angels of God; but whoever denieth me before men, shall be disowned before the angels of God. Mar. 8; 38. 2 Ti. 2; 12. Mat. 12; 32.
10 And whoso shall inveigh against the Son of Man, may obtain remission; but to him who detracteth Mar. 3; 28. 1 Jo. 5. 16
11 from the Holy Spirit, there is no remission. And when ye are brought before synagogues, and magistrates, and rulers, be not solicitous, how or Mat. 10; 19. Mar. 13; 11.
12 what ye shall answer, or what ye shall say: for the Holy Spirit will teach you in that moment what ought to be said.

13 *Then one said to him out of the crowd*, Rabbi, order my brother to divide the inheritance with
14 me. *He answered*, Man, who constituted me your
15 judge or arbiter? *And he said to them*, Be upon your guard against covetousness; for in whatever affluence a man be, his life dependeth not on his possessions.
16 *He also used this example*, A certain rich man had
17 lands which brought forth plentifully. And he reasoned thus with himself, What shall I do; for I have
18 not where to store up my crop?--I will do this, added he, I will pull down my barns, and build larger, and there I will store up all my product and my goods. Eccles. 11; 19.
19 And I will say to my soul, 'Soul, thou hast plenty 'of goods laid up for many years; take thine
20 'ease, eat, drink, enjoy thyself.' But God said to him, 'Thou fool, this very night thy soul is re-'quired of thee. Whose, then, shall those things
21 'be which thou hast provided?' So it fareth with

him who amasses treasure for himself, but is not rich towards God.

Mat. 6; 25. Ps. 55; 22. 1 Pet. 5; 7.

22 *Then he said to his disciples*, For this reason I charge you, be not anxious about your life, what ye shall eat; nor about your body, what ye shall wear.
23 Life is a greater gift than food, and the body than
24 raiment. Consider the ravens; they neither sow nor reap; have neither cellar nor barn; but God feedeth them. How much more valuable are ye
25 than the fowls? Besides, which of you can, by
26 his anxiety, prolong his life one hour? If, therefore, ye cannot thus effect even the smallest thing,
27 why are ye anxious about the rest? Consider the lilies. How do they grow? They toil not; they spin not; yet I affirm, that even Solomon, in all his glory, was not equally adorned with one of
28 these. If, then, God so array the herbage, which to-day is in the field, and to-morrow is cast into
29 the oven; how much more will he array you, O ye distrustful? Ask not ye, therefore, what ye shall eat, or what ye shall drink; live not in anxi-
30 ous suspense. For all these things the Pagans seek; whereas your Father knoweth that ye need them.
31 But seek ye the kingdom of God, and all these
32 things shall be superadded to you. Fear not, my little flock, for it hath pleased your Father to give

Mat. 6; 20. 19; 21.

33 you the kingdom. Sell your goods and give alms; provide yourselves purses which wear not out; treasure inexhaustible in heaven, where no thieves approach, where nothing is spoiled by worms.

34 For where your treasure is, your heart will likewise be.

35 Let your loins be girt, and your lamps burning; 1 Pet. 1. 13.
36 and yourselves like those who wait their master's return from the wedding; that when he cometh and knocketh, they may immediately let him in.
37 Happy those servants whom their master, at his return, shall find watching. Verily I say unto you, that he will gird himself, and having placed them
38 at table, will attend and serve them. And whether he come in the second watch, or in the third; if
39 he find things thus, happy are those servants. Ye Mat. 24; 43. are certain, that if the master of the house knew at 1 Th. 5. 2. Rev. 3; 3. & what hour the thief would come, he would watch, 16; 15.
40 and not allow him to break into his house. Be ye then always prepared; because the Son of Man will come at an hour when ye are not expecting him.

41 *Then Peter said to him*, Master, is this compa-
42 rison directed to us alone, or to all present? *The Lord said*, Who now is the discreet and faithful steward, whom the master will set over his household, to dispense regularly the allowance of corn?
43 Happy that servant, if his master, at his arrival,
44 shall find him so employed. I tell you truly, he will entrust him with the management of all his es-
45 tate. But as to the servant who shall say within himself, 'My master delayeth his return,' and shall beat the men-servants and the maids, and shall
46 feast and carouse, and be drunken: the master of that servant will come on a day when he is not ex-

pecting him, and at an hour he is not apprized of, and having discarded him, will assign him his por-
47 tion with the faithless. And that servant who knew his master's will, yet did not make himself
Ja. 4; 17. ready, nor execute his orders, shall receive many
48 stripes; whereas he who knew it not, but did things deserving chastisement, shall receive few: for much will be required of every one to whom much is given; and the more a man is entrusted with, the more will be exacted from him.

49 I came to throw fire upon the earth; and what
50 would I, but that it were kindled? I have an immersion to undergo; and how am I pained till it
51 be accomplished? Do ye imagine that I am come to give peace to the earth? I tell you, No, but di-
Mat. 10; 34. 52 vision. For hereafter five in one family will be di-
53 vided; three against two, and two against three; father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.

Mat. 16; 2. 54 *He said also to the people*, When ye see a cloud
55 rising in the west, ye say, 'It will rain immediately,' and so it happeneth: and when the south wind bloweth, ye say, 'It will be hot,' and it hap-
56 peneth accordingly. Hypocrites, ye can judge of what appeareth in the sky, and on the earth; how
57 is it that ye cannot judge of the present time? and why do ye not even of yourselves discern what is just?

58 When thou goest with thy creditor to the magis- Mat. 5; 25.
trate, endeavour on the road to satisfy him, lest
he drag thee before the judge, and the judge con-
sign thee to the sergeant, and the sergeant commit
59 thee to prison: I assure thee, thou wilt not be re-
leased, until thou hast paid the last mite.

SECTION IX.

THE NATURE OF THE KINGDOM.

XIII. *THERE were then present some who informed*
Jesus of the Galileans, whose blood Pilate had min-
2 *gled with that of their sacrifices. Jesus answering,*
said unto them, Think ye that these Galileans
were the greatest sinners in all Galilee, because
3 they suffered such usage? I tell you, 'No; but
4 'unless ye reform, ye shall all likewise perish:'
or those eighteen whom the tower of Siloam fell
upon, and slew; think ye that they were the
5 greatest profligates in all Jerusalem? I tell you,
No: but unless ye reform, ye also shall all pe-
rish.
6 *He also spake this parable.* A man had a fig-
tree planted in his vineyard, and came seeking
7 fruit on it, but found none. Then he said to the
vine-dresser, 'This is the third year that I have

'come seeking fruit on this fig-tree, without find-
8 'ing any. Cut it down, why should it cumber
'the ground?' He answered, 'Sir, let it alone
'one year longer, until I dig about it and dung it;
9 'perhaps it will bear fruit: if not, thou mayest
'afterwards cut it down.'

10 *ONE sabbath, as he was teaching in a syna-*
11 *gogue, a woman was present who had for eighteen*
years had a spirit of infirmity, whereby she was so
bowed down, that she could not so much as look up.
12 *Jesus, perceiving her, called her to him, and laying*
his hands on her, said, Woman, thou art delivered
from thine infirmity. *Immediately she stood up-*
14 *right, and glorified God. But the director of the*
synagogue, moved with indignation because Jesus
had performed a cure on the Sabbath, said to the
people, There are six days for working; come,
therefore, on those days, and be healed, and not
15 on the Sabbath-day. *To which the Lord replied,*
Hypocrites, who is there amongst you, that doth
not on the Sabbath loose his ox or his ass from the
16 stall, and lead him away to watering? And must
not this woman, a daughter of Abraham, whom
Satan hath kept bound, lo, these eighteen years,
17 be released from this bond on the Sabbath-day?
On his saying this, all his opposers were ashamed;
but the whole multitude was delighted with all the
glorious actions performed by him.

Mat. 13; 31. 18 *He said, moreover,* What doth the kingdom of
Mar. 4; 31. 19 God resemble? Whereunto shall I compare it? It

resembleth a grain of mustard seed, which a man threw into his garden; and it grew and became a great tree, and the birds of the air took shelter in its branches.

20 *Again he said*, Whereunto shall I compare the Mat. 13; 33.
21 kingdom of God? It resembleth leaven which a woman mingled in three measures of meal, until the whole was leavened.

22 *AND he took a journey to Jerusalem, teaching* Mat. 9; 35.
23 *as he passed through cities and villages; and one asked him*, Master, are there but few who shall
24 be saved? *He answered*, Force your entrance Mat. 7; 13.
through the strait gate: for many, I assure you, will request to be admitted, who shall not prevail.
25 If once the master of the house shall have arisen Mat. 25; 10
and locked the door, and ye standing without and knocking, say, 'Master, master, open unto us,' he will answer, 'I know not whence ye are.'
26 Then ye will say, 'We have eaten and drunk
'with thee, and thou hast taught in our streets.'
27 But he will answer, 'I tell you, I know not Mat. 7; 23 & 25; 41.
'whence ye are: remove hence, all ye workers of
'unrighteousness.' Then will ensue weeping and
28 gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, received into the kingdom of God, and yourselves ex-
29 cluded: nay, people will come from the east, from the west, from the north, and from the south, and will place themselves at table in the kingdom of
30 God. And behold they are last who shall be first, Mat. 19; 30. Mar. 10; 31.
and they are first who shall be last.

31 *The same day certain Pharisees came to him, and said,* Get away; depart hence, for Herod intend-
32 eth to kill thee. *He answered,* Go tell that fox, To-day and to-morrow I expel demons and perform cures, and the third day my course will be
33 completed. Nevertheless I must walk about to-day and to-morrow, and the day following; for it cannot be that a prophet should be cut off any where
Mat. 23; 37. 34 but at Jerusalem. O Jerusalem, Jerusalem, that killest the prophets, and stonest them whom God sendeth to thee; how often would I have gathered thy children together, as a hen gathereth her brood
35 under her wings, but ye would not. Quickly shall your habitation be transformed into a desert; for verily I say unto you, ye shall not again see me, until the time when ye shall say, "Blessed be "he who cometh in the name of the Lord [46]."

XIV. *IT happened on a Sabbath, when he was gone to eat at the house of one of the rulers who was a Pharisee, that, while the Pharisees were observing him, a man who had a dropsy stood before him.*
2 *Then Jesus, addressing himself to the lawyers and Pharisees, said,* Is it lawful to cure on the Sab-
4 bath? *They being silent, he took hold of the man,*
5 *healed and dismissed him. Then resuming his discourse, he said to them,* Who amongst you, if his ass or his ox fall into a pit on the Sabbath-day,

[46] Jehovah.

6 will not immediately pull him out? *And to this they were not able to make him a reply.*

7 *Observing how eager the guests were to possess the higher places at table, he gave them this injunc-*
8 *tion*, When thou art invited to a wedding, do not occupy the highest place at table, lest one more
9 considerable than thou be bidden, and he who invited you both come and say to thee, Give place to this man, and thou shouldst then rise with confu-
10 sion to take the lowest place. But, when thou art invited, go to the lowest place, that when he who bade thee cometh, he may say to thee, 'Friend, 'go up higher;' for that will do thee honour be-
11 fore the company. For whoever exalteth himself, shall be humbled; and whoever humbleth himself, shall be exalted.

Prov. 25; 7.

ch. 18; 14. Mat. 23; 12.

12 *He said also to him who had invited him*, When thou givest a dinner or a supper, do not invite thy rich friends, brothers, cousins, or neighbours, lest they also invite thee in their turn, and thou be
13 recompensed. But when thou givest an entertainment, invite the poor, the maimed, the lame, the
14 blind; and thou shalt be happy: for as they have not wherewith to requite thee, thou shalt be requited at the resurrection of the righteous.

15 *One of the guests hearing this said to him*, Hap-
16 py he who shall feast in the reign of God. *Jesus said to him*, A certain man made a great supper and
17 invited many. And at supper-time he sent his servants to tell those who had been bidden to come
18 presently; for that all was ready. But they all,

Mat. 22; 2. Rev. 19; 9.

without exception, made excuses. One said, 'I
'have purchased a field, which I must go and see;
19 'I pray thee have me excused.' Another said, 'I
'have bought five yoke of oxen, which I am go-
20 'ing to prove; I pray thee, have me excused.' A
21 third said, 'I have married a wife, and therefore I
'cannot go.' The servant, being returned, relat-
ed all to his master. Then the master of the house
was angry, and said to his servants, 'Go forth-
'with into the streets and lanes of the city, and
'bring in hither the poor, the maimed, the lame,
22 'and the blind.' Afterwards the servant said,
'Sir, thy orders are executed, and still there is
23 'room.' The master answered, 'Go out into the
'highways, and along the hedges, and compel
'people to come, that my house may be filled:
24 'for I declare to you, that none of those who were
'invited shall taste of my supper.'

25 *AS great multitudes travelled along with him,*
Mat. 10; 37. & 16; 24. Mar. 8; 34. 26 *he turned to them and said,* If any man come to me
and hate not his father and mother, and wife and
children, and brothers and sisters; nay, and him-
27 self too, he cannot be my disciple. And whoso-
ever doth not follow me carrying his cross, cannot
28 be my disciple. For, which of you intending to
build a tower, doth not first by himself compute
the expense, to know whether he have wherewith
29 to complete it; lest, having laid the foundation,
and being unable to finish, he become the derision
30 of all who see it, who will say, 'This man began

31 ‘ to build, but was not able to finish.’ Or what
king going to engage another king with whom he
is at war, doth not first consult by himself, whe-
ther he can with ten thousand men, encounter him
who cometh against him with twenty thousand;
32 that, if he cannot, he may, while the other is at a
33 distance, send an embassy to sue for peace. So
then, whosoever he be of you, who doth not re-
nounce all that he hath, he cannot be my disciple.
34 Salt is good; but if the salt become insipid, Mat. 5; 13. Mar. 9; 50.
wherewith shall it be seasoned? It is fit, neither
for the land, nor for the dunghill, but is thrown
away. Whoso hath ears to hear, let him hear.

SECTION X.

PARABLES.

XV. *NOW all the publicans and the sinners resorted*
2 *to Jesus to hear him. But the Pharisees and the*
scribes murmured, saying, This man admitteth
sinners, and eateth with them.
3 *Then he addressed this similitude to them:* Mat. 18; 12.
4 What man amongst you, who hath a hundred
sheep, if he lose one of them, doth not leave the
ninety-nine in the desert, to go after that which is
5 lost, until he find it? And having found it, doth
6 he not joyfully lay it on his shoulders, and, when

he is come home, convene his friends and neighbours, saying to them, 'Rejoice with me, for I
7 'have found my sheep which was lost?' Thus, I assure you, there is greater joy in heaven for one sinner who reformeth, than for ninety-nine righteous persons who need no reformation.
8 Or what woman, who hath ten drachmas [47], if she lose one, doth not light a lamp, and sweep the
9 house, and search carefully, until she find it? And having found it, doth she not assemble her female friends and neighbours, saying, 'Rejoice with 'me, for I have found the drachma which I had
10 'lost.' Such joy, I assure you, have the angels of God, when any one sinner reformeth.
11 *He said also*, A certain man had two sons.
12 And the younger of them said to his father, 'Father, give me my portion of the estate.' And
13 he allotted to them their shares. Soon after, the younger son gathered all together, and travelled into a distant country, and there wasted his substance
14 in riot. When all was spent, a great famine came upon that land, and he began to be in want.
15 Then he applied to one of the inhabitants of that country, who sent him into his fields to keep swine.
16 And he was fain to fill his belly with the husks on which the swine were feeding; for nobody gave
17 him aught. At length, coming to himself, he said, 'How many hirelings hath my father, who have all 'more bread than sufficeth them, while I perish

[47] About 6s. 3d. sterling.

18 'with hunger! I will arise and go to my father, and
'will say unto him, Father, I have sinned against
19 'heaven and thee, and am no longer worthy to be
'called thy son; make me as one of thy hire-
20 'lings.' And he arose and went to his father.
When he was yet afar off, his father saw him, and
had compassion, and ran, and threw himself upon
21 his neck, and kissed him. And the son said,
'Father, I have sinned against heaven and thee,
'and am no longer worthy to be called thy son.'
22 But the father said to his servants, 'Bring hither
'the principal robe and put it on him, and put a
23 'ring on his finger, and shoes on his feet: bring
'also the fatted calf and kill it, and let us eat and
24 'be merry; for this my son was dead, and is alive
'again; he was lost, and is found.' So they began
to be merry.

25 Now his elder son was in the field walking
home. And as he drew near the house, he heard
26 music and dancing. He, therefore, called one of
27 the servants, and asked the reason of this. He
answered, 'Thy brother is returned, and thy fa-
'ther hath killed the fatted calf, because he hath
28 'received him in health.' And he was angry, and
would not go in; therefore his father came out
29 and entreated him. He answering, said to his fa-
ther, 'These many years I have served thee, with-
'out disobeying thy command in any thing; yet
'thou never gavest me a kid that I might entertain
30 'my friends; but no sooner did this thy son re-
'turn, who hath squandered thy living on pros-

'titutes, than thou killedst for him the fatted calf.'
31 'Son,' replied the father, 'thou art always with
'me, and all that I have is thine: it was but rea-
32 'sonable that we should rejoice and be merry; be-
'cause this thy brother was dead, and is alive
'again; he was lost, and is found.'

XVI. *HE said likewise to his disciples*, A certain rich man had a steward, who was accused to him of
2 wasting his estate. Having, therefore, called him, he said, 'What is this that I hear of thee? 'Ren-
'der an account of thy management, for thou
3 'shalt be steward no longer.' And the steward said within himself, 'What shall I do? My mas-
'ter taketh from me the stewardship; I cannot
4 'dig, and am ashamed to beg. I am resolved
'what to do, that when I am discarded, there
'may be some who will receive me into their
5 'houses.' Having therefore sent severally for all his master's debtors, he asked one, 'How much
6 'owest thou to my master?' He answered, 'A
'hundred baths of oil[48].' 'Take back thy bill,' said the steward, 'sit down directly, and write one
7 'for fifty.' Then he asked another, 'How much
'owest thou?' He answered, 'A hundred ho-
8 'mers[49] of wheat.' 'Take back thy bill,' said he, 'and write one for eighty.' The master commended the prudence of the unjust steward; for

[48] *A bath* thought equal to 7 1-half English gallons.
[49] *A homer* to 75 1-half gallons.

the children of this world are more prudent in conducting their affairs than the children of light.
9 Therefore I say unto you, With the deceitful mammon procure to yourselves friends, who, after your discharge, may receive you into the eternal mansions.
10 Whoso is faithful in little, is faithful also in much: and whoso is unjust in little, is unjust also
11 in much. If therefore ye have not been honest in the deceitful, who will intrust you with the true,
12 riches? And if ye have been unfaithful managers for another, who will give you any thing to manage
13 for yourselves? A servant cannot serve two masters; for either he will hate one, and love the other, or at least will attend one, and neglect the other. Ye cannot serve God and mammon. Mat. 6; 24.
14 *When the Pharisees, who loved money, heard all*
15 *these things, they ridiculed him. But he said unto them*, As for you, ye make yourselves pass upon men for righteous, but God knoweth your hearts; for that which is admired by men, is abhorred of God.
16 Ye had the law and the Prophets until the coming of John, since whose time the kingdom of God is announced, and every occupant entereth it Mat. 11; 12.
17 by force. But sooner shall heaven and earth perish, than one tittle of the law shall fail. Mat. 5; 18.
18 Whoever divorceth his wife, and taketh another, committeth adultery; and whoever marrieth the divorced woman, committeth adultery. Mat. 5; 32. Mar. 10; 11.

19 There was a certain rich man, that wore purple
and fine linen, and feasted splendidly every day.
20 There was also a poor man named Lazarus, cover-
21 ed with sores, that was laid at his gate; and was
fain to feed on the crumbs which fell from the
rich man's table: yea, even the dogs came and
22 licked his sores. It happened that the poor man
died, and was conveyed by angels to Abraham's
23 bosom: the rich man also died, and was buried.
And in hades, being in torments, he looked up,
and saw Abraham afar off, and Lazarus in his
24 bosom, and cried, saying, 'Have pity on me,
'father Abraham, and send Lazarus to dip the tip
'of his finger in water, and cool my tongue, for
25 'I am tortured in this flame.' Abraham answer-
ed, 'Son, remember that thou, in thy life-time,
'receivedst good things, and Lazarus received evil
'things; but now, he is in joy, and thou art in
26 'torments. Besides, there lieth a huge gulph be-
'twixt us and you, so that they who would pass
'hence to you, cannot; neither can they pass to
27 'us who would come thence.' The other replied,
'I entreat thee, then, father, to send him to my
28 'father's house; for I have five brothers, that he
'may admonish them, lest they also come into this
29 'place of torment.' Abraham answered, 'They
'have Moses and the Prophets, let them hear them.'
30 'Nay,' said he, 'father Abraham, but if one
'went to them from the dead, they would reform.'
31 Abraham replied, 'If they hear not Moses and
'the Prophets; neither will they be persuaded,
'though one should arise from the dead.'

SECTION XI.

INSTRUCTIONS AND WARNINGS.

XVII. *THEN Jesus said to his disciples*, It is im-
possible to exclude snares entirely; but woe un-
2 to him who insnareth. It would be more eligible Mat. 18; 7.
for him to have an upper milstone fastened to his Mar. 18; 6. Mar. 9; 42.
neck, and to be cast into the sea, than to insnare
any of these little ones.
3 Take heed to yourselves; if thy brother tres- Mat. 18; 21. Ecclus, 19;
pass against thee, rebuke him; and if he repent, 13.
4 forgive him; and if he trespass against thee se-
ven times in a day, and seven times in a day re-
turn [to thee], saying, 'I repent,' thou shalt for-
give him.
5 *Then the Apostles said to the Lord*, Increase our Mat. 17; 20.
6 faith. *He answered*, If ye had faith, though it
were but as a grain of mustard seed, ye might
say to this sycamine, 'Be extirpated and planted
'in the sea,' and it would obey you.
7 Would any of you, who hath a servant plow-
ing or feeding cattle, say to him, on his return
from the field, 'Come immediately, and place
8 'thyself at table;' and not rather, 'Make ready
'my supper; gird thyself, and serve me, until I

'have eaten and drunken; afterwards thou may-
9 'est eat and drink?' Is he obliged to that servant
10 for obeying his orders? I suppose not. In like
manner say ye, when ye have done all that is
commanded you, 'We thy servants have con-
'ferred no favour; we have done only what we
'were bound to do.'

11 *NOW, in travelling to Jerusalem, he passed*
12 *through the confines of Samaria and Galilee, and*
being about to enter a certain village, there met him
13 *ten lepers, who stood at a distance, and cried out,*
14 Jesus, Master, take pity upon us. *When he saw*
Lev. 14; 2. *them, he said to them,* Go, show yourselves to the
the priests. *And as they went, they were cleansed.*
15 *And one of them perceiving that he was healed,*
16 *turned back, glorifying God aloud. Then throwing*
himself prostrate at the feet of Jesus, he returned
17 *him thanks; now this man was a Samaritan. Je-*
sus said, Were not ten cleansed? Where then are
18 the other nine? Have none returned glory to God,
19 except this alien? *And he said to him,* Arise, go
thy way, thy faith hath cured thee.

20 *Being questioned by the Pharisees when the*
reign of God should commence, he answered, The
21 reign of God is not ushered in with parade; nor
shall people say, 'Lo here!' or 'Lo yonder!'
for behold the reign of God is within you.

22 *Then he said to his disciples,* The time will come
when ye shall desire to see one of the days of the
Mat. 24; 23. 23 Son of Man, and shall not see it. But when they
Mar. 13; 21.

say to you, 'Lo here,' or 'Lo yonder,' go not
24 out to follow them. For as the lightning flasheth
in an instant from one extremity of the sky to the
other, so will the appearance of the Son of Man be
25 in his day. But first he must suffer much, and be
26 rejected of this generation. And, as it happened Mat. 24; 37.
in Noah's days, it will also happen in the days of
27 the Son of Man. They ate, they drank, they
married, they were given in marriage, until the
day that Noah entered the ark, when the deluge
28 came and destroyed them all. In like manner, as
it was in the days of Lot, they ate, they drank,
they bought, they sold, they planted, they built;
29 but on the day that Lot left Sodom, it rained fire Gen. 19; 24
and brimstone from heaven, which destroyed them
30 all. So will it also be on the day when the Son of
31 Man shall appear. On that day let not him who
shall be on the house-top, having his furniture in
the house, come down to take it away. Let not
32 him who shall be in the field, return home. Re- Mat. 10; 39.
& 16; 25.
33 member Lot's wife. Whosoever shall seek to Mar. 8; 35.
save his life, shall lose it; and whosoever shall ch. 9; 24.
Jo. 12; 25.
34 throw it away, shall preserve it. I tell you, there
will be two men that night in one bed; one will
35 be seized, and the other will escape. Two wo- Mat. 24; 40.
men will be grinding together; one will be seiz-
36 ed, and the other will escape. [Two men will be
in the field; one will be seized, and the other
37 will escape.] *Then they asked him,* Where, Mas-
ter? *He answered,* Where the body is, the eagles Mat. 24; 28.
will be assembled.

1 Th. 5; 17. XVIII. *He also showed them, by a parable, that they ought to persist in prayer without growing weary.*

2 In a certain city, *said he*, there was a judge, who
3 neither feared God, nor regarded man. And there was a widow in that city who came to him, saying,
4 'Do me justice on my adversary.' For some time he refused: but afterwards he argued thus with
5 himself, 'Although I neither fear God, nor regard 'man; yet because this widow importuneth me, 'I will judge her cause, lest she come perpetual-
6 'ly and plague me.' Mark, *said the Lord*, what
7 the unjust judge determined. And will not God avenge his elect, who cry to him day and night?
8 Will he linger in their cause? I assure you, he will suddenly avenge them. Nevertheless, when the Son of Man cometh, will he find this belief in the land?

9 *Then addressing some who were conceited of themselves as being righteous, and despised others,*
10 *he proposed this example:* Two men went up to the temple to pray; one a Pharisee, the other a
11 publican. The Pharisee standing by himself, prayed thus: 'O God, I thank thee that I am not as 'other men, extortioners, unjust, adulterers, or
12 'even as this publican. I fast twice a week. I
13 'give tithes of all that I possess.' But the publican standing at a distance, and not daring so much as to lift up his eyes to heaven, smote upon his breast, and cried, 'God be merciful to me a sin-

ch. 14; 11. Mat. 23; 12. 14 ner.' I assure you that this man returned home, more approved than the other: for whoever exalt-

eth himself, shall be humbled; but whoever humbleth himself, shall be exalted.

15 *Then they presented babes to him, that he might touch them: the disciples observing it, rebuked* Mat 19; 13 Mar. 10; 13
16 *[those who brought] them. But Jesus calling them to him, said,* Permit the children to come unto me, and do not forbid them; for of such is the king-
17 dom of God. Verily I say unto you, Whosoever will not receive the kingdom of God as a child, shall never enter it.

18 *THEN a certain ruler asked him, saying,* Good teacher, what good shall I do to obtain eternal life? Mat. 19; 16 Mar. 10; 17
19 *Jesus answered,* Why callest thou me good? God
20 alone is good. Thou knowest the commandments. Do not commit adultery; do not commit murder; Ex. 20; 12 Deut. 5, 16 do not steal; do not give a false testimony; honour
21 thy father and thy mother. *He replied,* All these
22 I have observed from my childhood. *Hearing this, Jesus said to him,* Yet in one thing thou art deficient: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven:
23 then come and follow me. *When he heard this, he was exceedingly sorrowful, for he was very rich.*

24 *Jesus perceiving that he was very sorrowful, said,* Mat. 19; 23 Mar. 10; 23 How difficult will it be for men of opulence to enter
25 the kingdom of God! It is easier for a camel to pass through a needle's eye, than for a rich man to
26 enter the kingdom of God. *The hearers said,*
27 Who, then, can be saved? *Jesus answered,* Things impossible to men, are possible to God.

Mat. 19; 27. Mar. 10; 28. 28 *Then Peter said*, Lo! we have forsaken all, and
29 followed thee. *Jesus answered*, Verily I say unto you, that there is none who shall have forsaken his house, or parents, or brothers, or wife, or
30 children, on account of the kingdom of God; who shall not receive manifold more in return in this world, and in the future, eternal life.

Mat. 20; 17. Mar. 10; 32. 31 *THEN Jesus taking the twelve aside, said to them*, We are now going to Jerusalem, where all that the prophets have written shall be accomplish-
32 ed on the Son of Man. For he shall be delivered to the Gentiles, and ridiculed and insulted and
33 spitted on. And after scourging, they will kill
34 him, and he shall rise again the third day. *But they understood none of these things: this discourse was hidden from them; they did not comprehend its meaning.*

Mat. 20; 29. Mar. 10; 46. 35 *When he came near Jericho, a blind man, who*
36 *sat by the way-side begging, hearing the crowd pass*
37 *by, inquired what was the matter. And being told that Jesus the Nazarene was passing by, he im-*
38 *mediately cried, saying*, Jesus, Son of David, have
39 pity upon me. *They who went before, charged him to be silent: but he cried still the louder*, Son
40 of David, have pity upon me. *Jesus stopped, and*
41 *commanded them to bring the man to him. And when he was nigh, he asked him, saying*, What
42 dost thou wish me to do for thee? *He answered*, Master, to give me my sight. *And Jesus said to him*, Receive thy sight; thy faith hath cured thee.

43 *Instantly he received his sight, and followed him, glorifying God; and all the people saw it, and praised God.*

XIX. *When Jesus had entered, and was passing*
2 *through Jericho, behold a man named Zaccheus, a*
rich man, and chief of the publicans endeavoured to
3 *see what sort of person he was, but could not for the*
4 *press, being of a low stature. Therefore running*
before, he climbed up into a sycamore to see him,
5 *having observed that he was going that way. When*
Jesus came to the place, he looked up, and seeing
him said, Zaccheus, make haste and come down,
6 for to-day I must abide at thy house. *And he made*
haste, and came down, and received him joyfully.
7 *When the multitude perceived this, they said, mur-*
muring, He is gone to be entertained by a sinner.
8 *But Zaccheus presenting himself before Jesus, said,*
Master, the half of my goods I will give to the
poor; and if in aught I have wronged any man, I
9 will restore fourfold. *And Jesus said concerning*
him, To-day is salvation come to this house, inas-
10 much as he also is a son of Abraham. For the Mat. 18; 11.
Son of man is come to seek and recover that which
was lost.

11 *As the people were attentive, he added this para-*
ble, because he was nigh to Jerusalem, and they
fancied the reign of God would immediately com-
12 *mence:* A certain nobleman went abroad to pro-
13 cure for himself the royalty, and then return; and
having called ten of his servants, and delivered to
them ten pounds, he said, 'Improve these till I re-

14 'turn.' Now his citizens hated him; and sending
an embassy after him, protested, 'We will not
15 'have this man for our king.' When he returned,
vested with royal power, he commanded those ser-
vants to be called to whom he had committed the
money, that he might know what every one had
16 gained. Then came the first, and said, 'My Lord,
17 'thy pound [49] hath gained ten pounds.' He an-
swered, 'Well done, good servant, because thou
'hast been faithful in a very small matter, receive
18 'thou the government of ten cities.' And the se-
cond who came said, 'My Lord, thy pound hath
19 'gained five pounds.' He answered, 'Be thou too
20 'governor of five cities.' Another came, saying,
'My Lord, here is thy pound, which I have kept
21 'laid up in a napkin; for I was afraid of thee, be-
'cause thou art a hard master; thou exactest what
'thou didst not give, and reapest what thou didst
22 'not sow.' He answered, 'Out of thine own
'mouth, thou malignant servant, I will condemn
'thee. Didst thou know that I am a hard master,
'exacting what I did not give, and reaping what I
23 'did not sow? Why then didst not thou put my mo-
'ney into the bank, that at my return I might have
24 'received it with interest?' Then he said to his at-
tendants, 'Take the pound from him, and give it
25 'to him who hath the ten pounds.' They answer-
Mat. 13; 12. & 25; 29. Mar. 4; 25. ch. 8; 18.
26 'ed, 'My Lord, he hath ten pounds.' [He re-
plied,] 'I tell you, that to every one who hath,
'more shall be given; but from him who hath not,

[49] About 71. 10s. sterling.

27 'even that which he hath shall be taken. But as
'for those mine enemies, who would not have
'me for their king; bring them hither, and slay
'them in my presence.'

SECTION XII.

THE ENTRY INTO JERUSALEM.

28 *AFTER this discourse Jesus walked foremost,*
29 *travelling towards Jerusalem. When he approached* Mat. 21; 1. Mar. 11; 1.
Bethphage and Bethany, near the mountain called the Mount of Olives, he sent two of his disci-
30 *ples, saying,* Go to yonder village, wherein, as ye
enter, ye will find a colt tied on which no man
31 ever rode; loose him and bring him. If any one
ask why ye loose him, ye shall answer, 'Because
32 'the Master needeth him.' *Accordingly they who*
received this order, went and found every thing as
33 *he had told them. As they were loosing the colt,*
the owners said to them, Why loose ye the colt?
34 *They answered,* The Master needeth him. *So*
35 *they brought him to Jesus, and having thrown their* Jo. 12; 14.
36 *mantles upon the colt, set Jesus thereon. As he*
went, the people spread their mantles in the way
37 *before him. When he was so near as the descent*
of the Mount of Olives, the whole multitude of the
disciples began to praise God in loud acclamations,

for all the miracles which they had seen, saying,
38 'Blessed be the King who cometh in the name
'of the Lord; peace in heaven, and glory in the
39 'highest heaven.' *Upon this some Pharisees in*
the crowd said to him, Rabbi, rebuke thy disci-
40 ples. *He answered,* I tell you that, if these were
silent, the stones would cry out.
41 *When he came near and beheld the city, he*
42 *wept over it, saying,* O that thou hadst consider-
ed, at least in this thy day, the things which con-
cern thy peace! But now they are hidden from
43 thine eyes: for the days are coming upon thee
when thine enemies will surround thee with a
44 rampart, and enclose thee, and shut thee up on
every side, and will level thee with the ground,
thee and thy children, and will not leave thee one
ch. 21; 6. Mat. 24; 2. Mar. 13; 2. stone upon another, because thou didst not con-
sider the time when thou wast visited.

Mat. 21; 12. 45 *Afterwards he went into the temple, and drove*
out thence those who sold and those who bought
Mar. 11; 15. Is. 56; 7. Jer. 7; 11. 46 *therein, saying to them,* It is written, "My house
"is a house of prayer, but ye have made it a den
"of robbers."
47 *And he taught daily in the temple, while the*
48 *chief priests and the scribes, and persons of princi-*
pal note, sought his destruction, but could not de-
vise how to effect it; for all the people heard him
with the greatest attention.

Mat. 21; 23. Mar. 11; 28. XX. *One of those days, as he was teaching the*
people in the temple, and publishing the good tid-
ings, the chief priests and the scribes, with the

2 *elders, came upon him, saying,* Tell us by what authority thou dost these things, or who is he that
3 empowered thee? *He answering, said unto them,*
4 I also have a question to put to you. Tell me then, Was the title which John had to baptize,
5 from heaven or from men? *But they reasoned thus with themselves, If we say, 'From heaven,' he will reply, 'Why then did ye not believe him?'*
6 *And if we say, 'From men,' all the people will stone us; for they are persuaded that John was a*
7 *prophet. They therefore answered, that they*
8 *could not tell whence. Jesus replied,* Neither tell I you by what authority I do these things.

9 *Then he spake to the people this parable:* A man planted a vineyard, and farmed it out, and having
10 travelled, continued long abroad. The season being come, he sent a servant to the husbandmen, to receive of the produce of the vineyard; but they
11 beat him, and sent him back empty. Afterwards, he sent another servant, whom they, having beaten and used him shamefully, also sent away empty.
12 He, afterwards, dispatched a third to them. Him
13 likewise they wounded and drove away. Then the proprietor of the vineyard said, 'What shall I 'do? I will send my beloved son; they will surely
14 'reverence him, when they see him.' But when the husbandmen saw him, they reasoned thus among themselves, 'This is the heir, come, let us 'kill him, that the inheritance may be our own.'
15 And having thrust him out of the vineyard, they killed him. What, therefore, will the proprietor of

Mat. 21; 33. Mar. 12; 1.

16 the vineyard do to them? He will come and destroy those husbandmen, and give the vineyard to
17 others. *And some of his hearers said,* God forbid.

Mat. 21; 42. Ps. 118; 22. Acts, 4; 11. 1 Pet. 2; 6. *Jesus, looking on them, said,* What then meaneth that expression of Scripture, "A stone which "the builders rejected is made the head of the
18 "corner. Whosoever shall fall upon that stone, "shall be bruised; but on whomsoever it shall
19 "fall, it will crush him to pieces." *At that time the chief priests and the scribes, knowing that he had spoken this parable against them, would have laid hands on him, but feared the people.*

Mat. 22; 15. Mar. 12; 13. 20 *And they watched him, and set spies upon him, instructing them to personate conscientious men, and surprise him in his words, that they might consign him to the power and authority of the pro-*
21 *curator. These accosted him with this question,* Rabbi, we know that thou speakest and teachest uprightly, and that, without respect of persons,
22 thou faithfully recommendest the way of God. Is
23 it lawful for us to pay taxes to Cesar or not? *He perceiving their subtlety, answered,* Why would
24 ye inveigle me? Show me a denarius. Whose image and inscription hath it? *They answered,*
25 Cesar's. *He replied,* Render, therefore, to Cesar that which is Cesar's, and to God that which is
26 God's. *Thus they could not surprise him in his discourses before the people; wherefore, admiring his answer, they kept silence.*

Mat. 22; 23. Mar. 12; 18. Acts, 23; 8. 27 *Afterwards some of the Sadducees, who deny a*
28 *future state, came to him with this question:* Rab-

Deut. 25; 5.

bi, Moses hath enjoined in his writings, that a man whose brother dieth childless outlived by his wife, shall marry the widow, and raise issue to his bro-
29 ther. Now there were seven brothers, the first of
30 whom having taken a wife, died childless; the second married the widow, and also died childless;
31 the third too married her, as did likewise the rest;
32 and all the seven died leaving no children. Last
33 of all the woman also died. To which of them, therefore, will she be wife at the resurrection; for
34 she hath been married to all the seven? *Jesus an-*
35 *swering, said unto them,* The people of this world marry and are given in marriage; but among them who shall be honoured to share in the resurrection and the other world, there will be neither marry-
36 ing nor giving in marriage: For they cannot die any more; because angel-like they are children of
37 God, being children of the resurrection. But that the dead are raised, even Moses hath suggested, calling the Lord who appeared in the bush, the God of Abraham, and the God of Isaac, and the
38 God of Jacob. Now he is not a God of the dead, but of the living; for they are all, [though
39 dead to us,] alive to him. *Then some of the scribes said to him,* Rabbi, thou hast spoken well.
40 *After that they did not venture to ask him any more questions.*

41 *And he said to them,* Why is it affirmed that the Mat. 22; 41. Mar. 12; 35.
42 Messiah must be a Son of David? Yet David him- Ps. 110; 1.
43 self says in the book of Psalms, "The Lord [50]

[50] *Jehovah.*

"said to my lord, Sit at my right hand until I
44 "make thy foes thy footstool." As David thus
calleth him his lord, how can he be David's son?

ch. 11; 43. Mat. 23; 6. 45 *Then in the audience of all the people he said to*
46 *his disciples*, Beware of the scribes who love to
Mar. 12; 38. Mat. 23; 14. walk in robes, and affect salutations in public
places, and the principal seats in the synagogues,
47 and the uppermost places at feasts; who devour the
families of widows, and make long prayers for a
disguise. These shall suffer the severest punish-
ment.

Mar. 12; 41. XXI. *As Jesus was observing the rich casting their*
2 *gifts into the treasury, he saw an indigent widow*
3 *throw in two mites. And he said*, I tell you truly,
that this poor widow hath cast in more than any of
4 them; for all these, out of their superfluous store,
have thrown into the sacred chest: whereas she hath
thrown in all the little she had to subsist upon.

SECTION. XIII.

THE LAST SUPPER.

Mat. 24; 1. Mar. 13; 1. ch. 19; 44. 5 *SOME having remarked that the temple was*
adorned with beautiful stones and presents, he said,
6 The time will come when these things which ye
behold, shall be so razed, that one stone will not

7 be left upon another. *Then they asked him, say-* Mat. 24; 3.
ing, Rabbi, when will these things be; and what Mar. 13; 3.
will be the sign when they are about to be ac-
8 complished? *He answered*, Take care that ye be
not seduced; for many will assume my charac-
ter, saying, 'I am the person,' and the time ap-
9 proacheth; therefore do not follow them. But
when ye shall hear of wars and insurrections, be
not terrified; for these things must first happen,
but the end will not immediately follow.
10 *He added*, Then will nation rise against nation, Mat. 24; 7.
11 and kingdom against kingdom. And there shall Mar. 13; 8.
be great earthquakes in sundry places, and fa-
mines, and pestilences; there shall be also frightful
12 appearances and great prodigies in the sky. But,
before all this, ye shall be apprehended and prose-
cuted, and consigned to synagogues, and impri-
soned, and dragged before kings and governors,
13 because of my name: and this will afford scope for
14 your testimony. Be therefore resolved not to pre-
15 meditate what defence ye shall make; for I will give
you an utterance and wisdom which none of your
16 adversaries shall be able to refute or resist. And ye
shall be given up even by parents and brothers, and
17 kinsmen, and friends; and some of you they will
18 put to death. And, on my account, ye shall be hat-
ed universally. Yet not a hair of your head shall
19 be lost. Save yourselves by your perseverance.
20 Now when ye shall see Jerusalem invested with Mat. 24; 15.
armies, know that the desolation thereof is nigh. Mar. 13; 14.
21 Then let those in Judea flee to the mountains; let

those in the city make their escape, and let not
22 those in the country enter the city: for these will
be days of vengeance, wherein all the denuncia-
23 tions of Scripture shall be accomplished. But
woe unto the women with child, and unto them
who give suck in those days: for there shall be
great distress in the land, and wrath upon this peo-
24 ple. They shall fall by the sword; they shall be
carried captive into all nations; and Jerusalem shall
be trodden by the Gentiles, until the times of the
Mat. 24; 29 Mar. 13; 24 Is. 13; 10 Ezek 32; 7 Joel, 2; 10, 31. & 3, 15. 25 Gentiles be over. And there shall be signs in the
sun, and in the moon, and in the stars; and upon
26 the earth the anguish of desponding nations; and
roarings in the seas and floods; men expiring with
the fear and apprehension of those things which are
coming upon the world; for the powers of heaven
27 shall be shaken. Then they shall see the Son of
Man coming in a cloud with great glory and
Rev. 1; 7. 28 power. Now when these things begin to be ful-
filled, look up and lift up your heads, because
your deliverance approacheth.

Mat. 24; 32 Mar. 13; 28 29 *He proposed to them also this comparison:* Con-
30 sider the fig-tree, and the other trees. When ye
observe them shooting forth, ye know of your-
31 selves that the summer is nigh. Know ye in like
manner, when ye shall see these events, that the
32 reign of God is nigh. Verily I say unto you, that
this generation shall not pass, until all be accom-
33 plished. Heaven and earth shall fail; but my
34 words shall not fail. Take heed, therefore, to
yourselves, lest your hearts be overcharged with

surfeiting and drunkenness and worldly cares, and
35 that day come upon you unawares: for, as a net,
it shall enclose all the inhabitants of the earth.
36 Be vigilant, therefore; praying, on every occa-
sion, that ye may be accounted worthy to escape
all these impending evils, and to stand before the
Son of Man.
37 *Thus Jesus taught in the temple by day, but*
retired at night to the mountain called the Mount
38 *of Olives. And every morning the people resort-*
ed early to the temple to hear him.

XXII. *NOW the feast of unleavened bread, called* Mat. 26; 1. Mar. 14; 1.
2 *the passover, being near, the chief priests and the*
scribes sought how they might kill him; for they
3 *feared the people. Then Satan entered into Ju-* Mat. 26; 14. Mar. 14; 10.
das, surnamed Iscariot, who was of the number of
4 *the twelve. And he went and concerted with the*
chief priests and officers, how he might deliver
5 *Jesus into their hands. And they were glad, and*
6 *agreed to give him a certain sum; which Judas*
having accepted, watched an opportunity to de-
liver him up without tumult.
7 *Now the day of unleavened bread being come,* Mat. 26; 17. Mar. 14; 12.
on which the passover must be sacrificed, Jesus
8 *sent Peter and John, saying,* Go and prepare for
9 us the passover, that we may eat it. *They asked*
10 *him,* Where wilt thou that we prepare it? *He an-*
swered, When ye enter the city, ye will meet a
man carrying a pitcher of water; follow him into
the house which he shall enter, and say to the

11 master of the house, 'The teacher asketh thee,
'Where is the guest-chamber, where I may eat
12 'the passover with my disciples?' And he will
13 show you a large upper room furnished; make
ready there. *So they went, and having found every*
thing as he had told them, prepared the passover.
14 *When the hour was come, he placed himself at*
15 *table with the twelve Apostles, and said to them,*
Much have I longed to eat this passover with you
16 before I suffer! for I declare to you, that I will
never partake of another, until it be accomplished
17 in the kingdom of God. *Then taking a cup, he*
18 *gave thanks, and said,* Take this, and share it
amongst you: for I assure you, that I will not
again drink of the product of the vine, until the
Mat. 26; 26. 19 reign of God be come. *Then he took bread, and,*
Mar 14; 22.
1 Co. 11; 23. *having given thanks, broke it, and gave it to them,*
saying, This is my body which is given for you.
20 Do this in commemoration of me. *He likewise*
gave the cup after supper, saying, This cup is
the new covenant in my blood, which is shed for
you.
Mat. 26; 21. 21 Mark, however, that the hand of him who be-
Mar 14; 18.
Jo. 13; 21. 22 trayeth me, is on the table with mine. The Son
of Man is going away, as hath been determined:
nevertheless, woe unto that man by whom he is
23 betrayed. *Then they began to inquire among*
themselves, which of them it could be that would
do this.
24 *There had been also a contention among them,*
which of them should be accounted the greatest.

25 *And he said to them*, The kings of the nations exercise dominion over them, and they who op- Mat. 20; 25. Mar. 10; 42.
26 press them are styled benefactors. But with you it must be otherwise: nay, let the greatest amongst you be as the smallest, and him who governeth, as
27 he who serveth. For, whether is greater; he who is at table, or he who serveth? Is not he that is at
28 table? Yet I am amongst you as one who serveth. Ye are they who have continued with me in my
29 trials. And I grant unto you to eat and to drink at my table in my kingdom (forasmuch as my Father hath granted me a kingdom), and to sit on thrones, judging the twelve tribes of Israel.
31 *The Lord said also*, Simon, Simon, Satan hath
32 obtained permission to sift you [all] as wheat; but I have prayed for thee that thy faith fail not; do thou, therefore, when thou hast recovered thy-
33 self, confirm thy brethren. *He answered*, Master, I am ready to accompany thee both to prison Mat. 26; 34. Mar. 14; 30.
34 and to death. *Jesus replied*, I tell thee, Peter, the cock shall not crow to-day, before thou have thrice denied that thou knowest me.

35 *Then he said to them*, When I sent you without purse, and scrip, and shoes, did ye want any Mat. 10; 9.
36 thing? Nothing, *answered they*. But now, *said he*, let him that hath a purse take it, and likewise his scrip; and let him who hath no sword, sell his
37 mantle and buy one; for I tell you that this Scripture, "He was ranked among malefactors," is Is. 53; 12. now to be accomplished in me: for the things re-
38 lating to me must [soon] be fulfilled. *They said*,

Master, here are two swords. *He replied*, It is
39 enough. *Then he went out, and repaired, as he was wont, to the mount of Olives, and his disciples followed him.*

Mat. 26; 36. Mar. 14; 32. 40 *Being arrived there, he said to them*, Pray that
41 ye may not yield to temptation. *Then being withdrawn from them about a stone's cast, he kneeled*
42 *down and prayed, saying*, Father, if thou wilt, take this cup away from me; nevertheless, not my will,
43 but thine be done. *And there appeared to him a*
44 *messenger from heaven strengthening him. And being in an agony of grief, he prayed the more fervently, and his sweat fell like clotted blood to the*
45 *ground. Having arisen from prayer, and returned to his disciples, he found them sleeping, oppres-*
46 *sed with grief, and said to them*, Why do ye sleep? Arise and pray, lest the trial overcome you.

Mat. 26; 47. Mar. 14; 43. Jo. 18; 3. 47 *Before he had done speaking, he saw a multitude, and he who was called Judas, one of the twelve, walked before them, and came up to Jesus to kiss*
48 *him. Jesus said to him*, Judas, betrayest thou the
49 Son of Man with a kiss? *Now those who were with him, foreseeing what would happen, said to*
50 *him*, Master, shall we strike with the sword? *And one of them struck the servant of the high priest,*
51 *and cut off his right ear. Jesus said*, Let this suf-
? fice; *and touching his ear, he healed him. Then Jesus said to the chief priests, and the officers of the temple-guard, and the elders who were come to apprehend him*, Do ye come with swords and
53 clubs, as in pursuit of a robber? While I was daily

with you in the temple, ye did not attempt to arrest me. But this is your hour, and the power of darkness.

SECTION XIV.

THE CRUCIFIXION.

54 *THEN they seized him, and led him away to the* Mat. 26; 57. Mar. 14; 53.
55 *high priest's house. And Peter followed at a dis-* J 18; 13, 24.
tance. When they had kindled a fire in the middle Mat. 26; 69. Mar. 14; 66.
of the court, and were sitting round it, Peter sat Jo. 13; 16. & 25.
56 *down among them. And a maid-servant having*
observed him sitting by the fire, and viewed him at-
57 *tentively, said,* This man also was with him. *But*
he disowned him, saying, Woman, I know him not.
58 *A little while after, another seeing him, said,* Thou
also art one of them. *Peter answered,* Man, I am
59 not. *About an hour after, another averred the*
same thing, saying, This man was surely with him,
60 for he is a Galilean. *Peter answered,* Man, I
know nothing of this matter. *And just as he spake*
61 *the word, the cock crew. Then the Lord turning,*
looked upon Peter, and Peter called to mind the

word which the Lord had said unto him, "Before
62 *"the cock crow, thou wilt disown me thrice." And*
Peter went out and wept bitterly.
63 *Meantime, they who had Jesus in charge, mock-*
64 *ed and beat him; and having blindfolded him,*
struck him on the face, and asked him, saying,
65 Divine who it is that smote thee. *And many other*
abusive things they said against him.

Mat. 27; 1. 66 *As soon as it was day, the national senate,*
with the chief priests and scribes, were assembled,
who having caused him to be brought into their coun-
67 *cil-chamber, said to him,* If thou be the Messiah,
68 tell us. *He answered,* If I tell you, ye will not
believe: and if I put a question, ye will neither
69 answer me, nor acquit me. Hereafter the Son of
Man shall be seated at the right hand of Almighty
70 God. *They all replied,* Thou art then the Son
71 of God? *He answered,* Ye say the truth. *Then*
they cried, What further need have we of evidence?
We have heard enough ourselves from his own
mouth.

XXIII. *AND the assembly broke up, and conducted*
Mat. 27; 11. Mar. 15; 2. 2 *Jesus to Pilate. And they accused him, saying,*
We found this man perverting the nation, and
forbidding to give tribute to Cesar, calling himself
3 Messiah the King. *Then Pilate asking him, said,*
Thou art the King of the Jews? *He answered,*
4 Thou sayest right. *Pilate said to the chief priests*
and the multitude, I find nothing criminal in this
5 man. *But they became more vehement, adding,*

He raiseth sedition among the people, by the doctrine which he spreadeth through all Judea, from
6 Galilee, where he began, to this place. *When Pilate heard them mention Galilee, he asked whe-*
7 *ther the man were a Galilean. And finding that he belonged to Herod's jurisdiction, he sent him to Herod, who was also then at Jerusalem.*
8 *And Herod was very glad to see Jesus: it was what he had long desired; having heard much of him, and hoping to see him perform some miracle.*
9 *He, therefore, asked him many questions, but Je-*
10 *sus returned him no answer. Yet the chief priests and the scribes who were present, accused him with*
11 *eagerness. But Herod and his military train despised him: and having in derision arrayed him in*
12 *a shining robe, remanded him to Pilate. On that day Pilate and Herod became friends; for before they had been at enmity.*
13 *Pilate having convened the chief priests, the ma-*
14 *gistrates, and the people, said to them,* Ye have brought this man before me, as one who exciteth the people to revolt; yet having examined him in your presence, I have not found him guilty of any Jo. 18; 38. & 19; 4.
15 of those crimes whereof ye accuse him. Neither hath Herod; for I referred you to him. Be assured, then, that he hath done nothing to deserve Mat. 27; 21. Mar. 15; 12.
16 death. I will therefore chastise him, and release
17 him. *For it was necessary that he should release*
18 *one to them at the festival. Then all cried out together,* Away with this man, and release to us
19 Barabbas. *Now Barabbas had been imprisoned for*

20 *raising sedition in the city, and for murder. Pi-*
21 *late, willing to release Jesus, again expostulated.*
But they cried, saying, Crucify, crucify him. *A*
22 *third time he repeated,* Why? what evil hath this man done? I do not find him guilty of any capital crime; I will therefore chastise him, and re-
23 lease him. *But they persisted, demanding, with much clamour, that he might be crucified. At last their clamours, and those of the chief priests,*
24 *prevailed: and Pilate pronounced sentence, that*
25 *it should be as they desired. Accordingly he released to them a man who had been imprisoned for sedition and murder, whom they required, and gave up Jesus to their will.*

Mat. 27; 32. Mar. 15; 21. 26 *As they led him away, they laid hold of one Simon, a Cyrenian, coming from the country, and laid the cross on him, that he might bear it after Jesus.*
27 *And a great multitude followed him, amongst whom were many women who lamented and bewailed him.*
28 *But Jesus turning to them, said,* Daughters of Jerusalem, weep not for me, but weep for your-
29 selves, and for your children: for the days are coming wherein they shall say, 'Happy the bar-
Is. 2; 19. Hos. 10; 8. Rev. 6; 16. 'ren, the wombs which never bare, and the breasts
30 'which never gave suck:' then they shall cry to the mountains, 'Fall on us,' and to the hills,
31 'Cover us:' for if it fare thus with the green tree,
32 how shall it fare with the dry? *And two malefactors were also led with him to execution.*

Mat. 27; 33. Jo. 19; 18. 33 *When they were come to the place called Calvary, they there nailed him to the cross, and the male-*

factors also, one at his right hand, the other at his
34 *left. And Jesus said,* Father, forgive them, for they
know not what they do. *And they parted his gar-*
35 *ments by lot. While the people stood gazing, even* Mar. 15; 24.
their rulers joined them in ridiculing him, and say-
ing, This man saved others; let him save himself,
36 if he be the Messiah, the elect of God. *The sol-*
diers likewise mocked him, coming and offering him
37 *vinegar, and saying,* If thou be the King of the
38 Jews, save thyself. *There was also an inscription*
over his head, in Greek, Latin, and Hebrew,
THIS IS THE KING OF THE JEWS.
39 *Now, one of the malefactors who suffered with*
him, reviled him, saying, If thou be the Messiah,
40 save thyself and us. *The other rebuking him, an-*
swered, Hast thou no fear of God, thou who art
41 undergoing the same punishment? And we indeed
justly; for we receive the due reward of our deeds;
42 but this man has done nothing amiss. *And he said*
to Jesus, Remember me, Lord, when thou comest
43 to thy kingdom. *Jesus answered,* Verily I say un-
to thee, To-day thou shalt be with me in paradise.
44 *And about the sixth hour there was darkness*
45 *over all the land, which lasted till the ninth. The*
sun was darkened, and the veil of the temple was
46 *rent in the midst. And Jesus said with a loud*
voice, Father, into thy hands I commit my spirit; Ps. 31; 5.
47 *and having thus said, expired. Then the centurion*
observing what had happened, gave glory to God,
48 *saying,* Assuredly this was a righteous man. *Nay,*
all the people who were present at this spectacle,

and saw what passed, returned, beating their
49 *breasts. And all his acquaintance, and the women who had followed him from Galilee, standing at a distance, beheld these things.*

SECTION XV.

THE RESURRECTION.

Mat. 27; 57. Mar. 15; 42. Jo. 19; 38.
50 *NOW from Arimathea, a city of Judea, there was a senator named Joseph, a good and just man,*
who had not concurred in the resolutions and pro-
ceedings of the rest, and who himself also expected
52 *the reign of God. This man went to Pilate, and*
53 *begged the body of Jesus. And having taken it down, he wrapped it in linen, and laid it in a tomb cut in stone, wherein no man had ever been de-*
54 *posited. Now that day was the preparation*[51],
55 *and the Sabbath*[52] *approached. And the women who had accompanied Jesus from Galilee, followed Joseph, and observed the monument, and how the*
56 *body was laid. When they returned, they provided spices and ointments, and then rested the Sabbath*[53], *according to the commandment.*

[51] *Friday.* [52] *Saturday.* [53] *Saturday.*

XXIV. *But the first day of the week* [54], *they went by day-break, with some others, to the tomb, carrying* Mat. 28; 1. Mar. 16; 1. Jo. 20; 1.
2 *the spices which they had provided; and found the*
3 *stone rolled away from the monument; and having entered, they found not the body of the Lord*
4 *Jesus. While they were in perplexity on this account, behold two men stood by them, in robes of a*
5 *dazzling brightness. The women being affrighted, and fixing their eyes on the ground, these said to them,* Why seek ye the living among the dead?
6 He is not here, but is risen; remember how he ch. 9; 22.
7 spake to you, before he left Galilee, saying, "The Mat. 16; 21 & 17; 22.
"Son of Man must be delivered into the hands of Mar. 9; 31.
"sinners, and be crucified, and the third day rise
8 "again." *Then they remembered his words.*
9 *On their return from the monument, they reported the whole matter to the eleven, and to all the* Mat. 28; 8.
10 *other disciples. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them, who told these things to the*
11 *Apostles: but their account appeared to them as*
12 *idle tales; they gave them no credit. Peter, however, arose, and ran to the monument; and stooping down, saw nothing there but the linen lying. And he went away, musing with astonishment on what had happened.*
13 *The same day, as two of the disciples were travelling to a village named Emmaus, sixty furlongs* Mar. 16; 12.
14 *from Jerusalem, they conversed together about all*

[54] Sunday.

15 *these events. While they were conversing and reasoning, Jesus himself joined them, and went*
16 *along with them. But their eyes were so affect-*
17 *ed, that they did not know him. And he said to them*, What subjects are these about which ye
18 confer together? and why are ye dejected? *And one of them, named Cleopas, answered*, Art thou alone such a stranger in Jerusalem, as to be unacquainted with the things which have happened
19 there so lately? What things? *said he. They answered*, Concerning Jesus the Nazarene, who was a Prophet, powerful in word and deed, before
20 God and all the people; how our chief priests and magistrates have delivered him to be condemned
21 to death, and have crucified him. As for us, we trusted that it had been he who should have redeemed Israel. Beside all this, to-day being the
22 third day since these things happened, some wo-
23 men of our company have astonished us; for having gone early to the monument, and not found his body, they came and told us that they had seen a vision of angels, who said that he is alive.
24 Whereupon some of our men went to the monument, and found matters exactly as the women had related; but him they saw not.

25 *Then he said to them*, O thoughtless men, and backward to believe things which have been all pre-
26 dicted by the Prophets! Ought not the Messiah
27 thus to suffer, and so to enter into his glory? *Then beginning with Moses, and proceeding through all the Prophets, he explained to them all the pas-*

28 *sages relating to himself. When they came near*
the village, whither they were travelling, he seemed
29 *as intending to go farther. But they constrained*
him, saying, Abide with us; for it groweth late,
and the day is far spent. *And he went in to abide*
30 *with them. While they were at table together, he*
took the loaf, and blessed and broke it, and distri-
31 *buted to them. Then their eyes were opened, and*
32 *they knew him; and he disappeared. And they*
said one to another, Did not our hearts burn within
us, while he talked with us on the road, and ex-
pounded to us the Scriptures?
33 *Immediately they arose, and returned to Jeru-*
salem, where they found the eleven, and the rest of
34 *their company, assembled, who said,* The Master
is actually risen, and hath appeared unto Simon.
35 *These also recounted what had happened on the*
road, and how he was discovered to them in break-
ing the loaf.
36 *While they discoursed in this manner, Jesus stood* Mar. 16; 14. Jo. 20; 19.
in the midst of them, and said, Peace be unto you.
37 *But they were amazed and affrighted, imagining*
38 *that they saw a spirit. And he said to them,* Why
are ye alarmed? And wherefore do suspicions arise
39 in your hearts? Behold my hands and my feet;
it is I myself; handle me and be convinced; for
a spirit hath not flesh and bones as ye see me have.
40 *Saying this, he shewed them his hands and his feet.*
41 *While yet they believed not, for joy and amazement,*
he said to them, Have ye here any thing to eat?
42 *And they gave him a piece of broiled fish, and of a*

43 *honey-comb, which he took and ate in their presence.*
44 *And he said to them,* This is what I told you while I remained with you, that all the things which are written concerning me, in the law of Moses, and the Prophets, and the Psalms, must be accomplish-
45 ed. *Then he opened their minds, that they might un-*
46 *derstand the Scriptures, and said to them,* Thus it is written, and thus it behoved the Messiah to suffer,
47 and to rise from the dead the third day; and that reformation, and the remission of sins should be proclaimed in his name among all nations, begin-
Acts, 1; 8. 48 ning at Jerusalem. Now ye are witnesses of these
Jo. 15; 26. Acts, 1; 4. 49 things; and behold I send you that which my Father hath promised; but continue ye in the city of Jerusalem, until ye be invested with power from above.
50 *He then led them out as far as Bethany, and*
Mar. 16; 19. 51 *lifted up his hands and blessed them. And while*
Acts, 1; 9. *he was blessing them, he was parted from them,*
52 *and carried up into heaven. And having worship-*
53 *ped him, they returned to Jerusalem with great joy; and were constantly in the temple, praising and blessing God. Amen.*

PREFACE

TO

JOHN'S GOSPEL.

THAT the Apostle John, a fisherman of Bethsaida in Galilee, the beloved disciple, the younger brother of James called the greater or elder (there being two Apostles of the name) and son of Zebedee by Salome [1] his wife, one of the three most favoured Apostles, and who, with his brother James, on account of their zeal in their Master's service, were honoured with the title Boanerges, or *Sons of Thunder*, was, in the order of time, the last of the Evangelists, is manifest from the uniform voice of Christian antiquity. There are evident references to this Gospel, though without naming the author, in some Epistles of Ignatius, the authenticity of which is strenuously maintained by Bishop Pearson, and other critics of name.

[1] Compare Matth. xxvii. 55. with Mar. xv. 40.

§ 2. The precise time when this Gospel was written has not been ascertained. The most probable opinion seems to be, that it was after John's return from exile in the isle of Patmos, whither, as we learn from himself, he had been banished *for the word of God and testimony of Jesus*[2]. This probably happened in the persecution under the emperor Domitian. It was in that island where God made those revelations to him, which were collected by him into a book, thence called the *Apocalypse* or Revelation. The last of his works is thought to have been his Gospel, which the entreaties of the Christian people, and pastors of Ephesus, and of other parts of Asia Minor, where he had his residence in the latter part of his life, prevailed on him to undertake. If so, it must have been towards the close of the first century when this Gospel first appeared in the church, and it was in the beginning of the second, when the above-mentioned Ignatius wrote his Epistles. There are also in Justin Martyr, both references to this Gospel, and quotations from it, though without naming the author. Tatian took notice of this Evangelist by name, and used his Gospel along with the rest in composing his Diatessaron. I need scarcely mention the notice that is taken of it in the Epistle of the churches of Vienne and Lyons, or by Irenæus, who names all the Evangelists, specifying something peculiar to every one of them whereby he may be distinguished from the rest. I might

[2] Rev. i. 9.

add Athenagoras, Theophilus of Antioch, Clement of Alexandria, Tertullian, and the whole current of succeeding ecclesiastical writers.

§ 3. The account which Irenæus gives of the occasion of writing this Gospel is as follows[3]: "John, "desirous to extirpate the errors sown in the minds "of men by Cerinthus, and sometime before by "those called Nicolaitans, published his Gospel, "wherein he acquaints us that there is one God who "made all things by his word; and not, as they "say, one who is the Creator of the world, and "another who is the Father of the Lord; one the "Son of the Creator, and another the Christ from "the supercelestial abodes, who descended upon "Jesus, the Son of the Creator, but remained im-"passible, and afterwards flew back into his own "pleroma or fulness."——Again, "This disciple, "therefore, willing at once to cut off these errors, "and establish a rule of truth in the church, de-"clares that there is one God Almighty who, by "his word, made all things visible and invisible; "and that by the same word, by which God finish-"ed the work of creation, he bestowed salvation upon "men who inhabit the creation. With this doc-"trine he ushers in his Gospel, *In the beginning* "*was the word*," &c. This testimony is of great antiquity, having been given in less than a century after the publication of the Gospel. As Irenæus,

[3] Advers. Hæres. lib. iii. cap. 11.

however, names no authority, and quotes no preceding writer in support of what he has advanced in relation to the design of the Evangelist, it can only be considered by us as on the footing of ancient tradition.

§ 4. CLEMENT of Alexandria, who wrote not long after Irenæus, has, as we learn from Eusebius [4], added some particulars, as what, in his opinion, together with the entreaties of the Asiatic churches, contributed, not a little, to induce John to compose his Gospel. The first he mentions is, that the Evangelists who had preceded him, had taken little notice of our Lord's teaching and actions soon after the commencement of his ministry, and before the imprisonment of John the Baptist. One consideration therefore, which induced him, though late, to publish a Gospel, was to supply what seemed to have been omitted by those who had gone before him. For this reason he avoided, as much as possible, recurring to those passages of our Lord's history of which the preceding Evangelists had given an account. There was no occasion, therefore, for him to give the genealogy of our Saviour's flesh, as the historian expresses it [5], which had been done by Matthew and Luke before him. The same Eusebius

[4] Lib. iii. cap. 24.

[5] Lib. iii. cap. 24. Εικοτως αν την μεν της σαρκος τε σωτηρος ημων γενεαλογιαν ατε Ματθαιω και Λουκα προγεγραφεισαν, αποσιωπησαι τον Ιωαννην.

says in another place [6], quoting Clement, "John, "who is the last of the Evangelists, having seen "that in the three former Gospels corporeal things "had been explained, and being urged by his ac- "quaintance, and inspired of God, composed a "spiritual Gospel." Thus it appears to have been a very early tradition in the church, that this Gospel was composed not only to supply what had not been fully communicated in the former Gospels, but also to serve for refuting the errors of Cerinthus and the Gnostics.

§ 5. YET in the time of Epiphanius, about the middle of the fourth century, an opinion, much the reverse of the former, was maintained by a few sectaries whom he calls *Alogians* [7], because they rejected the Logos, that is, *the word.* Their opinion was, that Cerinthus himself was the author of this Gospel, an opinion, as Epiphanius clearly shows, quite improbable in itself, and unsupported by evidence; improbable in itself, because the words employed by the Evangelist, so far from confirming, contradict the sentiments of the Heresiarch, unsupported by

[6] Lib. vi. cap. 14. Τον μεν τοι Ιωαννην εσχατον συνιδοντα ὁτι τα σωματικα εν τοις ευαγγελιοις δεδηλωται, προτραπεντα ὑπο των γνωριμων, πνευματι θεοφορηθεντα, πνευματικον ποιησαι ευαγγελιον.—τοσαυτα ὁ Κλημης.

[7] Hær. 51. Επει εν τον λογον α δεχονται, τον παρα Ιωαννε κεκηρυγμενον, αλογοι κληθησονται. This ancient controvertist does not disdain the humble aid of a pun. Λογος means *reason* as well as *word*; αλογοι *unreasonable*, or *against the word.*

evidence, because there is nothing to counterbalance the contrary evidence above mentioned, the ancient tradition and uniform testimony, both of the friends and of the foes of Christianity, who had all concurred in affirming that this Gospel was written by John. In all the controversies maintained with Celsus, with Porphyry, and with the emperor Julian, who strained every nerve to undermine the authority of the Gospels, they never thought of controverting that they were written by those whose names they bear. So clear was this point accounted, for ages, even by the most acute adversaries of the Christian name.

§ 6. It deserves our particular attention, that this Gospel carries in its bosom strong internal evidences of the truth of some of those accounts which have been transmitted to us from the primitive ages. At the same time that it bears marks more signal than any of them, that it is the work of an illiterate Jew; the whole strain of the writing shows that it must have been published at a time, and in a country the people whereof in general knew very little of the Jewish rites and manners. Thus, those who in the other Gospels are called simply the people or the multitude, are here denominated the Jews, a method which would not be natural in their own land, or even in the neighbourhood, where the nation itself, and its peculiarities, were perfectly well known. As it was customary in the East, both with Jews and others, to use proper names independently significant, which, when they went abroad, were translated in-

to the language of the country, this author, that there might be no mistake of the persons meant, was careful, when the Greek name had any currency, to mention both names, Syriac and Greek. Thus *Cephas, which denoteth the same as Peter*[8]; *Thomas, that is Didymus*[9]. The same may be said of some titles in current use, *rabbi, which signifieth doctor*[10], *messiah, a term equivalent to Christ*[11]. In like manner when there is occasion to mention any of the religious ceremonies used in Judea, as their purifications or their festivals, it is almost invariably signified that the ceremony or custom spoken of is Jewish. Thus the water-pots are said to be placed for the Jewish rites of cleansing[12], κατα τον καθαρισμον των Ιουδαιων. The passover is once and again[13] denominated the *Jewish passover*, ἡ πασχα των Ιουδαιων, a phrase used only by this Evangelist; and even any other religious feast is called[14] by him ἑορτη των Ιουδαιων, a Jewish festival. This style runs through the whole. The writer every where speaks as to people who knew little or nothing about the Jews. Thus, in the conversation between our Lord and the woman of Samaria, the historian interrupts his narrative by inserting a clause to account to the Asiatic Gentile readers for that strange question put by the woman[15], *How is it that thou, who art a Jew, askest drink of me who am a Samaritan?* The clause in-

[8] John, i. 43. [9] chap. xi. 16. [10] chap. i. 38. [11] i. 41. [12] chap. ii. 6. [13] chap. ii. 13. vi. 4. xi. 55. [14] chap. v. 1. vii. 2. [15] chap. iv. 9.

serted for explanation is, *(for the Jews have no friendly intercourse with the Samaritans.)* Again, for the information of the same readers, after acquainting us that the Galileans had seen our Lord's miracles at Jerusalem during the festival, he adds [16], *for they likewise attended the festival.* Neither of these explanatory clauses would ever have been thought of in Palestine, or perhaps even in Syria, where the enmity betwixt the Jews and the Samaritans, and the connection of Galilee with Judea, were better known.

§ 7. It may be objected against the use I make of this observation, that as Mark and Luke are thought not to have published their Gospels in Palestine, it might have been expected that they also should have adopted the same manner. This in part I admit. I have accordingly pointed out [17] a few examples of a similar nature in the Gospel by Mark. And as to the Evangelist Luke, if his Gospel was, as I have supposed [18], published at Antioch, or in any part of Syria, there was not the same occasion. But, in answer to the objection, it may be further observed, that those published soon after our Lord's ascension, in whatever part of the world it was, were mostly for the use of converts from Judaism, with whom the church, in the beginning, chiefly abounded. But towards the end of the first century, the reception of this doctrine, particularly in Greece, Asia Minor, and those places which had been most

[16] ch. iv. 45. [17] Pref. to Mark, § 5. [18] Pref. to Luke, § 8.

favoured with the teaching of Paul, became much more general among the Gentiles, who knew little or nothing of Jewish ceremonies. That the writer of this Gospel had such disciples chiefly in view, is very plain to every reader of discernment.

§ 8. THOUGH simplicity of manner is common to all our Lord's historians, there are evident differences in the simplicity of one compared with that of another. One thing very remarkable in John's style, is an attempt to impress important truths more strongly on the minds of the readers, by employing, in the expression of them, both an affirmative proposition, and a negative. Thus [19]: *All things were made by it* (the word), *and without it not a single creature was made. He acknowledged and denied not, but acknowledged* [20]. Pleonasms are very frequent in this Gospel [21]: *This man came as a witness to testify concerning the light:* tautologies also, and repetitions. Thus it follows [22]: *He was not the light, but came to testify concerning the light.* Again [23]: *In the beginning was the word, and the word was with God, and the word was God. This was in the beginning with God.* See also the verses marked in the margin [24].

§ 9. HEBRAISMS are to be found in all the Evangelists; though it may be remarked, that some

[19] John, i. 3. [20] 20. [21] 7. [22] 8. [23] 1, 2.
[24] John, i. 15. 26, 27. 30, 31. 33.

abound more with one sort of Hebraism, and others with another. A Hebrew idiom, very frequent with this writer, is the repetition or introduction of the personal pronoun in cases wherein it is perfectly redundant. Thus[25]: Εφ' ὁν αν ιδης το πνευμα καταβαινον και μενον επ' αυτον, literally, *On whomsoever thou shalt see the Spirit descending, and remaining upon him.* And[26], Ου εγω ουκ ειμι αξιος ἱνα λυσω αυτου τον ἱμαντα του ὑποδηματος. Here both the pronouns ου and αυτου are employed in relation to the same person, an idiom which it is hardly possible to express intelligibly in a modern language. As to other particularities in this writer, I shall only observe, that the conjunction και is not so frequently used by John for coupling sentences, as by the rest. The introduction of any incident with the phrase και εγενετο, generally rendered in the common translation, *and it came to pass;* in which the verb is used impersonally, though common in the other Gospels, never occurs in this.

§ 10. The introduction of either facts or observations, by the adverb ιδου, *behold*, is much rarer in this Gospel than in the rest. But in the change (or, as rhetoricians term it, enallage) of the tenses, so frequent with the Hebrews, John abounds more than any other of our Lord's biographers. He is peculiar in the application of some names; as of ὁ λογος, *the word*, and ὁ μονογενης, *the only-begotten*, to the

[25] ch. i. 33. [26] 27.

Lord Jesus Christ, and of ὁ παρακλητης, *the monitor*, or, as some render it, *the advocate*, and others, *the comforter*, to the Holy Spirit. He is peculiar also in some modes of expression, which, though inconsiderable in themselves, it may not be improper to suggest in passing. Such is his reduplication of the affirmative adverb Αμην; for he always says, Αμην αμην λεγω ὑμιν, *Verily verily I say unto you.* It is never used but singly by the rest. Upon the whole, John's style is thought to be more idiomatical, and less conformable to the syntactic order, than that of any other writer in the New Testament. There is none whose manner more bespeaks an author destitute of the advantages which result from letters and education.

§ 11. It is manifestly not without design that he commonly passes over those passages of our Lord's history and teaching, which had been treated at large by the other Evangelists, or, if he touches them at all, he touches them but slightly, whilst he records many miracles which had been overlooked by the rest, and expatiates on the sublime doctrines of the pre-existence, the divinity, and the incarnation of the Word, the great ends of his mission, and the blessings of his purchase. One of the most remarkable passages of our Lord's history, related by all the evangelists except John, is the celebrated prophecy of the destruction of Jerusalem, the Jewish temple, and state, about forty years before it happened. The three other historians published it be-

fore the accomplishment, when their narratives could answer two purposes of the utmost importance, one was, to prove in due time, to impartial inquirers, an irrefragable evidence of our Lord's mission; the other, to serve to his disciples not only for the confirmation of their faith, but as a warning how to conduct themselves when the signs of an immediate completion should appear. Now neither of these purposes could be answered by the account of a prediction not written till after its accomplishment, when it might be speciously objected, if conformable, that the terms of the prediction were adjusted to the events; and as a warning, every body must see that it was too late to warn when the danger was past. Providence has disposed matters infinitely better, producing Christians who had the best opportunity to know what their master predicted, to attest the prophecy, many years before there was the remotest appearance of its completion, and a Jewish witness not a friend but an enemy to christianity to attest its fulfilment. Such was the historian Josephus, who probably knew nothing of the prediction; but had the very best opportunity of knowing circumstantially what was accomplished by the Romans, and who, by his faithful and accurate narrative of the facts, has unintentionally rendered an eminent service to the Christian cause. He has shown the exact conformity of those then recent and terrible transactions which he had witnessed, to what our Lord had foretold, and his evangelists recorded at a time when there was not the shadow of any revolution, much

less of such a total overthrow of the country. For an example, on the contrary, of a fact related by John, but omitted by all the rest, the most striking by far is the resurrection of Lazarus, than which none of our Lord's miracles was greater in itself, or more signalized by the attendant circumstances. At first it appears astonishing that an action so illustrious as the resuscitation of a man who had been four days dead and buried, the most public too, in what may be called a suburb of the capital, in open day, the spectators numerous, as the paschal solemnity approached, which always drew an immense concourse to Jerusalem, and (which made it still more remarkable) a little before Christ's crucifixion; circumstances so impressive as to render it morally impossible that a fact so memorable should have escaped any christian historian of the time. But how happily does the circumstance remarked by Grotius, as suggested in the sequel of this evangelist's narrative, remove every appearance of negligence in the sacred penmen, and account in the most rational manner for the profound silence they had observed on this article! *A great number of the Jews*, says John [27], *knowing* that Jesus was in Bethany, in the house of Lazarus, *flocked thither, not on account of Jesus only, but likewise to see Lazarus whom he had raised from the dead. The chief priests, therefore, determined to kill Lazarus also; because he proved the occasion that many Jews forsook them, and believed*

[27] xii. 9. 10. 11.

on Jesus. Consequently to publish this miracle whilst Lazarus and his sisters lived in the vicinity of Jerusalem, was to set up that worthy family as marks to the malice, not of the chief priests only, but of all the enemies of the Christian name. If we may credit tradition, Lazarus lived after this resurrection, 30 years. Within less than 20, Matthew, Mark and Luke published their gospels. But it was 32 years at least, and consequently after the death of Lazarus, that John wrote his gospel. I subjoin an observation on the suppression of a small circumstance in another passage, which is similarly accounted for, and deserves notice, because the similarity itself is a presumption of the justness of the account in the solution of both. It has been observed that all the four mention, that in the slight attempt to resist, when Jesus was apprehended, the high priest's servant had an ear cut off, but John alone acquaints us that the disciple who did this was Simon Peter. The fact must have been well known to them all: but the other gospels were written in Peter's lifetime; this alone after his death, when the mention of that circumstance could nowise hurt him. The uniformity of this caution in the sacred writers appearing in different instances, renders the justness of the reasons assigned the more probable. I may add, that, from circumstances which to a superficial view seem to add improbability to a narrative, there arises sometimes, when nearly inspected, additional presumptive evidence of its truth. There is also in these hints what may serve to confirm the traditions and

early accounts we have both of the writers of the gospels, and of the time of their composition. This gospel may be truly said to interfere less with the rest than these do with one another: in consequence of which, if its testimony cannot often be pleaded in confirmation of theirs, neither is it liable to be urged in contradiction. It is remarkable also, that though this Evangelist appears, more than any of them, to excel in that artless simplicity, which is scarcely compatible with the subtlety of disputation, we have, in his work, a fuller display of the evidences of our religion, on the footing on which it then stood, than in all the rest put together.

§ 12. HERE we have also the true sources of Christian consolation under persecution, and the strongest motives to faith, patience, constancy, and mutual love, in every situation wherein Providence may place us. From the incidents here related, we may learn many excellent lessons of modesty, humanity, humility, and kind attention to the concerns of others. Nor does any one of those incidents appear to be more fraught with instruction, than the charge of his mother, which our blessed Lord, at that critical time when he hung in agony upon the cross, consigned to his beloved disciple[28]. Though the passage is very brief and destitute of all artful colouring, nothing can impress more strongly, on the feeling heart, his respectful tenderness for a worthy

[28] John, xix. 25. &c.

parent, and his unalterable affection for a faithful friend. Upon the whole, the language employed in conveying the sentiments, is no more than the repository, the case. Let not its homeliness discourage any one from examining its invaluable contents. The treasure itself is heavenly, even the unsearchable riches of Christ, which the Apostle observes [29], to be committed *to earthen vessels, that the excellency of the power may*, to the conviction of all the sober-minded, *be of God, and not of men.*

§ 13. THE Apostle John, by the concurrent testimony of all Christian antiquity, after suffering persecution for the cause of Christ, lived to a very great age, and having survived all the other Apostles, died a natural death at Ephesus in Asia Minor, in the reign of the emperor Trajan.

[29] 2 Cor. iv. 7.

THE

GOSPEL BY JOHN.

SECTION I.

THE INCARNATION.

1. *IN the beginning was the Word, and the Word*
2 *was with God, and the Word was God. This was* Col. 1; 16.
3 *in the beginning with God. All things were made*
by it, and without it not a single creature was
4 *made. In it was life, and the life was the light*
5 *of men. And the light shone in darkness; but*
the darkness admitted it not.
6. *A man named John was sent from God. This* Mat. 3: 1
man came as a witness to testify concerning the Mar. 1; 2
8 *light, that through him all might believe. He was*

not himself the light, but came to testify concern-
ing the light. The true light was he who, com-
ing into the world, enlighteneth every man.
He was in the world, and the world was made
by him; yet the world knew him not. He came
to his own home, and his own family did not re-
ceive him; but to as many as received him, believ-
ing in his name, he granted the privilege of being
children of God, who derive their birth not from
blood, nor from the desire of the flesh, nor from
the will of man, but from God.

Mat 1; 16. Lu. 2; 7.

And the Word became incarnate, and sojourned
amongst us (and we beheld his glory, the glory as
of the only begotten of the Father), full of grace
and truth. (It was concerning him John testified,
when he cried, "This is he of whom I said, He
"that cometh after me is preferred to me; for he
"was before me.") Of his fulness we all have
received, even grace for his grace; for the law
was given by Moses, the grace and the truth came

1 Ti. 6; 16. 1 Jo. 4; 12.

by Jesus Christ. No one ever saw God; it is the
only begotten Son, that is in the bosom of the Fa-
ther, who hath made him known.

NOW this is the testimony of John. When the
Jews sent priests and Levites from Jerusalem to
ask him, Who art thou? *he acknowledged and de-*
nied not, but acknowledged, saying, I am not the
Messiah. *And they asked him,* Who then? Art
thou Elijah? *He said,* I am not. Art thou the
Prophet? *He answered,* No. *They said,* Tell then

who thou art, that we may return an answer to them who sent us. What sayest thou of thyself?
23 *He answered*, I am he whose voice proclaimeth in the wilderness, "Make straight the way of
24 "the Lord[30]," as said the Prophet Isaiah. *Now*
25 *they who were sent were of the Pharisees. And they questioned him further*, Why then dost thou baptize, if thou be not the Messiah, nor Elijah,
26 nor the Prophet? *John answered*, I baptize in water, but there is one amongst you whom ye
27 know not. It is he who cometh after me, and was before me, whose shoe-latchet I am not wor-
28 thy to loose. *This happened at Bethany, upon the Jordan, where John was baptizing.*

Mat. 3; 3. Mar 1; 3. Lu. 3; 4. Is. 40; 3.
Mat. 3; 11. Mar 1; 7. Lu. 3; 16. Acts, 1; 5. 11; 16. & 19; 4.

29 *On the morrow John seeth Jesus coming to him, and saith*, Behold the Lamb of God which taketh
30 away the sin of the world. This is he concerning whom I said, "After me cometh a man who
31 "is preferred to me; for he was before me." As for me, I knew him not; but to the end that he may be discovered to Israel, I am come baptizing
32 in water. *John testified further, saying*, I saw the Spirit descending from heaven like a dove,
33 and remaining upon him. For my part, I should not have known him, had not he who sent me to baptize in water told me, 'Upon whomsoever 'thou shalt see the Spirit descending and remain-'ing, the same is he who baptizeth in the Holy
34 'Ghost.' Having therefore seen this, I testify that he is the Son of God.

Mat. 3; 16. Mar 1; 10. Lu. 3; 22.

[30] *Jehovah.*

35 *The next day John being with two of his disci-*
36 *ples, observed Jesus passing, and said,* Behold the
37 Lamb of God. *The two disciples hearing this,*
38 *followed Jesus. And Jesus turning about saw them*
39 *following, and said to them,* What seek ye? *They answered,* Rabbi *(which signifieth Doctor)*, where
40 dwellest thou? *He replied,* Come, and see. *They went and saw where he dwelt; and it being about*
41 *the tenth hour*[31], *abode with him that day. One of the two who, having heard John, followed Jesus,*
42 *was Andrew the brother of Simon Peter. The first he met was his own brother Simon, to whom he said,* We have found the Messiah[32] *(a name equivalent to Christ*[33]*). And he brought him to*
43 *Jesus. Jesus looking upon him, said,* Thou art Simon, the son of Jona: thou shalt be called Cephas[34], *which denoteth the same as Peter*[35].

44 *The next day Jesus resolved to go to Galilee,*
45 *and meeting Philip, said to him,* Follow me. *Now Philip was of Bethsaida, the city of Andrew and*
46 *Peter. Philip meeteth Nathanael, and saith unto*
Gen 49; 10. Deu. 18; 18. Jer. 23; 5. *him,* We have found the person described by Moses in the law, and by the Prophets, Jesus the son
47 of Joseph, from Nazareth. *Nathanael saith unto him,* Out of Nazareth can any good thing come?
48 *Philip answered,* Come and see. *Jesus saw Nathanael coming to him, and said concerning him,* Behold an Israelite indeed, in whom is no guile.

[31] Four o'clock afternoon. [32] Anointed. [33] Anointed
[34] Rock. [35] Rock.

49 *Nathanael said unto him*, Whence knowest thou
me? *Jesus answered*, I saw thee when thou wast
50 under the fig-tree, before Philip called thee. *Na-
thanael replying, said unto him*, Rabbi, thou art
51 the Son of God: thou art the King of Israel. *Je-
sus answered him, saying*, Because I told thee that
I saw thee under the fig-tree, thou believest: thou
52 shalt see greater things than this. *He added*, Ve-
rily verily I say unto you, Hereafter ye shall see
heaven open, and the messengers of God ascend-
ing from the Son of Man, and descending to him.

SECTION II.

THE ENTRANCE ON THE MINISTRY.

II. *THREE days after, there was a marriage in
Cana of Galilee, and the mother of Jesus was*
2 *there. Jesus also and his disciples were invited to*
3 *the marriage. The wine falling short, the mother*
4 *of Jesus said to him*, They have no wine. *Jesus
answered*, Woman, what hast thou to do with me?
5 My time is not yet come. *His mother said to the*
6 *servants*, Do whatever he shall bid you. *Now
there were six water-pots of stone, containing two
or three baths*[36] *a-piece, placed there for the Jew-*

[36] A bath contained about 7 1-half gallons.

7 *ish rites of cleansing. Jesus said to them,* Fill the
8 pots with water. *And they filled them to the brim.*
8 *Then he said,* Draw now, and carry to the direc-
9 tor of the feast. *And they did so. When the director of the feast had tasted the wine made of water, not knowing whence it was (but the ser-*
10 *vants who drew the water knew), he said, addressing the bridegroom,* Every body presenteth the best wine first, and worse wine afterwards, when the guests have drunk largely; but thou hast re-
11 served the best until now. *This first miracle Jesus wrought in Cana of Galilee, displaying his glory: and his disciples believed on him.*
12 *Afterwards he went to Capernaum, he and his mother, and his brothers, and his disciples; but they stayed not there many days.*

13 *AND the Jewish passover being nigh, Jesus*
14 *went to Jerusalem; and finding changers sitting in the temple, and people who sold cattle, and*
15 *sheep, and doves; he made a whip of cords, and drove them all out of the temple, with the sheep and the cattle, scattering the coin of the changers, and*
16 *oversetting their tables; and said to them who sold doves,* Take these things hence. Make not my
17 Father's house a house of traffic. *Then his dis-*
Ps. 69; 9. *ciples remembered these words of Scripture, "My "zeal for thy house consumeth me."*
18 *Hereupon the Jews said to him,* By what miracle dost thou shew us thy title to do these things?
Mat. 26; 61. & 27; 40. 19 *Jesus answering, said unto them,* Destroy this tem-

20 ple, and I will rear it again in three days. *The* Mar. 14; 58. & 15; 29.
Jews replied, Forty and six years was this temple
in building; and thou wouldst rear it in three
21 days? *But by the temple he meant his body.*
22 *When therefore he was risen from the dead, his disciples remembered that he had said this, and they understood the Scripture, and the word which Jesus had spoken.*
23 *While he was at Jerusalem, during the feast of the passover, many believed on him, when they saw*
24 *the miracles which he performed. But Jesus did not trust himself to them, because he knew them*
25 *all. He needed not to receive from others a character of any man, for he knew what was in man.*

III. *NOW there was a Pharisee, called Nicode-*
2 *mus, a ruler of the Jews, who came to Jesus by night, and said to him*, Rabbi, we know that thou
art a teacher come from God; for no man can do
these miracles which thou dost, unless God be
3 with him. *Jesus answering, said unto him*, Verily
verily I say unto thee, unless a man be born
4 again, he cannot discern the reign of God. *Nicodemus replied*, How can a grown man be born?
Can he enter his mother's womb anew, and be
5 born? *Jesus answered*, Verily verily I say unto
thee, unless a man be born of water and Spirit,
6 he cannot enter the kingdom of God. That which
is born of the flesh is flesh; that which is born of
7 the Spirit is spirit. Wonder not, then, that I said

8 to thee, Ye must be born again. The wind blow-
eth where it listeth, and thou hearest the sound
thereof, but knowest not whence it cometh, or
whither it goeth; so it is with every one who is
9 born of the Spirit. *Nicodemus answered*, How can
10 these things be? *Jesus replied*, Art thou the tea-
11 cher of Israel, and knowest not these things? Verily
verily I say unto thee, we speak what we know,
and testify what we have seen; yet ye receive not
12 our testimony. If ye understood not when I told
you earthly things; how will ye understand, when
13 I tell you heavenly things? For none ascendeth
into heaven, but he who descended from heaven;
Num. 21; 9. 14 the Son of Man, whose abode is heaven. As
Moses placed on high the serpent in the wilder-
15 ness, so must the Son of Man be placed on high,
that whosoever believeth on him may not perish,
1 Jo. 4; 9. 16 but obtain eternal life: for God hath so loved the
world, as to give his only begotten Son, that who-
soever believeth on him may not perish, but obtain
ch. 12; 47. 17 eternal life. For God hath sent his Son into the
world, not to condemn the world, but that the world
18 may be saved by him. He who believeth on him
shall not be condemned; he who believeth not is
already condemned, because he hath not believed
19 on the name of the only begotten Son of God.
ch. 1; 4. Now this is the ground of condemnation, that the
light is come into the world, and men have preferred
the darkness to the light, because their deeds were
20 evil. For whosoever doth evil, hateth the light,
and shunneth it, lest his deeds should be detected.

21 But he who obeyeth the truth cometh to the light, that it may be manifest that his actions are agreeable to God.

22 *After this, Jesus went with his disciples into the territory of Judea, where he remained with them,* ch. 4; 2.
23 *and baptized. John also was baptizing in Enon near Salim, because there was much water there;*
24 *and people came thither and were baptized. For John was not yet cast into prison.*

25 *Now John's disciples had a dispute with a Jew*
26 *about purification. Whereupon they went to John, and said to him,* Rabbi, he who was with thee near the Jordan, of whom thou gavest so great a ch. 1; 27. 30. character; he too baptizeth, and the people flock
27 to him. *John answered,* A man can have no pow-
28 er but what he deriveth from heaven. Ye yourselves are witnesses for me, that I said, 'I am not
29 'the Messiah, but am sent before him.' The ch. 1; 20. bridegroom is he who hath the bride; but the friend of the bridegroom, who assisteth him, rejoiceth to hear the bridegroom's voice: this my
30 joy therefore is complete. He must increase, while
31 I decrease. He who cometh from above, is above all. He who is from the earth is earthly, and speaketh as being from the earth. He who com-
32 eth from heaven is above all. What he testifieth is what he hath seen and heard; yet his testimony
33 is not received. He who receiveth his testimony,
34 voucheth the veracity of God. For he whom God hath commissioned, relateth God's own words;

for [to him] God giveth not the Spirit by mea-
Mat. 11; 27. 35 sure. The Father loveth the Son, and hath sub-
1 Jo. 5; 10. 36 jected all things to him. He who believeth on the Son hath life eternal; he who rejecteth the Son, shall not see life; but the vengeance of God awaiteth him.

SECTION III.

THE JOURNEY TO GALILEE.

ch. 3; 22. IV. *JESUS, knowing that the Pharisees were informed that he made and baptized more disciples than*
2 3 *John (though it was not Jesus himself, but his disciples, who baptized), left Judea, and returned to Galilee.*

4 *Being obliged to pass through Samaria, he came to a Samaritan city called Sychar* [37], *near the heri-*
Gen. 33; 19. & 48; 22. Jos. 24; 32. 6 *tage which Jacob gave his son Joseph. Now Jacob's well was there. And Jesus, wearied with the journey, sat down by the well, it being about the sixth hour* [38].

7 *A woman of Samaria having come to draw wa-*
8 *ter, Jesus said to her,* Give me to drink *(for his*

[37] In the Old Testament called *Shechem*.
[38] Twelve o'clock noon.

disciples were gone into the city to buy food) ; the
9 *Samaritan woman answered,* How is it that thou
who art a Jew, askest drink of me who am a Sa-
maritan? *(for the Jews have no friendly intercourse*
10 *with the Samaritans.) Jesus replied,* If thou knew-
est the bounty of God, and who it is that saith to
thee, 'Give me to drink,' thou wouldst have ask-
ed him, and he would have given thee living wa-
11 ter. *She answered,* Sir, thou hast no bucket, and
the well is deep : whence then hast thou the living
12 water? Art thou greater than our father Jacob,
who gave us the well, and drank thereof himself,
13 and his sons, and his cattle? *Jesus replied,* Whoso
14 drinketh of this water, will thirst again ; but who-
ever shall drink of the water which I shall give
him, shall never thirst more ; but the water which
I shall give, shall be in him a fountain springing
15 up to everlasting life. *The woman answered,* Sir,
give me this water, that I may never be thirsty,
16 nor come hither to draw. *Jesus said to her,* Go,
17 call thy husband, and come back. *She answered,*
18 I have no husband. *Jesus replied,* Thou sayest
well, 'I have no husband;' for thou hast had five
husbands ; and he whom thou now hast, is not thy
19 husband ; in this thou hast spoken truth. *The wo-*
man said, Sir, I perceive that thou art a prophet.
20 Our fathers worshipped on this mountain ; and ye Deut. 12; 5.
say that in Jerusalem is the place where men ought
21 to worship. *Jesus answered,* Woman, believe me,
the time approacheth, when ye shall neither come

to this mountain, nor go to Jerusalem, to worship
22 the Father. Ye worship what ye know not; we
worship what we know: for salvation is from the
23 Jews. But the time cometh, or rather is come,
when the true worshippers shall worship the Fa-
ther in spirit and truth: for such are the worship-
2 Cor. 3; 17. 24 pers whom the Father requireth. God is a spirit,
and they that worship him, must worship him in
25 spirit and truth. *The woman replied*, I know that
the Messiah [39] cometh *(that is, the Christ* [40]*)*;
26 when he is come, he will teach us all things. *Jesus
said unto her*, I who speak unto thee am he.
27 *Upon this his disciples came and wondered that
he talked with a woman; yet none of them said,
'What seekest thou? or why talkest thou with her?'*
28 *Then the woman left her pitcher, and having gone*
29 *into the city, said to the people*, Come, see a man
30 who hath told me all that ever I did. Is this the
Messiah? *They accordingly went out of the city
and came to him.*
31 *Meanwhile the disciples entreating him, said,*
32 Rabbi, eat. *He answered*, I have meat to eat
33 which ye know not of. *Then said his disciples one*
34 *to another*, Hath any man brought him food?
Jesus answered, My food is to do the will of him
Mat. 9; 37. 35 who sent me, and to finish his work. Say ye not,
Lu. 10; 2. 'After four months cometh harvest?' But I say,
Lift up your eyes, and survey the fields; for they
36 are already white enough for harvest. The reaper

[39] The anointed. [40] The anointed.

receiveth wages, and gathereth the fruits for eternal life, that both the sower and the reaper may
37 rejoice together. For herein the proverb is veri-
38 fied, 'One soweth, and another reapeth.' I send you to reap that whereon ye have bestowed no labour: others laboured; and ye get possession of their labours.

39 *Now many Samaritans of that city believed in him on the testimony of the woman who said, 'He*
40 *'told me all that ever I did.' When, therefore, they came to him, they besought him to stay with*
41 *them, and he stayed there two days. And many more believed because of what they heard from*
42 *himself; and they said to the woman,* It is not now on account of what thou hast reported, that we believe; for we have heard him ourselves, and know that this is truly the Saviour of the world, the Messiah.

43 *After the two days Jesus departed and went to* Mat. 13; 57.
44 *Galilee [but not to Nazareth]; for he had him-* Mar. 6; 4. Lu. 4; 24.
self declared that a prophet is not regarded in his
45 *own country. Being come into Galilee, he was well received by the Galileans, who had seen all that he did at Jerusalem during the festival; for they likewise attended the festival.*

46 *Then Jesus returned to Cana of Galilee, where* ch. 2, 1.
he had made the water wine. And there was a Mat. 4; 12. Mar. 1; 14.
certain officer of the court, whose son lay sick at Lu. 4; 14.
47 *Capernaum, who, having heard that Jesus was come from Judea into Galilee, went to him, and entreated him to come and cure his son who was*

48 *dying. Jesus said to him*, Unless ye see signs and
49 prodigies, ye will not believe. *The officer answer-*
50 *ed*, Come, Sir, before my child die. *Jesus replied*, Go thy way. Thy son is well. *And the man believed the word which Jesus had spoken, and went*
51 *his way. As he was returning, his servants met him, and acquainted him that his boy was well.*
52 *He then inquired of them the hour when he began to mend. They answered*, Yesterday, at the se-
53 venth hour, the fever left him. *Then the father knew that it was the same hour at which Jesus said to him, 'Thy son is well;' and he and all his fa-*
54 *mily believed. This second miracle Jesus performed, after returning from Judea to Galilee.*

SECTION IV.

THE CURE AT BETHESDA.

V. *AFTERWARDS there was a Jewish festival,*
Lev. 23; 2. 2 *and Jesus went to Jerusalem. Now there is at Jerusalem, nigh the sheep-gate, a bath, called in Hebrew Bethesda* [41], *which hath five covered*
3 *walks. In these lay a great number of sick, blind, lame, and palsied people waiting for the moving of*
4 *the water. For an angel at times descended into*

[41] House of mercy.

the bath, and agitated the water; and the first that stepped in, after the agitation of the water, was cured of whatever disease he had.

5 *Now there was one there who had been diseased*
6 *eight and thirty years. Jesus, who saw him lying, and knew that he had been long ill, said to him,*
7 Dost thou desire to be healed? *The diseased man answered,* Sir, I have nobody to put me into the bath, when the water is agitated; but while I am
8 going, another getteth down before me. *Jesus said to him,* Arise, take up thy couch, and walk.
9 *Instantly the man was healed, and took up his couch, and walked.*

10 *Now that day was the Sabbath. The Jews therefore said to him that was cured,* This is the Sabbath. It is not lawful for thee to carry the
11 couch. *He answered,* He who healed me, said to
12 me, 'Take up thy couch and walk.' *They asked him then,* Who is the man that said to thee,
13 'Take up thy couch and walk?' *But he that had been healed, knew not who it was: for Jesus had slipt away, there being a crowd in the place.*

Neh. 13; 19. Jer. 17; 21.

14 *Jesus afterwards finding him in the temple, said to him,* Behold thou art cured; sin no more, lest
15 something worse befal thee. *The man went and told the Jews that it was Jesus who had cured him.*
16 *Therefore the Jews persecuted Jesus, and sought to kill him, because he had done this on the Sabbath.*

17 *But Jesus answered them,* As my Father hitherto
18 worketh, I work. *For this reason the Jews were*

the more intent to kill him, because he had not only broken the Sabbath, but by calling God peculiarly
19 *his Father, had equalled himself with God. Then Jesus addressed them, saying,* Verily verily I say unto you, the Son can do nothing of himself, but as he seeth the Father do: for what things soever
20 he doth, such doth the Son likewise. For the Father loveth the Son, and showeth him all that he himself doth: nay, and will show him greater works
21 than these, works which will astonish you. For as the Father raiseth and quickeneth the dead, the
22 Son also quickeneth whom he will: for the Father judgeth no person, having committed the power of
23 judging entirely to the Son, that all might honour the Son, as they honour the Father. He that honoureth not the Son, honoureth not the Father who sent
24 him. Verily verily I say unto you, He who heareth my doctrine, and believeth him who sent me, hath eternal life, and shall not incur condemnation, hav-
25 ing passed from death to life. Verily verily I say unto you, the time cometh, or rather is come, when the dead shall hear the voice of the Son of
26 God, and hearing they shall live. For as the Father hath life in himself, so hath he given to the
27 Son to have life in himself; and hath given him even the judicial authority, because he is the Son
28 of Man. Wonder not at this; for the time cometh when all that are in their graves shall hear his voice,
Mat. 25; 46. 29 and shall come forth. They that have done good, shall arise to enjoy life; they that have done evil,
30 shall arise to suffer punishment. I can do nothing

of myself; as I hear I judge; and my judgment is just, because I seek not to please myself, but to please the Father who sent me.

31 If I [alone] testify concerning myself, my tes-
32 timony is not to be regarded: there is another who testifieth concerning me; and I know that
33 his testimony of me ought to be regarded. Ye ch 1; 7, 15. 19; 29.
yourselves sent to John, and he bore witness to
34 the truth. As for me, I need no human testimo-
35 ny; I only urge this for your salvation. He was the lighted and shining lamp; and for a while ye were glad to enjoy his light.

36 But I have greater testimony than John's; for the works which the Father hath empowered me to perform, the works themselves which I do, testify for me, that the Father hath sent me.

37 Nay, the Father who sent me, hath himself at- Mat. 3; 16. Mar. 1; 10.
tested me. Did ye never hear his voice; or see Lu. 3; 22.
38 his form? Or have ye forgotten his declaration, that ye believe not him whom he hath commissioned?

39 Ye search the Scriptures, because ye think to
40 obtain, by them, eternal life. Now these also are witnesses for me; yet ye will not come unto me
41 that ye may obtain life. I desire not honour from
42 men; but I know you, that ye are strangers to the
43 love of God. I am come in my Father's name, and ye do not receive me; if another come in his
44 own name, ye will receive him. How can ye be- ch. 12; 43
lieve, while ye court honour one from another, regardless of the honour which cometh from God

45 alone? Do not think that I am he who will accuse you to the Father. Your accuser is Moses,
46 in whom ye confide. For if ye believed Moses, ye would believe me, for he wrote concerning
Deu. 18; 15. 47 me. But if ye believe not his writings, how shall ye believe my words?

SECTION V.

THE PEOPLE FED IN THE DESERT.

VI. *AFTERWARDS Jesus crossed the sea of Ga-*
2 *lilee [also called] of Tiberias: and a great multi-*
3 *tude followed him, because they had seen the mi-*
raculous cures which he performed. And Jesus
went up upon a mountain; where he sat down
4 *with his disciples. Now the passover, the Jewish*
festival, was near.

Mat. 14; 15. Mar. 6; 35. Lu. 9; 12. 5 *Jesus lifting up his eyes, and perceiving that a great multitude was flocking to him, said to Philip,* Whence shall we buy bread to feed these peo-
6 ple? *(This he said to try him; for he knew him-*
7 *self what he was to do.) Philip answered,* Two hundred denarii [42] would not purchase bread enough
8 to afford every one a morsel. *One of his disciples,*

[42] About 6l. 5s. sterling.

9 *Andrew, Simon Peter's brother, said to him,* Here
is a boy who hath five barley loaves, and two small
10 fishes, but what are they among so many? *Jesus
said,* Make the men lie down. *Now there was
much grass in the place. So they lay down in num-*
11 *ber about five thousand. And Jesus took the loaves,
and having given thanks, distributed them to those*
12 *who had lien down. He gave them also of the fishes
as much as they would. When they had eaten suf-
ficiently, he said to his disciples,* Gather up the frag-
13 ments which remain, that nothing be lost. *They
therefore gathered, and with the fragments which
the people had left, of the five barley loaves, they*
14 *filled twelve baskets. When those men had seen the
miracle which Jesus had wrought, they said,* This
is certainly the Prophet who cometh into the world.
15 *Then Jesus knowing that they intended to come,
and carry him off to make him king, withdrew* Mat 14; 22
again alone to the mountain.

16 *In the evening his disciples went to the sea, and* Mar. 6; 45
*having embarked, were passing by sea to Caper-
naum. It was now dark, and Jesus was not come*
18 *to them. And the water was raised by a tempes-*
19 *tuous wind. When they had rowed about five and
twenty or thirty furlongs*[43]*, they observed Jesus
walking on the sea, very near the bark, and were*
20 *afraid. But he said to them,* It is I, be not afraid.
21 *Then they gladly received him into the bark; and
the bark was immediately at the place whither
they were going.*

[43] Between three and four miles.

22 *On the morrow, the people who were on the sea-*
side, knowing that there had been but one boat
there, and that Jesus went not into the boat with
23 *his disciples, who went alone (other boats how-*
ever arrived from Tiberias, nigh the place where
they had eaten, after the Lord had given thanks),
24 *knowing, besides, that neither Jesus nor his disci-*
ples were there, embarked and went to Caperna-
um seeking Jesus.
25 *Having found him on the opposite shore, they*
26 *said to him*, Rabbi, when camest thou hither? *Je-*
sus answered, Verily verily I say unto you, Ye
seek me, not because ye saw miracles, but because
27 ye ate of the loaves, and were satisfied. Work
not for the food which perisheth, but for the food
which endureth through eternal life, which the Son
Mat. 3; 7. of Man will give you: for to him the Father, that
Mar. 1; 11.
Lu. 3; 22. 28 is, God, hath given his attestation. *They asked*
him, therefore, What are the works which God
29 requireth us to do? *Jesus answered*, This is the
work which God requireth, that ye believe on
1 Jo. 3; 23. 30 him whom he hath commissioned. *They replied*,
What miracle then dost thou, that seeing it, we
Ex. 16; 14. 31 may believe thee? What dost thou perform? Our
Num 11; 6.
Ps. 78; 25 Fathers ate the manna in the desert, as it is writ-
Wis. 16; 20. ten, "He gave them bread of heaven to eat."
32 *Jesus then said to them*, Verily verily I say unto
you, Moses did not give you the bread of heaven;
but my Father giveth you the true bread of heaven:
33 for the bread of God is that which descendeth from
34 heaven, and giveth life to the world. *They said*,

therefore, to him, Master, give us always this
35 bread. *Jesus answered*, I am the bread of life. He who cometh to me shall never hunger, and he who believeth on me shall never thirst.
36 But as I told you, though ye have seen me,
37 ye do not believe. Whatever the Father giveth me, will come to me; and him who cometh to me
38 I will not reject. For I descended from heaven to do, not mine own will, but the will of him who
39 sent me. Now this is the will of him who sent me, that I should lose nothing of what he hath given me, but raise the whole again at the last day.
40 This is the will of him who sent me, that whoever recognizeth the Son and believeth on him, should obtain eternal life, and that I should raise him again at the last day.
41 *The Jews then murmured against him, because he said, "I am the bread which descended from*
42 *"heaven:" and they said*, Is not this Jesus, the son of Joseph, whose father and mother we know? How then doth he say, "I descended from hea-
43 "ven?" *Jesus therefore answered*, Murmur not amongst yourselves: no man can come unto me, unless the Father who hath sent me, draw him;
44 and him I will raise again at the last day. It is written in the prophets, "They shall be all taught
45 "of God." Every one who hath heard, and
46 learnt from the Father, cometh unto me. Not that any man, except him who is from God, hath seen the Father. He indeed hath seen the Father.
47 Verily verily I say unto you, He who believeth on

Mat. 13; 55. Mar. 6; 3.

Is. 54; 13.

Mat. 11; 27.

48 me hath eternal life. I am the bread of life.
49 Your fathers ate the manna in the desert, and
50 died. Behold the bread which descended from
51 heaven, that whoso eateth thereof may not die. I
am the living bread which descended from hea-
ven. Whoso eateth of this bread shall live for
ever; and the bread that I will give is my flesh,
which I give for the life of the world.
52 *The Jews, then, debated among themselves, say-*
ing, How can this man give us his flesh to eat?
53 *Jesus, therefore, said to them*, Verily verily I say
unto you, Unless ye eat the flesh of the Son
of Man, and drink his blood, ye have not life in
54 you. He that eateth my flesh, and drinketh my
blood, hath eternal life; and I will raise him
55 again at the last day: for my flesh is truly meat,
56 and my blood is truly drink. He who eateth my
flesh, and drinketh my blood, abideth in me, and I
57 abide in him. As the Father liveth who sent me,
and I live by the Father; even so he who feedeth
58 on me, shall live by me. This is the bread which
descended from heaven. It is not like the manna
which your fathers ate, for they died: he that
59 eateth this bread shall live for ever. *This discourse*
he spake in a synagogue, teaching in Capernaum.
60 *Many of his disciples having heard it, said,*
61 This is hard doctrine, who can understand it? *Je-*
sus knowing in himself that his disciples murmur-
ed at it, said to them, Doth this scandalize you?
62 What if ye should see the Son of Man reascend-
63 ing thither, where he was before? It is the Spirit

64 that quickeneth; the flesh profiteth nothing. The
words which I speak unto you are spirit and life.
But there are some of you who do not believe.
(For Jesus knew from the beginning who they were
that did not believe, and who he was that would be-
65 *tray him.)* *He added*, Therefore I said to you,
that no man can come unto me, unless it be given
him by my Father.
66 *From this time many of his disciples withdrew,*
67 *and accompanied him no longer. Then said Je-*
68 *sus to the twelve*, Will ye also go away? *Simon*
Peter answered, Master, to whom should we go?
69 Thou hast the words of eternal life: and we be- Mat. 16; 16. Mar. 8; 29.
lieve and know that thou art the Messiah, the Son Lu. 9; 20.
70 of the living God. *Jesus answered them*, Have
not I chosen you twelve? yet one of you is a spy.
71 *He meant Judas Iscariot son of Simon; for it was*
he who was to betray him, though he was one of
the twelve.

VII. *After this Jesus travelled about in Galilee; for*
he would not reside in Judea, because the Jews
sought to kill him.

SECTION. VI.

THE FEAST OF TABERNACLES.

Lev. 23; 34. 2 *NOW the Jewish feast of tabernacles was near.*
3 *His brothers, therefore, said to him,* Leave this country, and go into Judea, that thy disciples may
4 also see the works which thou dost. For whosoever courteth renown, doth nothing in secret: since thou performest such things, show thyself
5 to the world. *(For not even his brothers believed*
6 *on him.) Jesus answered,* My time is not yet
7 come; any time will suit you. The world cannot hate you; but me it hateth, because I disclose the
ch. 8; 20. 8 wickedness of its actions. Go ye to this festival. I go not yet thither, because it is not my time.
9 *Having said this, he remained in Galilee.*
10 *But when his brothers were gone, he also went to the festival, not publicly, but rather privately.*
11 *At the festival, the Jews inquired after him, and*
12 *said,* Where is he? *And there was much whispering among the people concerning him. Some said,* He is a good man. *Others,* No; he seduceth the
13 multitude. *Nobody, however, spoke openly of him, for fear of the Jews.*
14 *About the middle of the festival, Jesus went in-*

15 *to the temple and was teaching. And the Jews said with astonishment*, Whence cometh this man's
16 learning who was never taught? *Jesus made answer*, My doctrine is not mine, but his who sent
17 me. Whosoever is minded to do his will, shall discern whether my doctrine proceed from God or
18 from myself. Whoever teacheth what proceedeth from himself, seeketh to promote his own glory; whosoever seeketh to promote the glory of him who sent him, deserveth credit, and is a stranger
19 to deceit. Did not Moses give you the law? Yet none of you keepeth the law. Why do ye seek
20 to kill me? *The people answered*, Thou art pos-
21 sessed. Who seeketh to kill thee? *Jesus replied*, I have performed one action which surpriseth
22 you all. Moses instituted circumcision among you (not that it is from Moses, but from the pa-
23 triarchs), and ye circumcise on the Sabbath [44]. If, on the Sabbath [45], a child receive circumcision, that the law of Moses may not be violated; are ye incensed against me, because I have, on the
24 Sabbath [46], cured a man whose whole body was disabled? Judge not from personal regards, but judge according to justice.

Ex. 24; 3. ch. 5; 18.

Lev. 12; 3.

Gen. 17; 10.

Deu. 1; 16

25 *Then some inhabitants of Jerusalem said*, Is not
26 this he whom they seek to kill? Lo! he speaketh boldly, and they say nothing to him. Do the rulers indeed acknowledge that this is the Messiah?

[44] Saturday. [45] Saturday.
[46] Saturday.

27 But we know whence this man is; whereas, when
the Messiah shall come, nobody will know whence
28 he is. *Jesus, who was then teaching in the temple,*
cried, Do ye know, both who, and whence, I am?
I came not of myself. But he is true who sent
29 me, whom ye know not. As for me, I know him,
because I came from him, and am commissioned
30 by him. *Then they sought to apprehend him, but*
none laid hands on him; for his hour was not yet
31 *come. Many of the people, however, believed on*
him, and said, When the Messiah shall come, will
he do more miracles than this man doth?
32 *When the Pharisees heard that the people mut-*
tered such things concerning him, they and the chief
33 *priests dispatched officers to seize him. Jesus there-*
fore said, Yet a little while I remain with you;
ch. 13; 33. 34 then I go to him who sent me. Ye shall seek me,
but shall not find me, nor be able to get thither
35 where I shall be. *The Jews said among them-*
selves, Whither will he go that we shall not find
him? Will he go to the dispersed Greeks, and
36 teach the Greeks? What meaneth he by saying,
"Ye shall seek me, but shall not find me, nor be
"able to get thither where I shall be?"
Lev. 23; 36. 37 *On the last and greatest day of the festival Je-*
sus stood and cried, saying, If any man thirst, let
Is. 44; 3. 38 him come unto me and drink. He who believeth
Joel, 2; 28. on me, as Scripture saith, shall prove a cistern
Acts, 2; 16. 39 whence rivers of living water shall flow. *This he*
spake of the Spirit which they who believed on him
were to receive; for the Spirit was not yet [*given*],

because Jesus was not yet glorified. Many of the
40 *people having heard what was spoken, said,* This
41 is certainly the Prophet. *Some said,* This is the
Messiah. *Others,* Doth the Messiah come from
42 Galilee? Doth not Scripture say, that the Messiah will be of the posterity of David, and come from Bethlehem, the village whence David was?
43 *Thus the people were divided concerning him;* Mic. 5; 2. Mat. 2; 5.
and some of them would have seized him, but nobody laid hands upon him.
45 *Then the officers returned to the chief priests*
and Pharisees, who asked them, Wherefore have
46 ye not brought him? *The officers answered,* Ne-
47 ver man spake like this man. *The Pharisees re-*
48 *plied,* Are ye also seduced? Hath any of the rulers,
49 or of the Pharisees, believed on him? But this populace which knoweth not the law is accursed.
50 *Nicodemus, one of themselves (he who came to Je-* ch. 3; 2.
51 *sus by night), said to them,* Doth our law permit Deut. 17; 8. and 19; 15.
us to condemn a man without hearing him, and
52 knowing what he hath done? *They answered him,*
Art thou also a Galilean? Search and thou wilt
53 find, that prophets arise not out of Galilee. ⌜*Then*
VIII. *every man went to his house: but Jesus went to*
the Mount of Olives.

2 *EARLY in the morning he returned to the tem-*
ple, and all the people having come to him, he sat
3 *down and taught them. Then the scribes and the*
pharisees brought to him a woman taken in adul-
4 *tery, and having placed her in the middle, said to*

him, Rabbi, this woman was surprised in the act of
Lev. 20; 10. 5 adultery. Now Moses hath commanded in the law
that such should be stoned; but what sayest thou?
6 *They said this to try him, that they might have*
matter for accusing him. But Jesus having stooped
down was writing with his finger upon the ground.
7 *As they continued asking him, he raised himself*
Deut. 17; 7. *and said to them*, Let him who is sinless amongst
8 you, throw the first stone at her. *Again having*
9 *stooped down, he wrote upon the ground. They*
hearing that, withdrew one after another, the eld-
est first, till Jesus was left alone with the woman
10 *standing in the middle. Jesus raising himself, and*
seeing none but the woman, said to her, Woman,
11 where are those thine accusers? Hath nobody pas-
sed sentence on thee? *She answered*, Nobody,
Sir. *Jesus said unto her*, Neither do I pass sen-
tence on thee. Go and sin no more.]

ch. 1; 4. & 9; 5. 12 *AGAIN Jesus addressed the people, saying*, I
am the light of the world: he who followeth me
shall not walk in darkness, but shall have the light
13 of life. *The pharisees, therefore, retorted*, Thou
testifiest concerning thyself, thy testimony is not
14 to be regarded. *Jesus answered*, Though I testify
concerning myself, my testimony ought to be re-
garded; because I know whence I came, and
15 whither I go. As for you, ye know not whence I
come, and whither I go. Ye judge from passion, I
16 judge nobody: and if I do, my judgment ought to
be regarded; for I am not single, but concur with

17 the Father who sent me. It is a maxim in your law, that the concurrent testimony of two is cre- Deut. 17: 6. & 19: 15
18 dible. Now I am one who testify concerning myself; the Father that sent me is another who testi-
19 fieth of me. *Then they asked him*, Where is thy Father? *Jesus answered*, Ye know neither me, nor my Father: if ye knew me, ye would know
20 my Father also. *These things Jesus spake in the treasury, as he taught in the temple, and nobody seized him, his hour not being yet come.*

21 *Again Jesus said to them*, I am going away; ye will seek me, and shall die in your sin; whither I
22 go, ye cannot come. *Then said the Jews*, Will he kill himself, that he saith, "Whither I go, ye
23 "cannot come?" *He said to them*, Ye are from beneath; I am from above. Ye are of this world; I am not of this world; therefore I said, Ye shall
24 die in your sins; for if ye believe not that I am he,
25 ye shall die in your sins. *They, therefore, asked him*, Who art thou? *Jesus answered*, The same
26 that I told you formerly. I have many things to say of you, and to reprove in you: but he who sent me is worthy of belief; and I do but publish
27 to the world what I have learnt from him. *They*
28 *did not perceive that he meant the Father. Jesus, therefore, said to them*, When ye shall have raised the Son of Man on high, then ye shall know what I am; and that I do nothing of myself, and say nothing which the Father hath not taught me. And
29 he who sent me is with me. The Father hath not left me alone, because I always do what pleaseth

30 him. *While he spake thus, many believed on him.*
31 *Jesus, therefore, said to those Jews who believed*
him, If ye persist in my doctrine, ye are my disci-
32 ples indeed. And ye shall know the truth; and
the truth shall make you free.
33 *Some made answer*, We are Abraham's off-
34 spring, and were never enslaved to any man. How
sayest thou, 'Ye shall be made free?' *Jesus re-*
Ro. 6; 16. 2 Pet. 2; 19. *plied*, Verily verily I say unto you, whosoever com-
35 mitteth sin is a slave to sin. Now the slave abid-
eth not in the family perpetually; the son abideth
36 perpetually. If, therefore, the Son make you free,
37 ye will be free indeed. I know that ye are Abra-
ham's offspring, yet ye seek to kill me, because
38 my doctrine hath no place in you. I speak what I
have seen with my Father; and ye do what ye have
39 learnt from your father. *They answered*, Abra-
ham is our father. *Jesus replied*, If ye were Abra-
ham's children, ye would act as Abraham acted.
40 But now ye seek to kill me, a man who have told you
the truth which I received from God. Abraham
41 acted not thus. Ye do the deeds of your father.
They answered, We were not born of fornication.
42 We have one Father, even God. *Jesus replied*,
If God were your Father, ye would love me; for
I proceeded, and am come from God. I came
43 not of myself. He sent me. Why do ye not un-
1 Jo. 3; 8. derstand my language? It is because ye cannot bear
44 my doctrine. The devil is your father, and the de-
sires of your father ye will gratify: he was a man-
slayer from the beginning: he swerved from the

truth, because there is no veracity in him. When
he telleth a lie, he speaketh suitably to his charac-
45 ter; for he is a liar, and the father of lying. As
for me, because I speak the truth, ye do not believe
46 me. Which of you convicteth me of falsehood?
And if I speak truth, why do ye not believe me?
47 He who is of God regardeth God's words. Ye 1 Jo. 4; 6.
regard them not, because ye are not of God.
48 *The Jews then answered*, Have we not reason
to say, Thou art a Samaritan, and hast a demon?
49 *Jesus replied*, I have not a demon; but I honour
50 my Father, and ye dishonour me. As for me, I
seek not to promote my own glory; another seek-
51 eth it who judgeth. Verily verily I say unto you,
Whoever keepeth my word, shall never see death.
52 *The Jews then said to him*, Now we are certain
that thou hast a demon: Abraham is dead, and
the prophets; yet thou sayest, 'Whoever keepeth
53 'my word, shall never taste death.' Art thou
greater than our father Abraham, who is dead?
The prophets also are dead, whom thinkest thou
54 thyself? *Jesus answered*, If I commend myself, my
commendation is nothing: it is my Father whom
55 ye call your God who commendeth me. Never-
theless ye know him not; but I know him; and if
I should say, I know him not, I should speak false-
ly like you: but I know him, and keep his word.
56 Abraham your father longed to see my day, and
57 he saw and rejoiced. *The Jews replied*, Thou art
not yet fifty years old, and thou hast seen Abra-
58 ham? *Jesus answered*, Verily verily I say unto you,

59 Before Abraham was born, I am. *Then they took up stones to cast at him; but Jesus concealed himself and went out of the temple, passing through the midst of them.*

SECTION VII.

THE CURE OF THE MAN BORN BLIND.

IX. *AS Jesus passed along, he saw a man who had*
2 *been born blind. And his disciples asked him, saying,* Rabbi, who sinned; this man or his parents,
3 that he was born blind? *Jesus answered,* Neither this man nor his parents sinned. It was only that the works of God might be displayed upon him.
4 I must do the work of him who sent me, while it is day; night cometh when no man can work.
5 While I am in the world, I am the light of the
ch. 1. 9. 6 world. *Having said this, he spat upon the ground, and with the clay which he made with the spittle, anointed the blind man's eyes, and said to him,*
7 Go wash thine eyes in the pool of Siloam *(which signifieth Sent [46]). He went therefore and washed them, and returned seeing.*

[46] In the Old Testament *Shiloah* and *Siloah*.

8 *Then the neighbours, and they who had before seen him blind, said,* Is not this he who sat and
9 begged? *Some said,* It is he; *others,* He is like
10 him. *He said,* I am he. *They asked him then,*
11 How didst thou receive thy sight? *He answered,* A man called Jesus, made clay and anointed mine eyes, and said to me, 'Go to the pool of Siloam, 'and wash thine eyes.' I went accordingly, and
12 washed them, and saw. *Then they asked him,* Where is he? *He answered,* I know not.
13 *Then they brought him who had been blind to*
14 *the Pharisees: (now it was on a Sabbath that Je-*
15 *sus made the clay and gave him his sight.) The Pharisees likewise, therefore, asked him, how he had received his sight. He answered,* He put clay on mine eyes, and I washed them, and now see.
16 *Upon this some of the Pharisees said,* This man is not from God, for he observeth not the Sabbath. *Others said,* How can one that is a sinner perform
17 such miracles? *And they were divided among themselves. Again they asked the man who had been blind,* What sayest thou of him for giving thee sight? *He answered,* He is a Prophet.
18 *But the Jews believed not that the man had been blind, and had received his sight, until they called*
19 *his parents and asked them,* Do ye say that this is your son who was born blind? How then doth he
20 now see? *His parents answered,* We know that this is our son, and that he was born blind; but
21 how he now seeth we know not. He is of age,
22 ask him; he will answer for himself. *His parents*

spoke thus, because they feared the Jews: for the Jews had already determined that whosoever acknowledged Jesus to be the Messiah should be ex-
23 *pelled the synagogue. For this reason his parents said, "He is of age, ask him."*
24 *A second time, therefore, they called the man who had been born blind, and said to him,* Give glory to God; we know that this man is a sinner.
25 *He replied,* Whether he be a sinner, I know not: one thing I know, that I was blind, and now see.
26 *They said to him again,* What did he to thee? How did he make thee see? *He answered,* I told
27 you before, did ye not hear? Why would ye hear
28 it repeated? Will ye also be his disciples? *Then they reviled him and said,* Thou art his disciple.
29 As for us, we are disciples of Moses. We know that God spake to Moses; as for this man, we
30 know not whence he is. *The man replied,* This is surprising, that ye know not whence he is, al-
Ps. 66; 18. 31 though he hath given me sight. We know that God heareth not sinners; but if any man worship
32 God, and obey him, that man he heareth. Never was it heard before, that any man gave sight to one
33 born blind. If this man were not from God, he
34 could do nothing. *They replied,* Thou wast altogether born in sins, and dost thou teach us? *And they cast him out.*
35 *Jesus heard that they had cast him out, and having met him, said to him,* Dost thou believe on
36 the Son of God? *He answered,* Who is he, Sir,
37 that I may believe on him? *Jesus said to him,* Not

only hast thou seen him; but it is he who talketh
38 with thee. *And he cried,* Master, I believe, *and*
39 *threw himself prostrate before him. And Jesus said,* For judgment am I come into this world, that they who see not, may see; and they who
40 see, may become blind. *Some Pharisees, who were present, hearing this, said to him,* Are we also
41 blind? *Jesus answered,* If ye were blind, ye would not have sin; but ye say, 'We see,' therefore your sin remaineth.

X. Verily verily I say unto you, he who entereth not by the door into the sheep-fold, but climbeth
2 over the fence, is a thief and a robber. The shep-
3 herd always entereth by the door. To him the door-keeper openeth, and the sheep obey his voice. His own sheep he calleth by name and leadeth out.
4 And having put out his sheep, he walketh before them, and they follow him, because they know
5 his voice. They will not follow a stranger, but flee from him, because they know not the voice of
6 strangers. *Jesus addressed this similitude to them,*
7 *but they did not comprehend what he said. He therefore added,* Verily verily I say unto you, I am
8 the door of the fold. All who have entered [in another manner] are thieves and robbers, but the
9 sheep obeyed them not. I am the door: such as enter by me shall be safe: they shall go in and
10 out, and find pasture. The thief cometh only to steal, to slay, and to destroy. I am come that they may have life, and more than life.

Is. 40; 11. Eze. 34; 23. & 37; 24.
11 I am the good shepherd. The good shepherd
12 giveth his life for the sheep. The hireling, who is not the shepherd, and to whom the sheep do not belong, when he seeth the wolf coming, abandoneth the sheep and fleeth: and the wolf teareth
13 some and disperseth the flock. The hireling fleeth, because he is a hireling, and careth not for the
14 sheep. I am the good shepherd. I both know my
Mat. 11; 27. Lu. 10; 22.
15 own, and am known by them; (even as the Father knoweth me, and I know the Father;) and I give
16 my life for the sheep. I have other sheep besides, which are not of this fold. Them I must also bring; and they will obey my voice; and there
Is. 53; 7.
17 shall be one flock, one shepherd. For this the Father loveth me, because I give my life, to be after-
18 wards resumed. No one forceth it from me; but
Acts, 2; 24.
I give it of myself. I have power to give it, and I have power to resume it. This commission I have received from my Father.

19 *Again there was a division among the Jews, oc-*
20 *casioned by this discourse. Many of them said,* He hath a demon and is mad, why do ye hear him?
21 *Others said,* These are not the words of a demoniac. Can a demon give sight to the blind?

1 Mac. 4; 59.
22 *ONCE, when they were celebrating the feast of*
23 *the dedication at Jerusalem, it being winter; as Jesus walked in the temple in Solomon's portico, the*
24 *Jews surrounding him, said to him,* How long wilt thou keep us in suspense? If thou be the Messiah,
25 tell us plainly. *Jesus answered,* I said to you, but ye believed not; 'the works which I do in my

26 'Father's name testify of me.' As for you, ye
27 believe not, because ye are not of my sheep. 'My
'sheep,' as I told you, 'obey my voice;' I know
28 them, and they follow me. Besides, I give them
eternal life; and they shall never perish, neither
29 shall any one wrest them out of my hands. My
Father, who gave them me, is greater than all;
and none can wrest them out of my Father's hand.
30 I and the Father are one.
31 *Then the Jews again took up stones to stone*
32 *him. Jesus said to them*, Many good works I
have shown you from my Father; for which of
33 these works do ye stone me? *The Jews answer-*
ed, For a good work we do not stone thee; but
for blasphemy, because thou, being a man, makest
34 thyself God. *Jesus replied*, Is it not written in
35 your law, "I said, Ye are gods?" If the law styled Ps. 82; 6.
them gods to whom the word of God was ad-
dressed, and if the language of Scripture is unex-
36 ceptionable; do ye charge him with blasphemy,
whom the Father hath consecrated his Apostle to
37 the world, for calling himself his Son? If I do
38 not the works of my Father, believe me not. But
if I do, though ye believe not me, believe the
works, that ye may know and believe that the
Father is in me, and I am in him.
39 *Thereupon, they attempted again to seize him;*
40 *but he escaped out of their hands, and retired again*
towards the Jordan, and abode in the place where
41 *John first baptized. And many resorted to him,*

who said, John indeed wrought no miracle; but
42 all that John spake of this man is true. *And many believed on him there.*

SECTION VIII.

LAZARUS RAISED FROM THE DEAD.

XI. *NOW one Lazarus of Bethany, the village of*
ch. 12; 3. 2 *Mary and her sister Martha, was sick. (It was that Mary who anointed the Lord with balsam, and wiped his feet with her hair, whose brother*
3 *Lazarus was sick.) The sisters therefore sent to tell Jesus:* Master, lo, he whom thou lovest is
4 sick. *Jesus hearing it, said,* This sickness will not prove fatal, but conduce to the glory of God, that the Son of God may be glorified thereby.
5 *Now Jesus loved Martha, and her sister, and La-*
6 *zarus. Having then heard that he was sick, Jesus staid two days in the place where he was.*
7 *Afterwards he said to the disciples,* Let us re-
8 turn to Judea. *The disciples answered,* Rabbi, but very lately the Jews would have stoned thee,
9 and wouldst thou return thither? *Jesus replied,* Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because

10 he seeth the light of this world: but if he walk in
the night, he stumbleth, because there is no light.
11 *Having spoken this, he added,* Our friend Lazarus
12 sleepeth, but I go to wake him. *Then said his*
disciples, Master, if he sleep, he will recover.
13 *Jesus spake of his death; but they thought that he*
14 *spoke of the repose of sleep. Then Jesus told them*
15 *plainly,* Lazarus is dead. And on your account
I am glad that I was not there, that ye may be-
16 lieve; but let us go to him. *Then Thomas* [47],
that is Didymus [48], *said to his fellow-disciples,* Let
us also go, that we may die with him.
17 *When Jesus came, he found that Lazarus had*
18 *been already four days in the tomb. (Now Betha-*
ny being but about fifteen furlongs [49] *from Jerusa-*
19 *lem,) many of the Jews came to Martha and Ma-*
ry to comfort them on the death of their brother.
20 *Martha having heard that Jesus was coming, went*
and met him; but Mary remained in the house.
21 *Then Martha said to Jesus,* Master, if thou hadst
22 been here, my brother had not died. But I know
that even now, whatsoever thou shalt ask of God, Lu. 14; 14.
23 God will give thee. *Jesus said to her,* Thy bro- ch. 5; 29. & 6; 40.
24 ther shall rise again. *Martha replied,* I know that
he will rise again at the resurrection on the last day.
25 *Jesus said to her,* I am the resurrection and the life.
He who believeth on me, though he were dead, shall
26 live; and no man who liveth and believeth on me,

[47] *Thomas* in Chaldee, and [48] *Didymus* in Greek, both signify *twin.* [49] Near two miles.

27 shall ever die. Believest thou this? *She answered,* Yes, Master, I believe that thou art the Messiah, the Son of God, he who cometh into the world.
28 *Having said this, she went and called Mary her sister, whispering her,* The teacher is come, and
29 calleth for thee. *When Mary heard this, she in-*
30 *stantly rose and went to him. Now Jesus had not yet entered the village, but was in the place where*
31 *Martha met him. The Jews, then, who were condoling with Mary in the house, when they saw that she arose hastily, and went out, followed her, say-*
32 *ing,* She is going to the tomb to weep there. *Mary being come to the place where Jesus was, and seeing him, threw herself at his feet, saying,* Hadst thou been here, Master, my brother had not died.
33 *When Jesus saw her weeping, and the Jews weeping who came with her, he groaned deeply, and was troubled, and said,* Where have ye laid him?
34 *They answered and said,* Master, come and see.
35 *Jesus wept. The Jews therefore said,* Mark how
ch. 9; 1. 37 he loved him. *But some of them said,* Could not he who gave sight to the blind man, even prevent-
38 ed this man's death? *Jesus therefore again groaning came to the monument. It was a cave, the*
39 *entrance whereof was shut up with a stone. Jesus said,* Remove the stone. *Martha, the sister of the deceased, answered,* Sir, by this time the smell is
40 offensive, for this is the fourth day. *Jesus replied,* Said I not unto thee, 'If thou believe, thou 'shalt see the glory of God?' *Then they remov-*
41 *ed the stone. And Jesus lifting up his eyes, said,*

Father, I thank thee that thou hast heard me.
42 As for me, I know that thou hearest me always;
but I speak for the people's sake who surround
me, that they may believe that thou hast sent me.
43 *After these words, raising his voice, he cried,* Laza-
44 rus, come forth. *And he who had been dead came*
forth, bound hand and foot with fillets, and his face
wrapped in a handkerchief. Jesus said to them,
45 Unbind him, and let him go. *Many therefore*
of the Jews who had come to Mary, and seen what
46 *Jesus did, believed on him. But some of them re-*
paired to the pharisees, and told them what Jesus
had done.
47 *Whereupon the chief priests and the pharisees*
assembled the sanhedrim, and said, What are we
48 doing? for this man worketh many miracles. If
we let him go on thus, every body will believe on
him, and the Romans will come and destroy both
49 our place and nation. *One of them named Caiaphas,* ch. 18; 14.
50 *who was high priest that year, said to them,* Ye are
utterly at a loss, and do not consider, that it is bet-
ter for us that one man die for the people, than
51 that the whole nation should be ruined. *This he*
spake, not of himself, but being high priest that
year, he prophesied that Jesus should die for the
52 *nation; and not for that nation only, but that he*
should assemble into one body, the dispersed children
53 *of God. From that day, therefore, they concerted*
54 *how they might destroy him. For this reason Jesus*
appeared no longer publicly among the Jews, but re-

tired to the country, near the desert, to a city called Ephraim, and continued there with his disciples.

55 *Meantime the Jewish passover approached, and many went to Jerusalem from the country, before*
56 *the passover, to purify themselves. These inquired after Jesus, and said one to another, as they stood in the temple,* What think ye? Will he not come
57 to the festival? *Now the chief priests and the pharisees had issued an order that whosoever knew where he was, should discover it, that they might apprehend him.*

Mat. 26; 6. Mar. 14; 3. ch. 11; 2.

XII. *SIX days before the passover Jesus came to Bethany, where Lazarus was, whom he had raised*
2 *from the dead. There they made him a supper, and Martha served: but Lazarus was one of those*
3 *who were at table with him. Then Mary taking a pound of the balsam of spikenard, which was very valuable, anointed the feet of Jesus, and wiped them with her hair, so that the house was filled*
4 *with the odour of the balsam. Whereupon one of his disciples, Judas Iscariot, Simon's son, who was*
5 *to betray him, said,* Why was not this balsam sold for three hundred denarii [50], which might have
6 been given to the poor? *This he said, not that he cared for the poor, but because he was a thief, and had the purse, and carried what was put there-*
7 *in. Then Jesus said,* Let her alone. She hath reserved this to embalm me against the day of my

[50] Above 9l. sterling.

8 burial. For ye will always have the poor amongst
you; but me ye will not always have.
9 *A great number of the Jews, knowing where*
he was, flocked thither, not on account of Jesus
only, but likewise to see Lazarus whom he had
10 *raised from the dead. The chief priests, there-*
11 *fore, determined to kill Lazarus also; because he*
proved the occasion that many Jews forsook them,
and believed on Jesus.

SECTION IX.

THE ENTRY INTO JERUSALEM.

12 *ON the morrow a great multitude who were come* Mat. 21; 6.
13 *to the festival, hearing that Jesus was on the road* Mar. 11; 7.
Lu. 19; 35.
to Jerusalem, took branches of palm-trees, and
went to meet him, crying, Hosanna [51], blessed be
Israel's King who cometh in the name of the
14 Lord [52]. *Now Jesus having found a young ass, was*
riding thereon, agreeably to what is written,
15 " *Fear not, daughter of Zion; behold thy king* Zech. 9; 9.
16 " *cometh, sitting on an ass's colt.*" *These things*
the disciples did not understand at first; but after

[51] Save now I pray. [52] Jehovah.

Jesus was glorified, they remembered that thus it had been written concerning him, and that thus
17 *they had done unto him. And the people who had been present attested that he called Lazarus out*
17 *of the tomb, and raised him from the dead. It was the rumour that he had wrought this miracle,*
19 *which made the people crowd to meet him. The pharisees therefore said among themselves,* Are ye not sensible that ye have no influence? Behold the world is gone after him.

20 *Now among those who came to worship at the*
21 *festival, there were some Greeks. These applied to Philip of Bethsaida in Galilee, making this re-*
22 *quest,* Sir, we wish to see Jesus. *Philip went and told Andrew: then Andrew and Philip told Jesus.*

23 *Jesus answered them, saying,* The time is come
24 when the Son of Man must be glorified. Verily verily I say unto you, when a grain of wheat is thrown into the ground, unless it die, it remain-
25 eth single; but if it die, it becometh very fruitful. He who loveth his life, shall lose it; and he who hateth his life in this world, shall preserve it
26 eternally in the next. Would any man serve me, let him follow me; and where I am, there shall my servant also be. If any man serve me, my Father will reward him.

Mar. 10; 39. & 26; 25. Mar. 8; 35. Lu. 9; 24. & 17; 33.

27 Now is my soul troubled, and what shall I say? [Shall I say] 'Father, save me from this hour?' But I came on purpose for this hour. Father, glo-
28 rify thy name. *Then came a voice from heaven, which said,* I have both glorified, and will again

29 glorify it. *The people present heard the sound,*
and said, It thundered: *others said,* An angel
30 spake to him. *Jesus said,* This voice came not
31 for my sake, but for yours. Now must this world
be judged. Now must the prince of this world
32 be cast out. As for me, when I shall be lifted up
from the earth, I will draw all men to myself.
33 *This he said alluding to the death which he was*
34 *to suffer. The people answered,* We have learnt Ps. 110; 4. Ez. 37; 25
from the law that the Messiah will live for ever.
How sayest thou then that the Son of Man must
35 be lifted up? Who is this, the Son of Man? *Je-*
sus said to them, Yet a little while the light con-
tinueth with you; walk, while ye have it, lest
darkness overtake you: for he that walketh in
36 darkness knoweth not whither he goeth. Confide
in the light, while ye enjoy it, that ye may be sons
of light. *Having spoken these words, he with-*
drew himself privately from them.

37 *But though he had performed so many miracles*
38 *before them, they believed not on him; so that the*
word of the Prophet Isaiah was verified, "*Lord,* Is. 53; 1.
"*who hath believed our report?*" *and* "*To whom* Ro. 10; 16.
39 "*is the arm of the Lord*[53] *discovered?*" *For this*
40 *reason they could not believe; Isaiah having said*
also, "*He hath blinded their eyes, and blunted* Is. 6; 9.
"*their understanding, that they might not see with* Mat. 13; 14. Mar. 4; 12.
"*their eyes, comprehend with their understanding,* Lu. 8; 10. Acts, 28; 26.
41 "*and repent, that I might reclaim them.*" *These* Ro. 11; 8.

[53] Jehovah.

things said Isaiah, when he saw his glory and
42 *spake concerning him. Nevertheless there were*
several even of the magistrates who believed on
him, but, for fear of the pharisees, did not avow
ch. 5; 44. 43 *it, lest they should be expelled the synagogue; for*
they preferred the approbation of men to the ap-
probation of God.

44 *Then Jesus raising his voice, said,* He who be-
lieveth on me, it is not on me he believeth, but
45 on him who sent me. And he who beholdeth
ch. 1; 4. 46 me, beholdeth him who sent me. I am come a
light into the world, that whosoever believeth on
47 me, may not remain in darkness. And if any man
hear my words, but do not observe them; it is
not I who condemn him; for I came, not to con-
ch. 3; 17. 48 demn the world, but to save the world. He who
Mar. 16; 16. despiseth me and rejecteth my instructions, hath
what condemneth him. The doctrine which I
have taught will condemn him at the last day.
49 For I have not said any thing from myself, but
the Father who sent me, hath commanded me,
what I should enjoin, and what I should teach.
50 And I know that his commandment is eternal
life. Whatever therefore I say, I speak as the
Father hath given me in charge.

Mat. 26; 2. XIII. *Jesus having, before the feast of the passover,*
Mar. 14; 1.
Lu. 22; 1. *perceived that his time to remove out of this world*
to his Father was come, and having loved his own
who were in the world, loved them to the last.
2 *Now while they were at supper (the devil having*

already put it into the heart of Judas Iscariot, Si-
3 *mon's son, to betray him), Jesus, though he knew*
that the Father had subjected every thing to him,
and that he came from God, and was returning to
4 *God, arose from supper, and laying aside his man-*
5 *tle, girt himself about with a towel. Then he*
poured water into the bason, and began to wash
the feet of the disciples, and to wipe them with the
towel wherewith he was girded.
6 *When he came to Simon Peter, Peter said to*
7 *him,* Master, wouldst thou wash my feet? *Jesus*
answered, At present thou dost not comprehend
what I am doing; but thou shalt know hereafter.
8 *Peter replied,* Thou shalt never wash my feet. *Je-*
sus answered, Unless I wash thee, thou canst have
9 no part with me. *Simon Peter said to him,* Master,
not my feet only, but also my hands and my head.
10 *Jesus replied,* He who hath been bathing, needeth
only to wash his feet; the rest of his body being
11 clean. Ye are clean, but not all. *For he knew*
who would betray him; therefore he said, 'Ye are
not all clean.'
12 *After he had washed their feet, he put on his*
mantle, and replacing himself at the table, said to
them, Do ye understand what I have been doing
13 to you? Ye call me the Teacher and the Master;
14 and ye say right; for so I am. If I then, the Mas-
ter and the Teacher, have washed your feet, ye
15 also ought to wash one another's feet. For I have
given you an example that ye should do as I have
16 done unto you. Verily verily I say unto you, the

Mat. 10; 24.
Lu. 6; 40.
ch. 15; 20.

servant is not greater than his master, nor the apos-
17 tle greater than he who sendeth him. Happy are
ye who know these things, provided ye practise
them.

18 I speak not of you all. I know whom I have
Ps. 41; 9. chosen; but that Scripture must be fulfilled,
" He that eateth at my table, has lifted his heel
19 " against me." I tell you this now before it hap-
pen, that when it happeneth, ye may believe that I
Mat. 10; 40. 20 am the person. Verily verily I say unto you, He that
Lu. 10; 16. receiveth whomsoever I send, receiveth me; and
he that receiveth me, receiveth him who sent me.

21 *After uttering these words, Jesus was troubled*
Mat. 26; 21. *in spirit, and declared, saying,* Verily verily I say
Mar. 14; 18.
Lu. 22; 21. 22 unto you, that one of you will betray me. *Then*
the disciples looked one upon another, doubting of
23 *whom he spake. Now one of his disciples, one*
whom Jesus loved, was lying close to his breast:
24 *Simon Peter, therefore, beckoned to him to inquire*
25 *whom he meant. He then reclining on Jesus' bo-*
26 *som, said to him,* Master, who is it? *Jesus answered,*
It is he to whom I shall give this morsel, after I
have dipped it. *And having dipped the morsel, he*
27 *gave it to Judas Iscariot, Simon's son. After re-*
28 *ceiving the morsel, Satan entered into him. Then*
Jesus said to him, What thou dost, do quickly.
But none at the table knew why he gave this order.
29 *Some imagined, because Judas had the purse, that*
Jesus had signified to him to buy necessaries for the
30 *festival, or to give something to the poor. When*

Judas had taken the morsel, he immediately went out: and it was night.

31 *When he was gone, Jesus said,* The Son of Man is now glorified, and God is glorified by him.
32 If God be glorified by him, God also will glorify
33 him by himself, and that without delay. My children, I have now but a little time to be with you. Ye will seek me; and what I said to the Jews, "Whither I go, ye cannot come," I say ch. 7; 34.
34 at present to you. A new commandment I give ch. 15; 12. 17.
you, that ye love one another; that as I have loved Eph. 5; 2.
35 you, ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

36 *Simon Peter said to him,* Master, whither art thou going? *Jesus answered,* Whither I am going thou canst not follow me now, but afterwards thou
37 shalt follow me. *Peter replied,* Master, why cannot I follow thee presently? I will lay down my
38 life for thy sake. *Jesus answered him,* Wilt thou Mat. 26; 34. Mar. 14; 30. Lu. 22; 34.
lay down thy life for my sake? Verily verily I say unto thee, the cock shall not crow, until thou hast disowned me thrice.

SECTION X.

CONSOLATION TO THE DISCIPLES.

XIV. LET not your heart be troubled; believe on
2 God and believe on me. In my Father's house are many mansions. If it were otherwise, I would have told you. I go to prepare a place for you:
3 and after I shall have gone and prepared a place for you, I will return and take you with me, that
4 where I am, there ye also may be. And whither I am going ye know, and the way ye know.
5 *Thomas said to him*, Master, we know not whither thou art going. How, then, can we know the
6 way? *Jesus answered*, I am the way, and the truth, and the life: no man cometh unto the Fa-
7 ther, but by me. Had ye known me, ye would have known my Father also; and henceforth ye know him, and have seen him.
8 *Philip said unto him*, Master, show us the Fa-
9 ther, and it sufficeth us. *Jesus replied*, Have I been with you so long, and dost thou not yet know me, Philip? He that hath seen me, hath seen the Father. How sayest thou then, "Show us the Fa-
10 "ther?" Dost thou not believe that I am in the Father, and the Father is in me? The words

which I speak to you, proceed not from myself: as to the works, it is the Father dwelling in me who
11 doth them. Believe that I am in the Father, and the Father is in me; if not on my testimony, be
12 convinced by the works themselves. Verily verily I say unto you, He who believeth on me, shall himself do such works as I do; nay even
13 greater than these he shall do; because I go to my Father, and will do whatsoever ye shall ask in my
14 name. That the Father may be glorified in the Son, whatsoever ye shall ask in my name, I will do. Mat. 7; 7. & 21; 22. Mar. 11; 23.
15 If ye love me, keep my commandments; and ch. 16; 23. I will entreat the Father, and he will give you another Monitor to continue with you for ever, even
17 the Spirit of Truth, whom the world cannot receive, because it neither seeth him, nor knoweth him; but ye shall know him, because he will
18 abide with you, and be in you. I will not leave
19 you orphans; I will return unto you. Yet a little while, and the world shall see me no more; but ye shall see me; because I shall live, ye also shall
20 live. On that day ye shall know that I am in my
21 Father, and ye are in me, and I am in you. He that hath my commandments and keepeth them, he it is who loveth me; and he who loveth me will be loved of my Father, and I will love him, and dis-
22 cover myself unto him. *Judas (not Iscariot) said to him*, Master, wherefore wilt thou discover thy-
23 self to us, and not unto the world? *Jesus answering, said unto him*, If a man love me, he will observe my word; and my Father will love him;

and we will come to him, and dwell with him.
24 He who loveth me not, disregardeth my words; yet the word which ye hear is not mine, but the Father's who sent me.
25 I tell you these things while I remain with you.
26 But the Monitor, the Holy Spirit, whom the Father will send in my name; he will teach you all things, and remind you of all that I have told you.
27 Peace I leave you, my peace I give you; not as the world giveth, do I give unto you. Be not dis-
28 heartened; be not intimidated. Ye have heard me say, 'I go away and will return to you.' If ye loved me, ye would rejoice that I go to the
29 Father; because my Father is greater than I. This I tell you now before it happen, that when it hap-
30 peneth, ye may believe. I shall not henceforth have much conversation with you; for the prince of the world is coming, though he will find nothing
31 in me; but this must be, that the world may know that I love the Father, and do whatsoever he commandeth me. Arise, let us go hence.

XV. I AM the true vine, and my Father is the vine-
2 dresser. Every barren branch in me he loppeth off: every fruitful branch he cleaneth by pruning, to
ch. 13; 10. 3 render it more fruitful. As for you, ye are already clean through the instructions I have given you.
4 Abide in me, and I will abide in you: as the branch cannot bear fruit of itself, unless it adhere to the
5 vine; no more can ye, unless ye adhere to me. I am the vine; ye are the branches. He who abid-

eth in me, and in whom I abide, produceth much
6 fruit: for severed from me ye can do nothing. If
any man adhere not to me, he is cast forth like
the withered branches which are gathered for few-
7 el, and burnt. If ye abide by me, and my words
abide in you, ye may ask what ye will, and it shall
be granted you.
8 Herein is my Father glorified, that ye produce
9 much fruit; so shall ye be my disciples. As the
Father loveth me, so love I you: continue in my
10 love. If ye keep my commandments, ye shall con-
tinue in my love; as I have kept my Father's com-
11 mandments, and continue in his love. I give you
these admonitions, that I may continue to have joy
12 in you, and that your joy may be complete: this is ch. 13; 34.
my commandment, that ye love one another, as I Eph. 5; 2. 1 Th. 4; 9.
13 love you. Greater love hath not any man than
14 this, to lay down his life for his friends. Ye are
my friends, if ye do whatever I command you.
15 Henceforth I call not you servants; for the servant
knoweth not what his master will do; but I name
you friends: for whatever I have learnt from my
16 Father, I impart unto you. It is not you who have Mar. 3; 13. Lu. 6; 13.
chosen me; but it is I who have chosen you, and
ordained you to go and bear fruit, fruit which will
prove permanent, that the Father may give you
whatsoever ye shall ask him in my name.
17 This I command you, that ye love one another. 1 Jo. 3; 11. & 4; 7.
18 If the world hate you, consider that it hated me
19 before it hated you. If ye were of the world, the
world would love its own. But because ye are not

of the world, I having selected you from the world;
Mat. 10; 24. Lu. 6; 40. ch. 13; 16. 20 the world hateth you. Remember what I said to you, 'The servant is not greater than his master.' If they have persecuted me, they will also persecute you; if they have observed my word, they
21 will also observe yours. But all this treatment they will give you, on my account, because they know
22 not him who sent me. If I had not come and spoken unto them, they had not had sin; but now
23 they have no excuse for their sin. He that hateth
24 me, hateth my Father also. If I had not done among them such works as none other ever did, they had not had sin; but now they have seen
Ps. 35; 19. Lv. 24; 49. 25 them, and yet hated both me and my Father. Thus they verify that passage in their law, "They hated
26 "me without cause." But when the Monitor is come, whom I will send you from the Father, the Spirit of Truth who proceedeth from the Father,
27 he will testify concerning me. And ye also will testify, because ye have been with me from the beginning.

XVI. These things I tell you, that ye may not be ensnared. They will expel you the synagogue, nay, the time is coming, when whosoever killeth you,
3 will think he offereth sacrifice to God. And these things they will do because they know not the Fa-
4 ther nor me. These things I now warn you of, that when the time shall come, ye may remember that I mentioned them to you. I did not indeed mention them at the beginning, because I was with
5 you myself. And now that I go to him who sent

6 me, none of you asketh me, 'Whither goest thou?'
But because of those things which I have foretold
you, ye are overwhelmed with grief.
7 Nevertheless I tell you the truth; it is for your
good that I depart; for if I do not depart, the Mo-
nitor will not come to you; but if I go away, I
8 will send him to you. And when he is come, he
will convince the world concerning sin, and con-
cerning righteousness, and concerning judgment:
9 concerning sin, because they believe not on me;
10 concerning righteousness, because I go to my Fa-
11 ther, and ye see me no longer; concerning judg-
ment, because the prince of this world is judged.
12 I have many things still to tell you, but ye can-
13 not yet bear them. But when the Spirit of Truth
is come, he will conduct you into all the truth:
for his words will not proceed from himself: but
whatsoever he shall have heard, he will speak, and
14 show you things to come. He will glorify me: for
he will receive of mine what he shall communicate
15 to you. Whatsoever is the Father's is mine; there-
fore I say that he will receive of mine to commu-
nicate to you.
16 Within a little while ye shall not see me; a little
while after ye shall see me; because I go to the
17 Father. *Some of his disciples said among themselves*,
What meaneth he by this, "Within a little while
"ye shall not see me; a little while after ye shall
18 "see me: because I go to the Father?" What
meaneth this little while of which he speaketh? We
19 do not comprehend it. *Jesus perceiving that they*

were desirous to ask him, said to them, Do ye inquire amongst yourselves about this that I said, "Within a little while ye shall not see me; a little
20 "while after ye shall see me?" Verily verily I say unto you, ye will weep and lament, but the world will rejoice: ye will be sorrowful; but your
21 sorrow shall be turned into joy. A woman in travail hath sorrow, because her hour is come. But when her son is born, she remembereth her anguish no longer, for joy that she hath brought a
22 man into the world. So ye at present are in grief; but I will visit you again, and your hearts shall be
23 joyful, and none shall rob you of your joy. On
ch. 14; 13. that day ye will put no questions to me. Verily verily I say unto you, whatsoever ye shall ask the
24 Father in my name, he will give you. Hitherto ye have asked nothing in my name; ask and ye shall receive, that your joy may be complete.

25 These things I have spoken to you in figures: the time approacheth when I shall no more discourse to you in figures, but instruct you plainly
26 concerning the Father. Then ye will ask in my name, and I say not that I will entreat the Fa-
27 ther for you: for the Father himself loveth you, because ye love me, and believe that I came from
28 God. From the presence of the Father I came into the world. Again I leave the world, and return
29 to the Father. *His disciples replied,* Now indeed thou speakest plainly, and without a figure. Now we are convinced that thou knowest all things, and needest not that any should put questions to

thee. By this we believe that thou camest forth
31 from God. *Jesus answered them*, Do ye now be- Mat. 26; 31.
32 lieve? Behold the time cometh, or rather is come, Mar. 14; 27.
when ye shall disperse, every one to his own, and
shall leave me alone; yet I am not alone, because
33 the Father is with me. These things I have spoken
unto you, that in me ye may have peace. In the
world ye shall have tribulation. But take courage!
I have overcome the world.

XVII. *WHEN Jesus had ended this discourse, he said, lifting up his eyes to heaven*, Father, the hour
is come; glorify thy Son, that thy Son also may
2 glorify thee; that being endowed by thee with au- Mat. 28; 18.
thority over all men, he may bestow eternal life on all
3 those whom thou hast given him. Now this is the
life eternal, to know thee the only true God, and
4 Jesus the Messiah thy apostle. I have glorified thee
upon the earth; I have finished the work which
5 thou gavest me to do. And now, Father, glorify
thou me in thine own presence with that glory
which I enjoyed with thee before the world was.
6 I have made known thy name to the men whom
thou hast given me out of the world. They were
thine; and thou gavest them me; and they have
7 kept thy word. Whatsoever thou hast given me,
8 they now know to have come from thee; and that
thou hast imparted unto me the doctrine which I
have imparted unto them. They have received it ch. 16; 27.
[as such], knowing for certain, that I came forth
9 from thee, and am commissioned by thee. It is

for them that I pray. I pray not for the world,
but for those whom thou hast given me, because
10 they are thine. And all mine are thine, and thine
11 mine, and I am glorified in them. I continue no
longer in the world; but these continue in the
world, and I come to thee. Holy Father, preserve
them in thy name which thou hast given me, that
12 they may be one as we are. While I was with
them in the world, I kept them in thy name;
those whom thou hast given me I have preserved.
ch. 18; 9. None of them is lost, except the son of perdition,
13 as the Scripture foretold. But now that I am com-
ing to thee, I speak these things in the world, that
14 their joy in me may be complete. I have delivered
thy word to them, and the world hateth them, be-
cause they are not of the world, even as I am not
15 of the world. I do not pray thee to remove them
out of the world, but to preserve them from evil.
16 Of the world they are not, as I am not of the
17 world. Consecrate them by the truth; thy word
18 is the truth. As thou hast made me thy apostle to
the world, I have made them my apostles to the
19 world. And I consecrate myself for them, that
they may be consecrated through the truth.
20 Nor do I pray for these alone, but for those
also who shall believe on me through their teach-
21 ing; that all may be one; that as thou Father art
in me, and I am in thee, they also may be one in
us, that the world may believe that thou hast sent
22 me; and that thou gavest me the glory which I
have given them; that they may be one as we are

23 one; I in them, and thou in me, that their union
may be perfected, and that the world may know
that thou hast sent me, and that thou lovest them
24 as thou lovest me. Father, I would that where I ch. 12. 26.
shall be, those whom thou hast given me may be
with me, that they may behold my glory which
thou gavest me, because thou lovedst me before
25 the formation of the world. Righteous Father,
though the world knoweth not thee, I know thee;
26 and these know that I have thy commission. And
to them I have communicated, and will com-
municate, thy name, that I being in them, they
may share in the love wherewith thou lovest me.

SECTION XI.

THE CRUCIFIXION.

XVIII. *WHEN Jesus had spoken these words, he passed with his disciples over the brook Kidron, where was a garden, into which he entered and his*
2 *disciples. Now Judas who betrayed him knew the place, because Jesus often resorted thither with his*
3 *disciples. Then Judas having gotten the cohort*[54], Mat 26; 47. Mar. 14; 43.
and officers from the chief priests and the pharisees, Lu. 22; 47.

[54] A Roman troop of soldiers, containing about five hundred.

came thither with lanterns and torches, and arms.
4 *But Jesus, who knew all that was coming upon*
him, went forth and said to them, Whom seek ye?
5 *They answered him,* Jesus the Nazarene. *Jesus re-*
6 *plied,* I am he. *Now Judas who betrayed him was*
with them. He had no sooner said to them, "I
"am he," than they going backwards fell to the
7 *ground. He therefore asked them again,* Whom
8 seek ye? *They said,* Jesus the Nazarene. *Jesus*
ch. 17; 12. 9 *answered,* I have told you that I am he. If, there-
fore, ye seek me, let these go away. *Thus was*
that which he had spoken verified, "of those whom
10 *"thou gavest me I have lost none." Then Simon*
Peter, who had a sword, drew it, and smote the
high priest's servant, and cut off his right ear.
11 *Now the servant's name was Malchus. Jesus then*
said to Peter, Put up the sword into the scabbard.
Shall I not drink the cup which the Father hath
given me?
12 *Then the cohort*[54] *and their commander, and*
13 *the Jewish officers, apprehended Jesus, and having*
bound him, brought him first to Annas[55]*, because*
he was father-in-law to Caiaphas who was high
14 *priest that year. Now it was Caiaphas who had*
ch. 11; 50. *said in council to the Jews, "It is expedient that*
"one man die for the people."
Mat. 26; 58. Mar. 14; 54. Lu. 22; 54. 15 *Meantime Simon Peter and another disciple fol-*
lowed Jesus. That disciple being known to the high

[54] A Roman troop of soldiers, containing about five hundred
[55] Called by Josephus *Ananus*.

16 *priest, entered his court-yard with Jesus. But Peter stood without at the door. Therefore the other disciple who was known to the high priest, went out and spoke to the portress, and brought in Peter.*
17 *Then this maid the portress, said to Peter,* Art not thou also one of this man's disciples? *He answer-*
18 *ed,* I am not. *Now the servants and the officers stood near a fire which they had made, because it was cold, and warmed themselves. And Peter was standing with them, and warming himself.*
19 *Then the high priest interrogated Jesus concern-*
20 *ing his disciples and his doctrine. Jesus answered,* I spake openly to the world; I always taught in the synagogues and in the temple, whither the
21 Jews constantly resort. I said nothing in secret. Why examinest thou me? Examine them who
22 heard me teach. They know what I said. *When he had spoken thus, one of the officers who attended, gave him a blow and said,* Answerest thou
23 thus the high priest? *Jesus replied,* If I have spoken amiss, show wherein it is amiss; if well,
24 why smitest thou me? *Now Annas*[55] *had sent him bound to Caiaphas the high priest.* Mat. 26; 57. Mar. 14; 53.
25 *As Peter stood warming himself, they asked him,* Art not thou also one of his disciples? *He* Mat. 26; 69. Mar. 14; 67. Lu. 22; 55.
26 *denied it and said,* I am not. *One of the servants of the high priest, a kinsman to him, whose ear*
27 *Peter had cut off, said,* Did not I see thee in the

[55] Called by Josephus, *Ananus.*

garden with him? *Peter denied again, and immediately the cock crew.*

Mat. 27; 1. Mar. 15; 1. Lu. 23; 1. Acts, 10; 28. & 11; 3.

28 *THEN they led Jesus from the house of Caiaphas to the pretorium*[56]*: it was now morning; but the Jews entered not the pretorium*[56]*, lest they should be defiled, and so not in a condition to eat*
29 *the passover. Pilate, therefore, went out to them*
30 *and said,* Of what do ye accuse this man? *They answered,* If he were not a criminal, we would
31 not have delivered him to thee. *Pilate, therefore, said,* Take him yourselves then, and judge him according to your law. *The Jews replied,* We are not permitted to put any man to death.

Mat. 20; 19.

32 *And thus what Jesus had spoken, signifying what death he should die, was accomplished.*

Mat. 27; 11. Mar 15; 2. Lu. 23; 3.

33 *Then Pilate returned to the pretorium*[56]*, and having called Jesus, said to him,* Thou art the king
34 of the Jews? *Jesus answered,* Sayest thou this of thyself? or did others tell thee so concerning me?
35 *Pilate replied,* Am I a Jew? Thine own nation, yea, the chief priests have delivered thee to me.
36 What hast thou done? *Jesus answered,* My kingdom is not of this world. If my kingdom were of this world, my adherents would have fought to prevent my falling into the hands of the Jews;
37 but my kingdom is not hence. *Pilate thereupon said,* Thou art king then? *Jesus answered,* Thou sayest that I am king. For this I was born; and

[56] Procurator's palace, or hall of audience.

for this I came into the world, to give testimony to the truth. Whosoever is of the truth, harken-
38 eth to me. *Pilate asked him*, What is truth? *and so saying, went out again to the Jews, and said to them*, For my part, I find nothing culpable
39 in this man. But, since it is customary that I release to you one at the passover, will ye that I
40 release to you the king of the Jews? *Then they all cried, saying*, Not this man, but Barabbas. *Now Barabbas was a robber.*

Mat. 27; 15. Mar. 15; 6. Lu. 23; 17. Acts, 3; 14.

XIX. *Then Pilate caused him to be scourged. And the soldiers crowned him with a wreath of thorn which they had platted; and having thrown a pur-*
3 *ple mantle about him, said*, Hail! king of the Jews,
4 *and gave him blows on the face. Pilate, therefore, went out again and said to them*, Lo, I bring him forth to you, that ye may know that I find in him
5 nothing culpable. *Jesus then went forth wearing the crown of thorns and the purple mantle; and*
6 *Pilate said to them*, Behold the man! *When the chief priests and the officers saw him, they cried, saying*, Crucify, crucify him. *Pilate said to them*, Take him yourselves and crucify him; as
7 for me, I find no fault in him. *The Jews answered*, We have a law, and by that law he ought to die, because he assumed the title of Son of God.
8 *When Pilate heard this, he was the more afraid,*
9 *and having returned to the pretorium, said to Jesus*, Whence art thou? *But Jesus gave him no*
10 *answer. Then Pilate said to him*, Wilt thou not speak unto me? Knowest thou not that I have

Mat. 27; 27. Mar. 15; 15.

power to crucify thee, and power to release thee?
11 *Jesus replied,* Thou couldst have no power over me, unless it were given thee from above; wherefore he who delivered me unto thee hath the
12 greater sin. *Thenceforth Pilate sought to release him; but the Jews exclaimed,* If thou release this man, thou art not Cesar's friend. Whoever calleth himself king, opposeth Cesar.
13 *Pilate, on hearing these words, ordered Jesus to be brought forth, and sat down on the tribunal in a place named the pavement, in Hebrew Gabba-*
14 *tha* [57]. *(Now it was the preparation* [58] *of the paschal Sabbath, about the sixth hour* [59].*) And he*
15 *said to the Jews,* Behold your king. *But they cried out,* Away, away with him, crucify him. *Pilate said to them,* Shall I crucify your king?
16 *The chief priests answered,* We have no king but Cesar. *He delivered him, therefore, to them to be crucified.*

Mat. 27; 33. Mar. 15; 22. Lu. 23; 33.
17 *Then they took Jesus and led him away. And he carrying his cross, went out to a place called the place of sculls* [60], *which is in Hebrew Golgotha,*
18 *where they crucified him and two others with him,*
19 *one on each side, and Jesus in the middle. Pilate also wrote a title, and put it upon the cross. The words were, JESUS THE NAZARENE, THE*
20 *KING OF THE JEWS. And many of the Jews read this title (for the place where Jesus was cru-*

[57] *A raised place.* [58] *Friday.*
[59] Twelve o'clock *noon.* [60] Vul. *Calvary.*

cified was nigh the city; and it was written in
21 *Hebrew, Greek, and Latin); whereupon the chief priests said to Pilate,* Write not "the king "of the Jews," but "who calleth himself king
22 "of the Jews." *Pilate answered,* What I have written, I have written.

23 *When the soldiers had nailed Jesus to the cross,* Mat. 27; 35. Mar. 15; 24. *they took his mantle, and divided it into four parts,* Lu. 23; 34. *one to every soldier: they also took the coat, which was seamless, woven from the top throughout, and*
24 *said among themselves,* Let us not tear it, but determine by lot whose it shall be; *thereby verifying the Scripture which saith, "They shared my* Ps. 22; 18 *"mantle among them, and cast lots for my ves-"ture." Thus therefore acted the soldiers.*

25 *Now there stood near the cross of Jesus, his mother, and her sister Mary the wife of Cleophas,*
26 *and Mary Magdalene. Then Jesus observing his mother, and the disciple whom he loved standing*
27 *by, said to his mother,* Woman, behold thy son. *Then he said to the disciple,* Behold thy mother. *And from that hour the disciple took her to his own home.*

28 *After this Jesus, knowing that all was now accomplished; that the Scripture might be fulfilled,*
29 *said,* I thirst. *As there was a vessel there full of* Ps. 69; 21. *vinegar, they filled a spunge with vinegar, and having fastened it to a twig of hyssop, held it to*
30 *his mouth. When Jesus had received the vinegar, he said,* It is finished, *and bowing his head, yielded up his spirit.*

31 *The Jews, therefore, lest the bodies should remain on the cross on the Sabbath, for it was the preparation*[62] *(and that Sabbath was a great day), besought Pilate that their legs might be*
32 *broken, and the bodies might be removed. Accordingly the soldiers came and broke the legs of the first, and of the other who were crucified with*
33 *him. But when they came to Jesus, and found that he was already dead, they did not break his*
34 *legs. But one of the soldiers with a spear pierced his side, whence blood and water immediately*
35 *issued. He was an eye-witness who attesteth this, and his testimony deserveth credit: nay, he is conscious that he speaketh truth, that ye may be-*
Ex. 12: 46. Num. 9; 12. Zec. 12; 10. 36 *lieve. For these things happened that the Scripture might be verified, "None of his bones shall*
37 *"be broken." Again, the Scripture saith elsewhere, "They shall look on him whom they "have pierced."*

SECTION XII.

THE RESURRECTION.

Mat. 27; 57. Mar. 15; 43. Lu. 23; 50. Jh. 3; 1. 38 *AFTER this Joseph the Arimathean, who was a disciple of Jesus, but a concealed disciple, for fear of the Jews, asked permission of Pilate to take*

[61] Saturday. [62] Friday.

away the body of Jesus; which Pilate having granted, he went and took the body of Jesus.
39 *Nicodemus also, who had formerly repaired to Jesus by night, came and brought a mixture of myrrh*
40 *and aloes, weighing about a hundred pounds. These men took the body of Jesus, and wound it in linen rollers with the spices, which is the Jewish man-*
41 *ner of embalming. Now in the place where he was crucified there was a garden, and in the garden a new monument wherein no one had ever yet been*
42 *laid. There they deposited Jesus on account of the Jewish preparation*[63], *the monument being near.*

XX. *The first day of the week*[64] *Mary Magdalene went early to the monument, while it was yet dark, and saw that the stone had been removed from the* Mat. 28; 1. Mar. 16; 1. Lu. 24; 1.
2 *entrance. Then she came running to Simon Peter, and to that other disciple whom Jesus loved, and said to them,* They have taken the Master out of the monument, and we know not where they have
3 laid him. *Immediately Peter went out, and the*
4 *other disciple, to go to the monument. And both ran together, but the other disciple out-ran Peter,*
5 *and came first to the monument; and stooping down, he saw the linen rollers lying, but went not*
6 *in. Then came Simon Peter, who followed him,*
7 *and went into the monument, where he observed the rollers lying, and the handkerchief which had been wrapped about his head, not laid beside them, but*
8 *folded up in a place by itself. Then the other dis-*

[63] Friday. [64] Sunday.

ciple, who came first to the monument, entered
9 *also; and he saw and believed* [*the report*]. *For as yet they did not understand from the Scriptures*
10 *that he was to rise from the dead. Then the disciples returned to their companions.*
11 *But Mary stood without near the monument weeping. As she wept, stooping down to look into*
12 *the monument, she saw two angels in white, sitting where the body of Jesus had lain, one at the head,*
13 *the other at the feet. And they said to her,* Woman, why weepest thou? *She answered,* Because they have taken away my Master, and I know not where
Mar. 16; 9. 14 they have laid him. *Having said this, she turned about and saw Jesus standing, but knew not that*
15 *it was Jesus. Jesus said to her,* Woman, why weepest thou? whom seekest thou? *She supposing him to be the gardener, answered,* Sir, if thou have conveyed him hence, tell me where thou hast laid
16 him, and I will take him away. *Jesus said to her,* Mary. *She turning said to him,* Rabboni, *that is,*
17 *Doctor. Jesus said to her,* Lay not hands on me, for I have not yet ascended to my Father; but go to my brethren, and say unto them, 'I ascend to 'my Father, and your Father, my God and your
18 God.' *Mary Magdalene went and informed the disciples that she had seen the Master, and that he had spoken these things to her.*
Mar. 16; 14. Lu. 24; 36. 19 *In the evening of that day, the first of the week* [65], *Jesus came where the disciples were con-

[65] Sunday.

vened (the doors having been shut for fear of the Jews), and stood in the midst, and said to them,
20 Peace be unto you. *Having said this, he showed them his hands and his side. The disciples, therefore, rejoiced when they saw it was their Master.*
21 *Jesus said again to them,* Peace be unto you. As
22 the Father hath sent me, so send I you. *After these words he breathed on them, and said unto*
23 *them,* Receive the Holy Ghost. Whose sins so- Mat. 18; 18.
ever ye remit, are remitted to them; and whose sins soever ye retain, are retained.
24 *Now Thomas* [66], *that is Didymus* [66], *one of the*
25 *twelve, was not with them when Jesus came. The other disciples, therefore, said to him,* We have seen the Master. *But he answered,* Unless I see in his hands the print of the nails, and put my finger to the print of the nails, and my hand to his
26 side, I will not believe. *Eight days after, the disciples being again in the house, and Thomas with them, Jesus came, the doors having been shut, and stood in the midst, and said,* Peace be unto you.
27 *Then turning to Thomas,* Reach hither thy finger, *he said,* and look at my hands; reach also thy hand and feel my side, and be not incredulous,
28 but believe. *And Thomas answered, and said unto*
29 *him,* My Lord and my God. *Jesus replied,* Because thou seest me, Thomas, thou believest: happy they who, having never seen, shall nevertheless believe.

[66] See ch. xi. 16.

ch. 21; 5. 30 *Many other miracles Jesus likewise performed in the presence of his disciples, which are not re-*
31 *corded in this book. But these are recorded that ye may believe, that Jesus is the Messiah the Son of God, and that believing ye may have life through his name.*

XXI. *AFTERWARDS Jesus again appeared to the disciples at the sea of Tiberias, and in this manner*
2 *he appeared. Simon Peter and Thomas*[67]*, that is, Didymus*[67]*, Nathanael of Cana in Galilee, the*
3 *sons of Zebedee, and two other disciples of Jesus being together, Simon Peter said,* I go a-fishing. *They answered,* We will go with thee. *Immediately they went, and got aboard a bark, but that*
4 *night caught nothing. In the morning Jesus stood on the shore; the disciples, however, knew not that*
5 *it was Jesus. Jesus said to them,* My lads, have ye
6 any victuals? *They answered,* No. Cast the net, *cried he,* on the right side of the bark, and ye will find. *They did so, but were not able to draw it,*
7 *by reason of the multitude of fishes. Then that disciple whom Jesus loved, said to Peter,* It is the Master. *Simon Peter hearing that it was the Master, girt on his upper garment (which he had laid*
8 *aside) and threw himself into the sea. But the other disciples came in the boat (for they were not farther from land than about two hundred cubits),*
9 *dragging the net with the fishes. When they came ashore they saw a fire burning and fish laid thereon*

[67] See ch. xi. 16.

10 *and bread. Jesus said to them,* Bring of the
11 fishes which ye have now taken. *Simon Peter went back and drew the net to land, full of large fishes, a hundred and fifty three; and the net was*
12 *not rent, notwithstanding the number. Jesus said to them,* Come and dine. *Meantime none of the disciples ventured to ask him,* Who art thou?
13 *knowing that it was the Master. Jesus then drew near, and taking bread and fish, distributed*
14 *among them. This is the third time that Jesus appeared to his disciples after his resurrection.*
15 *When they had dined, Jesus said to Simon Peter,* Simon son of Jonas, lovest thou me more than these? *He answered,* Yes, Lord, thou knowest that I love thee. *Jesus replied,* Feed my
16 lambs. *A second time he said,* Simon son of Jonas, lovest thou me? *He answered,* Yes, Lord, thou knowest that I love thee. *Jesus replied,*
17 Tend my sheep, *A third time he said,* Simon son of Jonas, lovest thou me? *Peter grieved at his asking this question a third time, answered,* Lord, thou knowest all things, thou knowest that
18 I love thee. *Jesus replied,* Feed my sheep. Ve- 2 Pet. 1; 14
rily verily I say unto thee, in thy youth thou girtest thyself, and wentest whither thou wouldst; but in thine old age, thou shalt stretch out thy hands; and another will gird thee, and carry thee whither
19 thou wouldst not. *This he spake, signifying by what death he should glorify God. After these words he said to him,* Follow me.

20 *And Peter turning about saw the disciple whom*
ch. 13; 23. *Jesus loved following (the same who leaning on*
his breast at the supper, had asked who it was
21 *that would betray him.) Peter seeing him, said*
to Jesus, And what, Lord, shall become of this
22 man? *Jesus answered*, If I will, that he wait my
return, what is that to thee, follow thou me.
23 *Hence arose the rumour among the brethren, that*
that disciple should not die; nevertheless Jesus
said not that he should not die, but "If I will,
"that he wait my return, what is that to thee?"
24 *It is this disciple who attesteth these things, and*
wrote this account; and we know that his testi-
ch. 20; 30. 25 *mony deserveth credit. There were many other*
things also performed by Jesus, which, were they
to be severally related, I imagine the world itself
could not contain the volumes that would be writ-
ten. Amen.

END OF VOLUME THIRD.