

Bible. N.T. Gospels, English
Harmonies. 1939. Douai.
The Saviour's life
ADV 9422

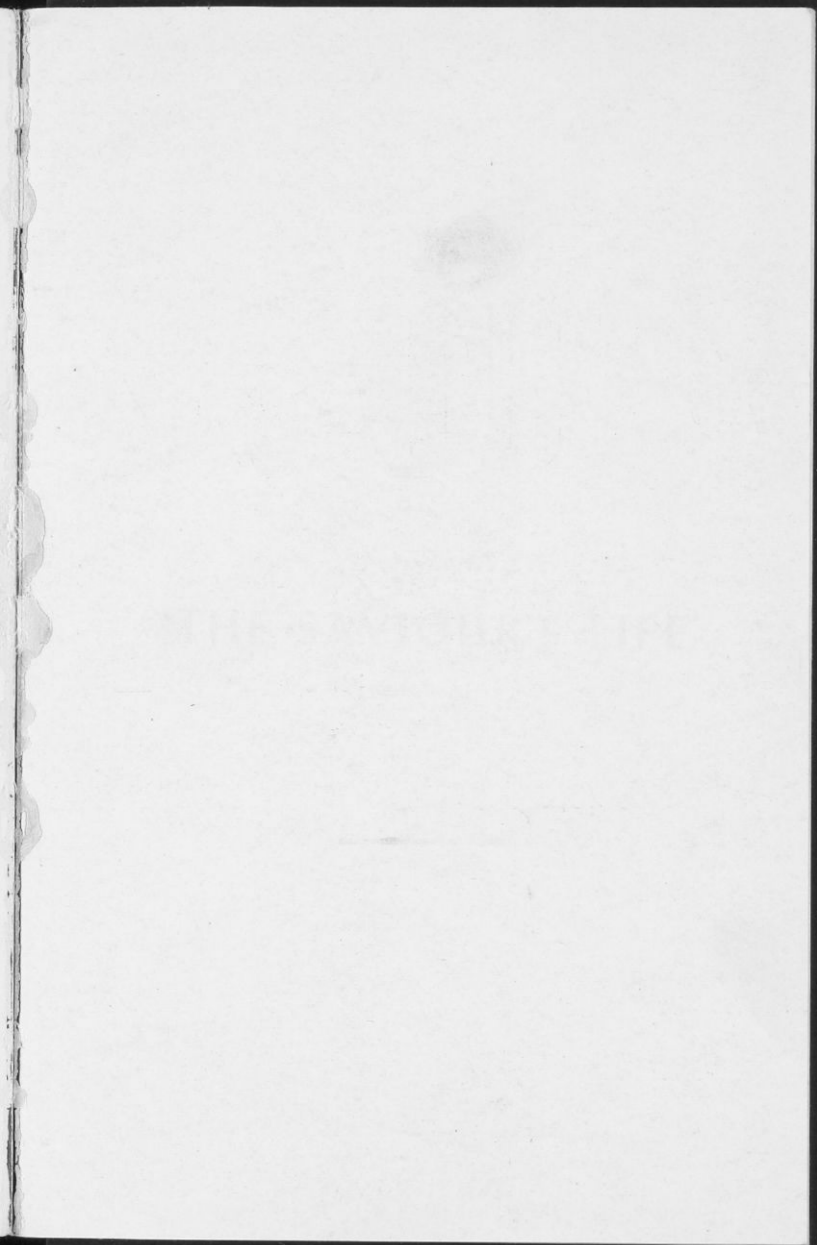
THE SAVIOUR'S LIFE

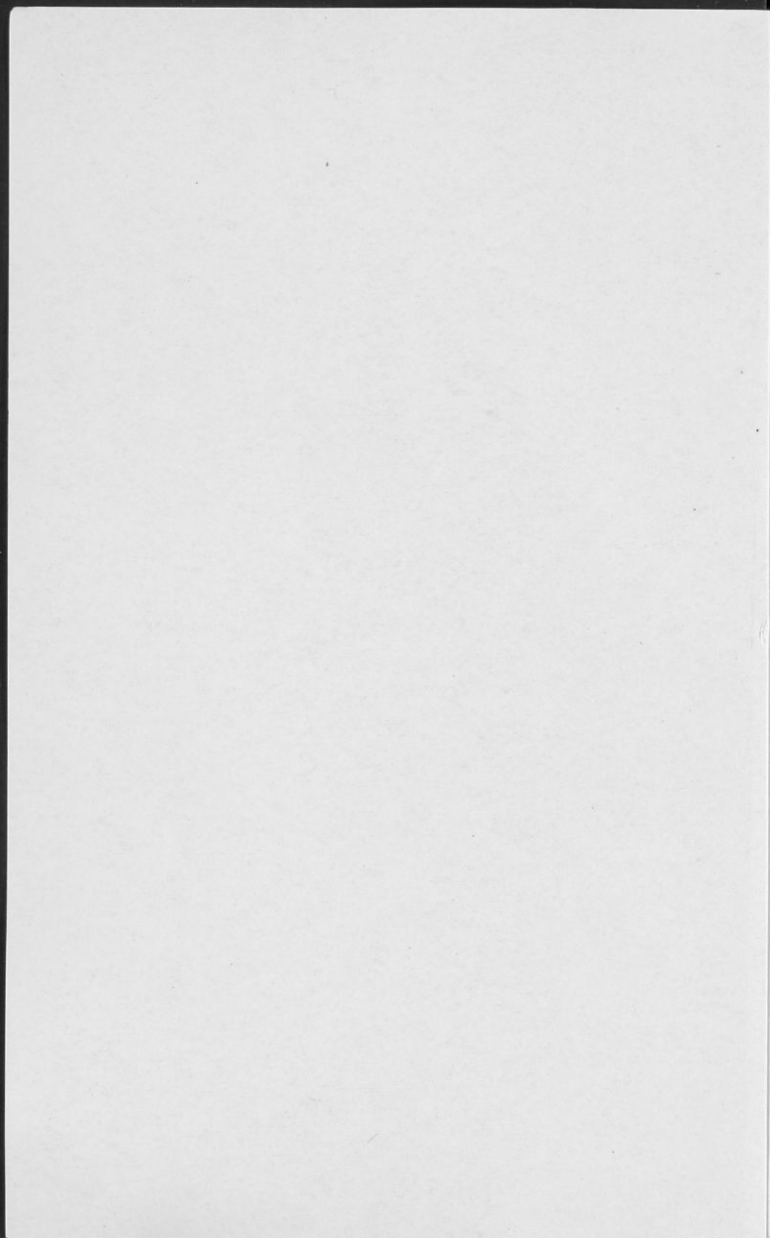
In the words
of the
Four Gospels

Rev. Gilbert Simmons, C.S.P.

2000

1000





THE SAVIOUR'S LIFE

THE SAVOUR'S LIFE

THE SAVIOUR'S LIFE

IN THE WORDS OF THE FOUR GOSPELS

Compiled by

REV. GILBERT SIMMONS, C.S.P.

With Divisions and Discussion Club Outlines by

REV. GERALD C. TREACY, S.J.

I am Alpha and Omega

The Beginning and the End

The Way, the Truth and the Life

THE PAULIST PRESS

401 WEST 59TH STREET

NEW YORK 19, N. Y.

THE SAVIOUR'S LIFE

IN THE WORDS OF THE FOUR GOSPELS

Compiled by

THE GOSPEL STUDY CLUB

With Introduction and Discussion Club Outline by

THE GOSPEL STUDY CLUB

London and Glasgow

The Beginning and the End

The Way, the Truth and the Life

THE GOSPEL STUDY CLUB

101 West 57th Street

New York 19, N. Y.

Deacidified

Imprimi Potest:

JAMES P. SWEENEY, S.J.
Praep. Prov. Maryl.-Neo Ebor.

Nihil Obstat:

ARTHUR J. SCANLAN, S.T.D.,
Censor Librorum.

Imprimatur:

✠ FRANCIS J. SPELLMAN,
Archbishop of New York.

New York, August 30, 1939.

The nihil obstat and imprimatur are official declarations that a book or pamphlet is free of doctrinal or moral error. No implication is contained therein that those who have granted the nihil obstat and imprimatur agree with the contents, opinions or statements expressed.

COPYRIGHT 1939
THE MISSIONARY SOCIETY OF ST. PAUL THE APOSTLE
IN THE STATE OF NEW YORK

PRINTED AND PUBLISHED IN THE U. S. A.
BY THE PAULIST PRESS, NEW YORK 19, N. Y.

Faint, illegible text at the top of the page, possibly a header or title area.

The first section of the document discusses the importance of maintaining accurate records and the role of the various departments in ensuring the integrity of the data.

The second section details the procedures for data collection and the specific responsibilities of the field staff.

The final section concludes with a summary of the findings and recommendations for future work.

CONTENTS

	PAGE
FOREWORD	xi
AUTHOR'S FOREWORD	xiii

SECTION I

PREFACE TO THE LIFE OF OUR SAVIOUR—

St. John	1
St. Mark	2
St. Luke	2
St. Matthew	2
CHAPTER 1—Christ's Human Ancestry and Royal Pedigree	2-4
CHAPTER 2—Birth of His Herald Foretold.....	4, 5
CHAPTER 3—The Annunciation	5
CHAPTER 4—The Visitation	6, 7
CHAPTER 5—John the Baptist Is Born.....	7, 8

SECTION II

CHAPTER 6—An Angel Appears to Joseph.....	9
CHAPTER 7—The Nativity	9, 10
CHAPTER 8—Christ Is Circumcised and Offered to God....	11, 12
CHAPTER 9—The Visit of the Wise Men.....	12
CHAPTER 10—The Flight Into Egypt.....	13
CHAPTER 11—Herod Murders the Holy Innocents.....	13

	PAGE
CHAPTER 12—Christ Returns From Egypt.....	14
CHAPTER 13—The First Twelve Years at Nazareth.....	14
CHAPTER 14—The Loss in the Temple. The Return to Nazareth	14, 15

SECTION III

CHAPTER 15—John the Baptist Announces the Kingdom..	16, 17
CHAPTER 16—Christ Is Baptized by John.....	17, 18
CHAPTER 17—Christ Is Tempted in the Desert.....	18, 19
CHAPTER 18—John Witnesses to Christ for the Second Time	19, 20
CHAPTER 19—The First Disciples of the Saviour.....	20, 21
CHAPTER 20—The First Miracle at Cana.....	21
CHAPTER 21—First Visit to Capharnaum. First Passover. The Cleansing of the Temple.....	22, 23
CHAPTER 22—The Kingdom Explained to Nicodemus.....	23, 24
CHAPTER 23—Christ Teaches and Baptizes in Judea. John Bears Witness for the Last Time. John in Prison	24, 25

SECTION IV

CHAPTER 24—Christ Passes Into Galilee. He Meets the Samaritan Woman	26-28
CHAPTER 25—Christ Preaches the Gospel in Galilee. He Cures the Ruler's Son.....	28, 29
CHAPTER 26—He Is Rejected at Nazareth.....	29, 30
CHAPTER 27—He Leaves Nazareth for Capharnaum.....	30, 31
CHAPTER 28—He Preaches By the Sea of Galilee. Four Men Are Called to Be Apostles.....	31, 32

	PAGE
CHAPTER 29—Christ Heals a Possessed Man on the Sabbath	32
CHAPTER 30—He Cures Simon's Mother-in-Law and Others. He Begins His First Apostolate in Galilee.....	32, 33
CHAPTER 31—Christ Cures a Leper.....	34
CHAPTER 32—At Capharnaum He Cures the Palsied Man	34, 35
CHAPTER 33—The Call of Matthew.....	35, 36
CHAPTER 34—Christ Speaks on Fasting.....	36, 37
CHAPTER 35—At Jerusalem for the Second Passover. The Cure at the Pool of Bethesda.....	37, 38
CHAPTER 36—Christ Proclaims Himself Son of God and Source of Life. He Proves His Claim.....	38-40
CHAPTER 37—He Reproves the Pharisees on Sabbath Observance and Heals the Man With a Withered Hand..	40, 41
CHAPTER 38—Christ Clashes With the Pharisees and Retires to the Seaside	41, 42

SECTION V

CHAPTER 39—The Kingdom Is Organized and Its Charter Proclaimed	43, 44
CHAPTER 40—His Followers to Be the Salt of the Earth and the Light of the World.....	45
CHAPTER 41—Christ Shows the Agreement and Disagreement of His Teaching With the Law.....	45-47
CHAPTER 42—He Teaches the Golden Rule, Love for Enemies, Almsgiving, Prayer. The Our Father.....	48, 49
CHAPTER 43—Fasting, the True Treasure of Life, Rash Judgment, Criticism, Holy Things, the Narrow Gate, Prayer, False Prophets, Deeds and Words.....	49-52
CHAPTER 44—The Cure of the Centurion's Servant. Christ Raises From the Dead the Son of the Widow of Naim	52-54

	PAGE
CHAPTER 45—He Witnesses to John the Baptist.....	54, 55
CHAPTER 46—He Upbraids Corozain and Bethsaida. He Shows Himself the Friend of the Repentant Sinners....	55, 56
CHAPTER 47—The Second Galilean Apostolate. The Pharisees Are Reproved at Capharnaum. The Unforgivable Sin Against the Holy Ghost.....	57, 58
CHAPTER 48—Christ Teaches the Value of Words. How the Spirit of Evil Acts. The Judgment of God on This Generation	58-60
CHAPTER 49—The Doer of His Word Is Blessed. He Is to Him as Brother, Sister, Mother.....	60
CHAPTER 50—The Parables. The Sower. The Candle. The Growing Seed. The Cockle and the Wheat. The Mustard Seed. The Leaven. The Hidden Treasure. The Valuable Pearl. The Net. Why Christ Taught in Parables. Two Parables Explained.....	60-66
CHAPTER 51—Christ Stills the Tempest. He Heals Two Possessed Men	66-68
CHAPTER 52—The Daughter of Jairus. The Woman With the Blood Issue. Two Blind Men. The Dumb and Possessed Man	69-71
CHAPTER 53—Christ Is Rejected at Nazareth a Second Time. Enters Upon His Third Galilean Apostolate. Sends the Twelve to the Mission Field and Instructs Them for Their Work.....	71-74
CHAPTER 54—Herod Beheads John the Baptist. The Apostles Return. Herod Endeavors to See Our Saviour. He Retires to the Desert.....	74-76
CHAPTER 55—Christ Feeds the Five Thousand. He Walks on the Sea, and Saves Peter's Life.....	77-79
CHAPTER 56—Our Lord at Sapharnaum Promises the Blessed Sacrament and Replies to the Doubts of His Listeners. Many Desert Him	79-82

SECTION VI

	PAGE
CHAPTER 57—He Argues With the Scribes and Pharisees and Explains to the People the Meaning of Sin. He Retires to Tyre and Works a Cure. Returning to the Sea of Galilee He Cures Many and Feeds Four Thousand	83-86
CHAPTER 58—Christ Speaks of the Signs From Heaven and Warns Against the Leaven of the Pharisees. He Cures a Blind Man and Makes Peter the Rock on Which He Will Build His Church. He Foretells His Passion and Rebukes Peter for Not Believing Him. All Who Follow Him Must Bear His Cross. His Transfiguration	87-91
CHAPTER 59—He Heals a Lunatic Boy and Again Predicts His Passion. He Pays the Tribute and Urges Humility With a Child as Example. No Compromise in His Service. The Sin of Scandal Especially to Little Ones	91-96
CHAPTER 60—The Parable of the Merciless Servant. His Time Is Not Come. He Rebukes James and John. The Spirit of the True Discipline. He Cures Ten Lepers. He Sends Before Him Seventy-two Disciples. He Is Entertained by Martha. The Jews Seek Him....	96-100
CHAPTER 61—In the Temple He Teaches His Doctrine Is From the Father. He Will Return to the Father. He Is the Living Water. The Dispute Over His Teaching. The Woman Taken in Adultery. He Is the Light of the World. The Value of Sonship From Abraham..	100-106
CHAPTER 62—The Cure of the Man Blind From Birth. Christ Is the Door of the Sheepfold. He Is the Good Shepherd. He Is Rejected By the Jews and Leaves Jerusalem. The Seventy-two Return. The Childlike Mind. The Greatest Commandment	106-111
CHAPTER 63—The Parable of the Good Samaritan. A Lesson on Earnest Prayer. Who Are His Sheep. The Jews Again Reject Him. He Exposes the Hypocrisy of the Pharisees. He Warns His Followers Against Hypocrisy and Urges Them to Be Fearless in Confessing Him	111-116

SECTION VII

	PAGE
CHAPTER 64—The Parable of the Rich Fool. Christ Urges His Followers Not to Be Solicitous for Earthly Things But to Be Always Ready for His Coming. The Parable of the Faithful Steward. The Gospel Will Cause Divisions. He Explains the Need of Prompt Decision and Repentance	117-121
CHAPTER 65—The Parable of the Barren Fig Tree. The Cure of a Suffering Woman. The Narrow Gate. Herod and Jerusalem Reproved. The Cure of the Dropsical Man. True Hospitality. The Great Supper. Renunciation. Five Parables—The Lost Sheep, The Lost Coin, The Prodigal Son, The Unjust Steward, Dives and Lazarus	121-129
CHAPTER 66—The Power of Faith. False Prophets. The Unjust Judge. The Pharisee and the Publican. The Laws of Marriage and Divorce. The Blessing on Children. The Call to the Rich Man. Dangers of Riches. Reward for Renunciation. The Laborers in the Vineyard	130-136
CHAPTER 67—The Resurrection of Lazarus. The Jews Plan Christ's Death. He Withdraws to Ephrem and Foretells His Death. The Plea of the Zebedees' Mother. The Two Blind Men. Zacheus. The Parable of the Pounds. Jerusalem and the Supper at Bethany. The Entry Into the City	136-145

SECTION VIII

CHAPTER 68—Christ Weeps Over the City. The Barren Fig Tree. Teaching and Miracles in the Temple. The Power of Faith. Christ's Authority Challenged. Three Parables—The Two Sons, The Wicked Husbandman, The Wedding Garment	146-151
CHAPTER 69—Duty to Caesar. The Resurrection Problem. The Commandments. Christ Warns the People Against the Pharisees. The Widow's Mite. The Destruction of the Temple and the End of the World.....	151-160

CHAPTER 70—Two Parables—The Ten Virgins, The Talents. The Last Judgment. Christ Announces His Hour. The Father Glorifies Him. He Is the Light of the World. He Is Rejected By the Jews and Condemned By the Chief Priests. Judas Strikes His Bargain. The Disciples Prepare the Pasch. He Eats the Paschal Supper With His Own 160-167

CHAPTER 71—Christ Washes His Disciples' Feet. He Foretells His Betrayal. He Institutes the Holy Eucharist. The New Commandment. The Warning to Peter and to All. He Consoles His Own. He Is One With the Father. He Promises the Paraclete. Peace Is Promised. Second Warning to Peter. The Vine and the Branches. The World's Hatred. Second Promise of the Paraclete. His Death Near. Power of Prayer in His Name. He Prays for His Own..... 167-178

SECTION IX

CHAPTER 72—The Prayer and Agony in the Garden. The Betrayal. Peter Draws His Sword. Christ Is Deserted By All. He Is Brought Before Annas. Peter Denies Him. He Answers the High Priest and Is Struck. He Is Led to Caiphas. He Is Again Denied By Peter. He Is Condemned to Death By the Council. He Is Spit Upon, Struck and Mocked. Judas Returns His Bargain Money. Christ Before Pilate. Before Herod. Barabbas. He Is Condemned By Pilate. He Is Scourged, Crowned With Thorns, Mocked. Condemned By Pilate a Second Time. The Journey to Calvary. The Crucifixion. The Title on the Cross. The Soldiers Divide His Garments. He Speaks From the Cross. He Is Mocked By Bystanders. He Dies After Three Hours' Agony. Earthquake and Wonders. His Side Is Pierced. He Is Buried and a Guard Is Set About His Tomb 179-196

SECTION X

	PAGE
CHAPTER 73—Christ Rises From the Dead. He Appears to Magdalen and to the Holy Women. The Soldiers Are Bribed to Deny His Rising. He Appears to the Two Disciples Near Emmaus. He Appears to Ten Disciples. He Appears to Eleven. He Appears to Seven. He Gives Peter Charge of His Flock. He Appears to Five Hundred and to James. He Commissions the Apostles. He Appears to Eleven Disciples in Galilee. He Ascends to Heaven. He Sends the Holy Ghost Upon the Apostles	197-207
DISCUSSION CLUB OUTLINE	208-223

AUTHOR'S FOREWORD

THE compiler of this little book has aimed at making a continuous life of our Lord in the exact words of the Four Gospels, so far as this was possible. He believes that there has been no important omission or change, and very few alterations have been made in the construction. He has followed closely the Rheims Version, except in a very few instances, in which it was thought desirable to adopt that of Father Spencer. The modern form of such words as Bethany for Bethania, Passover for Pasch, has in this way been adopted.

While the main outlines of our Lord's Life are ascertained, and the order of events in a few cases, it is impossible to attain certainty as to the precise order and sequence in each and every case. Scholars differ so much, and each has so many more or less probable arguments for his view, that it is very often impossible to come to a definite decision. To such an extent has this difference gone, that even the length of our Lord's Public Ministry is in dispute. A few writers insist on only one year; others make its duration two and a half years; many, and perhaps the majority, hold it to have been three and a half years. It is according to the last-named view that this book has been arranged.

It was, however, considered an advantage, for the sake of what may be called the Composition of Place, that the definite position of each event in the course of our Lord's Life, and the place at which it occurred, should be given, provided it is understood, that it is often more or less a matter of conjecture.

The compiler feels that he is bound to express his indebtedness to Sir W. J. Herschel's *A Gospel Monogram*. This work has been of the greatest possible service to him.

*And the Voice went forth throughout the world. . . .
And each one heard it according to his capacity: old men
and youths and boys and sucklings and women: the
Voice was to each one as each one had the power to re-
ceive it.*

and the ...
and ...
and ...
and ...

The Saviour's Life

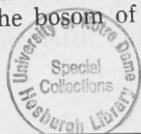
SECTION I

Preface of St. John: His Eternal Divinity

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was made nothing that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness did not comprehend it:

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we saw his glory, the glory as it were of the only-begotten of the Father), full of grace and truth.

John beareth witness of him, and crieth out, saying: This was he of whom I spoke, he that shall come after me, is preferred before me: because he was before me. And of his fullness we all have received, and grace for grace. For the law was given by Moses; grace and truth came by Jesus Christ. No man hath seen God at any time: the only-begotten Son who is in the bosom of the Father, he hath declared him.



Preface of St. Mark

THE beginning of the Gospel of Jesus Christ, the Son of God.

Preface of St. Luke: Things Most Surely Believed

FORASMUCH as many have taken in hand to set forth in order a narration of the things that have been accomplished among us, according as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus, that thou mayest know the verity of those words in which thou hast been instructed.

Preface of St. Matthew

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

CHAPTER I

His Human Ancestry: The Royal Pedigree

ABRAHAM begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king.

And David the king begot Solomon, of her that had been *the wife* of Urias. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon.

And after the transmigration of Babylon, Jechonias

begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations, from Abraham to David, are fourteen generations; and from David to the transmigration of Babylon, are fourteen generations: and from the transmigration of Babylon to Christ are fourteen generations.

His Human Ancestry: His Pedigree as Man

AND Jesus himself was (as it was supposed) the son of Joseph, who was of Heli, who was of Mathat, who was of Levi, who was of Melchi, who was of Janne, who was of Joseph, who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge, who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda, who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri.

Who was of Melchi, who was of Addi, who was of Cosan, who was of Helmadan, who was of Her, who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi, who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim, who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David.

Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas, who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, who was of Cainan, who was of Arphaxad, who was of

Sem, who was of Noe, who was of Lamech, who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan, who was of Henos, who was of Seth, who was of Adam, who was of God.

CHAPTER II

The Promise of the Birth of His Forerunner

Jerusalem. September or October, B. C. 6

THERE WAS in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia; and his wife was of the daughters of Aaron, and her name Elizabeth. And they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years. And it came to pass, when he executed the priestly function in the order of his course before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord. And all the multitude of the people was praying without, at the hour of incense.

And there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him, was troubled, and fear fell upon him. But the angel said to him: Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice in his nativity. For he shall be great before the Lord, and shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before him in the spirit and power of Elias, that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just; to prepare unto the Lord a perfect people.

And Zachary said to the angel: Whereby shall I know

this? for I am an old man, and my wife is advanced in years. And the angel answering, said to him: I am Gabriel, who stand before God; and am sent to speak to thee, and to bring thee these good tidings. And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time. And the people were waiting for Zachary; and they wondered that he tarried so long in the temple. And when he came out, he could not speak to them: and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb. And it came to pass, after the days of his office were accomplished, he departed to his own house.

And after those days, Elizabeth his wife conceived, and hid herself five months, saying: Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.

CHAPTER 3

The Annunciation of His Birth to His Mother

Nazareth. March 25, B. C. 5

AND in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob forever; and of his kingdom there shall be no end.

And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee; and therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the angel departed from her.

CHAPTER 4

His Mother Pays a Visit to Her Cousin St. Elizabeth

Hill Country of Judea. April, B. C. 5

AND Mary rising up in those days, went into the hill country with haste into a city of Judea. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

His Mother's Song

Hill Country of Judea. April, B. C. 5

AND Mary said:
My soul doth magnify the Lord;
And my spirit hath rejoiced in God my Saviour.
Because he hath regarded the humility of his handmaid:

For behold, from henceforth all generations shall call me
blessed.

Because he that is mighty hath done great things to me;
And holy is his name.

And his mercy is from generation unto generation:
To them that fear him.

He hath showed might in his arm:

He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat:

And hath exalted the humble.

He hath filled the hungry with good things:

And the rich he hath sent empty away.

He hath received Israel his servant:

Being mindful of his mercy.

As he spoke to our fathers.

To Abraham and his seed forever.

And Mary abode with her about three months, and
she returned to her own house.

CHAPTER 5

The Birth of His Forerunner

Hill Country of Judea. June 25, B. C. 5

Now Elizabeth's full time of being delivered was
come, and she brought forth a son. And her neighbors
and kinsfolk heard that the Lord had shewed his great
mercy toward her, and they congratulated with her. And
it came to pass, that on the eighth day they came to cir-
cumcise the child, and they called him by his father's
name, Zachary. And his mother answering, said: Not
so; but he shall be called John. And they said to her:
There is none of thy kindred that is called by this name.
And they made signs to his father, how he would have
him called. And demanding a writing table, he wrote,
saying: John is his name. And they all wondered. And
immediately his mouth was opened, and his tongue
loosed, and he spoke, blessing God. And fear came upon
all their neighbors; and all these things were noised
abroad over all the hill country of Judea. And all they

that had heard them laid them up in their heart, saying: What an one, think ye, shall this child be? For the hand of the Lord was with him.

The Song of Zachary

Hill Country of Judea. July 4, B. C. 5

AND Zachary, his father, was filled with the Holy Ghost, and prophesied, saying:
Blessed be the Lord God of Israel;
Because he hath visited and wrought the redemption of his people,
And hath raised up a horn of salvation for us,
In the house of David, his servant:
(As he spake by the mouth of his holy prophets who are from the beginning),
Salvation from our enemies, and from the hand of all that hate us;
To perform mercy to our fathers,
And to remember his holy testament;
The oath which he swore to Abraham our father, that he would grant us.
That we being delivered from the hand of our enemies
We may serve him without fear,
In holiness and justice before him all our days.
And thou, child, shalt be called the prophet of the Highest:
For thou shalt go before the face of the Lord to prepare his way;
To give knowledge of salvation to his people,
Unto the remission of their sins,
Through the bowels of the mercy of our God,
In which the Orient from on high hath visited us,
To enlighten them that sit in darkness and in the shadow of death;
To direct our feet into the way of peace.

And the child grew, and was strengthened in spirit, and was in the deserts till the day of his manifestation to Israel.

SECTION II

CHAPTER 6

An Angel Appears to St. Joseph

Nazareth. July, B. C. 5

Now the generation of Christ was in this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name JESUS; for he shall save his people from their sins. Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: *Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel,* which being interpreted is, *God with us.*

And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife. And he knew her not till she brought forth her first-born son.

CHAPTER 7

His Birth at Bethlehem

Bethlehem. December 25, B. C. 5

AND it came to pass, that in those days, there went out a decree from Caesar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also

went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David; to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

He Is Visited By Shepherds

Bethlehem. December, B. C. 5

AND there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good will.

And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard, wondered at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

CHAPTER 8

He Is Circumcised

Bethlehem. January 1, B. C. 4

AND after eight days were accomplished, that the child should be circumcised, Joseph called his name Jesus, which was called by the angel, before he was conceived in the womb.

He Is Presented to the Lord

Jerusalem. February 2, B. C. 4

AND after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord (as it is written in the law of the Lord: *Every male opening the womb shall be called holy to the Lord*), and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtledoves, or two young pigeons.

The Song of Simeon in His Praise

Jerusalem. February 2, B. C. 4

AND behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple; and when his parents brought in the child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said:

Now thou dost dismiss thy servant, O Lord,
According to thy word in peace:
Because my eyes have seen thy salvation:
Which thou hast prepared before the face of all peoples:
A light to the revelation of the Gentiles,
And the glory of thy people Israel.

And his father and mother were wondering at those things which were spoken concerning him; and Simeon blessed them, and said to Mary his mother:

Behold, this child is set for the fall and for the resurrection of many in Israel;

And for a sign which shall be contradicted.

And thy own soul a sword shall pierce

That out of many hearts thoughts may be revealed.

He Is Praised by Anna

Jerusalem. February 2, B. C. 4

AND there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity; and she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she, at the same hour coming in, confessed to the Lord, and spoke of him to all that looked for the redemption of Israel.

CHAPTER 9

He Is Visited By Wise Men

Bethlehem. February, B. C. 4

WHEN Jesus therefore was born in Bethlehem of Judea in the days of King Herod, behold, there came wise men from the east to Jerusalem saying: Where is he that is born King of the Jews? for we have seen his star in the east, and are come to adore him.

And King Herod hearing this was troubled and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Judea: for so it is written by the prophet: *And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.*

Then Herod, privately calling the wise men, learned

diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said: Go and diligently inquire after the child; and when you have found him, bring me word again that I also may come and adore him. Who having heard the king, went their way; and behold, the star, which they had seen in the east, went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house they found the child with Mary his Mother; and falling down they adored him; and opening their treasures they offered him gifts, gold, frankincense and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

CHAPTER 10

He Is Taken Into Egypt

Egypt. February, B. C. 4

AND after they were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt; and be there until I shall tell thee; for it will come to pass that Herod will seek the child to destroy him. Who arose, and took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet saying: *Out of Egypt have I called my son.*

CHAPTER 11

Young Children Are Put to Death By Herod

Bethlehem. February, B. C. 4

THEN Herod perceiving that he was deluded by the wise men, was exceeding angry, and sending killed all the men children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise

men. Then was fulfilled that which was spoken by Jeremias the prophet saying: *A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.*

CHAPTER 12

He Is Brought Back from Egypt and Taken to Nazareth

Nazareth. B. C. 4

BUT when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise, and take the child and his mother, and go into the land of Israel: for they are dead that sought the life of the child. Who arose, and took the child and his mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That he shall be called a Nazarene.

CHAPTER 13

His Life at Nazareth for Twelve Years

Nazareth. March 29, A. D. 9

AND the child grew and waxed strong, full of wisdom; and the grace of God was in him.

CHAPTER 14

He Goes Up to Jerusalem to the Passover

Jerusalem. March 29, A. D. 9

AND his parents went every year to Jerusalem, at the solemn day of the passover. And when he was twelve years old, they going up into Jerusalem, according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem;

and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance; and not finding him, they returned into Jerusalem, seeking him. And it came to pass, that, after three days, they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And seeing him they wondered, and his mother said to him: Son, why hast thou done so to us? behold, thy father and I have sought thee sorrowing. And he said to them: How it is that you sought me? did you not know that I must be about my Father's business? And they understood not the word which he spoke unto them.

His Life at Nazareth for Eighteen Years

Nazareth. A. D. 9 to 27

AND after they had performed all things according to the law of the Lord, they returned into Galilee to their city of Nazareth. And he went down with them; and was subject to them: and his mother kept all these words in her heart. And Jesus advanced in wisdom and age and grace with God and men.

SECTION III

CHAPTER 15

The Ministry of His Forerunner

Wilderness of Judea. A. D. 26

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina under the high-priesthood of Annas and Caiphas, the word of the Lord was made unto John the son of Zachary in the desert. For this is he that was spoken of by Isaias the prophet, saying:

Behold I send my angel before thy face,
Who shall prepare the way before thee:
A voice of one crying in the wilderness:
Prepare ye the way of the Lord,
Make straight his paths.
Every valley shall be filled,
And every mountain and hill shall be brought low:
And the crooked shall be made straight,
And the rough ways plain:
And all flesh shall see the salvation of God.

And in those days came John the Baptist into all the country about Jordan preaching in the wilderness of Judea the baptism of penance for the remission of sins, saying: Repent ye, for the kingdom of heaven is at hand.

And John was clothed with camel's hair, and a leathern girdle about his loins; and he ate locusts and wild honey. And there went out to him all the country of Judea, and all they of Jerusalem and all the region around about Jordan, and were baptized by him in the river Jordan, confessing their sins.

And seeing many of the Pharisees and Sadducees with the multitudes coming to be baptized by him he said to them: Ye offspring of vipers, who hath shewed you to flee from the wrath to come? Bring forth therefore fruits worthy of penance; and do not begin to say: We have Abraham for our father; for I say unto you, that God is able of these stones to raise up children to Abraham. For now the axe is laid to the root of the trees: every tree therefore that bringeth not forth good fruit, shall be cut down and cast into the fire. And the people asked him, saying: What then shall we do? And he answering said to them: He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner. And the publicans also came to be baptized, and said to him: Master, what shall we do? But he said to them: Do nothing more than that which is appointed you. And the soldiers also asked him, saying: And what shall we do? And he said to them: Do violence to no man; neither calumniate any man; and be content with your pay. And as the people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ; John answered, saying unto all: I indeed baptize you with water unto penance; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose; he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will purge his floor, and will gather the wheat unto his barn; but the chaff he shall burn with unquenchable fire. And many more things exhorting did he preach to the people.

CHAPTER 16

He Is Baptized By His Forerunner

Bethabara. January, A. D. 27

AND it came to pass in those days, when all the people were baptized, that Jesus came from Nazareth of Galilee to the Jordan, unto John, to be baptized by him. But John stayed him, saying: I ought to be baptized by thee,

and comest thou to me? And Jesus answering, said to him: Suffer it to be so now: for so it becometh us to fulfill all justice. Then he suffered him. And Jesus being baptized, forthwith came out of the water; and praying, he saw the heavens rent asunder, and the Holy Ghost, the Spirit of God, descending in a bodily form, as a dove, and coming upon him: and lo, a voice from heaven, saying, Thou art my beloved Son, in thee I am well pleased.

CHAPTER 17

He Is Tempted in the Desert

Wilderness of Judea. February to March, A. D. 27

THEN Jesus being full of the Holy Ghost, returned from the Jordan. And immediately the Spirit drove him out into the desert to be tempted of the devil. And he was in the desert, led by the Spirit, for the space of forty days; and he was with beasts, and the angels ministered to him: and he ate nothing in those days. And when they were completed, and he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread. And Jesus answered and said. It is written, *Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.*

Then the devil took him up into Jerusalem, the holy city, and set him upon the pinnacle of the temple. And said to him: If thou be the Son of God, cast thyself down: for it is written: *That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.* Jesus answering said to him: It is written again: *Thou shalt not tempt the Lord thy God.*

Again the devil led him up into a very high mountain, and showed him all the kingdoms of the world in a moment of time, and the glory of them. And he said to him: To thee will I give all this power; for to me they

are delivered; and to whom I will give them. If thou therefore falling down wilt adore me, all shall be thine. Then Jesus answering said to him: Begone, Satan; for it is written: *Thou shalt adore the Lord thy God, and him only shalt thou serve.*

And all the temptations being ended, the devil departed from him for a time; and behold angels came and ministered to him.

CHAPTER 18

He Receives for the Second Time the Testimony of His Forerunner

Bethabara. March, A. D. 27

AND this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him, Who art thou? And he confessed, and did not deny; and he confessed: I am not the Christ. And they asked him: What then? art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: *I am the voice of one crying in the wilderness, make straight the way of the Lord,* as said the prophet Isaias. And they that were sent, were of the Pharisees. And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize with water; but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethany, beyond the Jordan, where John was baptizing. The next day, John saw Jesus coming to him, and he saith: Behold the Lamb of God, behold him who taketh away the sin of the world. This is he, of whom I said: After me there cometh a man who is preferred before me: because he was before me. And I knew him not; but that he may be made manifest in Israel, there-

fore am I come baptizing with water. And John gave testimony, saying: I saw the Spirit coming down, as a dove from heaven, and he remained upon him. And I knew him not; but he who sent me to baptize with water, said to me: He upon whom thou shalt see the Spirit descending, and remaining upon him, he it is that baptizeth with the Holy Ghost. And I saw, and I gave testimony, that this is the Son of God. The next day again John stood, and two of his disciples. And beholding Jesus walking, he saith: Behold the Lamb of God.

CHAPTER 19

He Calls Five to Follow Him — His First Disciples

Bethabara. March, A. D. 27

AND the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following him, saith to them: What seek you? Who said to him, Rabbi (which is to say, being interpreted, Master), where dwellest thou? He said to them: Come and see. They came, and saw where he abode; and they stayed with him that day; now it was about the tenth hour. And Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed him. He findeth first his brother Simon, and saith to him: We have found the Messiah; which is, being interpreted, the Christ. And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter.

On the following day, he would go forth into Galilee; and he findeth Philip. And Jesus saith to him: Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith to him: We have found him of whom Moses is the law, and the prophets did write, Jesus, the son of Joseph of Nazareth. And Nathanael said to him: Can any thing of good come from Nazareth? Philip saith to him: Come and see.

Jesus saw Nathanael coming to him, and he saith of

him: Behold an Israelite indeed, in whom there is no guile. Nathanael saith to him: Whence knowest thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him, and said: Rabbi, thou art the Son of God, thou art the king of Israel. Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig tree, thou believest: greater things than these shalt thou see. And he saith to him: Amen, amen, I say to you: you shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man.

CHAPTER 20

He Works His First Miracle

Cana. March, A. D. 27

AND the third day, there was a marriage in Cana of Galilee: and the mother of Jesus was there; and Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is that to me and to thee? my hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed in him.

CHAPTER 21

He Pays His First Visit to Capharnaum

Capharnaum. March, A. D. 27

AFTER this he went down to Capharnaum, he and his mother, and his brethren, and his disciples: and they remained there not many days.

He Goes to the Passover for the First Time in His Public Ministry

Jerusalem. April 11-18, A. D. 27

AND the passover of the Jews was at hand, and Jesus went up to Jerusalem.

He Cleanses the Temple for the First Time

Jerusalem. April, A. D. 27

AND he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. And when he had made, as it were, a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew. And to them that sold doves he said: Take these things hence, and make not the house of my Father a house of traffic. And his disciples remembered that it was written: *The zeal of thy house hath eaten me up.* The Jews, therefore, answered, and said to him: What sign dost thou shew unto us, seeing thou dost these things? Jesus answered, and said to them: Destroy this temple, and in three days I will raise it up. The Jews then said: Six and forty years was this temple in building; and wilt thou raise it up in three days? But he spoke of the temple of his body. When therefore he was risen again from the dead, his disciples remembered, that he had said this, and they believed the scripture, and the word that Jesus had said. Now when he was at Jerusalem, at the passover, upon the festival day, many believed in his name, seeing his signs which

he did. But Jesus did not trust himself unto them, for that he knew all men. And because he needed not that any should give testimony of man: for he knew what was in man.

CHAPTER 22

His Conversation with Nicodemus

Jerusalem. April, A. D. 27

AND there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night, and said to him: Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him. Jesus answered and said to him: Amen, amen, I say to thee: unless a man be born again he cannot see the kingdom of God. Nicodemus saith to him: How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born again? Jesus answered: Amen, amen, I say to thee: unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Wonder not that I said to thee, you must be born again. The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh, and whither he goeth; so is every one that is born of the Spirit. Nicodemus answered, and said to him: How can these things be done? Jesus answered, and said to him: Art thou a master in Israel, and knowest not these things? Amen, amen, I say to thee: that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not; how will you believe, if I shall speak to you heavenly things? And no man hath ascended into heaven, but he that descended from heaven, the Son of Man who is in heaven. And as Moses lifted up the serpent in the desert, so must the

Son of Man be lifted up: that whosoever believeth in him, may not perish, but may have life everlasting.

For God so loved the world, as to give his only-begotten Son, that whosoever believeth in him, may not perish, but may have life everlasting. For God sent not his Son into the world, to judge the world, but that the world may be saved by him. He that believeth in him is not judged: but he that doth not believe, is already judged: because he believeth not in the name of the only-begotten Son of God. And this is the judgment: because the light is come into the world, and men loved darkness rather than the light, for their works were evil. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reprov'd; but he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

CHAPTER 23

He Spends Eight Months in Judea Preaching and Baptizing

Judea. April to December, A. D. 27

AFTER these things Jesus and his disciples came into the land of Judea: and there he abode with them, and baptized.

He Receives the Testimony of His Forerunner for the Last Time

Aenon. December, A. D. 27

AND John also was baptizing in Aenon near Salim; because there was much water there; and they came and were baptized. For John was not yet cast into prison.

And here arose a question between some of John's disciples and the Jews concerning purification: and they came to John, and said to him: Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold he baptizeth, and all men come to him. John answered and said: A man cannot receive anything, unless it be given him from heaven. You yourselves do

bear me witness, that I said, I am not Christ, but that I am sent before him. He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above, is above all: he that is of the earth, of the earth he is, and of the earth he speaketh: he that cometh from heaven, is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent, speaketh the words of God: for God doth not give the Spirit by measure. The Father loveth the Son, and he hath given all things into his hand. He that believeth in the Son, hath life everlasting; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

His Forerunner Is Cast Into Prison

Machaerus. December, A. D. 27

BUT Herod the tetrarch, when he was reproved by him for Herodias, his brother's wife, and for all the evils which Herod had done, he added this also above all, and shut up John in prison.

SECTION IV

CHAPTER 24

He Leaves Judea and Goes Through Samaria Into Galilee

Samaria. December, A. D. 27

WHEN Jesus therefore understood that the Pharisees had heard that Jesus maketh more disciples, and baptizeth more than John (though Jesus himself did not baptize, but his disciples), he left Judea, and went again into Galilee.

He Converses with a Samaritan Woman

Sichar. December, A. D. 27

AND he was of necessity to pass through Samaria. He cometh therefore to a city of Samaria, which is called Sichar, near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria, to draw water. Jesus saith to her: Give me to drink. For his disciples were gone into the city to buy meats. Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans. Jesus answered, and said to her: If thou didst know the gift of God, and who he is that saith to thee, Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water. The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep; from whence then hast thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered, and said to her: Whosoever drinketh

of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst forever: but the water that I will give him, shall become in him a fountain of water, springing up into life everlasting. The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw. Jesus saith to her: Go, call thy husband, and come hither. The woman answered, and said: I have no husband. Jesus said to her: Thou hast said well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this thou hast said truly.

The woman saith to him: Sir, I perceive that thou art a prophet. Our fathers adored on this mountain; and you say that at Jerusalem is the place where men must adore. Jesus saith to her: Woman, believe me, that the hour cometh when you shall neither on this mountain, nor in Jerusalem, adore the Father. You adore that which you know not; we adore that which we know; for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth: for the Father also seeketh such to adore him. God is a spirit; and they that adore him, must adore him in spirit and in truth. The woman saith to him: I know that the Messiah cometh (who is called Christ); therefore when he is come, he will tell us all things. Jesus said to her: I am he, who am speaking with thee.

And immediately his disciples came; and they wondered that he talked with the woman: yet no men said: What seekest thou? or, why talkest thou with her? The woman therefore left her waterpot, and went her way into the city, and saith to the men there: Come, and see a man who has told me all things whatsoever I have done. Is not he the Christ? They went therefore out of the city, and came unto him.

In the meantime the disciples prayed him, saying: Rabbi, eat. But he said to them: I have meat to eat, which you know not. The disciples therefore said one to another: Hath any man brought him to eat? Jesus saith

to them: My meat is to do the will of him that sent me, that I may perfect his work. Do not you say, There are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together. For in this is the saying true: That it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labor: others have labored, and you have entered into their labors.

Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony, He told me all things whatsoever I have done. So when the Samaritans were come to him, they desired that he would tarry there. And he abode there two days. And many more believed in him because of his own word; and they said to the woman: We now believe, not for thy saying: for we ourselves have heard him, and know that this is indeed the Saviour of the world.

Now after two days, he departed thence, and went into Galilee. For Jesus himself gave testimony that a prophet hath no honor in his own country.

CHAPTER 25

He Begins the Preaching of the Gospel in Galilee

Galilee. January, A. D. 28

Now when Jesus had heard that John was delivered up, he retired into Galilee. And he returned thither in the power of the Spirit. So when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival day; for they also went to the festival day. From that time Jesus began to preach the gospel of the kingdom of God, saying: The time is accomplished, and the kingdom of God is at hand; repent, and believe the gospel. And the fame of

him went out through the whole country. And he taught in their synagogues, and was magnified by all.

He Heals a Ruler's Son

Cana. January, A. D. 28

HE came again therefore into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capharnaum. He having heard that Jesus was come out into Galilee, went to him and prayed him to come down, and heal his son; for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders you believe not. The ruler saith to him: Lord, come down before my son die. Jesus saith to him: Go thy way; thy son liveth.

The man believed the word which Jesus spake to him, and went his way. And as he was going down, his servants met him, and brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday, at the seventh hour, the fever left him. The father therefore knew, that it was at the same hour that Jesus said to him: Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

CHAPTER 26

He Is Rejected at Nazareth

Nazareth. January, A. D. 28

AND he came to Nazareth, where he was brought up; and he went into the synagogue, according to his custom, on the sabbath day; and he rose up to read. And the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written: *The spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor; he hath sent me to heal the contrite of heart; to preach deliverance to the captives; and sight to the blind; to set*

at liberty them that are bruised; to preach the acceptable year of the Lord; and the day of reward.

And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them: This day is fulfilled this scripture in your ears. And all gave testimony to him: and they wondered at the words of grace that proceeded from his mouth, and they said: Is not this the son of Joseph?

And he said to them: doubtless you will say to me this similitude: Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country. And he said: Amen, I say to you that no prophet is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth. And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but Naaman the Syrian.

And all they in the synagogue, hearing these things, were filled with anger; and they rose up and thrust him out of the city; and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.

CHAPTER 27

He Departs from Nazareth, and Takes Up His Abode at Capharnaum

Capharnaum. January, A. D. 28

AND leaving Nazareth he came down and dwelt in Capharnaum, a city of Galilee, on the seacoast, on the borders of Zabulon and of Nephthalim: that it might be fulfilled which was said by Isaias the prophet: *Land of Zabulon and land of Nephthalim the way of the sea beyond the Jordan, Galilee of the Gentiles. The people that*

sat in darkness, hath seen great light; and to them that sat in the region of the shadow of death, light is sprung up.

CHAPTER 28

He Preaches By the Sea of Galilee and Calls Four to Be Apostles

Sea of Galilee. January, A. D. 28

AND it came to pass, that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering said to him: Master, we have labored all night, and have taken nothing: but at thy word I will let down the net. And when they had done this, then enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking.

Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not; from henceforth thou shalt catch men.

And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishermen). And Jesus said to them: Come after me, and I will make you to become fishers of men. And, immediately leaving their nets, they followed him. And going on from thence a little farther, he saw James the son of Zebedee, and John his brother, who also were

mending their nets in the ship: and forthwith he called them. And leaving their father Zebedee in the ship with the hired men, they followed him.

CHAPTER 29

He Heals a Man with an Unclean Spirit on the Sabbath Day

Capharnaum. January, A. D. 28

AND they go into Capharnaum, and forthwith on the sabbath day going into the synagogue, he taught them. And they were astonished at his doctrine; for he was teaching them as one having power, and not as the scribes.

And in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice, saying: Let us alone, what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God. And Jesus rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him into the midst, tearing him and crying out with a loud voice, he went out of him, and hurt him not at all.

And they were all amazed, insomuch that they questioned among themselves, saying: What thing is this? what is this new doctrine? for with authority and power he commandeth even the unclean spirits, and they obey him. And straightway the fame of him was published into every place of the country of Galilee around about.

CHAPTER 30

He Heals the Mother of Simon's Wife, and Many Others

Capharnaum. January, A. D. 28

AND Jesus rising up out of the synagogue, went immediately into the house of Simon and Andrew, with James and John; and he saw Simon's wife's mother lying sick of a great fever; and they besought him for her. And coming to her, and standing over her, he lifted her up, taking her by the hand: and he commanded the

fever, and it left her. And immediately rising she ministered to them. And when evening was come, and the sun was down, all they that had any sick with divers diseases, brought them to him. And all the city was gathered together at the door. But he laying his hands on every one of them, healed them all; that it might be fulfilled, which was spoken by the prophet Isaias, saying: *He took our infirmities, and bore our diseases.*

And they brought unto him also all that were possessed with devils; and he cast out the spirits with his word; and they went out from many: crying out and saying: Thou art the Son of God. And rebuking them he suffered them not to speak, for they knew that he was Christ.

He Sets Out Upon His First Preaching Tour Through Galilee

Galilee. February and March, A. D. 28

AND rising very early he went into a desert place; and there he prayed. And when it was day, the multitudes sought him. And Simon, and they that were with him, followed after him. And when they had found him, they said to him: All seek for thee. And he saith to them: Let us go into the neighboring towns and cities, that I may preach there also, for to this purpose am I come.

And the multitude stayed him that he should not depart from them. To whom he said: To other cities also I must preach the kingdom of God: for therefore am I sent. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and casting out devils, and healing all manner of sickness and every infirmity among the people.

And his fame went throughout all Syria, and they presented to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, and those that had the palsy, and he cured them. And much people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.

CHAPTER 31

He Heals a Leper

Galilee. March, A. D. 28

AND it came to pass, when he was in a certain city, behold, a man full of leprosy came to him; and he seeing Jesus, falling on his face, adored him; and kneeling down besought him, saying to him: Lord, if thou wilt, thou canst make me clean. And Jesus, having compassion on him, stretched forth his hand, and touching him, saith to him: I will: be thou made clean. And when he had spoken, immediately the leprosy departed from him, and he was made clean. And he strictly charged him, and forthwith sent him away. And he saith to him: See thou tell no one; but go, show thyself to the priest, and offer for thy cleansing the things—the gift which Moses commanded—for a testimony to them.

But he being gone out, began to publish it the more, and to blaze abroad the word, so that Jesus could not openly go into the city, but was without in desert places. And great multitudes came together and flocked to him from all sides to hear, and to be healed by him of their infirmities. And he retired into the desert and prayed.

CHAPTER 32

He Returns to Capharnaum, and Heals a Man Sick of the Palsy

Capharnaum. March, A. D. 28

AND again Jesus entered into Capharnaum, his own city, after some days. And it was heard that he was in the house. And many came together, so that there was no room, no, not even about the door; and he spoke to them the word. There were also Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea and Jerusalem; and the power of the Lord was to heal them.

And behold, men came to him bringing a man who

had the palsy, lying in a bed who was carried by four. And they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof; and when they had uncovered the roof where he was, and opened it, they let him down through the tiles with his bed into the midst before Jesus. Whose faith when he saw, he said to the sick of the palsy: Man, be of good heart, thy sins are forgiven thee.

And there were some of the scribes sitting there, and they and the Pharisees began to think in their hearts, and to say within themselves: Why doth this man speak thus? He blasphemeth: who can forgive sins but God alone? Which Jesus presently knowing in his spirit that they so thought within themselves answering, he said to them: Why do you think evil in your hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven thee; or to say, Arise, take up thy bed and walk? But that you may know that the Son of Man hath power on earth to forgive sins (then said he to the man sick of the palsy) I say to thee: Arise, take up thy bed, and go into thy house.

And immediately rising up before them, he took up the bed on which he lay, and went his way to his own house glorifying God in the sight of all; so that when the multitude saw it, they were all astonished and glorified God that had given such power to men. And being filled with fear they said: We have seen wonderful things today; we never saw the like.

CHAPTER 33

He Calls Matthew to Be an Apostle

Sea of Galilee. March, A. D. 28

AND after these things, he went forth again to the seaside; and all the multitude came to him, and he taught them. And when Jesus passed on from thence, he saw a man named Levi, the son of Alphaeus, called Matthew,

a publican, sitting in the custom house; and he saith to him: Follow me. And leaving all things, he rose up and followed him.

And Levi made him a great feast in his own house. And it came to pass as Jesus was sitting at meat in the house, behold, a great company of publicans and sinners, and of others, came and sat down with Jesus and his disciples; for they were many, who also followed him. And the Pharisees and their scribes, seeing that he ate with publicans and sinners, murmured, saying to his disciples: Why doth your Master eat with publicans and sinners? But Jesus, hearing it, said unto them: They that are in health need not a physician, but they that are ill. Go then and learn what this meaneth: *I will have mercy and not sacrifice*; for I am not come to call the just, but sinners to penance.

CHAPTER 34

He Answers an Inquiry About Fasting

Capharnaum. March, A. D. 28

AND the disciples of John and the Pharisees used to fast. Then came to him the disciples of John saying: Why do we fast often, and make prayers, and the disciples of the Pharisees in like manner; but thy disciples do not fast—thine eat and drink? And Jesus saith to them: Can you make the children of the bridegroom fast and mourn whilst the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then they shall fast in those days.

And he spoke also a similitude to them: No man putteth a piece from a new garment upon an old garment; otherwise, he both rendeth the new, and the piece taken from the new agreeth not with the old. Again, no man seweth a piece of raw cloth to an old garment; otherwise the new piecing taketh away from the old, and there is made a greater rent. Neither do they put new

wine into old bottles; otherwise the new wine will break the bottles, and it will be spilled; and the bottles will be lost. But new wine must be put into new bottles, and both are preserved. And no man drinking old, hath presently a mind to new; for he saith: the old is better.

CHAPTER 35

He Goes Up to Jerusalem for the Second Passover of His Public Ministry

Jerusalem. March 30 to April 5, A. D. 28

AFTER these things there was a festival day of the Jews, and Jesus went up to Jerusalem.

He Heals an Impotent Man at the Pool of Bethesda

Jerusalem. April 5, A. D. 28

Now there is at Jerusalem a pond, called Probatika, which in Hebrew is named Bethesda, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered; waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond: and the water was moved. And he that went down first into the pond after the motion of the water, was made whole, of whatsoever infirmity he lay under. And there was a certain man there, that had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole? The infirm man answered: Sir, I have no man, when the water is troubled, to put me into the pond; for whilst I am coming, another goeth down before me. Jesus saith to him: Arise, take up thy bed, and walk. And immediately the man was made whole; and he took up his bed, and walked.

And it was the sabbath that day. The Jews therefore said to him that was healed: It is the sabbath; it is not lawful for thee to take up thy bed. He answered them: He that made me whole, he said to me, Take up thy bed,

and walk. They asked him therefore: Who is that man who said to thee, Take up thy bed, and walk? But he who was healed, knew not who it was; for Jesus went aside from the multitude standing in the place.

Afterwards Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee. The man went his way, and told the Jews, that it was Jesus who had made him whole. Therefore did the Jews persecute Jesus, because he did these things on the sabbath.

CHAPTER 36

He Claims to Be the Son of God, the Source of Life

Jerusalem. April, A. D. 28

BUT Jesus answered them: My father worketh until now; and I work. Hereupon therefore the Jews sought the more to kill him, because he did not only break the sabbath, but also said God was his Father, making himself equal to God. Then Jesus answered, and said to them: Amen, amen, I say unto you, the Son cannot do any thing of himself, but what he seeth the Father doing: for what things soever he doth, these the Son also doth in like manner. For the Father loveth the Son, and sheweth him all things which himself doth: and greater works than these will he shew him, that you may wonder. For as the Father raiseth up the dead, and giveth life; so the Son also giveth life to whom he will. For neither doth the Father judge any man, but hath given all judgment to the Son; that all men may honor the Son, as they honor the Father. He who honoreth not the Son, honoreth not the Father, who hath sent him.

Amen, amen, I say unto you, that he who heareth my word, and believeth him that sent me, hath life everlasting, and cometh not into judgment, but is passed from death to life. Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so he hath given to the

Son also to have life in himself: and he hath given him power to do judgment, because he is the Son of Man. Wonder not at this; for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

He Brings Forth Proofs of His Claim

Jerusalem. April, A. D. 28

I CANNOT of myself do any thing: as I hear, so I judge: and my judgment is just; because I seek not my own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. You sent to John, and he gave testimony to the truth. But I receive not testimony from man: but I say these things, that you may be saved. He was a burning and a shining light: and you were willing for a time to rejoice in his light.

But I have a greater testimony than that of John: for the works which the Father hath given me to perfect; the works themselves which I do, give testimony of me, that the Father hath sent me.

And the Father himself who hath sent me, hath given testimony of me: neither have you heard his voice at any time, nor seen his shape. And you have not his word abiding in you: for whom he hath sent, him you believe not.

Search the scriptures, for you think in them to have life everlasting: and the same are they that give testimony of me; and you will not come to me that you may have life. I receive not glory from men. But I know you, that you have not the love of God in you. I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive. How can you believe, who receive glory one from another, and the glory which is from God alone, you do not seek?

Think not that I will accuse you to the Father; there is one that accuseth you, Moses, in whom you trust. For if you did believe Moses, you would perhaps believe me also; for he wrote of me. But if you do not believe his writings, how will you believe my words?

CHAPTER 37

He Reproves the Pharisees Concerning the Sabbath

Galilee. April, A. D. 28

AND it came to pass at that time that the Lord walked through the corn fields on the sabbath: and his disciples being hungry, began to go forward, and to pluck the ears of corn, and did eat, rubbing them in their hands. But some of the Pharisees seeing it, said to him, Behold, why do they on the sabbath day that which is not lawful? And Jesus answering them, said: Have you not read so much as this, what David did, when he had need and was hungry himself, and they that were with him? How he went into the house of God, under Abiathar the high priest, and took and ate the loaves of proposition, and gave to them that were with him; which it is not lawful to eat, but only for the priests? Or have ye not read in the law, that on the sabbath days the priests in the temple break the sabbath, and are without blame? But I tell you that there is here a greater than the temple. But if ye had known what this meaneth: *I will have mercy, and not sacrifice*, you would never have condemned the innocent.

And he said to them: The sabbath was made for man, and not man for the sabbath: therefore the Son of Man is Lord even of the sabbath. And he departed thence.

He Heals a Man with a Withered Hand on the Sabbath Day

A Galilean Village. April, A. D. 28

AND it came to pass also on another sabbath, that he entered again into the synagogue, and taught: and behold, there was a man there who had his right hand withered. And the scribes and Pharisees watched him,

whether he would heal him on the sabbath day. And they asked him, saying: Is it lawful to heal on the sabbath day? that they might find an accusation against him. But he knew their thoughts: and said to the man who had the withered hand: Arise, and stand forth in the midst. And rising, he stood forth.

And Jesus said to them: I ask you, if it is lawful on the sabbath days to do good, or to do evil? to save life, or to destroy? But they held their peace. And he said to them: What man shall there be among you, that hath one sheep: and if the same fell into a pit on the sabbath day, will he not take hold on it, and lift it up? How much better is a man than a sheep? Therefore it is lawful to do good on the sabbath days. And when he had looked around about on them all with anger, being grieved at the hardness of their hearts, he saith unto the man: Stretch forth thine hand. And he stretched it forth. And it was restored to health even as the other.

CHAPTER 38

He Incurs the Indignation of the Pharisees, and Retires to the Seaside

Sea of Galilee. April, A. D. 28

AND the Pharisees were filled with madness; and they talked one with another, what they might do to Jesus. And going out, immediately they made a consultation with the Herodians against him, how they might destroy him.

And Jesus knowing it, retired with his disciples to the sea; and a great multitude followed him from Galilee and Judea, and from Jerusalem, and from Idumea, and from beyond the Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him.

And he spoke to his disciples that a small ship should wait on him because of the multitude, lest they should throng him. For he healed many, so that they pressed upon him for to touch him, as many as had evils. And

the unclean spirits, when they saw him, fell down before him: and they cried, saying: Thou art the Son of God. And he healed them all: and he strictly charged them that they should not make him known, that it might be fulfilled which was spoken by Isaias the prophet, saying: *Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not contend, nor cry out, neither shall any man hear his voice in the streets. The bruised reed he shall not break: and smoking flax he shall not extinguish: till he send forth judgment unto victory. And in his name the Gentiles shall hope.*

SECTION V

CHAPTER 39

He Organizes His Kingdom in Its External Form By Choosing Twelve to Be Apostles

Horns of Hattin. May, A. D. 28

AND it came to pass in those days, that he went out up into a mountain to pray: and he passed the whole night in the prayer of God. And when day was come, he called unto him his disciples, those whom he would himself: and they came to him. And he chose twelve of them, whom also he named apostles. And he made that the twelve should be with him, and that he might send them forth to preach. And he gave them power to heal sickness, and to cast out devils. And to Simon he gave the name Peter; and James the son of Zebedee, and John the brother of James; and he named them, Boanerges, which is, the sons of thunder; and Andrew, the brother of Simon, and Philip, and Bartholomew, and Matthew and Thomas, and James of Alpheus, and Thaddeus (Jude, the brother of James), and Simon the Cananean, who is called Zelotes, and Judas Iscariot, who also betrayed him.

And coming down with them, he stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea coast both of Tyre and Sidon, who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits, were cured. And all the multitude sought to touch him, for virtue went out from him, and healed all.

He Shows What Exterior Conditions Lead to True Blessedness

Horns of Hattin. May, A. D. 28

AND see the multitudes, he went up into a mountain; and when he was set down, his disciples came unto him. And he, lifting up his eyes on his disciples, said: Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for you shall be filled. Blessed are ye that weep now, for you shall laugh.

He Shows What Interior Dispositions Lead to True Blessedness

Horns of Hattin. May, A. D. 28

BLESSED are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed shall you be when men shall hate you, and when they shall separate you and shall revile you, and persecute you, and speak all that is evil against you, untruly; and cast out your name as evil, for my, the Son of Man's sake. Be glad in that day and rejoice: for behold, your reward is very great in heaven; for according to these things did their fathers to the prophets: so they persecuted the prophets that were before you.

He Shows What Conditions Lead to Unhappiness

Horns of Hattin. May, A. D. 28

BUT woe to you that are rich: for you have your consolation. Woe to you that are filled: for you shall hunger. Woe to you that now laugh: for you shall mourn and weep. Woe to you when men shall bless you: for according to these things did their fathers to the false prophets.

CHAPTER 40

He Shows What His Disciples Are to Be in the World

Horns of Hattin. May, A. D. 28

You are the salt of the earth. Salt is good: but if the salt lose its savor, wherewith shalt it be seasoned? It is good for nothing: it is neither profitable for the land, nor for the dunghill: but is to be cast out, and to be trodden on by men.

You are the light of the world. A city seated on a mountain cannot be hid.

He Shows in What Way His Disciples Are to Be the Light of the World

Horns of Hattin. May, A. D. 28

THE light of thy body is thy eye; if thy eye be single, thy whole body shall be lightsome: but if thy eye be evil, thy whole body also shall be darksome. Take heed therefore, that the light which is in thee, be not darkness. If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee.

No man lighteth a candle, and putteth in a hidden place, nor under a bushel, but upon a candlestick, that they that come in may see the light, and that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

CHAPTER 41

He Shows the Agreement of His Teaching with That of the Law

Horns of Hattin. May, A. D. 28

Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled. He therefore that shall break one of these least

commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven. For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven.

**He Shows the Difference Between His Teaching and That
of the Law**

Horns of Hattin. May, A. D. 28

You have heard that it was said to them of old: Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment; and whosoever shall say to his brother Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift. Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.

You have heard that it was said to them of old: Thou shalt not commit adultery. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. And if thy right eye scandalize thee, pluck it out and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body be cast into hell. And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into hell.

And it hath been said, Whosoever shall put away his

wife let him give her a bill of divorce. But I say to you, that whosoever shall put away his wife, excepting for the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery.

Again you have heard that it was said to them of old, Thou shalt no forswear thyself: but thou shalt perform thy oaths to the Lord. Bu I say to you not to swear at all, neither by heaven, for it is the throne of God: nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea: no, no: and that which is over and above these, is of evil.

You have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say to you not to resist evil: but if one strike thee on the right cheek, turn to him also the other. And if a man will contend with thee in judgment, and take away thy coat, let go thy cloke also to him. And whosoever will force thee one mile, go with him other two.

Give to every one that asketh thee: and from him that would borrow of thee turn not away: and of him that taketh away thy goods, ask them not again.

You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say to you that hear: Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that persecute and calumniate you; that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust.

For if you love them that love you, what reward shall you have? do not even publicans this? for sinners also love those that love them. And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect.

CHAPTER 42

He Gives the Golden Rule, and Exhorts to the Love Even of Enemies

Horns of Hattin. May, A. D. 28

ALL things therefore whatsoever you would that men should do to you do you also to them in like manner: for this is the law and the prophets.

And if you do good to them who do good to you, what thanks are to you? for sinners also do this. And if you lend to them of whom you hope to receive, what thanks are to you? for sinners also lend to sinners, for to receive as much. But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest; for he is kind to the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful.

He Gives Instruction Concerning Almsgiving

Horns of Hattin. May, A. D. 28

TAKE heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. Therefore when thou dost an alms deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth: that thy alms may be in secret, and thy Father who seeth in secret will repay thee.

He Gives Instruction Concerning Prayer, and Teaches the Lord's Prayer

Horns of Hattin. May, A. D. 28

AND when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men. Amen I say to you, they have received their reward. But thou

when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret, and thy Father who seeth in secret will repay thee. And when you are praying, speak not much, as the heathens: for they think that in their much speaking they may be heard. Be not you therefore like to them: for your Father knoweth what is needful for you, before you ask him.

Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our supersubstantial bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation. But deliver us from evil. Amen.

For if you will forgive men their offenses, your heavenly Father will forgive you also your offenses. But if you will not forgive men, neither will your Father forgive you your offenses.

CHAPTER 43

He Gives Instruction Concerning Fasting

Horns of Hattin. May, A. D. 28

AND when you fast, be not as the hypocrites, sad: for they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest anoint thy head, and wash thy face: that thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee.

He Discloses the True Treasure of Life

Horns of Hattin. May, A. D. 28

LAY not up to yourself treasures on earth, where the rust, and moth consume, and where thieves break through and steal: but lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also.

He Reproves Rash Judgment and Censoriousness

Horns of Hattin. May, A. D. 28

JUDGE not, and you shall not be judged: condemn not, and you shall not be condemned: forgive, and you shall be forgiven: give, and it shall be given to you; good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again.

And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch?

The disciple is not above his master; but every one shall be perfect, if he be as his master.

And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Thou hypocrite, cast first the beam out of thy own eye, and then shall thou see clearly to take out the mote from thy brother's eye.

He Forbids the Casting of Holy Things to Dogs

Horns of Hattin. May, A. D. 28

GIVE not that which is holy to dogs; neither cast ye your pearls before swine: lest perhaps they trample them under their feet, and turning upon you, they tear you.

He Exhorts to Prayer and to Enter in at the Narrow Gate

Horns of Hattin. May, A. D. 28

AND I say to you: Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone? or if he shall ask him a fish, will he reach him a serpent? or if he shall ask an egg, will he reach him a scorpion? If you then, being evil, know how to give good gifts to your

children, how much more will your Father who is in heaven, give the good spirit and good things, to them that ask him?

Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life; and few there are that find it!

**He Exhorts to Beware of False Prophets, and to Judge
Words By Deeds**

Horns of Hattin. May, A. D. 28

BEWARE of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them.

**He Compares Hearers and Doers to Houses Buildd on the
Sand or on the Rock**

Horns of Hattin. May, A. D. 28

AND why call you me, Lord, Lord, and do not the things which I say? Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? And then will I profess unto them, I never knew you: depart from me, you that work iniquity.

Every one that cometh to me, and heareth my words, and doth them, I will show you to whom he is like. He is like to a wise man building a house, who digged deep,

and laid the foundation upon a rock. And when the rain fell, and the floods came, and the stream beat vehemently against that house, they could not shake it, and the winds blew, and they beat upon that house, and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man that built his house upon the sand without a foundation: and the rain descended, and the floods came, and the stream beat vehemently against it, and the winds blew, and they beat against that house, and immediately it fell: and great was the fall thereof.

And it came to pass, when he had fully ended all his words in the hearing of the people, they were in admiration at his doctrine: for he was teaching them as one having power, and not as the scribes and Pharisees.

CHAPTER 44

He Returns to Capharnaum, and Heals a Centurion's Servant

Capharnaum. June, A. D. 28

AND when he was come down from the mountain, great multitudes followed him: and he entered into Capharnaum. And the servant of a certain centurion, who was dear to him, being sick, was ready to die. And when he had heard of Jesus, he sent unto him the ancients of the Jews, desiring him to come and heal his servant. And when they came to Jesus, they besought him earnestly, saying to him: He is worthy that thou shouldest do this for him: for he loveth our nation, and he hath built us a synagogue. And Jesus went with them.

And when he was now not far from the house, the centurion sent his friends to him, saying: Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof. For which cause neither did I think myself worthy to come to thee; but say the word, and my servant shall be healed.

The centurion came, beseeching him, and saying, Lord,

my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that thou shouldest enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

And Jesus hearing this, marveled, and turning about to the multitude that followed him, said: Amen I say to you, I have not found so great faith, not even in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness; there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour. And they who were sent, being returned to the house, found the servant whole who had been sick.

He Raises from the Dead the Son of a Widow of Naim

Naim. June, A. D. 28

AND it came to pass afterwards, that he went into a city that is called Naim; and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy toward her, he said to her: Weep not. And he came near and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, arise. And he that was dead, sat up, and began to speak. And he gave him to his mother.

And there came a fear on them all: and they glorified God, saying: A great prophet is risen up among us: and,

God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the country round about.

CHAPTER 45

He Bears Testimony Concerning John

Capharnaum. June, A. D. 28

AND John's disciples told him of all these things. And when he had heard in prison the works of Christ, he called to him two of his disciples, and sent them to Jesus, saying: Art thou he who art to come, or look we for another? And when the men were come unto him, they said: John the Baptist hath sent us to thee, saying: Art thou he that art to come, or look we for another? And in that same hour, he cured many of their diseases, and hurts, and evil spirits; and to many that were blind he gave sight. And Jesus answered and said unto them: Go and relate to John what you have heard and seen; the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them. And blessed is he whosoever shall not be scandalized in me.

And when the messengers of John went their way and were departed, Jesus began to say to the multitudes concerning John: What went ye out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold they that are in costly apparel, and are clothed in soft garments, and live delicately, are in the houses of kings. But what went you out to see? a prophet? Yea, I say to you, and more than a prophet. This is he of whom it is written: *Behold I send my angel before thy face, who shall prepare thy way before thee.* For amen I say to you: Amongst those that are born of women, there hath not risen a greater than John the Baptist: yet he that is the lesser in the kingdom of God is greater than he. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it

away. For all the prophets and the law prophesied until John. And if you will receive it, he is Elias that is to come. He that hath ears to hear, let him hear.

And all the people hearing, and the publicans, justified God, being baptized with John's baptism. But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized by him.

And the Lord said: Whereunto shall I liken the men of this generation, and to what are they like? They are like to children sitting in the market place, and crying to their companions, and saying, We have piped to you, and you have not danced; we have lamented, and you have not mourned. For John the Baptist came neither eating bread, nor drinking wine; and you say: He hath a devil. The Son of Man is come eating and drinking; and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners. And wisdom is justified by all her children.

CHAPTER 46

He Upbraids the Cities for Disobedience and Unfaithfulness

Capharnaum. July, A. D. 28

THEN began he to upbraid the cities wherein were done the most of his miracles, for that they had not done penance. Woe to thee, Corozain, woe to thee, Bethsaida; for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance, sitting in sack-cloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou Capharnaum, shalt thou be exalted up to heaven? thou shalt be thrust down even to hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

He Shows That He Is the Friend of Sinners Who Do Penance

Magdala. July, A. D. 28

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

And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty: and whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.

And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed my feet.

Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And he said to her: Thy sins are forgiven thee. And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins also? And he said to the woman: Thy faith hath made thee safe, go in peace.

CHAPTER 47

He Sets Out Upon a Second Preaching Tour Through Galilee

Galilee. July-August, A. D. 28

AND it came to pass afterwards, that he traveled through the cities and towns, preaching and evangelizing the kingdom of God; and the twelve with him: and certain women who had been healed of evil spirits and infirmities; Mary who is called Magdalen, out of whom seven devils were gone forth, and Joanna the wife of Chusa, Herod's steward, and Susanna, and many others who ministered unto him of their substance.

He Returns to Capharnaum, and Reproves the Pharisees

Capharnaum. August, A. D. 28

AND they come to a house, and the multitude cometh together again, so that they could not so much as eat bread. And when his friends had heard of it, they went out to lay hold on him. For they said: He is become mad.

Then was offered to him one possessed with a devil, blind and dumb; and he was casting it out. And when he had cast out the devil, so that the man spoke and saw, all the multitudes were amazed, and said: Is not this the son of David? But the scribes who were come down from Jerusalem, and the Pharisees, hearing it, said: He hath Beelzebub; and: This man casteth not out devils, but by Beelzebub, the prince of the devils. And others tempting, asked him a sign from heaven.

But he seeing their thoughts, after he had called them together, said to them in parables: How can Satan cast out Satan? Every kingdom divided against itself shall be brought to desolation; and if a house be divided against itself, that house cannot stand. And if Satan be risen up against himself, and cast out Satan, he is divided against himself; how then shall his kingdom stand? he cannot stand, but hath an end: because you say that through Beelzebub I cast out devils. And if I cast out devils by Beelzebub, by whom do your children cast them

out? therefore they shall be your judges. But if I by the Spirit of God cast out devils, doubtless the kingdom of God is come upon you.

When a strong man armed keepeth his court, those things are at peace which he possesseth. Or how can any one enter into the house of the strong man, and rob him of his goods, unless he first bind the strong man? But if a stronger than he come upon him, and overcome him, he will take away all his armor wherein he trusted, and then he shall plunder his house, and will distribute his spoils.

He that is not with me is against me; and he that gathereth not with me, scattereth.

**He Teaches That Blasphemy Against the Holy Ghost
Cannot Be Forgiven**

Capharnaum. August, A. D. 28

AMEN I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme: but the blasphemy against the Holy Ghost shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall be forgiven him, but he that shall speak against the Holy Ghost, blaspheming Him, shall never have forgiveness, neither in this world, nor in the world to come; but shall be guilty of an everlasting sin. Because they said: He hath an unclean spirit.

Either make the tree good and its fruit good; or make the tree evil and its fruit evil: for by the fruit the tree is known.

CHAPTER 48

He Shows the Importance of Words

Capharnaum. August, A. D. 28

O GENERATION of vipers, how can you speak good things, whereas you are evil? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure bring-

eth forth that which is evil. But I say unto you, that every idle word that man shall speak, they shall render an account for it in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

**He Shows the Manner of Acting of Unclean Spirits as a
Warning Against Relapse**

Capharnaum. August, A. D. 28

AND when the unclean spirit is gone out of a man, he walketh through places without water seeking rest, and finding none. Then he saith, I will return into my house from whence I came out. And when he is come, he findeth it empty, swept, and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man becomes worse than the first. So shall it be also to this wicked generation.

**He Refuses the Sign Asked for By Certain Scribes
and Pharisees**

Capharnaum. August, A. D. 28

THEN when the multitudes ran together unto him, some of the scribes and Pharisees answered him, saying: Master, we would see a sign from thee. Who answering, said to them: This generation is a wicked and adulterous generation: it seeketh a sign; and a sign shall not be given it, but the sign of Jonas the prophet: for as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights.

For as Jonas was a sign to the Ninivites, so shall the Son of Man also be to this generation. The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas; and behold, a greater than Jonas here.

The queen of the south shall rise up in judgment with this generation, and shall condemn it: because she came

from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon here.

CHAPTER 49

He Shows Who Are the Truly Blessed

Capharnaum. August, A. D. 28

AND it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. But he said: Yea, rather, blessed are they who hear the word of God, and keep it.

He Shows Who Are His Brother, and Sister, and Mother

Capharnaum. August, A. D. 28

As he was yet speaking to the multitudes, behold, his mother and his brethren came to him seeking to speak to him; and they could not come at him for the crowd; and standing without, they sent unto him, calling him. And the multitude sat about him; and one said unto him: Behold, thy mother and thy brethren stand without, desiring to see thee.

But he answering him that told him, said: Who is my mother? and who are my brethren? And stretching forth his hand to his disciples, and looking round about on them who sat about him, he said: Behold my mother and my brethren. For whosoever shall hear the word of God, and do the will of my Father that is in heaven, he is my brother, and my sister, and my mother.

CHAPTER 50

He Tells the Parable of the Sower

Shore of the Sea of Galilee. August, A. D. 28

THE same day Jesus going out of the house, sat by the sea side, and again began to teach. And a very great multitude was gathered together, and hastened out of the cities to him, so that he went up into a boat, and sat in the sea; and all the multitude stood on the shore.

And he taught them many things in parables, and said unto them in his doctrine: Hear ye: Behold, the sower went out to sow his seed: and whilst he sowed, some fell by the way side, and it was trodden down, and the birds of the air came, and devoured it.

And other some fell upon stony ground, where it had not much earth; and it shot up immediately, because it had no depth of earth. And when the sun was risen, it was scorched; and because it had no root, or moisture, it withered away.

And other some fell among thorns; and the thorns growing up with it, choked it, and it yielded no fruit.

And other some fell upon good ground, and it grew up, and increased, and yielded, and brought forth fruit, some an hundredfold, some sixtyfold, and some thirtyfold. Saying these things, he cried out: He that hath ears to hear, let him hear.

He Tells the Parable of the Candle

Shore of the Sea of Galilee. August, A. D. 28

AND he said to them: No man lighting a candle covereth it with a vessel, or putteth it under a bed: is it not brought to be put on a candlestick, that they who come in may see the light? For there is nothing hid, which shall not be made manifest: neither was it made secret, but that it may come abroad and be known. If any man have ears to hear, let him hear.

And he said to them: Take heed therefore what and how ye hear. In what measure you shall mete, it shall be measured to you, and more shall be given to you. For to him that hath, to him shall be given: and he that hath not, that also which he thinketh he hath shall be taken away from him.

He Tells of the Seed Growing Silently

Shore of the Sea of Galilee. August, A. D. 28

AND he said: So is the kingdom of God, as if a man should cast seed into the earth, and should sleep, and

rise, night and day, and the seed should spring, and grow up whilst he knoweth not. For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear. And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

He Tells of the Parable of the Cockle and the Wheat

Shore of the Sea of Galilee. August, A. D. 28

ANOTHER parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest perhaps gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

He Tells the Parable of the Mustard Seed

Shore of the Sea of Galilee. August, A. D. 28

ANOTHER parable he proposed unto them, saying: To what shall we liken the kingdom of God? or in what parable shall we set it forth? It is like to a grain of mustard seed, which a man took and cast into his garden: which, when it is sown in the earth, is less indeed than all the seeds that are in the earth: but when it groweth up it becometh greater than all herbs, and becometh a tree, and shooteth out great branches, so that the birds of the air may lodge in the branches thereof, and dwell under its shadow.

He Tells the Parable of the Leaven

Shore of the Sea of Galilee. August, A. D. 28

ANOTHER parable he spoke to them: Whereunto shall I esteem the kingdom of God to be like? It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

He Tells the Parable of the Treasure Hid in a Field

Shore of the Sea of Galilee. August, A. D. 28

THE kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it; and for joy thereof goeth, and selleth all that he hath, and buyeth that field.

He Tells the Parable of the Pearl of Great Price

Shore of the Sea of Galilee. August, A. D. 28

AGAIN the kingdom of heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

He Tells the Parable of the Draw Net

Shore of the Sea of Galilee. August, A. D. 28

AGAIN the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

He Brings to an End the Series of Parables

Shore of the Sea of Galilee. August, A. D. 28

AND with many such parables, he spoke to them the word, according as they were able to hear: and without

parables he did not speak to them: that it might be fulfilled which was spoken by the prophet, saying: *I will open my mouth in parables; I will utter things hidden from the foundation of the world.*

He Explains Why He Taught in Parables

Capharnaum. August, A. D. 28

BUT apart, he explained all things to his disciples, and when he was alone, the twelve that were with him came, and asked him what this parable might be. And his disciples said to him: Why speakest thou to them in parables? Who answered and said to them: Because to you it is given to know the mysteries of the kingdom of God; but to them it is not given. For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath. Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand. And to them that are without I speak in parables, and all things are done to them in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven.

And the prophecy of Isaias is fulfilled in them, who saith: *By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive. For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.*

But blessed are your eyes, because they see, and your ears, because they hear. For, amen, I say to you, many prophets and just men have desired to see the things that you see, and have not seen them, and to hear the things that you hear and have not heard them.

He Explains the Parable of the Sower

Capharnaum. August, A. D. 28

AND it came to pass, that having sent away the multitudes, when he had finished these parables he passed from thence, and came into the house. And he saith to them: Are you ignorant of this parable? and how shall you know all parables? Hear you therefore the parable of the sower. The seed the sower soweth is the word of God. And these are they by the way side where the word is sown: and as soon as they have heard the word of the kingdom, and understand it not, immediately cometh the wicked one, Satan, and catcheth away that which was sown in their heart, lest believing they should be saved. These are they that received the word by the way side.

And these likewise are they that are sowed on the stony ground, who when they have heard the word immediately receive it with joy; yet they have no root in themselves: but believing for a while, are only for a time; and in time of temptation, when tribulation and persecution ariseth for the word, they are presently scandalized and fall away.

And that which fell among the thorns, are they who have heard the word, and going on their way, the cares of the world, and the deceitfulness of riches, and the lusts after other things, and the pleasures of this life entering in, choke the word, and it becometh fruitless.

And these are they that are sown upon the good ground, who in a good and perfect heart, hearing the word, understand and receive it, and keep it, and bring forth fruit in patience, the one thirty, another sixty, and another a hundred.

He Explains the Parable of the Cockle and the Wheat

Capharnaum. August, A. D. 28

AND his disciples came to him, saying: Expound to us the parable of the cockle of the field. Who made answer and said to them: He that soweth the good seed, is the

Son of Man. And the field, is the world. And the good seed are the children of the kingdom. And the cockle, are the children of the wicked one. And the enemy that sowed them, is the devil. But the harvest is the end of the world. And the reapers are the angels. Even as cockle therefore is gathered up, and burnt with fire: so shall it be at the end of the world. The Son of Man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

Have ye understood all these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

CHAPTER 51

He Stills the Tempest

On the Sea of Galilee. September, A. D. 28

AND it came to pass on a certain day, when evening was come, that Jesus, seeing great multitudes about him, gave orders to pass over the water, saying unto his disciples: Let us go over to the other side of the lake. And sending away the multitude, they take him even as he was in the ship; and there were other ships with him; and they launched forth. And when they were sailing he slept. And behold, there came down a storm of wind upon the lake, and a great tempest arose on the sea, and the waves beat into the ship, so that the ship was filled, and they were in danger; and he was in the hinder part of the ship, sleeping upon a pillow.

And they came and awaked him, saying: Master, doth it not concern thee that we perish? And he arising, they said to him: Lord, save us, we perish. And Jesus saith

to them: Why are you fearful, O ye of little faith? Then he rebuked the winds and the rage of the water; and said unto the sea: Peace: be still. And the wind ceased, and there was a great calm.

And he said to them: Why are you fearful? Have you not faith yet? And they feared exceedingly and wondered, saying one to another: Who is this, think you, that he commandeth both the winds and the sea, and they obey him?

He Heals Two Men Possessed With Unclean Spirits

Decapolis. September, A. D. 28

AND when he was come on the other side of the water, into the country of the Gerasens, which is over against Galilee, as he went out of the ship, immediately there met him two that were possessed with devils, coming out of the sepulchres, exceeding fierce, so that none could pass that way. And one of them was a certain man who had a devil now a very long time, and he wore no clothes, neither did he abide in a house, but in the sepulchres. And no man could bind him, not even with chains: for many times the unclean spirit seized him, and he was bound with chains, and kept in fetters; and he had burst the chains, and broken the fetters in pieces; and no man could tame him. And he was driven by the devil into the deserts, and he was always day and night in the sepulchres and in the mountains, crying and cutting himself with stones.

And behold, when he saw Jesus afar off, he cried out, and ran and fell down before him, and adored him; and with a loud voice said: What have I to do with thee, Jesus, Son of the most high God? Art thou come hither to torment us before the time? I adjure thee by God that thou torment me not. For he said unto him: Go out of the man, thou unclean spirit. And Jesus asked him, saying: What is thy name? And he saith to him: My

name is Legion, for we are many (because many devils were entered into him). And he besought him much, that he would not drive them out of the country, or command them to go into the abyss.

And there was, not far from them, a great herd of many swine feeding on the mountain. And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine, that we may enter into them. And he said to them: Go. And the unclean spirits going out of the man, entered into the swine; and behold, the whole herd ran violently down a steep place into the sea, being about two thousand, and were stifled in the waters. Which when they that fed them saw done, they fled away; and coming into the city, they told everything there, and in the country.

And behold, all the city came out to meet Jesus, and to see what was done; and they came and found the man, out of whom the devils had departed, sitting clothed, and in his right mind, at the feet of Jesus; and they were afraid. And they also that had seen it, told them in what manner he had been dealt with who had the devil, how he had been healed from the legion, and concerning the swine. And all the multitude of the country of the Gerasens when they saw Jesus, besought him that he would depart from their coasts; for they were taken with great fear.

And when he went up into the ship, to return back again, the man out of whom the devils were departed, besought him that he might be with him. And he admitted him not, but sent him away, saying: Return to thy house, to thy friends, and tell them how great things the Lord God hath done for thee, and hath had mercy on thee. And he went his way, and began to publish through the whole city, and in Decapolis, how great things Jesus had done for him: and all men wondered.

And when Jesus had passed again in the ship over the strait, a great multitude assembled together unto him, and received him; for they were all waiting for him; and he was nigh unto the sea.

CHAPTER 52

He Is Sought for By Jairus to Heal His Daughter

Capharnaum. September, A. D. 28

AND as he was speaking these things to him, behold there came a man whose name was Jairus, one of the rulers of the synagogue; and he, seeing him, falleth down at his feet, and adored him; and he besought him much that he would come into his house (for he had an only daughter, almost twelve years old, and she was dying); saying: My daughter is at the point of death, is even now dead; but come, lay thy hand upon her, that she may be safe, and may live. And Jesus, rising up, followed him, with his disciples.

He Heals a Woman With an Issue of Blood

Capharnaum. September, A. D. 28

AND it happened as he went, that a great multitude followed him, and he was thronged by the multitudes. And behold a woman who was troubled with an issue of blood twelve years, and had suffered many things from many physicians, and had bestowed all her substance on them, and could not be healed by any, and was nothing the better, but rather worse; when she had heard of Jesus, came in the crowd behind him; and touched the hem of his garment; for she said within herself: If I shall touch only his garment, I shall be healed. And immediately the issue of her blood stopped; and she felt in her body that she was healed of the evil.

And immediately Jesus, knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments? And all denying, Peter and they that were with him said: Master, Thou seest the multitude thronging thee, and pressing thee, and sayest thou, who hath touched me? And Jesus said: Somebody hath touched me; for I know that virtue is gone out of me. And he looked about to see who

had done this. And the woman, seeing that she was not hid, came fearing and trembling, knowing what was done in her; and fell down before his feet, and told him all the truth, declaring before all the people for what cause she had touched him, and how she was immediately healed.

And he said to her: Daughter, be of good heart, thy faith hath made thee whole: go in peace, and be thou whole of thy disease. And the woman was made whole from that hour.

He Raises to Life the Daughter of Jairus

Capharnaum. September, A. D. 28

WHILE he was yet speaking, there cometh to the ruler of the synagogue one from his house, saying: Thy daughter is dead: why dost thou trouble the master any further? But Jesus having heard the word that was spoken, saith to the ruler of the synagogue: Fear not: believe only, and she shall be safe. And he admitted not any man to follow him, but Peter and James, and John the brother of James. And when Jesus was come into the house of the ruler, he saw the minstrels, and the multitude making a tumult, and people weeping and wailing much. And going in, he saith unto them: Give place; why make ye this ado, and weep? Weep not, the maid is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead.

But he, having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

And taking the damsel by the hand, he cried out, saying to her: "Talitha cumi: which is, being interpreted, Damsel, I say to thee, arise. And her spirit returned, and she arose immediately, and walked; and she was twelve years old. And her parents were astonished with a great astonishment. And he charged them strictly that no one should know what had been done. And he commanded that something should be given her to eat. And the fame hereof went abroad into all that country.

He Heals Two Blind Men

Capharnaum. September, A. D. 28

AND Jesus going out from thence, as he passed by, there followed him two blind men, crying out and saying: Have mercy on us, O Son of David. And when he was come to the house, the blind men came to him: and Jesus saith to them: Do you believe that I can do this unto you? They say to him; Yea, Lord. Then he touched their eyes, saying: According to your faith be it done unto you.

And their eyes were opened. And Jesus strictly charged them, saying: See that no man know this. But they going out, spread his name abroad in all that country.

He Heals a Dumb Man Possessed With the Devil

Capharnaum. September, A. D. 28

AND when they were gone out, behold they brought him a dumb man, possessed with a devil. And after the devil was cast out, the dumb man spoke, and the multitudes wondered saying: Never was the like seen in Israel. But the Pharisees said: By the prince of devils he casteth out devils.

CHAPTER 53

He Is Rejected at Nazareth for the Second Time

Nazareth. October, A. D. 28

AND coming into his own country, his disciples follow him. And when the sabbath was come, he began to teach them in their synagogues; so that many, hearing him, were in admiration at his doctrine, saying: What wisdom is this that is given to him? How came this man by this wisdom, and such mighty works as are wrought by his hands? Is not this the carpenter's son? Is not his

mother called Mary? And his brethren James, and Joseph, and Simon, and Jude? And his sisters, are they not all with us? Whence therefore hath he all these things? And they were scandalized in his regard.

But Jesus said to them: A prophet is not without honor, save in his own country, and among his own kindred, and in his own house. And he could not do any miracles there, only that he cured a few that were sick, laying his hands upon them. And he wondered because of their unbelief.

He Goes on His Third Preaching Tour Through Galilee

Galilee. November and December, A. D. 28

AND Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity. And seeing the multitudes, he had compassion on them, because they were distressed, and lying like sheep that have no shepherd.

Then he saith to his disciples: The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

He Sends the Twelve on a Preaching Tour

Capharnaum. January, A. D. 29

THEN calling together the twelve disciples he began to send them two and two, and he gave them power and authority over all devils and unclean spirits, to cast them out, and to cure diseases, and to heal all manner of diseases, and all manner of infirmities.

And the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zeebedee, and John his brother; Philip, and Bartholomew, Thomas, and Matthew the publican; and James the son of Alphaeus, and Thaddeus; Simon the Cananean, and Judas Iscariot, who also betrayed him.

He Instructs Them for Their Work

Capharnaum. January, A. D. 29

THESE twelve Jesus sent to preach the kingdom of God, and to heal the sick; and he commanded them, saying: Go ye not into the way of the Gentiles, and into the city of the Samaritans enter ye not; but go ye rather to the lost sheep of the house of Israel. And going, preach, saying: The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give.

And he said to them: Do not possess gold, nor silver, nor brass, nor money in your purses; and put not on two coats, nor shoes; but be shod with sandals. Take nothing for your journey, save a staff, nor scrip, nor bread: for the workman is worthy of his meat.

Into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you depart from that place. And when you come into the house, salute it, saying: Peace be to this house. And if that house be worthy, your peace shall come upon it: but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words, going forth out of that house or city, when ye go out, shake off the dust from your feet, for a testimony against them. Amen I say to you: it shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city.

Behold I send you as sheep in the midst of wolves: be ye therefore wise as serpents and simple as doves.

But look to yourselves, and beware of men: for they will deliver you up to councils; and they will scourge you in their synagogues; and you shall be brought before governors, and before kings for my sake, for a testimony to them, and to the Gentiles.

And when they shall lead you, and bring you into the synagogues, and to magistrates and powers, be not solicitous beforehand how or what you shall answer, or what you shall say: for the Holy Ghost shall teach you in the same hour what you must say. But whatsoever shall be

given you in that hour that speak ye: for it is not you that speak, but the Holy Ghost, the Spirit of the Father, that speaketh in you. The brother also shall deliver up his brother to death, and the father his son; and the children shall rise up against their parents, and shall work their deaths. And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved.

But when they persecute you in this city, flee into another: amen I say to you, you shall not finish all the cities of Israel, till the Son of Man come.

The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household. Therefore fear them not.

He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet; and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he passed from thence, to teach and preach in their cities.

And going out, they went about through the villages, preaching the gospel that men should do penance. And they cast out many devils, and anointed with oil many that were sick, healing every where.

CHAPTER 54

His Precursor Is Beheaded By Herod Antipas

Machaerus. March, A. D. 29

AND King Herod heard; for his name was made manifest. For Herod himself had sent and apprehended John, and bound him, and put him into prison, because of Herodias, the wife of Philip his brother, because he had

married her. For John said to Herod: It is not lawful for thee to have thy brother's wife. And having a mind to put him to death, he feared the people, because they esteemed him as a prophet.

Now Herodias laid snares for him: and was desirous to put him to death, and could not. For Herod feared John, knowing him to be a just and holy man; and kept him. And when he heard him, did many things: and he heard him willingly.

And when a convenient day was come—Herod's birthday—he made a supper for the princes, and tribunes, and chief men of Galilee. And when the daughter of the same Herodias had come in and had danced before them, she pleased Herod, and them that were at table with him. Whereupon the king said to the damsel: Ask of me what thou wilt, and I will give it thee. And he promised with an oath: Whatsoever thou shalt ask I will give thee, though it be the half of my kingdom.

Who when she was gone out, said to her mother: What shall I ask? But she said: The head of John the Baptist. And she being thus instructed by her mother, came in immediately with haste to the king, and asked, saying: I will that forthwith thou give me in a dish the head of John the Baptist. And the king was struck sad; yet because of his oath, and because of them that sat with him at table, he would not displease her. But sending an executioner, he commanded that his head should be brought in a dish. And he beheaded John in the prison, and brought his head in a dish, and gave it to the damsel; and the damsel brought it in, and gave it to her mother.

Which his disciples hearing came, and took his body and buried it, laying it in a tomb; and came and told Jesus.

His Apostles Return from Their Preaching Tour

Capharnaum. March, A. D. 29

AND the apostles, when they were returned, coming together unto Jesus, told him all things that they had done and taught.

He is Sought for By Herod the Tetrarch

Tiberias. March, A. D. 29

Now Herod the tetrarch heard of all that was done by him, and the fame of Jesus; and he said: John I have beheaded; but who is this of whom I hear such things? And he sought to see him. And he was in a doubt, because it was said by some, that John was risen from the dead; but by other some, that Elias had appeared; and by others, that one of the old prophets was risen again. Which Herod hearing said: This is John the Baptist whom I beheaded, he is risen from the dead; and therefore mighty works show forth themselves in him.

He Retires Into a Desert Place

Capharnaum. March, A. D. 29

WHICH when Jesus had heard, taking them, he retired from thence; and he said unto them: Come apart into a desert place, and rest a little. For there were many coming and going, and they had not so much as time to eat. And going up into a ship, they went over the Sea of Galilee, which is that of Tiberias, aside into a desert place apart which belongeth to Bethsaida.

And multitudes saw them going, and many heard of it, and many knew: and they ran flocking thither on foot from all the cities, because they saw the miracles which he did on them that were diseased; and they were there before them.

And he coming forth went up into a mountain, and there he sat with his disciples. Now the Passover, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he had compassion on them, because they were as sheep not having a shepherd, and he received them, and spoke to them of the kingdom of God, and healed them who had need of healing.

CHAPTER 55

He Feeds Five Thousand Men

Near Bethsaida Julias. March, A. D. 29

Now the day began to decline. And when it was evening, the twelve came and said to him: This is a desert place, and the hour is now past; send away the multitude, that going into the next villages and towns round about, they may lodge and get victuals. But Jesus answered and said to them: They have no need to go; give you them to eat. And they said to him: Let us go and buy bread for two hundred pence, and give them to eat. Jesus said to Philip: Whence shall we buy bread, that these may eat? And this he said to try him, for he himself knew what he would do. Philip answered him: Two hundred penny worth of bread is not sufficient for them, that every one may take a little.

One of his disciples, Andrew the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves, and two fishes; but what are these among so many? And he saith unto them: How many loaves have you? go and see. And when they knew, they said unto him: But five loaves and two fishes. He said to them: Bring them hither to me.

Then Jesus commanded the multitude to sit down. Now there was much grass in the place; and he said to his disciples: Make them sit down by fifties in a company on the green grass. And they did so. The men therefore sat down in ranks, by hundreds and by fifties.

And Jesus took the five loaves, and the two fishes, and looking up to heaven, when he had given thanks, he blessed them, and broke the loaves, and gave to his disciples to set before the multitude: and the disciples gave the loaves to the multitude; in like manner also of the fishes he divided among them all, as much as they would.

And they did all eat, and had their fill. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore; and there were taken up of fragments that

remained to them of the five barley loaves which remained over and above to them that had eaten, twelve full baskets, and of the fishes. And the number of them that did eat was five thousand men, besides women and children.

Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet, that is to come into the world. Jesus therefore, when he knew that they would come to take him by force, and make him king, immediately obliged his disciples to go up into the ship, that they might go before him over the water to Bethsaida, whilst he dismissed the people. And when he had dismissed them he fled again into the mountain himself alone to pray. And when it was evening, he was there alone.

He Walks on the Sea

Sea of Galilee. March, A. D. 29

AND his disciples went down to the sea. And when they had gone up into a ship, they went over the sea to Capharnaum. And it was now dark, and the boat in the midst of the sea was tossed with the waves; for the wind was contrary.

And Jesus was not come to them, himself, being alone on the land. And the sea arose by reason of a great wind that blew. And seeing them laboring in rowing, about the fourth watch of the night, when had had rowed therefore about five and twenty or thirty furlongs, Jesus cometh to them, walking upon the sea. And he would have passed them: but they, when they saw Jesus walking on the sea, and drawing nigh to the ship, were troubled, saying: It is an apparition; for they all saw him; and they cried out for fear. And immediately Jesus spoke to them, saying: Be of good heart: it is I, fear ye not.

He Saves the Life of Peter

Sea of Galilee. March, A. D. 29

AND Peter making answer said: Lord, if it be thou, bid me come to thee upon the waters. And he said:

Come. And Peter going down out of the boat, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid; and when he began to sink, he cried out, saying: Lord, save me. And immediately Jesus stretching forth his hand took hold of him, and said to him: O thou of little faith, why didst thou doubt? They were willing therefore to take him into the ship.

And when they were come up into the boat, the wind ceased. And they that were in the boat come and adored him, saying: Indeed thou art the Son of God. And they were far more astonished within themselves; for they understood not concerning the loaves, for their heart was blinded. And presently the ship was at the land to which they were going.

And having passed over the water, they came into the country of Genesareth, and set to the shore. And when they were come out of the ship, straightway the men of that place knew him, and they sent into all that country and brought to him, where they heard he was, all that were diseased; carrying about in beds those that were sick. And whithersoever he entered into towns, or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole.

CHAPTER 56

On His Return to Capharnaum He Is Questioned By the Multitude

Capharnaum. April, A. D. 29

THE next day, the multitude that stood on the other side of the sea, saw that there was no other ship there but one, and that Jesus had not entered into the ship with his disciples, but that his disciples were gone away alone. But other ships came in from Tiberias, nigh unto the place where they had eaten the bread, the Lord giving thanks. When therefore the multitude saw that Jesus was not there, nor his disciples, they took shipping, and came to Capharnaum, seeking for Jesus.

And when they had found him on the other side of the sea, they said to him: Rabbi, when camest thou hither? Jesus answered them, and said: Amen, amen I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of Man will give you. For him hath God the Father sealed.

He Discourses Concerning the Bread of Heaven

Capharnaum. April, A. D. 29

THEY said therefore unto him: What shall we do, that we may work the works of God? Jesus answered, and said to them: This is the work of God, that you believe in him whom he hath sent. They said therefore to him: What sign therefore dost thou show, that we may see, and may believe thee? What dost thou work? Our fathers did eat manna in the desert, as it is written: *He gave them bread from heaven to eat.* Then Jesus said to them: Amen, amen I say to you; Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven. For the Bread of God is that which cometh down from heaven, and giveth life to the world. They said therefore unto him: Lord, give us always this bread. And Jesus said to them: I am the bread of life: he that cometh to me shall not hunger: and he that believeth in me shall never thirst. But I said unto you, that you also have seen me, and you believe not. All that the Father giveth to me shall come to me; and him that cometh to me, I will not cast out. Because I came down from heaven, not to do my own will, but the will of him that sent me. Now this is the will of the Father who sent me: that of all that he hath given me, I should lose nothing; but should raise it up again in the last day. And this is the will of my Father that sent me: that every one who seeth the Son, and believeth in him, may have life everlasting, and I will raise him up in the last day.

He Replies to the Objections of the Jews

Capharnaum. April, A. D. 29

THE Jews therefore murmured at him, because he had said: I am the living bread which came down from heaven. And they said: Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven? Jesus therefore answered, and said to them: Murmur not among yourselves. No man can come to me, except the Father, who hath sent me, draw him; and I will raise him up in the last day. It is written in the prophets: *And they shall all be taught of God.* Every one that hath heard of the Father, and hath learned, cometh to me. Not that any man hath seen the Father; but he who is of God, he hath seen the Father. Amen, amen I say unto you: He that believeth in me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven, that if any man eat of it, he may not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh for the life of the world.

The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven: not as your fathers did eat manna, and are dead: he that eateth this bread, shall live forever. These things he said, teaching in the synagogue, in Capharnaum.

He Is Abandoned By Many of His Disciples

Capharnaum. April, A. D. 29

MANY therefore of his disciples, hearing it, said: This saying is hard, and who can hear it? But Jesus, knowing in himself, that his disciples murmured at this, said to them: Doth this scandalize you? If then you shall see the Son of Man ascend up where he was before? It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you, are spirit and life. But there are some of you that believe not. For Jesus knew from the beginning, who they were that did not believe, and who he was, that would betray him. And he said: Therefore did I say to you, that no man can come to me, unless it be given him by my Father.

After this many of his disciples went back; and walked no more with him. Then Jesus said to the twelve: Will you also go away? And Simon Peter answered him: Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and have known, that thou art the Christ, the Son of God. Jesus answered them: Have not I chosen you twelve; and one of you is a devil? Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him, whereas he was one of the twelve.

SECTION VI

CHAPTER 57

He Reproves the Scribes and Pharisees

Galilee. May, A. D. 29

AFTER these things Jesus walked in Galilee; for he would not walk in Judea because the Jews sought to kill him.

And there assembled together unto him the Pharisees and some of the scribes, coming from Jerusalem. And when they had seen some of his disciples eat bread with common, that is, with unwashed hands, they found fault. For the Pharisees, and all the Jews eat not without often washing their hands, holding the tradition of the ancients: and when they come from the market, unless they be washed, they eat not: and many other things there are that have been delivered to them to observe, the washing of cups and of pots, and of brazen vessels, and of beds.

And the Pharisees and scribes asked him: Why do thy disciples transgress the tradition of the ancients? for they wash not, but eat bread with common hands. But he answering said to them: Why do you also transgress the commandment of God for your tradition? Well do you make it void that you may keep your own tradition. For Moses said: *Honor thy father and thy mother; and, He that shall curse father or mother, let him die the death.* But you say: If a man shall say to his father or mother: That wherewith thou mightest have been profited by me is Corban, that is to say, given to God; ye no longer suffer him to do anything for his father and mother, making void the word of God by your own tradition which you have given forth. And many other such like things you do. And he answering, said to them: Hypocrites, well hath Isaias prophesied of you, saying: *This people honoreth me with their lips, but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men.* You

leave the commandment of God, and behold the tradition of men.

He Teaches What It Is That Defiles

Galilee. May, A. D. 29

AND calling again the multitude unto him, he said to them: Hear ye me all, and understand: there is nothing from without a man, that entering into the mouth can defile him; but the things which come from a man, these are they that can defile him. If any man have ears to hear, let him hear.

And when he was come into the house from the multitude, then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized? But he answering, said: Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit.

And Peter answering said to him: Expound to us this parable. And he saith to them: Are you also yet without understanding? Do you not understand, that whatsoever entereth from without into the mouth cannot defile the man; because it entereth not the heart, but goeth into the belly, and is cast out into the privy, purging all meats? But the things which proceed out of the man come forth from the heart, and those things defile a man. For from within out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, covetousness, wickedness, blasphemies, deceit, lasciviousness, an evil eye, pride, foolishness: all these evil things come from within, and defile a man: but to eat with unwashed hands doth not defile a man.

**He Retires Into the Coasts of Tyre and Sidon, Where He Heals
the Daughter of a Syrophenician Woman**

Coasts of Tyre and Sidon. June, A. D. 29

AND rising from thence, he retires into the coasts of Tyre and Sidon. And entering into a house, he would

that no one should know it; and he could not be hid. For behold a woman of Canaan, whose daughter had an unclean spirit, as soon as she heard of him, came out of those coasts crying out, and said to him: Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. Now the woman was a Gentile, a Syrophenician born. Jesus answered her not a word. And his disciples came and besought him saying: Send her away for she crieth after us. And he answering, said: I am not sent, but to the sheep that are lost of the house of Israel.

But she came in, and fell down at his feet, and adored him, saying: Lord, help me. And she besought him that he would cast forth the devil out of her daughter. Who said to her: Suffer first the children to be filled: for it is not good to take the bread of the children, and cast it to the dogs. But she answered and said to him: Yea, Lord: for the whelps also eat under the table of their masters of the crumbs of the children.

Then Jesus answering said to her: O woman, great is thy faith: for this saying be it done to thee as thou wilt. Go thy way, the devil is gone out of thy daughter. And her daughter was cured from that hour. And when she was come into her house, she found the girl lying upon the bed, and that the devil was gone out.

**He Returns to the East Side of the Sea of Galilee, and Heals
a Deaf and Dumb Man and Many Others**

Decapolis. July, A. D. 29

AND again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis; and going up into a mountain, he sat there.

And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue: and looking up to heaven, he groaned, and said to him:

Ephpheta, which is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them: so that the multitudes marveled seeing the dumb speak, the lame walk, the blind see: and they glorified the God of Israel.

He Feeds Four Thousand Men

Decapolis. July, A. D. 29

IN those days, when there was a great multitude, and they had nothing to eat, Jesus called unto him his disciples, and saith to them: I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat; and I will not send them away fasting lest they faint in the way; for some of them came from afar off. And his disciples answered and said to him: Whence then should we have so many loaves in the desert, as to fill so great a multitude with bread? And Jesus asked them: How many loaves have you? But they said: Seven, and a few little fishes. And he commanded the multitude to sit down upon the ground: and taking the seven loaves, giving thanks, he broke, and gave to his disciples for to set before them; and the disciples gave to the people. And he blessed the few little fishes, and commanded them to be set before them. And they did all eat, and had their fill: and they took up that which was left of the fragments seven baskets full. And they that did eat were about four thousand men besides children and women: and he sent them away. And immediately going up into a ship with his disciples, he came into the parts of Dalmanutha, the coasts of Magedan.

CHAPTER 58

He Speaks of Signs from Heaven

Dalmanutha. July, A. D. 29

AND there came to him the Pharisees and Sadducees, and began to question with him; and tempting him, they asked him to show them a sign from heaven.

But he answered and said to them: When it is evening, you say, it will be fair weather, for the sky is red. And in the morning: Today there will be a storm, for the sky is red and lowering. You know then how to discern the face of the sky; and can you not know the signs of the times? And sighing deeply in spirit, he saith: Why doth this wicked and adulterous generation seek after a sign? Amen I say to you, a sign shall not be given it, but the sign of Jonas, the prophet.

He Warns the Disciples Against the Leaven of the Pharisees

East Side of the Sea of Galilee. July, A. D. 29

AND leaving them, he went up again into the ship, and passed to the other side of the water. And the disciples forgot to take bread, and they had but one loaf with them in the ship. And Jesus charged them, saying: Take heed and beware of the leaven of the Pharisees and Sadducees, and of the leaven of Herod. And they reasoned among themselves, saying: Because we have taken no bread. And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have no bread? Do you not yet know nor understand? have you still your heart blinded? Having eyes, see you not? and having ears, hear you not? neither do you remember? When I broke the five loaves among five thousand, how many baskets full of fragments took you up? They say to him: Twelve. When also the seven loaves among four thousand, how many baskets of fragments took you up? And they say to him: Seven. And he said to them: How do you not yet understand? Why do you not understand that it was not concerning bread I said to you:

Beware of the leaven of the Pharisees and Sadducees? Then they understood that he said, not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

He Gives Sight to a Blind Man

Bethsaida Julias. July, A. D. 29

AND they came to Bethsaida. And they bring to him a blind man, and they besought him that he would touch him. And taking the blind man by the hand, he led him out of the town; and spitting upon his eyes, laying his hands on him, he asked him if he saw anything. And looking up, he said: I see men as it were trees, walking. After that again he laid his hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly. And he sent him into his house, saying: Go into thy house, and if thou enter into the town, tell nobody.

He Makes Peter the Rock on Which He Is to Build His Church

Region of Caesarea Philippi. August, A. D. 29

AND Jesus went out, and his disciples, into the towns of Caesarea Philippi. And in the way it came to pass, as he was alone praying, his disciples also were with him: and he asked them, saying: Whom do men say that I the Son of Man am? Who answered him, saying: Some John the Baptist; and other some, Elias; and others, Jeremias; and others say, that one of the former prophets is risen again. Then Jesus saith unto them: But whom do you say that I am? Simon Peter answered and said: Thou art the Christ of God, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall

not prevail against it. And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it should be bound also in heaven: and whatsoever thou shall loose on earth, it shall be loosed also in heaven.

Then strictly charging his disciples, he commanded that they should tell no one that he was Jesus the Christ.

He Foretells His Passion and Resurrection

Region of Caesarea Philippi. August, A. D. 29

FROM that time Jesus began to show to his disciples, that he must go to Jerusalem, saying: The Son of Man must suffer many things, and be rejected by the ancients and by the chief priests, and the scribes, and be killed: and the third day be raised up. And he spoke the word openly.

He Rebukes Peter

Region of Caesarea Philippi. August, A. D. 29

AND Peter taking him, began to rebuke him, saying: Lord, be it far from thee: this shall not be unto thee. Who turning about and seeing his disciples, threatened Peter, saying: Go behind me, Satan, thou art a scandal unto me: because thou savorest not the things that are of God, but the things that are of men.

He Admonishes His Disciples to Bear the Cross

Region of Caesarea Philippi. August, A. D. 29

AND calling the multitude together with his disciples, he said to them all: If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; and whosoever shall lose his life for my sake and the gospel, shall save it. For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul, and cast himself away? Or what shall a man give in exchange for his soul?

For he that shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him the Son of Man shall be ashamed, when he shall come in his majesty, and in the glory of the Father with his holy angels; and then will he render to every man according to his works. But I tell you of a truth: There are some standing here, that shall not taste death, till they see the kingdom of God—the Son of Man coming in his kingdom.

He Is Transfigured

Mount Tabor. August, A. D. 29

AND it came to pass about eight days after these words, Jesus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themselves to pray. And whilst he prayed, he was transfigured before them: the shape of his countenance was altered, and his face did shine as the sun, and his garments became shining and exceeding white as snow, so as no fuller upon earth can make white. And behold there appeared to them two men in majesty, Moses and Elias, and they were talking with Jesus; and they spoke of his disease that he should accomplish in Jerusalem.

But Peter and they that were with him were heavy with sleep. And waking, they saw his glory, and the two men that stood with him. And it came to pass that as they were departing from him, Peter answering said to Jesus: Rabbi, it is good for us to be here; if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias. For he knew not what he said, for they were struck with fear.

And as he was yet speaking, behold there came a bright cloud and overshadowed them; and they were afraid, when they entered into the cloud. And a voice came out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. And whilst the voice was uttered, Jesus was found alone.

And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched

them, and said to them: Arise and fear not. And immediately looking about, they saw no man any more, but Jesus only with them.

And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of Man be risen from the dead. And they held their peace, and told no man in those days any of the things which they had seen; but they kept the word to themselves, questioning together what that should mean, when he shall be risen from the dead.

He Speaks to Them Concerning Elias

Region of Mount Tabor. August, A. D. 29

AND his disciples asked him, saying: Why then do the scribes say that Elias must come first? But he answering said to them: Elias, when he shall come first, shall restore all things; and it is written of the Son of Man, that he must suffer many things and be despised. But I say to you: that Elias is already come, and they knew him not, and have done unto him whatsoever they had a mind, as it is written of him. So also the Son of Man shall suffer from them. Then the disciples understood that he had spoken of them concerning John the Baptist.

CHAPTER 59

He Heals a Lunatic Boy

Region of Mount Tabor. August, A. D. 29

AND it came to pass the day following, when they came down from the mountain, coming to his disciples, he saw a great multitude about them, and the scribes disputing with them. And presently all the people seeing Jesus were astonished and struck with fear; and running to him they saluted him. And he asked them: What do you question about among you?

And one of the multitude answering said: Master, I have brought my son to thee, having a dumb spirit: I beseech thee, look upon him, because he is my only one. And the man came to him falling down on his knees be-

fore him saying: Lord, have pity on my son: for he is a lunatic and suffereth much. And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down, and teareth him, so that he foameth, and gnasheth with his teeth, and pineth away; and bruising him, he hardly departeth from him. And I desired thy disciples to cast him out, and they could not.

Then Jesus answered them and said: O unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you? bring hither thy son. And they brought him. And as he was coming to him, when he had seen him, immediately the spirit troubled him; and being thrown down upon the ground, he rolled about foaming. And he asked his father: How long time is it since this hath happened unto him? But he said: From his infancy: and oftentimes hath he cast him into the fire and into waters to destroy him. But if thou canst do any thing, help us, having compassion on us. And Jesus saith to him: If thou canst believe, all things are possible to him that believeth. And immediately the father of the boy crying out, with tear said: I do believe, Lord: help my unbelief. And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him; and enter not any more into him. And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said: He is dead. But Jesus taking him by the hand, lifted him up; and he arose. And Jesus restored him to his father; and the child was cured from that hour. And all were astonished at the mighty power of God.

And when he was come into the house, then came the disciples of Jesus secretly and asked him: Why could not we cast him out? And he said to them: Because of your unbelief: for amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, Remove from hence hither, and it shall remove, and nothing shall be impossible to you. But this kind is not cast out but by prayer and fasting.

He Again Predicts His Passion

Galilee. August, A. D. 29

AND departing from thence, they passed through Galilee, and he would not that any man should know it. And while all wondered at all the things he did, he taught his disciples, when they abode together in Galilee, and said unto them: Lay you up in your hearts these words, for it shall come to pass that the Son of Man shall be betrayed into the hands of men, and they shall kill him; and after that he is killed, he shall rise again the third day. But they understood not this word, and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word. And they were troubled exceedingly.

He Pays Tribute With Money Taken from a Fish's Mouth

Capharnaum. September, A. D. 29

AND when they were come to Capharnaum, they that received the didrachmas, came to Peter and said to him: Doth not your master pay the didrachmas? He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children, or of strangers? And he said: Of strangers. Jesus said to him: Then the children are free. But that we may not scandalize them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee.

He Exhorts to Humility Like That of a Little Child

Capharnaum. September, A. D. 29

AT that hour the disciples came to Jesus, saying: Who thinkest thou is the greater in the kingdom of heaven?

And when they were in the house, he asked them: What did you treat of in the way? But they held their

peace; for in the way they had disputed among themselves, which of them should be the greatest. And Jesus seeing the thoughts of their heart, sitting down, he called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the minister of all.

And calling to him a little child, he set him by him, in the midst of them, and said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. Whom when he had embraced, he saith: Whosoever shall receive one such child as this in my name receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. For he that is the lesser among you, he is the greater. And whosoever shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depths of the sea, than that he should scandalize one of these little ones.

He Teaches That the Man Who Is Not Against Him Is on His Side

Capharnaum. September, A. D. 29

AND John, answering, said unto him: Master, we saw a certain man casting out devils in thy name, and we forbade him, because he followeth not with us. But Jesus said to him: Do not forbid him: for there is no man that doth a miracle in my name, that can soon speak ill of me. For he that is not against you, is for you. For whosoever shall give you to drink a cup of water in my name, because you belong to Christ, amen I say to you, he shall not lose his reward.

He Warns His Disciples to Avoid Offenses

Capharnaum. September, A. D. 29

WOE to the world because of scandals: for it must needs be that scandals come; but nevertheless woe to that man by whom the scandal cometh.

And if thy hand or thy foot scandalize thee, cut it off and cast it from thee: it is better for thee to enter into life maimed or lame, than having two hands or two feet to be cast into everlasting fire; where their worm dieth not, and the fire is not extinguished. And if thy eye scandalize thee, pluck it out, and cast it from thee: it is better for thee having one eye to enter into life,—the kingdom of God,—than having two eyes to be cast into the hell of fire: where their worm dieth not, and the fire is not extinguished.

For every one shall be salted with fire, and every victim shall be salted with salt. Salt is good: but if the salt become unsavory, wherewith will you season it? Have salt in you, and have peace among you.

He Gives Warning Against Despising Little Ones

Capharnaum. September, A. D. 29

SEE that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven. For the Son of Man is come to save that which was lost. What think you? If a man have an hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains, and go seek that which is gone astray? And if it so be that he find it: Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray. Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish.

He Gives Instruction Concerning the Forgiveness of Injuries

Capharnaum. September, A. D. 29

BUT if thy brother shall offend against thee, go, and rebuke him between thee and him alone: if he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more; that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the church: and if he will not hear the church, let him be to thee as the heathen and publican.

Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again I say to you, that if two of you shall consent upon earth, concerning any thing whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them.

And he said to his disciples: Take heed to yourselves: if thy brother sin against thee, reprove him; and if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent; forgive him.

CHAPTER 60

He Tells the Parable of the Unmerciful Servant

Capharnaum. September, A. D. 29

THEN came Peter unto him and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him: I say not to thee, till seven times; but till seventy times seven times.

Therefore is the kingdom of heaven likened to a king, who would take an account of his servants. And when he had begun to take account, one was brought to him, that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children and all that he had, and payment to be made. But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go and forgave him the debt. But when that servant was gone out, he found one of his fellow servants that owed him an hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he paid the debt. Now his fellow serv-

ants seeing what was done, were very much grieved; and they came and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow servant, even as I had compassion on thee? And his lord being angry, delivered him to the tortures until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts. And it came to pass when Jesus had ended these words, he rose up from thence.

He Replies to His Brethren That His Time Is Not Yet Come
Capharnaum. September, A. D. 29

Now the Jews' feast of tabernacles was at hand. And his brethren said to him: Pass from hence, and go into Judea; that thy disciples also may see thy works which thou dost. For there is no man that doth any thing in secret, and he himself seeketh to be known openly: if thou do these things, manifest thyself to the world. For neither did his brethren believe in him. Then Jesus said to them: My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth: because I give testimony of it, that the works thereof are evil. Go you up to this festival day: but I go not up to this festival day, because my time is not accomplished. When he had said these things, he himself stayed in Galilee. And it came to pass, when the days of his assumption were accomplishing, that he steadfastly set his face to go to Jerusalem. But after his brethren were gone up, then he also went up to the feast, not openly, but as it were in secret.

He Rebukes His Disciples James and John

Borders of Samaria and Galilee. September, A. D. 29

AND he departed from Galilee, and sent messengers before his face; and going, they entered into a city of the Samaritans, to prepare for him. And they received

him not, because his face was of one going to Jerusalem. And when his disciples James and John had seen this, they said: Lord, wilt thou that we command fire to come down from heaven, and consume them? And turning, he rebuked them, saying: You know not of what spirit you are. The Son of Man came not to destroy souls, but to save. And they went into another town.

He Teaches What Is Required of a True Disciple

Borders of Samaria. September, A. D. 29

AND it came to pass as they walked in the way, a certain scribe came and said to him: Master, I will follow thee whithersoever thou shalt go. And Jesus saith to him: The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay his head.

And he said to another of his disciples: Follow me. And he said: Lord, suffer me first to go and bury my Father. But Jesus said to him: Let the dead bury their dead; but go thou and preach the kingdom of God. And another said: I will follow thee, Lord: but let me first take my leave of them that are at my house. Jesus said to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

He Heals Ten Lepers

Borders of Samaria and Galilee. September, A. D. 29

AND it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off; and lifted up their voice, saying: Jesus, master, have mercy on us. Whom when he saw, said: Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God: and he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said: Were not ten

made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way; for thy faith hath made thee whole.

He Sends Seventy-two of His Disciples to Go Before Him

Borders of Samaria and Galilee. September, A. D. 29

AND after these things the Lord appointed also other seventy-two: and he sent them two and two before his face into every city and place whither he himself was to come. And he said to them: The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest that he send laborers into his harvest. Go: behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say: Peace be to this house. And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house.

And into what city soever you enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you. But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say: Even the very dust of your city that cleaveth to us, we wipe off against you: yet know this, that the kingdom of God is at hand. I say to you, it shall be more tolerable at that day for Sodom than for that city. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

He Is Received By Martha Into Her House

Bethany. October, A. D. 29

AND he came into the coasts of Judea beyond Jordan. Now it came to pass as they went, that he entered into

a certain town: and a certain woman named Martha received him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things; but one thing is necessary: Mary hath chosen the best part, which shall not be taken away from her.

He Is Sought for By the Jews

Jerusalem. October, A. D. 29

THE JEWS therefore sought him on the festival day, and said: Where is he? And there was much murmuring among the multitude concerning him: for some said: He is a good man; and others said: No, but he seduceth the people. Yet no man spoke openly of him, for fear of the Jews.

CHAPTER 61

**He Teaches in the Temple That His Doctrine Is
from the Father**

Temple at Jerusalem. October, A. D. 29

Now about the midst of the feast, Jesus went up into the temple, and taught. And the Jews wondered, saying: How doth this man know letters, having never learned? Jesus answered them, and said: My doctrine is not mine, but his that sent me. If any man will do the will of him, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him.

Did not Moses give you the law, and yet none of you keepeth the law. Why seek you to kill me? The multitude answered, and said: Thou hast a devil; who seek-

eth to kill thee? Jesus answered, and said to them: One work I have done; and you all wonder: therefore, Moses gave you circumcision (not because it is of Moses, but of the fathers); and one the sabbath day you circumcise a man. If a man receive circumcision on the sabbath day, that the law of Moses may not be broken; are you angry at me because I have healed the whole man on the sabbath day? Judge not according to the appearance, but judge just judgment.

He Teaches That He Himself Is from the Father

Temple at Jerusalem. October, A. D. 29

SOME therefore of Jerusalem said: Is not this he whom they seek to kill? And behold, he speaketh openly, and they say nothing to him. Have the rulers known for a truth, that this is the Christ? But we know this man, whence he is: but when the Christ cometh, no man knoweth whence he is. Jesus therefore cried out in the temple, teaching, and saying: You both know me, and you know whence I am: and I am not come of myself; but he that sent me is true, whom you know not. I know him; because I am from him, and he hath sent me. They sought therefore to apprehend him: and no man laid hands on him, because his hour was not yet come. But of the people many believed in him, and said: When the Christ cometh, shall he do more miracles, than these which this man doth? The Pharisees heard the people murmuring these things concerning him: and the rulers and Pharisees sent ministers to apprehend him.

He Predicts His Return to the Father

Temple at Jerusalem. October, A. D. 29

JESUS therefore said to them: Yet a little while I am with you: and then I go to him that sent me. You shall seek me, and shall not find me: and where I am, thither you cannot come. The Jews therefore said among them-

selves: Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What is this saying that he hath said: You shall seek me, and shall not find me; and where I am, you cannot come?

He Teaches That He Is the Living Water

Temple at Jerusalem. October, A. D. 29

AND on the last and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to me, and drink. He that believeth in me, as the scripture saith, *Out of his belly shall flow rivers of living water.* Now this he said of the Spirit which they should receive, who believed in him: for as yet the Spirit was not given, because Jesus was not yet glorified.

His Teaching Becomes a Cause of Dissension

Jerusalem. October, A. D. 29

OF that multitude therefore, when they had heard these words of his, some said: This is the prophet indeed. Others said: This is the Christ. But some said: Doth the Christ come out of Galilee? Doth not the scripture say: That Christ cometh of the seed of David, and from Bethlehem the town where David was? So there arose a dissension among the people because of him. And some of them would have apprehended him: but no man laid hands upon him.

The ministers therefore came to the chief priests and the Pharisees; and they said to them: Why have you not brought him? The ministers answered: Never did man speak like this man. The Pharisees therefore answered them: Are you also seduced? Hath any one of the rulers believed in him, or of the Pharisees? But this multitude, that knoweth not the law, are accursed. Nicodemus said to them (he that came to him by night, who was one of them): Doth our law judge any man, unless it first hear

him, and know what he doth? They answered, and said to him: Art thou also a Galilean? Search the scriptures, and see, that out of Galilee a prophet riseth not. And every man returned to his own house: and Jesus went unto Mount Olivet.

He Delivers the Woman Taken in Adultery

Temple at Jerusalem. October, A. D. 29

AND early in the morning he came again into the temple, and all the people came to him; and sitting down he taught them. And the scribes and Pharisees bring unto him a woman taken in adultery; and they set her in the midst, and said to him: Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one; but what sayest thou? And this they said tempting him, that they might accuse him. But Jesus bowing himself down, wrote with his finger on the ground.

When therefore they continued asking him, he lifted up himself, and said to them: He that is without sin among you, let him first cast a stone at her. And again stooping down, he wrote on the ground. But they hearing this, went out one by one, beginning at the eldest: and Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? hath no man condemned thee? Who said: No man, Lord. And Jesus said: Neither will I condemn thee: go; and now sin no more.

He Teaches That He Is the Light of the World

Temple at Jerusalem. October, A. D. 29

AGAIN therefore Jesus spoke to them, saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life. The Pharisees therefore said to him: Thou givest testimony of thyself; thy testimony is not true. Jesus answered, and

said to them: Although I give testimony of myself, my testimony is true; for I know whence I came, and whither I go: but you know not whence I come, or whither I go. You judge according to the flesh; I judge not any man. And if I do judge, my judgment is true; because I am not alone, but I and the Father that sent me.

And in your law it is written, that the testimony of two men is true. I am one that give testimony of myself, and the Father that sent me giveth testimony of me. They said therefore to him: Where is thy Father? Jesus answered: Neither me do you know, nor my Father; if you did know me, perhaps you would know my Father also. These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on him, because his hour was not yet come.

Again therefore Jesus said to them: I go, and you shall seek me, and you shall die in your sin: whither I go, you cannot come. The Jews therefore said: Will he kill himself, because he said: Whither I go, you cannot come? And he said to them: You are from beneath, I am from above: you are of this world, I am not of this world. Therefore I said to you, that you shall die in your sins: for if you believe not that I am he, you shall die in your sin.

They said therefore to him: Who are thou? Jesus said to them: The beginning, who also speak unto you. Many things I have to speak and to judge of you: but he that sent me, is true; and the things I have heard of him, these same I speak in the world. And they understood not that he called God his Father.

He Reasons With the Jews Concerning Their Boasted Sonship from Abraham

Temple at Jerusalem. October, A. D. 29

JESUS therefore said to them: When you shall have lifted up the Son of Man, then shall you know, that I am he, and that I do nothing of myself, but as the Father

hath taught me, these things I speak. And he that sent me, is with me, and he hath not left me alone; for I do always the things that please him. When he spoke these things, many believed in him.

Then Jesus said to those Jews who believed him: If you continue in my word, you shall be my disciples indeed. And you shall know the truth, and the truth shall make you free. They answered him: We are the seed of Abraham, and we have never been slaves to any man: how sayest thou, you shall be free? Jesus answered them: Amen, amen I say unto you: that whosoever committeth sin is the servant of sin. Now the servant abideth not in the house forever; but the son abideth forever. If therefore the son shall make you free, you shall be free indeed. I know that you are the children of Abraham; but you seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and you do the things that you have seen with your father.

They answered, and said to him: Abraham is our father. Jesus saith to them: If you be the children of Abraham, do the works of Abraham. But now you seek to kill me, a man who have spoken the truth to you, which I have heard of God: this Abraham did not. You do the works of your Father. They said therefore to him: We are not born of fornication: we have one Father, even God. Jesus therefore said to them: If God were your Father, you would indeed love me: for from God I proceeded, and came; for I came not of myself, but he sent me. Why do you not know my speech? Because you cannot hear my word.

You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth, because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But if I say the truth, you believe me not. Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the

words of God: therefore you hear them not, because you are not of God.

The Jews therefore answered, and said to him: Do not we say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honor my Father, and you have dishonored me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, amen I say to you: If any man keep my word, he shall not see death forever.

The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death forever. Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself, my glory is nothing: it is my Father that glorifieth me, of whom you say that he is your God; and you have not known him: but I know him; and if I shall say that I know him not, I shall be like to you, a liar: but I do know him, and do keep his word. Abraham your father rejoiced that he might see my day; he saw it, and was glad.

The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen I say to you, before Abraham was made, I am. They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

CHAPTER 62

He Heals a Man Blind from His Birth

Jerusalem. October, A. D. 29

AND Jesus passing by saw a man who was blind from his birth. And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind? Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be

made manifest in him. I must work the works of him that sent me whilst it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world. When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes, and said to him: Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed, and he came seeing.

The neighbors therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged? Some said: This is he; but others said: No, but he is like him. But he said: I am he. They said therefore to him: How were thy eyes opened? He answered: That man that is called Jesus made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see. And they said to him: Where is he? He saith: I know not.

They bring him that had been blind to the Pharisees. Now it was the sabbath, when Jesus made the clay, and opened his eyes. Again therefore the Pharisees asked him, how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see. Some therefore of the Pharisees said: That man is not of God, who keepeth not the sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them. They say therefore to the blind man again: What sayest thou of him that hath opened thy eyes? And he said: He is a prophet.

The Jews then did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying: Is this your son, who you say was born blind? how then doth he now see? His parents answered them, and said: We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who hath opened his eyes, we know not: ask himself: he is of age, let him speak for himself. These things his parents said, because they feared the Jews: for the Jews had already agreed among them-

selves, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore did his parents say: He is of age, ask himself.

They therefore called the man again that had been blind, and said to him: Give glory to God: we know that this man is a sinner. He said therefore to them: If he be a sinner, I know not: one thing I know, that whereas I was blind, now I see. They said then to him: What did he to thee? how did he open thy eyes? He answered them: I have told you already, and you have heard: why would you hear it again? will you also become his disciples? They reviled him therefore, and said: Be thou his disciple; but we are the disciples of Moses. We know that God spoke to Moses, but as to this man, we know not from whence he is. The man answered, and said to them: Why, herein is a wonderful thing, that you know not from whence he is, and he hath opened my eyes. Now we know that God doth not hear sinners: but if a man be a server of God, and doth his will, him he heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, he could not do any thing. They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out: and when he had found him, he said to him: Dost thou believe in the Son of God? He answered, and said: Who is he, Lord, that I may believe in him? And Jesus said to him: Thou hast both seen him; and it is he that talketh with thee. And he said: I believe, Lord. And falling down, he adored him. And Jesus said: For judgment I am come into this world; that they who see not, may see; and they who see, may become blind. And some of the Pharisees, who were with him, heard: and they said unto him: Are we also blind? Jesus said to them: If you were blind, you should not have sin: but now you say: We see, your sin remaineth.

He Declares Himself to Be the Door of the Sheepfold

Temple at Jerusalem. October, A. D. 29

AMEN, amen I say to you: he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spoke to them: but they understood not what he spoke to them.

Jesus therefore said to them again: Amen, amen I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers: and the sheep heard them not. I am the door: by me, if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they may have life, and may have it more abundantly.

He Declares Himself to Be the Good Shepherd

Temple at Jerusalem. October, A. D. 29

I AM the good shepherd: the good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth, and scattereth the sheep: and the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd; and I know mine, and mine know me, as the Father knoweth me, and I know the Father: and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

Therefore doth the Father love me, because I lay down my life, that I may take it again. No man taketh it away from me, but I lay it down of myself. And I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father.

He Is Rejected By the Jews and Leaves Jerusalem

Jerusalem. October, A. D. 29

A DISSENSION rose again among the Jews for these words. And many of them said: He hath a devil, and is mad: why hear you him? Others said: These are not the words of one that hath a devil: can a devil open the eyes of the blind?

He Receives the Seventy-two on Their Return

Perea. November, A. D. 29

AND the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name. And he said to them: I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy: and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven.

He Shows the Necessity of a Childlike Mind

Perea. November, A. D. 29

IN that same hour, he rejoiced in the Holy Ghost, and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones: Yea, Father, for so it hath seemed good in thy sight.

All things are delivered to me by my Father; and no one knoweth who the Son is, but the Father; and who the Father is, but the Son, and to whom the Son will

reveal him. Come to me, all you that labor and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart, and you shall find rest to your souls. For my yoke is sweet and my burden light.

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

He Teaches Which of the Commandments Is the Greatest

Perea. November, A. D. 29

AND behold a certain lawyer stood up tempting him, and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering, said: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself.* And he said to him: Thou hast answered right: this do, and thou shalt live.

CHAPTER 63

He Tells the Parable of the Good Samaritan

Perea. November, A. D. 29

BUT he willing to justify himself, said to Jesus: And who is my neighbor? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead. And it chanced, that a certain priest went down the same way: and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion, and going up to him, bound up his wounds, pouring in oil and

wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I, at my return, will repay thee.

Which of these three, in thy opinion, was neighbor to him that fell among the robbers? But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.

He Teaches How Earnestly Men Ought to Pray

Perea. November, A. D. 29

AND it came to pass, that as he was in a certain place praying, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples. And he said to them: When you pray, say: Father, hallowed be thy name. Thy kingdom come. Give us this day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation.

And he said to them: Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves; because a friend of mine is come off his journey to me, and I have not what to set before him: and he from within should answer, and say: Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend; yet, because of his importunity he will rise, and give him as many as he needeth.

And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach

him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

He Teaches at the Feast of Dedication, and Is Again Rejected

Jerusalem. December, A. D. 29

AND it was the feast of the dedication at Jerusalem: and it was winter; and Jesus walked in the temple in Solomon's porch. The Jews therefore came round about him, and said to him: How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly. Jesus answered them: I speak to you, and you believe not; the works that I do in the name of my Father, they give testimony of me.

But you do not believe, because you are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give them life everlasting; and they shall not perish forever, and no man shall pluck them out of my hand. That which my Father hath given me is greater than all: and no one can snatch them out of the hand of my Father. I and the Father are one.

The Jews then took up stones to stone him. Jesus answered them: many good works have I showed you from my Father; for which of those works do you stone me? The Jews answered him: For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them: Is it not written in your laws, *I said you are gods?* If he called them gods, to whom the word of God was spoken (and the scripture cannot be broken), do you say to him whom the Father hath sanctified and sent into the world: Thou blasphemest, because I said I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father.

They sought therefore to take him; and he escaped

out of their hands. And he went again beyond the Jordan, into that place where John was baptizing first; and there he abode. And great multitudes flock to him again; and as he was accustomed, he taught them again; and he healed them there. And they said: John indeed did no sign: but all things whatsoever John said of this man were true. And many believed in him.

He Rebukes the Pharisees for Their Hypocrisy

Perea. January, A. D. 30

AND as he was speaking, a certain Pharisee prayed him, that he would dine with him; and he going in, sat down to eat. And the Pharisee began to say, thinking within himself, why he was not washed before dinner. And the Lord said to him: Woe to you, scribes and Pharisees, hypocrites. Now you Pharisees make clean the outside of the cup and of the platter; but your inside is full of rapine and uncleanness and iniquity. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may appear clean. Ye fools, did not he that made that which is without, make also that which is within? But yet that which remaineth, give alms; and behold, all things are clean unto you.

But woe to you, scribes and Pharisees, hypocrites, because you tithe mint and rue and anise and cummin and every herb; and have left the weightier matters of the law, judgment, and mercy, and faith, and the charity of God. Now these things you ought to have done, and not to leave the other undone. Blind guides, who strain out a gnat, and swallow a camel.

Woe to you, Pharisees, because you love the uppermost seats in the synagogues, and salutations in the market-place. Woe to you, because you are as sepulchres that appear not, and men that walk over are not aware.

And one of the lawyers answering, saith to him: Master, in saying these things, thou reproachest us also. But he said: Woe to you lawyers also, because you load men

with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers. Woe to you, scribes and Pharisees, hypocrites: because you shut the kingdom of heaven against men, and have taken away the key of knowledge: you yourselves do not enter in, and those that are going in you suffer not.

And as he was saying these things to them, the Pharisees and the lawyers began violently to urge him, and to oppress his mouth about many things: lying in wait for him, and seeking to catch something from his mouth, that they might accuse him.

He Teaches His Disciples to Avoid Hypocrisy and to Be Fearless in Publishing His Doctrine

Perea. January, A. D. 30

AND when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy: for nothing is covered that shall not be revealed, nor hid that shall not be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the housetops. For whatsoever things you have spoken in darkness, shall be published in the light; and that which ye have spoken in the ear in the chambers, shall be preached on the house-tops.

And I say to you my friends: Be not afraid of them that kill the body, and after that have no more that they can do: they are not able to kill the soul. But I will show you whom you shall fear: rather fear him, who after he hath killed, hath power to destroy both soul and body and to cast them into hell; yea, I say to you: Fear him. Are not two sparrows sold for two farthings? and not one of them is forgotten before God, or shall fall to the ground without your Father. But the very hairs of your head are all numbered. Fear not, therefore: you are of more value than many sparrows.

And I say to you: Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God, and before my Father who is in heaven; but he that denieth me before men, I will also deny before the angels, and before my Father who is in heaven.

SECTION VII

CHAPTER 64

He Tells the Parable of the Rich Fool

Perea. January, A. D. 30

AND one of the multitude said to him: Master speak to my brother that he divide the inheritance with me. But he said to him: Man, who hath appointed me judge, or divider, over you? And he said to them: Take heed and beware of all covetousness; for a man's life doth not consist in the abundance of things which he possesseth.

And he spoke a similitude to them, saying: The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits? And he said: This will I do; I will pull down my barns and will build greater. and into them will I gather all things that are grown to me, and my goods. And I will say to my soul: Soul, thou hast much goods laid up for many years, take thy rest; eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

He Teaches His Disciples Not to Be Solicitous for Even the Necessaries of Life

Perea. January, A. D. 30

AND he said to his disciples: Therefore I say to you, be not solicitous for your life, what you shall eat; nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Consider the ravens, for they sow not, neither do they

reap, neither have they storehouse nor barn, and your heavenly Father feedeth them. Are not you of much more value than they?

And which of you by taking thought can add to his stature one cubit? If then ye be not able to do so much as the least thing, why are you solicitous for the rest? Consider the lilies of the field, how they grow; they labor not, neither do they spin: but I say to you, that not even Solomon in all his glory was clothed as one of these. Now if God clothe in this manner the grass that is today in the field and tomorrow is cast into the oven, how much more you, O ye of little faith? Be not solicitous therefore, saying, What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed? and be not of unsettled mind. For all these things do the nations of the world seek. But your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and his justice, and all these things shall be added unto you. Be not therefore solicitous for the morrow; for the morrow will be solicitous for itself. Sufficient unto the day is the evil thereof.

He Teaches His Disciples to Be Always Ready for His Coming

Perea. January, A. D. 30

FEAR not, little flock; for it hath pleased your Father to give you a kingdom. Sell what you possess, and give alms; make to yourselves bags which grow not old, a treasure in heaven which faileth not, where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.

Let your loins be girt, and lamps burning in your hands; and you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh, shall find watching: amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. And if he

shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you then also ready: for at what hour you think not, the Son of Man will come.

He Tells the Parable of the Faithful Steward

Perea. January, A. D. 30

AND Peter said to him: Lord, dost thou speak this parable to us, or likewise to all? And the Lord said: Who, thinkest thou, is the faithful and wise steward, whom his lord setteth over his family to give them their measure of wheat in due season? Blessed is that servant whom when his lord shall come, he shall find so doing. Verily I say to you, he will set him over all he possesseth. But if that evil servant shall say in his heart: My lord is long a coming; and shall begin to strike his fellow servants, and to eat and drink and be drunk with the drunkards: the lord of that servant shall come in the day that he hopeth not, and at the hour that he knoweth not; and shall separate him, and appoint him his portion with the hypocrites and unbelievers: there shall be weeping and gnashing of teeth. And that servant who knew the will of his lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes. But he that knew not and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.

He Speaks of Divisions on Account of the Gospel

Perea. January, A. D. 30

I AM come to cast fire on the earth: and what will I, but that it be kindled? And I have a baptism wherewith

I am to be baptized; and how am I straitened until it be accomplished?

Think ye that I am come to give peace on earth? I tell you, no: I came not to send peace, but a sword. For there shall be from henceforth five in one house divided: three against two, and two against three. For I came to set a man at variance against his father, and the daughter against her mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law; and a man's enemies shall be they of his household. He that loveth his father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not up his cross, and followeth me, is not worthy of me. He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it.

He Teaches the Necessity for Prompt Decision

Perea. January, A. D. 30

AND he said also to the multitudes: When you see a cloud rising from the west, presently you say: A shower is coming: and so it happeneth. And when ye see the south wind blow, you say: There will be heat: and it cometh to pass. You hypocrites, you know how to discern the face of the heaven and of the earth: but how is it that you do not discern this time? And why even of yourselves, do you not judge that which is just? And when thou goest with thy adversary to the prince, whilst thou art in the way, endeavor to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison. And I say to thee, thou shalt not go out thence, until thou pay the very last mite.

He Teaches Repentance By the Calamity of the Galileans

Perea. January, A. D. 30

AND there were present, at that very time, some that told him of the Galileans, whose blood Pilate had min-

gled with their sacrifices. And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you: but unless you shall do penance, you shall all likewise perish.

Or those eighteen upon whom the tower fell in Siloe, and slew them: think you, that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you; but except you do penance, you shall all likewise perish.

CHAPTER 65

He Tells the Parable of the Barren Fig Tree

Perea. January, A. D. 30

HE spoke also this parable: A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard: Behold, for these three years I come seeking fruit on this fig tree, and I find none. Cut it down therefore: why cumbereth it the ground? But he answering, said to him: Lord, let it alone this year also, until I dig about it, and dung it. And if happily it bear fruit: but if not, then after that thou shalt cut it down.

He Heals a Woman Who Had Suffered a Long Time from a Spirit of Infirmity

Perea. January, A. D. 30

AND he was teaching in their synagogue on their sabbath. And behold there was a woman, who had a spirit of infirmity eighteen years; and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, he called her unto him, and said to her: Woman, thou art delivered from thy infirmity. And he laid his hands upon her, and immediately she was made

straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the sabbath) answering, said to the multitude: Six days there are wherein you ought to work: in them therefore come, and be healed, and not on the sabbath day.

And the Lord answering him, said: Ye hypocrites, doth not every one of you, on the sabbath day, loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all things that were gloriously done by him.

He Exhorts His Disciples to Enter in at the Narrow Gate

Perca. January, A. D. 30

AND he went through the cities and towns teaching and making his journey to Jerusalem. And a certain man said to him: Lord, are there few that be saved? But he said to them: Strive to enter by the narrow gate: for many I say to you shall seek to enter, and shall not be able. But when the master of the house shall be gone in, and shall shut the door, you shall begin to stand without, and knock at the door, saying: Lord, open to us: and he answering shall say to you: I know not whence you are. Then shall you begin to say: We have eaten and drunk in thy presence, and thou hast taught in our streets. And he shall say to you: I know you not, whence you are; depart from me, all ye workers of iniquity.

There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And there shall come from the east and the west, and the north and the south; and shall sit down in the kingdom of God. And behold, they are last that shall be first; and they are first that shall be last.

He Reproves Herod and Jerusalem

Perea. January, A. D. 30

THE same day, there came some of the Pharisees, saying to him: Depart, and get thee hence, for Herod hath a mind to kill thee. And he said to them: Go and tell that fox, Behold, I cast out devils, and do cures to-day and tomorrow, and the third day I am consummated. Nevertheless I must walk today and tomorrow, and the day following, because it cannot be that a prophet perish, out of Jerusalem.

Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldest not! Behold your house shall be left to you desolate: and I say to you, that you shall not see me till the time come, when you shall say: Blessed is he that cometh in the name of the Lord.

He Heals a Man That Had the Dropsy on the Sabbath Day

Perea. January, A. D. 30

AND it came to pass, when Jesus went into the house of one of the chief of the Pharisees, on the sabbath day, to eat bread, that they watched him. And behold, there was a certain man before him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath day? But they held their peace. But he taking him, healed him, and sent him away. And answering them, he said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath day? And they could not answer him to these things.

He Teaches the Law of True Hospitality

Perea. February, A. D. 30

AND he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wed-

ding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him, and he that invited thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place; that when he who invited thee, cometh, he may say to thee: Friend, go up higher: then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors who are rich; lest perhaps they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind; and thou shalt be blessed; because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.

He Tells the Parable of the Great Supper

Perea. February, A. D. 30

WHEN one of them that sat at table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God. But he said to him: A certain man made a great supper, and invited many: and he sent his servant at the hour of supper to say to them that were invited that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it; I pray thee, hold me excused. And another said: I have bought five yoke of oxen, and I go to try them; I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house, being angry, said to his servant: Go

out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the Lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited, shall taste of my supper.

He Teaches His Disciples to Count the Cost Beforehand

Perea. February, A. D. 30

AND there were great multitudes with him. And turning, he said to them: If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not carry his cross, and come after me, cannot be my disciple.

For which of you having a mind to build a tower, doth not first sit down, and reckon the charges that are necessary, whether he have wherewithal to finish it: lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying: This man began to build, and was not able to finish. Or what king, about to go to make war against another king, doth not first sit down, and think whether he be able, with ten thousand, to meet him that with twenty thousand cometh against him? Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

He that hath ears to hear, let him hear.

He Tells the Parable of the Lost Sheep

Perea. February, A. D. 30

Now the publicans and sinners drew near unto him to hear him. And the Pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth

with them. And he spoke to them this parable, saying: What man of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it: and when he hath found it, lay it upon his shoulders, rejoicing: and coming home, call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

He Tells the Parable of the Lost Piece of Money

Perea. February, A. D. 30

OR what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

He Tells the Parable of the Prodigal Son

Perea. February, A. D. 30

AND he said: A certain man had two sons: and the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son, gathering all together, went abroad into a far country, and there wasted his substance living riotously. And after he had spent all, there came a mighty famine in that country; and he began to be in want. And he went and cleaved to one of the citizens of that country; and he sent him into his farm to feed

swine. And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him.

And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger! I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee: I am not worthy to be called thy son: make me as one of thy hired servants. And rising up he came to his father.

And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck, and kissed him. And the son said to him: Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son. And the father said to his servants: Bring forth quickly the first robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it, and let us eat and make merry: because this my son was dead, and is come to life again; was lost, and is found. And they began to be merry.

Now his elder son was in the field; and when he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked him what these things meant. And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out began to entreat him. And he answering said to his father: Behold for so many years do I serve thee, and I have never transgressed thy commandment; and yet thou hast never given me a kid to make merry with my friends: but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him: Son, thou art always with me, and all I have is thine. But it was fit that we should make merry and be glad, for this thy brother was dead and is come to life again; he was lost, and is found.

He Tells the Parable of the Unjust Steward

Perea. February, A. D. 30

AND he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship; for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light.

And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings. He that is faithful in that which is least, is faithful also in that which is greater: and he that is unjust in that which is little, is unjust also in that which is greater. If then you have not been faithful in the unjust mammon; who will trust you with that which is the true? And if you have not been faithful in that which is another's; who will give you that which is your own?

He Teaches That No One Can Serve Both God and Mammon

Perea. February, A. D. 30

No man can serve two masters: for either he will hate the one, and love the other, or he will hold to the one,

and despise the other. You cannot serve God and mammon.

Now the Pharisees, who were covetous, heard all these things; and they derided him. And he said to them: You are they who justify yourselves before men, but God knoweth your hearts; for that which is high to men, is an abomination before God.

He Tells the Parable of Dives and Lazarus

Perea. February, A. D. 30

THERE was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day; and there was a certain beggar, named Lazarus, who lay at the gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried, and said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue; for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you, there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither. And he said: Then, father, I beseech thee, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torments. And Abraham said to him: They have Moses and the prophets; let them hear them. But he said: No, father Abraham: but if one went to them from the dead, they will do penance. And he said to him: If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead.

CHAPTER 66

He Shows the Power of Faith

Perea. February, A. D. 30

AND the apostles said to the Lord: Increase our faith. And the Lord said: If you had faith like to a grain of mustard seed, you might say to this mulberry tree: Be thou rooted up, and be thou transplanted into the sea; and it would obey you.

He Shows the Duty of Service

Perea. February, A. D. 30

BUT which of you having a servant ploughing, or feeding cattle, will say to him, when he is come from the field: Immediately go, sit down to meat; and will not rather say to him: Make ready my supper, and gird thyself, and serve me, whilst I eat and drink; and afterwards thou shalt eat and drink? Doth he thank that servant, for doing the things which he commanded him? I think not. So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do.

He Warns His Disciples Against False Christs and False Prophets

Perea. February, A. D. 30

AND being asked by the Pharisees, when the kingdom of God should come, he answered them, and said: The kingdom of God cometh not with observation; neither shall they say: Behold here, or behold there; for lo, the kingdom of God is within you.

And he said to his disciples: The days will come, when you shall desire to see one day of the Son of Man; and you shall not see it. And then if any man shall say to you, Lo, here is Christ; or, Lo, he is there: do not be-

lieve him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, inso-much as to deceive, if possible, even the elect. Go not ye after, nor follow them. Take you heed, therefore; behold I have foretold you all things. If therefore they shall say to you: Behold he is in the desert; go ye not out. Behold he is in the closets; believe it not. For as lightning cometh out of the east, and appeareth even unto the west; so shall also the coming of the Son of Man be. But first he must suffer many things, and be rejected by this generation.

He Tells the Parable of the Unjust Judge

Perea. February, A. D. 30

AND he spoke also a parable to them, that we ought always to pray, and not to faint, saying: There was a judge in a certain city, who feared not God, nor regarded man: and there was a certain widow in that city, and she came to him, saying: Avenge me of my adversary. And he would not for a long time: but afterwards he said within himself: Although I fear not God, nor regard man; yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me. And the Lord said: Hear what the unjust judge saith. And will not God revenge his elect who cry to him day and night; and will he have patience in their regard? I say to you, that he will quickly revenge them. But yet the Son of Man, when he cometh, shall he find, think you, faith on earth?

He Tells the Parable of the Pharisee and the Publican

Perea. February, A. D. 30

AND to some who trusted in themselves as just, and despised others, he spoke also this parable: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee standing, prayed

thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week; I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes toward heaven, but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

He Teaches the True Laws of Marriage and Divorce

Perea. February, A. D. 30

THE law and the prophets were until John; from that time the kingdom of God is preached, and every one uses violence toward it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

And there came to him the Pharisees tempting him and saying: Is it lawful for a man to put away his wife for every cause? But he answering, saith to them: What did Moses command you? Who said: Moses permitted to write a bill of divorce, and to put her away. To whom Jesus answering, said: Because of the hardness of your heart he wrote you that precept. But have ye not read that he who made man from the beginning, *made them male and female*. And he said: *For this cause shall a man leave father and mother and shall cleave to his wife, and the twain shall be in one flesh*. Therefore now they are not two, but one flesh. What therefore God hath joined together, let not man put asunder.

And in the house again his disciples asked him concerning the same thing. They say to him: Why then did Moses command to give a bill of divorce, and to put away? He saith to them: Because Moses by reason of the hardness of your hearts permitted you to put away your wives; but from the beginning it was not so. And I say to you: that whosoever shall put away his wife, except it be for fornication, and shall marry another,

committeth adultery against her: and he that shall marry her that is put away, committeth adultery: and if the wife shall put away her husband, and be married to another, she committeth adultery.

His disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry. Who said to them: All men take not this word, but they to whom it is given. For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it.

He Blesses Little Children

Perea. February, A. D. 30

AND they brought unto him also infants that he should impose hands upon them and pray: which when the disciples saw, they rebuked them. Whom when Jesus saw he was much displeased, and calling them together, he said to them: Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Amen I say to you: Whosoever shall not receive the kingdom of God as a little child shall not enter into it. And embracing them, and laying his hands upon them, he blessed them. And he departed from thence.

He Teaches the Rich Young Ruler the Way of Perfection

Perea. February, A. D. 30

AND when he was gone forth into the way, behold, a certain ruler running up and kneeling before him, asked him, saying: Good Master, what good shall I do that I may receive life everlasting? And Jesus said to him: Why callest thou me good? Why askest thou me concerning good? None is good but one, that is God. But if thou wilt enter into life, keep the commandments.

He said to him: Which? And Jesus said: Thou knowest them. *Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Do no fraud. Honor thy father and mother. And, Thou shalt love thy neighbor as thyself.*

The young man saith to him: Master, all these things have I kept from my youth: what is yet wanting to me? And Jesus looking on him, loved him, and said to him: One thing is wanting to thee: if thou wilt be perfect, go sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. And when the young man had heard that word, being struck sad at that saying, he went away sorrowful: for he had great possessions.

He Teaches His Disciples That Riches Are a Hindrance

Perea. February, A. D. 30

AND Jesus seeing him become sorrowful, looking round about, saith to his disciples: How hardly shall they that have riches enter into the kingdom of God. And the disciples were astonished at his words. But Jesus again answering, saith to them: Children, how hard is it for them that trust in riches to enter into the kingdom of God. And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. And when they had heard this, the disciples wondered very much, saying among themselves: Who then can be saved? And Jesus looking on them, saith: With men it is impossible; but not with God: for all things are possible with God.

He Promises Rewards to Those Who Leave All Things for His Sake

Perea. February, A. D. 30

THEN Peter began to say unto him: Behold, we have left all things, and followed thee; what therefore shall we have? And Jesus said to them: Amen I say to you,

that you, who have followed me, in the regeneration when the Son of Man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake and for the gospel, who shall not receive a hundred times as much in this present time, houses, and brethren, and sisters and mothers, and children, and lands, with persecutions; and in the world to come life everlasting. And many that are first shall be last: and the last, first.

He Tells the Parable of the Laborers in the Vineyard

Perea. February, A. D. 30

THE kingdom of heaven is like to an householder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market place idle; and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering

said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil, because I am good? So shall the last be first, and the first last: for many are called, but few chosen.

CHAPTER 67

He Raises Lazarus from the Dead

Bethany. March, A. D. 30

Now there was a certain man sick, named Lazarus, of Bethany, of the town of Mary and of Martha her sister. And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair: whose brother Lazarus was sick. His sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick. And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When he had heard therefore that he was sick, he still remained in the same place two days. Then after that, he said to his disciples: Let us go into Judea again. The disciples say to him: Rabbi, the Jews but now sought to stone thee; and goest thou thither again? Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if he walk in the night, he stumbleth, because the light is not in him. These things he said; and after that he said to them: Lazarus our friend sleepeth; but I go that I may awake him out of sleep. His disciples therefore said: Lord, if he sleep, he shall do well. But Jesus spoke of his death; and they thought that he spoke of the repose of sleep. Then therefore Jesus said to them plainly: Lazarus is dead. And I am glad, for your sakes, that I was not there, that you may believe: but let us go to him. Thomas therefore, who is called Didymus, said to

his fellow disciples: Let us also go, that we may die with him.

Jesus therefore came, and found that he had been four days already in the grave. Now Bethany was near Jerusalem about fifteen furlongs off; and many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha therefore, as soon as she heard that Jesus was come, went to meet him: but Mary sat at home. Martha therefore said to Jesus: Lord if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus said to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again, in the resurrection at the last day. Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live: and every one that liveth, and believeth in me, shall not die forever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

And when she had said these things, she went, and called her sister Mary secretly, saying: The master is come and calleth for thee. She, as soon as she heard this, riseth quickly, and cometh to him. For Jesus was not yet come into the town, but he was still in that place where Martha had met him. The Jews therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave to weep there. When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died. Jesus, therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled himself, and said: Where have you laid him? They say to him: Lord, come and see. And Jesus wept. The Jews therefore said: Behold how he loved him. But some of them said: Could not he that opened the eyes of the man born blind, have caused that this

man should not die? Jesus therefore again groaning in himself, cometh to the sepulchre. Now it was a cave; and a stone was laid over it. Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to him: Lord, by this time he stinketh, for he is now of four days. Jesus saith to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God? They took therefore the stone away. And Jesus lifting up his eyes said: Father, I give thee thanks that thou hast heard me. And I knew that thou hearest me always; but because of the people who stand about have I said it, that they may believe that thou hast sent me. When he had said these things, he cried with a loud voice: Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding bands; and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go.

Many therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.

His Death Is Decided Upon By the Jews

Jerusalem. March, A. D. 30

BUT some of them went to the Pharisees, and told them the things that Jesus had done. The chief priests therefore, and the Pharisees, gathered a council, and said: What do we, for this man doth many miracles? If we let him alone so, all will believe in him; and the Romans will come, and take away our place and nation. But one of them, named Caiphias, being the high priest that year, said to them: You know nothing, neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation; and not only for the nation, but to gather together in one the children of God that were dispersed. From that day therefore they devised to put him to death.

He Withdraws to a City Called Ephrem

Ephrem. March, A. D. 30

WHEREFORE Jesus walked no more openly among the Jews; but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.

He Foretells His Death for the Third Time

On the Way to Jerusalem. March, A. D. 30

AND they were in the way going up to Jerusalem; and Jesus went before them; and they were astonished; and following were afraid. And taking again the twelve disciples apart, he began to tell them the things that should befall him, saying: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be betrayed to the chief priests, and to the scribes and the ancients; and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him and spit upon him, and scourge him; and after they have scourged him they will crucify and put him to death; and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

He Answers the Petition of the Mother of Zebedee's Children

On the Way to Jerusalem. March, A. D. 30

THEN came to him the mother of the sons of Zebedee with her sons James and John, adoring and asking of him, saying: Master, we desire that whatsoever we shall ask, thou wouldst do it for us. But he said to them: What would you that I should do for you? She saith to him: Grant to us that these my two sons may sit, the one on thy right hand, and the other on thy left in the king-

dom of thy glory. And Jesus said to them: You know not what you ask. Can you drink of the chalice that I shall drink? or be baptized with the baptism wherewith I am baptized? But they said to him: We can. And Jesus saith to them: You shall indeed drink of the chalice that I drink of, and with the baptism wherewith I am baptized you shall be baptized: but to sit on my right hand, or on my left, is not mine to give you, but to them for whom it is prepared by my Father.

And the ten hearing it, began to be moved with indignation against the two brethren. But Jesus called them to him, and said to them: You know that they who seem to rule over the Gentiles, lord it over them; and they that are the greater exercise power over them. It shall not be so among you: but whosoever will be the greater among you shall be your minister; and whosoever will be the first among you shall be the servant of all: even as the Son of Man is not come to be ministered unto, but to minister, and to give his life a redemption for many.

He Heals Two Blind Men, Bartimeus and Another

Jericho. March, A. D. 30

Now it came to pass when he drew nigh to Jericho, that a certain blind man sat by the way side begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And when he came out of Jericho with his disciples, a great multitude followed him. And behold two men sitting by the way side begging; one was Bartimeus, the blind man, the son of Timeus. When they heard that it was Jesus of Nazareth that passed by, he began to cry out, saying: Jesus son of David have mercy on me. And the multitude that went before rebuked him that he might hold his peace. But they cried out the more saying: O Lord, thou son of David, have mercy on us. And Jesus standing still commanded him to be called. And they called the blind man, saying to

him: Be of better comfort; arise, he calleth thee. Who casting off his garment, leaped up, and came to him. And when he was come near, he asked him, saying: What will ye that I do to you? And the blind man said to him: Lord, that our eyes may be opened. And Jesus having compassion on them touched their eyes, saying: Receive thy sight: go thy way, thy faith hath made thee whole. And immediately they saw and followed him in the way, glorifying God. And all the people who saw it gave praise to God.

He Pays a Visit to Zacheus, a Publican

Jericho. March, A. D. 30

AND entering in, he walked through Jericho. And behold, there was a man named Zacheus, who was the chief of the publicans; and he was rich. And he sought to see Jesus who he was; and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree, that he might see him, for he was to pass that way. And when Jesus was come to the place, looking up, he saw him, and said to him: Zacheus, make haste and come down; for this day I must abide in thy house. And he made haste and came down; and received him with joy. And when all saw it, they murmured, saying that he was gone to be a guest with a man that was a sinner. But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold. Jesus said to him: This day is salvation come to this house, because he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.

He Tells the Parable of the Pounds

Jericho. March, A. D. 30

As they were hearing these things, he added and spoke a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immedi-

ately be manifested. He said therefore: A certain nobleman went into a far country, to receive for himself a kingdom and to return. And calling his ten servants, he gave them ten pounds, and said to them: Trade till I come. But his citizens hated him, and they sent an embassy after him, saying: We will not have this man to reign over us. And it came to pass, that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying: Lord, thy pound hath gained ten pounds. And he said to him: Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying: Lord, thy pound hath gained five pounds. And he said to him: Be thou also over five cities. And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow; and why then didst thou not give my money into the bank, that at my coming, I might have exacted it with usury? And he said to them that stood by: Take the pound away from him, and give it to him that hath ten pounds.

And they said to him: Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath, shall be taken from him. But as for those my enemies, who would not have me reign over them, bring them hither, and kill them before me.

He Goes Forward on the Way to Jerusalem

On the Way to Jerusalem. March, A. D. 30

AND having said these things, he went before, going up to Jerusalem.

And the Passover of the Jews was at hand; and many from the country went up to Jerusalem, before the Passover to purify themselves. They sought therefore for Jesus; and they discoursed one with another, standing in the temple: What think you that he is not come to the festival day? And the chief priests and Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

Jesus therefore, six days before the Passover, came to Bethany, where Lazarus had been dead, whom Jesus raised to life.

He Is Anointed Beforehand for His Burial

Bethany. Saturday, April 1, A. D. 30

AND when he was in Bethany in the house of Simon the leper, they made him a supper there, and Martha served; but Lazarus was one of them that were at table with him. Mary therefore having an alabaster box of ointment of precious spikenard of great price, came unto him, and breaking the alabaster box, she poured it out upon his head, as he was at table; and she anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. And the disciples seeing it had indignation within themselves and said: Why was this waste of the ointment made? Then one of the disciples, Judas Iscariot, he that was about to betray him, said: Why was not this ointment sold for three hundred pence, and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried the things that were put therein. And they murmured against her. But Jesus knowing it, said to them: Let her alone that she may keep it against the day of my burial. Why do you trouble the woman? for she hath wrought a good work upon me. For the poor you have always with you, and whensoever you will, you may do them good: but me you have not always. She hath done what she could: for in pouring this ointment upon my body, she is come

before hand to anoint my body for the burial. Amen I say to you: Wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her.

A great multitude therefore of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead. But the chief priests thought to kill Lazarus also, because many of the Jews, by reason of him, went away, and believed in Jesus.

He Proceeds in Triumph Toward Jerusalem

Bethphage. Sunday, April 2, A. D. 30

AND it came to pass on the next day when they drew nigh to Jerusalem, and were come to Bethphage, unto the mount called Olivet, Jesus sent two of His disciples, saying to them: Go into the village that is over against you; and immediately at your coming in thither, you shall find an ass tied, and a colt with her, upon which no man yet hath sat: loose him, and bring him to me. And if any man shall say to you, What are you doing? say ye that the Lord hath need of him; and immediately he will let him come hither. And the disciples went.

And a great multitude that was come to the festival day, when they had heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel.

And they that were sent found the colt tied before the gate without in the meeting of two ways, as he had said to them. And as they were loosing the colt, the owners thereof said to them: Why loose ye the colt? Who said to them as Jesus had commanded them: and they let him go with them. And they brought the ass and the colt to Jesus. And casting their garments on the colt, they sat Jesus thereon.

Now all this was done that it might be fulfilled which was spoken by the prophet saying: *Tell ye the daughter*

of Zion: Behold thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. These things his disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him.

The multitude therefore gave testimony, which was with him, when he called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to meet him, because they heard that he had done this miracle. As as he went, a very great multitude spread their garments in the way, and others cut boughs from the trees, and strewed them in the way. And they that went before and they that followed cried, saying: Hosanna to the Son of David: blessed is he that cometh in the name of the Lord: blessed is the kingdom of our father David that cometh: Hosanna in the highest.

And when he was now coming near the descent of Mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen; saying: Blessed be the king who cometh in the name of the Lord, peace in heaven, and glory on high. And some of the Pharisees, from amongst the multitude, said to him: Master, rebuke thy disciples. To whom he said: I say to you, that if these shall hold their peace, the stones will cry out. The Pharisees therefore said among themselves: Do you see that we prevail nothing? behold, the whole world is gone after him.

SECTION VIII

CHAPTER 68

He Weeps Over the City of Jerusalem

Near Jerusalem. Sunday, April 2, A. D. 30

AND when he drew near, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side.

And when he was come into Jerusalem, the whole city was moved, saying: Who is this? And the people said: This is Jesus the prophet, from Nazareth of Galilee. And he entered into the temple: and having viewed all things round about, when now the eventide was come, he went out to Bethany with the twelve.

He speaks of the Barren Fig Tree

The Road Between Bethany and Jerusalem

Monday, April 3, A. D. 30

AND the next day, returning to the city in the morning, when they came out from Bethany, he was hungry. And when he had seen afar off a fig tree by the way side having leaves, he came if perhaps he might find any thing on it: and when he was come to it, he found nothing but leaves only; for it was not the time for figs. And answering he said to it: May no man hereafter eat fruit of thee any more forever. And his disciples heard it. And immediately the fig tree withered away.

He Cleanses the Temple a Second Time

Jerusalem. Monday, April 3, A. D. 30

AND they came to Jerusalem. And Jesus went into the temple of God, and began to cast out them that sold therein and them that bought, and overthrew the tables of the money changers, and the chairs of that that sold doves; and he suffered not that any man should carry a vessel through the temple. And he taught, saying to them: Is it not written, My house shall be called the house of prayer to all nations? but you have made it a den of thieves.

He Teaches and Works Miracles in the Temple

The Temple. Monday, April 3, A. D. 30

AND he was teaching daily in the temple. And when the chief priests and the scribes and the rulers of the people heard, they sought how they might destroy him: for they feared him, and found not what to do to him; because the whole multitude was in admiration at his doctrine, and were very attentive to hear.

And there came to him the blind and the lame in the temple: and he healed them. And the chief priests and scribes, seeing the wonderful things that he did, and the children crying in the temple, and saying: Hosanna to the son of David; were moved with indignation, and said to him: Hearest thou what these say? And Jesus said to them: Yea, have you never read: *Out of the mouth of infants and of sucklings thou hast perfected praise?* And leaving them, every evening he went out of the city into Bethany, and remained there.

He Speaks of the Power of Faith

Road from Bethany to Jerusalem

Tuesday, April 4, A. D. 30

AND when they passed by in the morning, they saw the fig tree dried up from the roots. And Peter remembering said to him: Rabbi, behold the fig tree which

thou didst curse is withered away. And the disciples seeing it wondered, saying: How is it presently withered away? And Jesus answering saith to them: Have the faith of God. Amen I say to you: If you shall have faith and stagger not, not only this of the fig tree shall you do, but also if you shall say to this mountain: Be thou removed and be cast into the sea; and shall not stagger in his heart, but believe that whatsoever he saith shall be done; it shall be done to him. Therefore I say unto you: All things whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you. And when you shall stand to pray, forgive, if you have aught against any man; that your Father also who is in heaven may forgive you your sins. But if you will not forgive, neither will your Father that is in heaven forgive you your sins.

He Refuses an Answer to Those Who Question His Authority

The Temple. Tuesday, April 4, A. D. 30

AND they came again to Jerusalem. And it came to pass, when he was walking in the temple, teaching the people, and preaching the gospel, the chief priests and the scribes with the ancients met together, and came to him, saying: Tell us by what authority dost thou these things? or who is he that hath given thee this authority that thou shouldest do these things? And Jesus answering, said to them: I will also ask you one thing, which, if you shall tell me, I will also tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men? answer me. And they thought within themselves, saying: If we shall say, From heaven: he will say to us: Why then did ye not believe him? But if we shall say: From men; we are afraid of the multitude—the whole people will stone us: for they are persuaded that John was a prophet. And they answered Jesus and said: We know not whence it was. And Jesus also said to them: Neither do I tell you by what authority I do these things.

He Tells the Parable of the Two Sons

The Temple. Tuesday, April 4, A. D. 30

BUT what think you? A certain man had two sons; and coming to the first, he said: Son, go work today in my vineyard. And he answering, said: I will not. But afterwards, being moved with repentance, he went. And coming to the other, he said in like manner. And he answering, said: I do, sir; and he went not. Which of the two did the father's will? They say to him: The first. Jesus saith to them: Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you. For John came to you in the way of justice, and you did not believe him; but the publicans and the harlots believed him: but you, saying it, did not even afterwards repent that you might believe him.

He Tells the Parable of the Wicked Husbandman

The Temple. Tuesday, April 4, A. D. 30

AND he began to speak to the people: Hear ye another parable: There was a man an householder, who planted a vineyard, and made a hedge round about it, and dug a place for the winefat, and built a tower, and let it out to husbandmen, and went into a strange country; and was abroad for a long time. And when the time of the fruits drew nigh, he sent to the husbandmen a servant to receive of them of the fruits of the vineyard. Who having laid hands on him, beat him, and sent him away empty. And again he sent unto them another servant; but they beat him also, and wounded him in the head, and treating him reproachfully, sent him away empty. And again he sent the third; and they wounded him also and killed him, and cast him out: and many others; and they did to them in like manner: some of whom they beat, and others they killed, and others they stoned. Therefore having yet one son most dear to him, the lord of the vineyard said: What shall I do? I will send my beloved son; it may be, when they see him, they will

reverence him. So last of all he sent to them his son. But the husbandmen seeing the son, thought within themselves, saying: This is the heir: come, let us kill him, and the inheritance shall be ours. And taking him, they cast him forth out of the vineyard, and killed him.

When therefore the lord of the vineyard shall come, what will he do to those husbandmen? They say to him: He will bring those evil men to an evil end, and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. And Jesus said: He will come and destroy those husbandmen, and will give the vineyard to others. Which they, hearing, said to him: God forbid. But he looking upon them said: Have you not read in the Scriptures, *The stone which the builders rejected, the same is become the head of the corner? By the Lord has this been done, and it is wonderful in our eyes.* Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. Whosoever shall fall upon that stone shall be broken; and upon whomsoever it shall fall, it shall grind him to powder. And when the chief priests and the scribes and the Pharisees had heard his parables, they knew that he spoke of them; and they sought to lay hands on him the same hour; but they feared the people, because they held him as a prophet. And leaving him they went their way.

He Tells the Parable of the Wedding Garment

The Temple. Tuesday, April 4, A. D. 30

AND Jesus answering, spoke again in parables to them, saying: The kingdom of heaven is likened to a king who made a marriage for his son. And he sent his servants to call them that were invited to the marriage; and they would not come. Again he sent other servants, saying: Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected, and went their ways, one to his farm, and an-

other to his merchandise. And the rest aid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry; and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy. Go ye therefore into the highways; and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he said to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

CHAPTER 69

He Answers the Question of the Herodians Concerning the Payment of Tribute Money

The Temple. Tuesday, April 4, A. D. 30

THEN the Pharisees going consulted among themselves; and being upon the watch, they sent spies—their disciples with the Herodians,—who should feign themselves just, that they might catch him in his words, so as to deliver him up to the authority and power of the governor. Who coming, they asked him, saying: Master, we know that thou art a true speaker, and that thou speakest and teachest rightly, and carest not for any man: for thou regardest not the person of men, but teachest the way of God in truth. Tell us therefore what dost thou think? is it lawful for us to give tribute to Caesar, or shall we not give it? But Jesus knowing their wickedness and considering their wiliness, said unto them: Why do you tempt

me, ye hypocrites? Show me the coin of the tribute. And they brought to him a penny. And he saith unto them: Whose image and inscription is this? They say to him: Caesar's. And Jesus answering said to them: Render therefore to Caesar the things that are Caesar's; and to God the things that are God's. And they could not reprehend his word before the people; and marveling at his answer, they held their peace: and leaving him, they went their ways.

**He Answers the Question of the Sadducees Concerning the
Resurrection**

The Temple. Tuesday, April 4, A. D. 30

AND on that day there came to him some of the Sadducees, who deny that there is any resurrection; and they asked him, saying: Master, Moses wrote unto us: If a man die, and leave his wife behind him, and leave no children, his brother shall marry his wife, and raise up issue to his brother. Now there were with us seven brethren; and the first took a wife, and died without children, and left his wife to his brother. In like manner the second took her, and died, and neither did he leave any issue; and the third in like manner, and so on to the seventh; and they left no children, and died. Last of all the woman also died. In the resurrection therefore whose wife of them shall she be? for all the seven had her to wife. And Jesus answering said to them: Do ye not therefore err because you know not the Scriptures, nor the power of God? The children of this world marry and are given in marriage; but they that shall be accounted worthy of that world, and of the resurrection from the dead, shall neither marry nor be married; neither can they die any more: for they are equal to the angels, and are the children of God, being the children of the resurrection. And as concerning the dead that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not

the God of the dead, but of the living: for all live to him. You therefore do greatly err. And the multitudes hearing it, were in admiration at his doctrine. And some answering said to him: Master, thou hast well said. And after this they durst not ask him any more questions.

He Answers the Question of a Scribe Concerning the Commandments

The Temple. Tuesday, April 4, A. D. 30

BUT the Pharisees hearing that he had silenced the Sadducees came together. And one of the scribes, a doctor of the law that had heard them reasoning together, and seeing that he had answered them well, asked him, tempting him: Master, which is the great commandment in the law? And Jesus answered him: The first commandment of all is: Hear, O Israel; the Lord thy God is one God; and thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the greatest and the first commandment. And the second is like to it: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. There is no other commandment greater than these.

And the scribe said to him: Well, Master, thou hast said in truth, that there is one God, and there is no other besides him: and that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength; and to love one's neighbor as one's self, is a greater thing than all holocausts and sacrifices. And Jesus seeing that he had answered wisely, said to him: Thou art not far from the kingdom of God. And no man after that durst ask him any question.

He Questions the Pharisees

The Temple. Tuesday, April 4, A. D. 30

AND the Pharisees being gathered together Jesus asked them, saying, while teaching in the temple: How do the

scribes say that Christ is David's son? What think you of Christ? whose son is he? They say to him: David's. He saith to them: David himself said by the Holy Ghost in the book of Psalms: *The Lord said to my Lord, sit thou on my right hand, till I make thy enemies thy footstool.* David then called him Lord: and how is he his son? And no man was able to answer him a word. And a great multitude heard him gladly.

He Warns the People Against the Scribes and Pharisees

The Temple. Tuesday, April 4, A. D. 30

THEN Jesus spoke to the multitudes in his doctrine in the hearing of all the people, saying: Beware of the scribes. The scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not; for they say, and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them. And all their works they do for to be seen of men: for they make their phylacteries broad, and enlarge their fringes, and desire to walk in long robes, and love salutations in the market-place, and the first places at feasts, and the first chairs in the synagogues, and to be called by men Rabbi; who devour the houses of widows under the pretense of long prayers. These shall receive greater damnation.

But be not you called Rabbi: for one is your master, and all you are brethren. And call none your father upon earth; for one is your father, who is in heaven. Neither be ye called masters; for one is your master, Christ. He that is the greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

Woe to you, scribes and Pharisees, hypocrites; because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell twofold more than yourselves.

Woe to you, blind guides, that say: Whosoever shall swear by the temple, it is nothing; but he that shall swear by the gold of the temple, is a debtor. Ye foolish and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, is a debtor. Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it. And whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it. And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe to you, scribes and Pharisees, hypocrites: because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites, that build the sepulchres of the prophets, and adorn the monuments of the just, and your fathers killed them; and ye say: If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Truly you bear witness that you consent to the doings of your fathers; for they indeed killed them, and you build their sepulchres. Fill ye up then the measure of your fathers. You serpents, generation of vipers, how will you flee from the judgment of hell? For this cause also the wisdom of God said: behold I send to you prophets and apostles, and wise men and scribes: and some of them you will put to death, and crucify; and some you will scourge in your synagogues, and persecute from city to city: that upon you may come the just blood of all the prophets shed from the foundation of the world, from the blood of Abel the just unto the blood of Zacharias, the son of Barachias, whom you killed between the temple and the altar. Amen, I say to you, all these things shall come upon this generation.

He Praises the Poor Widow for Her Offering

The Temple. Tuesday, April 4, A. D. 30

AND Jesus sitting over against the treasury, and looking on, beheld how the people cast money into the treasury; and many that were rich cast in much. And he saw also a certain poor widow casting in two brass mites, which make a farthing. And calling his disciples together, he saith to them: Verily I say to you that this poor widow hath cast in more than they all who have cast into the treasury: for all they did cast in of their abundance into the offerings of God; but she of her want cast in all she had, even her whole living.

He Foretells the Destruction of the Temple

The Temple. Tuesday, April 4, A. D. 30

AND as Jesus was going out of the temple, on his way his disciples came to show him the buildings of the temple, saying of it that it was adorned with goodly stones and gifts. And one of them said to him: Master, behold what manner of stones and what buildings are here. And Jesus answering said to them: Do you see all these great buildings? Amen, I say to you, the days will come in which there shall not be left one stone upon another that shall not be thrown down.

He Speaks of the Destruction of the Temple and of the End of the World

Mount of Olives. Tuesday, April 4, A. D. 30

AND when he was sitting on Mount Olivet over against the temple, Peter and James and John and Andrew came to him privately, saying: Master, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled? and what shall be the sign of thy coming, and of the consummation of the world? And Jesus answering began to say to them: Take heed lest any man deceive you. For many shall come in my name,

saying, I am Christ: and, the time is at hand; and they shall deceive many: go ye not therefore after them. And when you shall hear of wars and rumors of wars, see that ye be not troubled: for these things must come to pass: but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom; and there shall be great earthquakes and pestilences and famines in divers places, and terrors from heaven; and there shall be great signs. Now all these things are the beginnings of sorrow.

But before all these things they will lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, to be afflicted, dragging you before kings and governors, for my name's sake; and shall put you to death. And it shall happen unto you for a testimony. Lay it up therefore in your hearts, not to meditate before how you shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And then shall many be scandalized, and hate one another; and you shall be betrayed by your parents and brethren, and kinsmen and friends; and some of you they will put to death. And you shall be hated of all men for my name's sake. And many false prophets shall rise, and shall seduce many. And because iniquity hath abounded, the charity of many shall grow cold. But he that shall persevere to the end, he shall be saved. But a hair of your head shall not perish. In your patience you shall possess your souls.

And this gospel of the kingdom must first be preached in the whole world for a testimony to all nations; and then shall the consummation come.

But when you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand. When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet standing where it ought not in the holy place (he that readeth let him understand) then let them that are in Judea flee unto the mountains; and those in the midst thereof depart out; and those that are in the country not

enter into it. In that day, let him that is on the housetop not go down into the house, nor enter therein to take his goods out of the house; and let him that shall be in the field not turn back to take up his garment. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose it shall preserve it. I say to you: In that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Then two shall be in the field; one shall be taken, and one shall be left. Two women shall be grinding at the mill; one shall be taken and one shall be left. For these are the days of vengeance, that all things may be fulfilled that are written.

And woe to them that are with child, and give suck in those days. And pray that your flight be not in the winter, or on the sabbath. For in those days shall be such tribulations as were not from the beginning of the creation which God created until now, neither shall be. And unless the Lord had shortened the days no flesh should be saved: but for the sake of the elect which he hath chosen he hath shortened the days. They answering say to him: Where, Lord? Who said to them: Wheresoever the body shall be, thither will the eagles also be gathered together.

For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captives into all nations; and Jerusalem shall be trodden down by the Gentiles, till the times of the nations be fulfilled.

But in those days immediately after the tribulation there shall be signs; the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and upon the earth distress of nations by reason of the confusion of the roaring of the sea and waves; men withering away for fear and expectation of what shall come upon the whole world: for the powers that are in the world shall be moved. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see

the Son of Man coming in the clouds of heaven with great power and majesty. And then shall he send his angels with a trumpet and a great voice; and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. But when these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand. And from the fig tree learn ye a parable. When all the trees shoot forth their fruit, and the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand, even at the doors. Amen, I say to you, this generation shall not pass away till all these things come to pass. Heaven and earth shall pass away; but my words shall not pass away.

But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father alone. Take ye heed, watch and pray: for ye know not when the time is. And as in the days of Noe, so shall also the coming of the Son of Man be. For as in the days before the flood they were eating and drinking, marrying and giving in marriage, till the day in which Noe entered into the ark, and they knew not till the flood came, and destroyed them; so also shall the coming of the Son of Man be. Likewise as it came to pass in the days of Lot; they did eat and drink, they bought and sold, they planted and built: and in the day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of Man shall be revealed. Watch ye therefore; because you know not what hour your Lord will come. Even as a man who going into a far country, left his house, and gave authority to his servants over every work, and commanded the porter to watch. Watch ye therefore: for you know not when the lord of the house cometh; at even, or at midnight, or at the cock-crowing or in the morning; lest coming on a sudden, he find you sleeping.

And take heed to yourselves, lest perhaps your hearts

be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly: for as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of Man. And what I say to you, I say to all: Watch.

CHAPTER 70

He Tells the Parable of the Ten Virgins

Mount of Olives. Tuesday, April 4, A. D. 30

THEN shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them: but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rathr to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying: Lord, Lord, open to us. But he answering said: Amen, I say to you, I know you not. Watch ye therefore, because you know not the day nor the hour.

He Tells the Parable of the Talents

Mount of Olives. Tuesday, April 4, A. D. 30

FOR even as a man going into a far country, called his servants and delivered to them his goods. And to one he

gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey. And he that had received the five talents, went his way, and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way digged into the earth, and hid his lord's money.

But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents coming, brought other five talents, saying: Lord, they didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two. His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

But he that had received the one talent, came and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed. And being afraid I went and hid thy talent in the earth: behold here thou hast that which is thine. And his lord answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed: Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury. Take ye away therefore the talent from him, and give it him that hath ten talents. For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye out into the exterior darkness: there shall be weeping and gnashing of teeth.

He Describes the Last Judgment

Mount of Olives. Tuesday, April 4, A. D. 30

AND when the Son of Man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty: and all nations shall be gathered together before him: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left.

Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world: for I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked, and you covered me; sick, and you visited me; I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee drink? And when did we see thee a stranger, and took thee in? or naked, and covered thee? Or when did we see thee sick or in prison, and came to thee? And the king answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me.

Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels: for I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink; I was a stranger, and you took me not in; naked, and you covered me not; sick and in prison, and you did not visit me. Then they also shall answer him, saying: Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to me. And these shall go into everlasting punishment: but the just, into life everlasting.

And in the daytime, he was teaching in the temple; but at night, going out, he abode in the mount that is called Olivet. And all the people came early in the morning to him in the temple, to hear him.

He Announces That His Hour Has Come

The Temple. Wednesday, April 5, A. D. 30

Now there were certain Gentiles among them, who came up to adore on the festival day: these therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus. Philip cometh, and telleth Andrew: again Andrew and Philip told Jesus. But Jesus answered them, saying: The hour is come, that the Son of Man should be glorified. Amen, amen I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to me, let him follow me; and where I am, there also shall my minister be: if any man minister to me, him will my Father honor.

He Is Glorified By the Father

The Temple. Wednesday, April 5, A. D. 30

Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause I came unto this hour. Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again. The multitude therefore that stood and heard, said that it thundered; others said: An angel spoke to him. Jesus answered, and said: This voice came not because of me, but for your sakes. Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. Now this he said, signifying what death he should die. The multitude answered him: We have heard out of the law that Christ abideth for-

ever; and how sayest thou: The Son of Man must be lifted up? Who is this Son of Man? Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not: and he that walketh in darkness, knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light.

He Declares That He Is the Light of the World

The Temple. Wednesday, April 5, A. D. 30

BUT Jesus cried, and said: He that believeth in me, doth not believe in me, but in him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth in me, may not remain in darkness. And if any man hear my words, and keep them not, I do not judge him: for I came not to judge the world, but to save the world. He that despiseth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father who sent me, he gave me commandment what I should say, and what I should speak. And I know that his commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak.

These things Jesus spoke, and he went away, and hid himself from them.

He Is Rejected By the Jews

The Temple. Wednesday, April 5, A. D. 30

AND whereas he had done so many miracles before them, they believe not in him: that the saying of Isaias the prophet might be fulfilled, which he said: *Lord, who hath believed our hearing? and to whom hath the arm of the Lord been revealed?* Therefore they could not believe, because Isaias said again: *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be*

converted, and I should heal them. These things said Isaias, when he saw his glory, and spoke of him.

However, many of the chief men also believed in him; but because of the Pharisees they did not confess him, that they might not be cast out of the synagogue: for they loved the glory of men more than the glory of God.

His Death Is Decided Upon By the Chief Priests

The Temple. Wednesday, April 5, A. D. 30

Now the feast of unleavened bread drew nigh, which is called the Passover. And it came to pass, when Jesus had ended all these words, he said to his disciples: You know that after two days shall be the Passover, and the Son of Man shall be delivered to be crucified. Then were gathered together the chief priests and the scribes and ancients of the people into the court of the high priest, who was called Caiphas; and they consulted together and sought how by subtilty they might apprehend him, and put him to death. But they feared the people, and said: Not on the festival day, lest perhaps there should be a tumult among the people.

His Betrayal Is Promised By Judas

Jerusalem. Wednesday, April 5, A. D. 30

AND Satan entered into Judas, who was surnamed Iscariot, one of the twelve; and he went, and discoursed with the chief priests and the magistrates, and said to them: What will you give me, and I will deliver him unto you? Who hearing it were glad; and they promised him that they would give him money. And he promised; and they appointed unto him thirty pieces of silver. And from thenceforth he sought opportunity to betray him in the absence of the multitude.

He Sends Two Disciples to Prepare the Passover

Bethany. Thursday, April 6, A. D. 30

AND the day of the unleavened bread came, on which it was necessary that the Passover should be killed.

And on the first day of the unleavened bread, he sent two of his disciples, Peter and John, saying: Go and prepare for us the Passover, that we may eat. And they came to him, saying: Where wilt thou that we prepare for thee? And he said to them: Go ye into the city and behold, as ye go into it, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in. And you shall say to the good man of the house: The Master saith to thee: My name is near at hand: where is the guest chamber where I may eat the Passover with my disciples? And he will show you a large dining room furnished: and there prepare ye for us. And his disciples went their way; and came into the city, and they found as he had told them: and they did as he appointed them, and prepared the Passover. And when evening was come, the twelve came.

He Eats the Passover With His Disciples

Jerusalem. Thursday, April 6, A. D. 30

BEFORE the festival day of the Passover Jesus knowing that his hour was come, that he should pass out of this world to the Father, having loved his own who were in the world, he loved them unto the end. And when the hour was come, he sat down, and the twelve apostles with him.

And he said to them: With desire I have desired to eat the Passover with you before I suffer: for I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God.

And having taken the chalice, he gave thanks, and said: Take, and divide it among you: for amen I say to you I will drink no more of this fruit of the wine until that day when I shall drink it with you new in the kingdom of my Father.

But yet behold, the hand of him that betrayeth me is with me on the table. And the Son of Man indeed goeth, according to that which is determined, as it is written of him: but woe to that man by whom the Son of Man shall

be betrayed: it were better for him, if that man had not been born. And they began to inquire among themselves, which of them it was that should do this thing.

CHAPTER 71

He Washes the Feet of His Disciples

Jerusalem. Thursday, April 6, A. D. 30

AND when supper was done, the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him, knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God; he riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. After that, he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet? Jesus answered, and said to him: What I do thou knowest not now; but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. Simon Peter saith to him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed needeth not but to wash his feet, but is clean wholly: and you are clean, but not all. For he knew who he was that would betray him; therefore he said: You are not all clean.

Then after he had washed their feet, and taken his garments, being set down again, he said to them: Know you what I have done to you? You call me Master, and Lord; and you say well, for so I am. If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

And there was also a strife amongst them, which of them should seem to be the greater.

And he said to them :The kings of the Gentiles lord

it over them; and they that have power over them, are called beneficent. But you not so: but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? is not he that sitteth at table? but I am in the midst of you, as he that serveth.

Amen, amen I say to you: The servant is not greater than his lord; neither is the apostle greater than he that sent him. If you know these things, you shall be blessed if you do them. And you are they who have continued with me in my temptations; and I dispose to you, as my Father hath disposed to me, a kingdom: that you may eat and drink at my table, in my kingdom; and may sit upon thrones judging the twelve tribes of Israel.

He Foretells His Betrayal

Jerusalem. Thursday, April 6, A. D. 30

I SPEAK not of you all; I know whom I have chosen: but that the scripture may be fulfilled: *He that eateth bread with me, shall lift up his heel against me.* At present I tell you, before it come to pass, that when it shall come to pass, you may believe that I am he. Amen, amen I say to you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

When Jesus had said these things, he was troubled in spirit; and when they were at table and were eating, he testified and said: Amen, amen I say to you, one of you shall betray me—one of you that eateth with me. The disciples therefore looked one upon another doubting of whom he spoke. And they began to be sorrowful, and every one began to say to him one by one: Is it I, Lord? But he answering said: One of the twelve, who dippeth with me his hand into the dish, he shall betray me.

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, and said to him: Who is it of whom he

speakeſt? He therefore, leaning on the breaſt of Jeſus, ſaith to him: Lord, who is it? Jeſus answered: He it is to whom I ſhall reach bread dipped. And Judas that betrayed him answering, ſaid: Is it I, Rabbi? He ſaith to him: Thou haſt ſaid it.

And when he had dipped the bread, he gave it to Judas Iſcariot, the ſon of Simon. And after the morſel, Satan entered into him. And Jeſus ſaid to him: That which thou doſt, do quickly. Now no man at the table knew to what purpoſe he ſaid this unto him. For ſome thought, becauſe Judas had the purſe, that Jeſus had ſaid to him: Buy thoſe things which we have need of for the feſtival day; or that he ſhould give ſomething to the poor. He therefore having received the morſel, went out immediately. And it was night.

When he therefore was gone out, Jeſus ſaid: Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God alſo will glorify him in himſelf, and immediately will he glorify him.

He Inſtitutes the Holy Eucharist

Jeruſalem. Thursday, April 6, A. D. 30

AND whiſt they were at ſupper, Jeſus took bread, and bleſſing gave thanks; and broke: and gave to his diſciples; and ſaid: Take ye and eat: this is my body, which is given for you: do this for a commemoration of me. In like manner after he had ſupped, having taken the chalice alſo, giving thanks, he gave it to them, ſaying: Drink ye all of this. And they all drank of it. And he ſaid to them: This is my blood of the new teſtament, which ſhall be ſhed for many unto the remiſſion of ſins.

He Gives the New Commandment

Jeruſalem. Thursday, April 6, A. D. 30

LITTLE children, yet a little while I am with you. You ſhall ſeek me; and as I ſaid to the Jews: Whither I go you cannot come; ſo I ſay to you now. A new command-

ment I give unto you: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another.

He Gives a Warning to Peter and to the Rest of the Disciples

Jerusalem. Thursday, April 6, A. D. 30

SIMON PETER saith to him: Lord, whither goest thou? Jesus answered: Whither I go, thou canst not follow me now; but thou shalt follow hereafter. Peter saith to him: Why cannot I follow thee now? I will lay down my life for thee. Jesus answered him: Wilt thou lay down thy life for me?

Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren. Who said to him: Lord, I am ready to go with thee, both into prison, and to death. And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me.

And he said to them: When I sent you without purse, and scrip, and shoes, did you want any thing? But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not, let him sell his coat, and buy a sword. For I say to you, that this that is written must yet be fulfilled in me: *And with the wicked was he reckoned.* For the things concerning me are having fulfillment. But they said: Lord, behold here are two swords. And he said to them, It is enough.

He Comforts His Disciples

Jerusalem. Thursday, April 6, A. D. 30

LET not your heart be troubled: you believe in God, believe also in me. In my Father's house there are many mansions; if not, I would have told you; because I go to prepare a place for you. And if I shall go, and prepare

a place for you, I will come again, and will take you to myself; that where I am, you also may be. And whither I go you know, and the way you know. Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way? Jesus saith to him: I am the way, and the truth, and the life: no man cometh to the Father, but by me. If you had known me, you would without doubt have known my Father also; and from henceforth you shall know him, and you have seen him.

He Teaches Philip Concerning the Father

Jerusalem. Thursday, April 6, A. D. 30

PHILIP saith to him: Lord, shew us the Father, and it is enough for us. Jesus saith to him: Have I been so long a time with you; and have you not known me? Philip, he that seeth me seeth the Father also; how sayest thou, Shew us the Father? Do you not believe, that I am in the Father, and the Father in me? the words that I speak to you, I speak not of myself; but the Father who abideth in me, he doth the works. Believe you not that I am in the Father, and the Father in me? otherwise believe for the very works' sake. Amen, amen I say to you, he that believeth in me, the works that I do, he also shall do; and greater than these shall he do: because I go to the Father. And whatsoever you shall ask the Father in my name, that will I do, that the Father may be glorified in the Son. If you shall ask me any thing in my name, that I will do. If you love me, keep my commandments. And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever, the Spirit of truth, whom the world cannot receive; because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you.

He Promises the Paraclete

Jerusalem. Thursday, April 6, A. D. 30

I WILL not leave you orphans, I will come to you. Yet a little while: and the world seeth me no more; but you

see me: because I live, and you shall live. In that day you shall know, that I am in my Father, and you in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me. And he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith to him (not the Iscariot): Lord, how is it, that thou wilt manifest thyself to us, and not to the world? Jesus answered, and said to him: If any one love me, he will keep my word; and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words: and the word which you have heard, is not mine, but the Father's, who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

He Gives the Promise of Peace

Jerusalem. Thursday, April 6, A. D. 30

PEACE I leave with you; my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass, that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing; but that the world may know, that I love the Father, and as the Father hath given me commandments, so do I. Arise, let us go hence.

He Gives a Second Warning to Peter

Road to Mount of Olives. Thursday, April 6, A. D. 30

AND when they had said a hymn, he went out, according to his custom, to the Mount of Olives; and his disciples also followed him. Then Jesus saith to them: All

you shall be scandalized in me this night; for it is written: *I will smite the shepherd, and the sheep of the flock shall be dispersed.* But after I shall be risen again, I will go before you into Galilee. But Peter answering said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen I say to thee that in this night before the cock crow twice, thou shalt deny me thrice. But Peter spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all.

He Tells the Parable of the Vine

Road to Mount of Olives. Thursday, April 6, A. D. 30

I AM the true vine; and my Father is the husbandman. Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit. Now you are clean by reason of the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. I am the vine, you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified, that you bring forth very much fruit, and become my disciples. As the Father hath loved me, I also have loved you: abide in my love. If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. These things I have spoken to you, that my joy be in you, and your joy may be filled.

This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my

friends, if you do the things that I command you. I will not now call you servants; for the servant knoweth not what his lord doth: but I have called you friends; because all things whatsoever I have heard of my Father, I have made known to you. You have not chosen me, but I have chosen you, and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.

He Foretells to Them the Hatred of the World

Road to Mount of Olives. Thursday, April 6, A. D. 30

THESE things I command you, that you love one another. If the world hate you, know ye that it hath hated me before you. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that 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 kept my word, they will keep yours also. But all these things they will do to you for my name's sake, because they know not him that sent me.

If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father. But that the word may be fulfilled which is written in their law: *They hated me without cause*. But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me: and you shall give testimony, because you are with me from the beginning.

These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues; yea, the hour cometh, that whosoever killeth you, will

think that he doth a service to God. And these things will they do to you; because they have not known the Father, nor me. But these things I have told you, that when the hour shall come, you may remember that I told you of them. But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart.

He Promises the Paraclete a Second Time

Road to Mount of Olives. Thursday, April 6, A. D. 30

BUT I tell you the truth: it is expedient to you that I go; for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment: of sin, because they believed not in me; and of justice, because I go to the Father, and you shall see me no longer; and of judgment, because the prince of this world is already judged.

I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth: for he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come, he shall shew you. He shall glorify me; because he shall receive of mine, and shall shew it to you. All things whatsoever the Father hath, are mine: therefore I said, that he shall receive of mine, and shew it to you.

He Tells His Disciples That His Death Is Close at Hand

Road to Mount of Olives. Thursday, April 6, A. D. 30

A LITTLE while, and now you shall not see me; and again a little while, and you shall see me: because I go to the Father. Then some of his disciples said one to another: What is this that he saith to us: a little while, and you shall not see me; and again a little while, and you

shall see me: and, Because I go to the Father? They said therefore: What is this that he saith, A little while? We know not what he speaketh. And Jesus knew that they had a mind to ask him; and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me; and again a little while, and you shall see me? Amen, amen I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.

**He Teaches His Disciples the Efficacy of Prayer Offered in
His Name**

Road to Mount of Olives. Thursday, April 6, A. D. 30

AND in that day you shall not ask me any thing. Amen, amen I say to you: if you ask the Father any things in my name, he will give it you. Hitherto you have not asked any thing in my name: ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs: the hour cometh, when I will no more speak to you in proverbs, but will shew you plainly of the Father. In that day you shall ask in my name; and I say not to you, that I will ask the Father for you: for the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father.

His disciples say to him: Behold, now thou speaketh plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them: Do you now be-

lieve? Behold, the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken to you, that in me you may have peace. In the world you shall have distress; but have confidence, I have overcome the world.

His Solemn Prayer for His Disciples

Road to Mount of Olives. Thursday, April 6, A. D. 30

THESE things Jesus spoke; and lifting up his eyes to heaven he said: Father, the hour is come; glorify thy Son, that thy Son may glorify thee; as thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him. Now this is eternal life, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee. I have manifested thy name to the men whom thou hast given me out of the world: thine they were, and to me thou gavest them: and they have kept thy word. Now they have known, that all things which thou hast given me, are from thee: because the words which thou gavest me, I have given to them; and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them whom thou hast given me; because they are thine. And all my things are thine, and thine are mine; and I am glorified in them.

And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me, that they may be one, as we also are. While I was with them, I kept them in thy name. Those whom thou gavest me have I kept; and none of them is lost, but the son of perdition, that the scripture may be fulfilled. And now I come to thee;

and these things I speak in the world, that they may have my joy filled in themselves. I have given them thy word, and the world hath hated them because they are not of the world; as I also am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldest keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth: thy word is truth. As thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify myself, that they also may be sanctified in truth.

And not for them only do I pray, but for them also who through their word shall believe in me: that they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them; that they may be one, as we also are one; I in them, and thou in me; that they may be made perfect in one; and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me.

Father, I will that where I am, they also whom thou hast given me may be with me; that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. Just Father, the world hath not known thee: but I have known thee; and these have known that thou hast sent me. And I have made known thy name to them, and will make it known; that the love wherewith thou hast loved me, may be in them, and I in them.

SECTION IX

CHAPTER 72

His Prayer and Agony in the Garden

Gethsemane. Friday, April 7, A. D. 30

WHEN Jesus had said these things, he went forth with his disciples over the brook Kedron and came into a country place which is named Gethsemane. Now Judas also, who betrayed him, knew the place; because Jesus had often resorted thither with his disciples. There was a garden into which he entered with his disciples. And he said unto them: Sit you here, till I go yonder and pray.

And taking with him Peter and James and John, the two sons of Zebedee, he began to fear and to grow sorrowful, and to be heavy. Then he saith to them: My soul is sorrowful even unto death: stay you here, and watch with me. And when he was gone forward a little, and was withdrawn away from them a stone's cast, he knelt down, and fell flat upon his face on the ground, praying that if it might be the hour might pass from him. And he saith: Abba, Father, all things are possible to thee: if you wilt, remove this chalice from me; nevertheless not as I will, but as thou wilt.

And he cometh to his disciples, and findeth them asleep; and he saith to Peter: Simon, sleepest thou? What, could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh weak. Again the second time he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And there appeared unto him an angel from heaven, strengthening him. And being in an agony, he

prayed the longer; and his sweat became as drops of blood, trickling down upon the ground. And when he rose up from prayer, he returned again to his disciples, and found them sleeping for sorrow; for their eyes were heavy. And they knew not what to answer him. And he said to them: Why sleep you? Arise, pray, lest you enter into temptation.

And leaving them he went again: and he prayed the third time, saying the selfsame word. Then he cometh to his disciples the third time, and saith to them: Sleep ye now and, take your rest. It is enough; the hour is come; behold the Son of Man shall be betrayed into the hands of sinners. Rise up, let us go: behold he that will betray me is at hand.

He Is Betrayed By Judas

Gethsemane. Friday, April 7, A. D. 30

As he was yet speaking behold a great multitude with swords and clubs sent from the chief priests and the scribes and the ancients of the people. And he that was called Judas, one of the twelve, having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. And he that betrayed him went before them, having given a sign, saying: Whomsoever I shall kiss, that is he: lay hold on him, and lead him away carefully. And when he was come, immediately he drew near to Jesus to kiss him. And Jesus said to him: Judas dost thou betray the Son of Man with a kiss? And Judas said: Hail, Rabbi; and he kissed him. And Jesus said: Friend, do that for which you are come. Jesus therefore, knowing all things that should come upon him, went forth, and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus said to them: I am he. And Judas also, who betrayed him, stood with them. As soon therefore as he had said to them, I am he, they went backward, and fell to the ground. Again therefore he asked them: Whom seek ye? And they said: Jesus of

Nazareth. Jesus answered: I have told you that I am he; if therefore you seek me, let these go their way: that the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one. Then they came, and laid hands on Jesus, and held him.

He Rebukes Peter for Using the Sword

Gethsemane. Friday, April 7, A. D. 30

AND they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword? Then Simon Peter having a sword, stretching forth his hand, drew it; and striking the servant of the high priest, cut off his ear. But Jesus answering said: Suffer ye thus far. And when he had touched his ear, he healed him. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up again thy sword into its place: for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? The chalice which my Father hath given me, shall I not drink it?

In that same hour Jesus said to the chief priests, and magistrates of the temple, and the ancients that were come unto him, and to the multitudes: Are ye come out as it were against a thief, with swords and clubs, to apprehend me? I sat daily with you, teaching in the temple, and you did not stretch forth your hands against me: but this is your hour and the power of darkness. Now all this was done, that the scriptures of the prophets might be fulfilled.

He Is Abandoned By His Disciples

Gethsemane. Friday, April 7, A. D. 30

THEN the disciples all leaving him fled. And a certain young man followed him, having a linen cloth cast about his naked body; and they laid hold on him; but he, casting off the linen cloth, fled from them naked.

He Is Led Before Annas

Palace of High Priest. Friday, April 7, A. D. 30

THEN the band and the tribune, and the servants of the Jews, took Jesus and bound him, and brought him to the high priest. And they led him to the house of Caiphias, the high priest, where all the priests and the scribes and the ancients assembled together. And they led him away to Annas first; for he was father-in-law to Caiphias, who was the high priest of that year. Now Caiphias was he who had given the counsel to the Jews, that it was expedient that one man should die for the people.

He Is Denied By Peter for the First Time

Palace of High Priest. Friday, April 7, A. D. 30

AND Simon Peter followed Jesus afar off, even into the court of the high priest, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest; but Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out, and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. And he sat with the servants, that he might see the end. Now the servants and ministers stood, and warmed themselves, having kindled a fire of coals in the midst of the hall, because it was cold: and with them was Peter also, standing, and warming himself.

He Is Put to the Question By the High Priest

Palace of High Priest. Friday, April 7, A. D. 30

THE high priest therefore asked Jesus of his disciples, and of his doctrine. Jesus answered him: I have spoken openly to the world; I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou

me? ask them who have heard what I have spoken unto them: behold they know what things I have said. And when he had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou me?

He Is Led Before Caiphas

Palace of High Priest. Friday, April 7, A. D. 30

AND ANNAS sent him bound to Caiphas the high priest.

He Is Again Denied By Peter

Palace of High Priest. Friday, April 7, A. D. 30

BUT when Peter sat in the court below, there came to him a servant maid, one of the servants of the high priest. And when she had seen Peter warming himself, she came to him, saying: Thou also wast with Jesus, the Galilean of Nazareth. But he denied before them all, saying: I neither know nor understand what thou sayest. When she had earnestly beheld him, she said: This man also was with him. But he denied him, saying: Woman, I know him not.

And after a little while, as Simon Peter was standing and warming himself, another seeing him, said: Art not thou also one of his disciples? He denied it, and said: O man, I am not. And he went forth before the court; and the cock crew. And as he went out of the gate, another maid saw him, and she began to say to the standers by: This is one of them; he also was with Jesus of Nazareth. And again he denied with an oath: I know not the man.

And after the space as it were of one hour, one of the servants of the high priest, a kinsman to him whose ear Peter had cut off, saith to him: Did not I see thee in the garden with him? Another certain man affirmed, saying: Of a truth this man was also with him; for he is also a Galilean. And Peter said: Man, I know not what thou

sayest. They that stood by said again to Peter: Surely thou art one of them, for even thy speech doth discover thee. Then he began to curse and swear, saying; I know not this man of whom you speak.

And immediately, as he was yet speaking, the cock crew. And the Lord turning looked at Peter. And Peter remembered the word that the Lord had said to him: Before the cock crow twice, thou shalt thrice deny me. And Peter going out began to weep bitterly.

He Is Condemned to Death By the Council

Palace of High Priest. Friday, April 7, A. D. 30

AND as soon as it was day, the ancients of the people, and the chief priests and scribes, came together; and they brought him into their council, saying: If thou be the Christ, tell us. And he saith to them: If I shall tell you, you will not believe me; and if I shall also ask you, you will not answer me, nor let me go.

And the chief priests and all the council sought false witness against Jesus, that they might put him to death, and found none; whereas many false witnesses came against him their evidence was not agreeing. And last of all there came two false witnesses against him, and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands. And their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But Jesus held his peace. And the high priest said to him: I adjure thee by the living God that thou tell us if thou be the Christ, the Son of the blessed God? Jesus said to him: Thou hast said it: I am. Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then said they all: Art thou then the Son of God? Who said: You say that I am.

Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy from his own mouth. What think you? But they answering, said: He is worthy of death.

He Is Spit Upon, Buffeted, and Mocked

Palace of High Priest. Friday, April 7, A. D. 30

AND some began to spit in his face, and to buffet him; and the men that held him, mocked him, and struck him. And they blindfolded him, and smote his face with the palms of their hands, saying: Prophecy unto us, O Christ, who is it that struck thee? And blaspheming, many other things they said against him. And the servants struck him with the palms of their hands.

His Betrayer Brings Back the Thirty Pieces of Silver

Jerusalem. Friday, April 7, A. D. 30

THEN Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed, and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the carbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: *And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me.*

He Is Led Before Pilate for the First Time

The Pretorium. Friday, April 7, A. D. 30

AND when morning was come, all the chief priests and ancients of the people, and the scribes with the whole council held a consultation together against Jesus to put him to death; and the whole multitude of them rising up, when they had bound him, led him away, and delivered him to Pontius Pilate the governor.

Then they led Jesus from Caiphias to the governor's hall, and it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the Passover. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee. Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled, which he said, signifying what death he should die.

And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he is Christ the king.

Pilate therefore went into the hall again, and called Jesus. And Jesus stood before the governor; and Pilate asked him, saying: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me. Pilate answered: Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done? Jesus answered: My kingdom is not of this world: if my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said to him: Art thou a king then? Jesus answering saith unto him: Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth heareth my voice. Pilate saith to him: What is truth?

And when he said this, he went out again to the Jews, and saith to the chief priests and to the multitudes: I find no cause in him. And the chief priests and ancients accused him in many things; but he answered nothing. And Pilate again asked him, saying: Answerest thou nothing? dost thou not hear of how many things they accuse thee? But Jesus still answered nothing; so that the governor wondered exceedingly. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

He Is Led Before Herod

Herod's Residence. Friday, April 7, A. D. 30

BUT Pilate hearing Galilee, asked if the man were of Galilee? And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days.

And Herod seeing Jesus, was very glad; for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some sign wrought by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood by, earnestly accusing him. And Herod with his army set him at nought, and mocked him, putting on him a white garment, and sent him back to Pilate.

And Herod and Pilate were made friends, that same day; for before they were enemies one to another.

He Is Rejected for Barabbas

The Pretorium. Friday, April 7, A. D. 30

Now upon the festival day the governor was accustomed to release to the people one prisoner whom they would. And he had then a notorious prisoner that was called Barabbas. Now Barabbas was a robber, who for a certain sedition made in the city was in prison with the seditious men who had committed murder. The multi-

tude therefore being gathered together, came up and began to desire that he would do as he had ever done unto them.

And Pilate, calling together the chief priests, and the magistrates, and the people, said to them: You have presented unto me this man, as one that perverteth the people; and behold I, having examined him before you, find no cause in this man, in those things wherein you accuse him: no, nor Herod either: for I sent you to him, and behold, nothing worthy of death is done to him. I will chastise him therefore, and release him. Now of necessity he was to release unto them one upon the feast day. But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas. He knew that the chief priests had delivered him up out of envy. He therefore answered the multitudes, and said: You have a custom that I should release one unto you at the Passover; will you therefore that I release unto you the king of the Jews? Whether of the two, will ye that I release unto you, Barabbas, or Jesus that is called Christ?

But the chief priests and ancients moved the people, and persuaded them that they should rather release Barabbas, and make Jesus away. And the governor answering said to them: Whether will you of the two to be released unto you? They cried all again saying: Not this man, but Barabbas.

He Is Condemned By Pilate the First Time

The Pretorium. Friday, April 7, A. D. 30

AND as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with this just man; for I have suffered many things this day in a dream because of him.

And Pilate again spoke to them, desiring to release Jesus, and said to them: What shall I do then with Jesus that is called Christ, the king of the Jews? But they cried out again: Crucify him, crucify him. And Pilate said to them the third time: Why what evil hath he

done? I find no cause of death in him. I will chastise him therefore, and let him go. But they were insistent, with loud voices crying out the more: Crucify him. And their voices prevailed.

And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us and upon our children. And so Pilate being willing to satisfy the people, gave sentence that it should be as they required. Then he released unto them Barabbas, him who for murder and sedition had been cast into prison, whom they had desired.

He Is Scourged, Crowned With Thorns, and Mocked

The Pretorium. Friday, April 7, A. D. 30

THEN, therefore, Pilate took Jesus, and scourged him. And the soldiers of the governor taking Jesus into the court of the palace called together the whole band; and stripping him, they put a scarlet cloak about him; and plaiting a crown of thorns, they put it upon his head, and a reed upon his right hand; and bowing the knee before him, they began to salute him, and to mock him, saying: Hail, king of the Jews. And spitting upon him, they gave him blows, and they took the reed, and struck his head; and bowing their knees, they adored him.

He Is Condemned By Pilate a Second Time

The Pretorium. Friday, April 7, A. D. 30

AND after they had mocked him, Pilate therefore went forth again, and saith to them: Behold, I bring him forth unto you, that you may know that I find no cause in him. Jesus therefore came forth, bearing the crown of thorns and the purple garment. And he saith to them: Behold the Man. When the chief priests, therefore, and the serv-

ants, had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him. The Jews answered him: We have a law, and according to the law he ought to die, because he made himself the Son of God.

When Pilate therefore heard this saying, he feared the more; and he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldest not have any power against me, unless it were given thee from above; therefore, he that hath delivered me to thee, hath the greater sin. And from henceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Caesar's friend: for whosoever maketh himself a king, speaketh against Caesar.

Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the Preparation of the Passover, about the sixth hour. And he saith to the Jews: Behold your king. But they cried out: Away with him, away with him, crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar. Then therefore he delivered him to their will to be crucified.

He Is Led Forth to Be Crucified

On the Way to Calvary. Friday, April 7, A. D. 30

AND the soldiers took off the purple from him, and put on his own garments on him; and they led him out to crucify him. And they took Jesus and led him forth, bearing his own cross. And going out, they laid hold of one who passed by, a man of Cyrene, named Simon, coming from the country, the father of Alexander and of Rufus: they laid the cross on him to carry it after Jesus.

**He Speaks to the Women Who Lament Him on the
Way of the Cross**

On the Way to Calvary. Friday, April 7, A. D. 30

AND there followed him a great multitude of people, and of women, who bewailed and lamented him. But Jesus turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children. For behold, the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry?

And there were also two other malefactors led with him to be put to death.

He Is Crucified Between Two Robbers

Calvary. Friday, April 7, A. D. 30

AND they bring him into the place which is called in Hebrew Golgotha, which being interpreted is the place of Calvary. And they gave him to drink wine mingled with gall: and when he had tasted it, he would not drink. And it was the third hour, and they crucified him there, and the robbers, one on the right hand, and the other on the left, and Jesus in the midst. And Jesus said: Father, forgive them for they know not what they do.

His Superscription Is Written By Pilate

Calvary. Friday, April 7, A. D. 30

AND Pilate wrote also a superscription of his cause, and put it upon the cross over his head. And the writing was: THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS.

This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in

Latin. Then the chief priests of the Jews said to Pilate: Write not: The King of the Jews; but that he said, I am King of the Jews. Pilate answered: What I have written, I have written.

His Garments Are Divided By the Soldiers

Calvary. Friday, April 7, A. D. 30

THE soldiers therefore, when they had crucified him, took his garments, and they made four parts, to every soldier a part, casting lots upon them, what every man should take; and also his coat. Now the coat was without seam, and woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be; that the Scripture might be fulfilled, saying: *They have parted my garments among them, and upon my vesture they have cast lot.* And the soldiers indeed did these things. And they sat and watched him; and the people stood beholding.

He Commends His Mother to the Beloved Disciple

Calvary. Friday, April 7, A. D. 30

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.

He Is Mocked By the People, the Chief Priests, and the Soldiers

Calvary. Friday, April 7, A. D. 30

AND they that passed by blasphemed him, wagging their heads, and saying: Vah! thou that destroyest the temple of God, and in three days dost rebuild it, save

thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests mocking with the scribes and ancients said one to another: He saved others; himself he cannot save. Let Christ, the king of Israel come down now from the cross, that we may see and believe in him. He trusted in God; if he be Christ, the elect of God, let him now deliver him if he will have him: for he said: I am the Son of God. And the soldiers also mocked him, coming to him, and offering vinegar, and saying: If thou be the king of the Jews, save thyself. And the self same thing the thieves also that were crucified with him reproached him with.

He Promises Paradise to the Good Thief

Calvary. Friday, April 7, A. D. 30

AND one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil. And he said to Jesus: Lord remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise.

He Hangs Upon the Cross for Three Hours, and Speaks His Fourth and Fifth Words

Calvary. Friday, April 7, A. D. 30

AND it was almost the sixth hour, and there was darkness over all the earth until the ninth hour, and the sun was darkened. And about the ninth hour Jesus cried out with a loud voice saying: Eloi, Eloi, lamma sabacthani? which is being interpreted, My God, My God, why hast thou forsaken me? And some of the standers by hearing, said: This man calleth for Elias.

Afterwards Jesus knowing that all things were now accomplished that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar:

and immediately one of them running took a sponge, and filled it full of vinegar, and put it about hyssop on a reed; and put it to his mouth, and gave him to drink. And the others said: Let be, let us see whether Elias will come to take him down and deliver him.

He Expires on the Cross

Calvary. Friday, April 7, A. D. 30

JESUS therefore when he had taken the vinegar, said: It is consummated: and crying with a loud voice, he said: Father, into thy hands I commend my spirit. And saying this, bowing his head, he yielded up the ghost.

His Death Is Followed By Many Signs and Wonders

Jerusalem. Friday, April 7, A. D. 30

Now the centurion who stood over against him, seeing what was done, and that crying out in this manner he had given up the ghost, said: Indeed this man was the Son of God. And he glorified God, saying: Indeed this was a just man.

And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent, and the graves were opened, and many bodies of the saints that had slept arose; and coming out of the tombs after his resurrection, came into the holy city, and appeared to many.

Now the centurion and they that were with him watching Jesus, having seen the earthquake, and the things that were done, were sore afraid. And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts.

And all his acquaintance stood afar off beholding these things; and the women, who also when he was in Galilee followed him and ministered to him; among them was Mary Magdalen, and Mary the mother of James the less and of Joseph, and the mother of the sons of Zebedee and Salome; and many other women that came up with him to Jerusalem.

His Side Is Pierced With a Spear

Calvary. Friday, April 7, A. D. 30

THEN the Jews, because it was the Preparation, that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore, came, and they broke the legs of the first, and of the other that was crucified with him; but after they were come to Jesus, when they saw that he was already dead, they did not break his legs; but one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it, hath given testimony, and his testimony is true: and he knoweth that he saith true, that you also may believe. For these things were done, that the Scripture might be fulfilled: *You shall not break a bone of him.* And again another Scripture saith: *They shall look on him whom they pierced.*

He Is Laid in the Sepulchre

Jerusalem. Friday, April 7, A. D. 30

AND after these things, when evening was now come, because it was the Preparation, that is, the day before the sabbath, behold there came a certain rich man named Joseph of Arimathea, a city of Judea, a noble counselor, a good and a just man (the same had not consented to their counsel and doings), who was also himself looking for the kingdom of God, being a disciple of Jesus, but secretly for fear of the Jews. This man went in boldly to Pilate, and besought him that he might take away the body of Jesus. But Pilate wondered that he should be already dead; and sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph, and commanded that the body should be delivered.

And Joseph buying fine linen, taking the body down, wrapped it up in the clean linen cloth, and took it away.

And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred pound weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was in the place where he was crucified, a garden; and in the garden a new sepulchre, Joseph's own, which he had hewn out in a rock, wherein no man yet had been laid. There, therefore, because of the Preparation of the Jews they laid Jesus, because the sepulchre was nigh at hand.

And Mary Magdalen was there, and the other Mary the mother of Joseph, and sitting over against the sepulchre, they beheld where he was laid. And Joseph rolled a stone to the door of the sepulchre, and went his way.

And the women which were come with Jesus from Galilee, following after, saw the sepulchre, and how his body was laid. And it was the day of the Preparation, and the sabbath drew on. And returning, they prepared spices and ointments.

And on the sabbath day they rested according to the commandment.

His Tomb Is Placed Under a Guard of Soldiers

Jerusalem. Friday, April 7, A. D. 30

AND the next day, which followed the day of Preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day, lest perhaps his disciples come and steal him away, and say to the people: He is risen from the dead; and the last error shall be worse than the first. Pilate saith to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

SECTION X

CHAPTER 73

He Rises From the Dead

Jerusalem. Sunday, April 9, A. D. 30

AND when the sabbath was past, Mary Magdalen, and Mary the mother of James, and Salome, brought sweet spices, that coming, they might anoint Jesus. But he rising early the first day of the week, behold there was a great earthquake; for an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow; and for fear of him, the guards were struck with terror, and became as dead men.

He Appears to Mary Magdalen

Jerusalem. Sunday, April 9, A. D. 30

AND in the end of the sabbath, when it began to dawn toward the first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre.

Jesus appeared first to Mary Magdalen, out of whom he had cast seven devils. She cometh early, when it was yet dark, unto the sepulchre, and she saw the stone taken away from the sepulchre. She ran therefore and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter therefore rising up, and that other disciple, came to the sepulchre. And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down he saw the linen cloths lying; but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and

saw the linen cloths lying, laid by themselves: and the napkin that had been about his head, not lying with the linen cloths, but apart, wrapped up into one place. Then that other disciple also went in, who came first to the sepulchre; and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead.

The disciples therefore departed again to their home, and went away wondering at that which was come to pass.

But Mary stood at the sepulchre without, weeping: now as she was weeping, she stooped down, and looked into the sepulchre; and she saw two angels in white, sitting, one at the head, and one at the feet where the body of Jesus had been laid. They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and saw Jesus standing, and she knew not that it was Jesus. Jesus saith to her: Woman, why weepest thou? whom seekest thou? She, thinking that it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him, and I will take him away. Jesus saith to her: Mary. She turning, saith to him: Rabboni, which is to say, Master.

Jesus saith to her: Do not touch me, for I am not yet ascended to my Father; but go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and your God.

Mary Magdalen went and told them that had been with him, who were mourning and weeping: I have seen the Lord, and these things he said to me. And they hearing that he was alive, and had been seen by her, did not believe.

He Appears to the Holy Women

Jerusalem. Sunday, April 9, A. D. 30

AND on the first day of the week, at early dawn, the women that were come with him from Galilee came to the

sepulchre, bringing the spices which they had prepared. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And they come to the sepulchre, the sun being now risen. And looking, they saw the stone rolled back; for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe; and they were astonished. And the angel answering said to the women: Fear not you: for I know that you seek Jesus who was crucified: he is not here; for he is risen, as he said: come see the place where the Lord was laid. And going in, they found not the body of the Lord Jesus. And it came to pass, as they were astonished in their mind at this, behold, two men stood by them, in shining apparel. And as they were afraid, and bowed down their countenance toward the ground, they said unto them: Why seek you the living with the dead? He is not here, but is risen: remember how he spoke unto you, when he was yet in Galilee, saying: The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And going quickly tell ye his disciples and Peter that he is risen: and behold he goeth before you into Galilee; there you shall see him as he told you: lo I have foretold it to you. And they going out, fled from the sepulchre; for a trembling and fear had seized them. And they remembered the words of Jesus, and went out quickly from the sepulchre, with fear and great joy, running to tell his disciples; and they said nothing to any man, for they were afraid.

And behold Jesus met them, saying: All hail. But they came up and took hold of his feet, and adored him. Then Jesus said to them: Fear not; go tell my brethren that they go into Galilee, there they shall see me. And going back from the sepulchre they told all these things to the eleven, and to all the rest. And it was Mary Magdalen, and Joanna, and Mary of James, and the other women that were with them, who told these things to the apostles. And these words seemed to them as idle tales; and they did not believe them.

The Soldiers Are Bribed to Deny His Resurrection

Jerusalem. Sunday, April 9, A. D. 30

WHO when they were departed, behold some of the guards came into the city, and told the chief priests all things that had been done. And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers: saying: Say you, His disciples came by night, and stole him away when we were asleep; and if the governor shall hear of this we will persuade him, and secure you. So they taking the money, did as they were taught; and this word was spread abroad among the Jews even unto this day.

He Appears to Two Disciples on the Road to Emmaus

Road to Emmaus. Sunday, April 9, A. D. 30

AND after that Jesus appeared in another shape to two of them walking, as they were going into the country, to a town which was sixty furlongs from Jerusalem, named Emmaus, and they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus himself also drawing near, went with them. But their eyes were held, that they should not know him. And he said to them: What are these discourses that you hold one with another as you walk, and are sad?

And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people; and how our chief priests and princes delivered him to be condemned to death, and crucified him. But we hoped, that it was he that should have redeemed Israel. And now besides all this, today is the third day since these things were done. Yea and certain women also of our company affrighted us, who before it

was light, were at the sepulchre; and not finding his body, came, saying, that they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre, and found it so as the women had said; but him they found not.

Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the Scriptures, the things that were concerning him. And they drew nigh to the town, whither they were going; and he made as though he would go farther. But they constrained him; saying: Stay with us, because it is toward evening, and the day is now far spent. And he went in with them. And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight.

And they said one to the other: Was not our heart burning within us, whilst he spoke in the way, and opened to us the Scriptures? And rising up the same hour, they went back to Jerusalem, and they found the eleven gathered together, and those that were with them, saying: The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how they knew him in the breaking of bread.

He Appears to the Ten Disciples

Jerusalem. Sunday, April 9, A. D. 30

It was late that same day the first of the week, and the doors were shut where the disciples were gathered together for fear of the Jews. Now whilst they were speaking these things, Jesus appeared to the eleven as they sat at table; for he came and stood in the midst of them, and saith to them: Peace be to you; it is I, fear not. But they being troubled and frightened, supposed that they saw a spirit. And he upbraided them with their incred-

lity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them: Why are you troubled and why do thoughts arise in your hearts? See my hands and feet, that it is I myself; handle, and see; for a spirit hath not flesh and bones, as you see me to have. And when he had said this, he shewed them his hands and feet and his side. But while they yet believed not, and wondered for joy, he said: Have you here any thing to eat? And they offered him a piece of a broiled fish, and a honeycomb. And when he had eaten before them, taking the remains, he gave to them. The disciples therefore were glad, when they saw the Lord.

He said therefore to them again: Peace be to you; as the Father hath sent me, I also send you. When he had said this, he breathed on them, and he said to them: Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

He Appears to the Eleven Disciples

Jerusalem. Sunday, April 9, A. D. 30

Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my fingers into the place of the nails, and put my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then he saith to Thomas: Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said to him: My Lord, and my God.

Jesus saith to him: Because thou has seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

Many other signs also did Jesus in the sight of his disciples, which are not written in this book; but these are written, that you may believe that Jesus is the Christ, the Son of God: and that believing, you may have life in his name.

He Appears to Seven Disciples in Galilee

Sea of Galilee. May, A. D. 30

AFTER this, Jesus shewed himself again to the disciples at the sea of Tiberias. And he shewed himself after this manner. There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth, and entered into the ship: and that night they caught nothing. But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus. Jesus therefore said to them: Children, have you any meat? They answered him: No. He saith to them: Cast the net on the right side of the ship, and you shall find. They cast therefore; and now they were not able to draw it, for the multitude of fishes. That disciple therefore whom Jesus loved, said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits), dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them: Bring hither of the fishes which you have now caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three; and although there were so many, the net was not broken. Jesus saith to them: Come, and dine. And none of them who were at meat durst ask him: Who art thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giv-

eth them, and fish in like manner. This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead.

He Gives to Peter the Charge of His Flock

Sea of Galilee. May, A. D. 30

WHEN therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved, because he had said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things; thou knowest that I love thee. He said to him: Feed my sheep. Amen, amen I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not. And this he said signifying by what death he should glorify God. And when he had said this, he saith to him: Follow me.

Peter turning about, saw that disciple whom Jesus loved following; who also leaned on his breast at supper, and said: Lord, who is he that shall betray thee? Him therefore when Peter had seen, he saith to Jesus: Lord, and what shall this man do? Jesus saith to him: So I will have him to remain till I come, what is it to thee? follow thou me. This saying therefore went abroad among the brethren, that that disciple should not die; and Jesus did not say to him, he should not die; but, So I will have him to remain till I come, what is it to thee? This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true.

He Appears to Eleven Disciples in Galilee

Galilee. May, A. D. 30

BUT the eleven disciples went into Galilee, unto the mountain where Jesus appointed them. And when they saw him; they worshiped him: but some doubted.

He Appears to Five Hundred Disciples and to James

Galilee. May, A. D. 30

THEN was he seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen asleep.

After that he was seen by James.

He Gives His Commission to the Apostles

Jerusalem. May, A. D. 30

JESUS shewed himself alive after his passion, by many proofs to the apostles whom he had chosen, for forty days appearing to them, and speaking of the kingdom of God.

And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard, saith he, by my mouth. And he said to them: These are the words which I spoke to you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then he opened their understanding, that they might understand the Scriptures; and he said to them: Thus it is written and thus it behoved Christ to suffer and to rise again from the dead the third day; and that penance and remission of sins should be preached in his name, unto all nations, beginning at Jerusalem. And you are witnesses of these things. And I send the promise of my Father upon you: but stay you in the city, till you be endued with power from on high;

for John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence.

When they were come together, Jesus spoke to them, saying: All power is given to me in heaven and on earth. They therefore asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel? But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.

And he said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

He Ascends to Heaven

Mount of Olives. Thursday, May 18, A. D. 30

AND when he had said these things he led them out as far as Bethany, and lifting up his hands he blessed them. And it came to pass, while he blessed them, he departed from them, and while they looked on, he was raised up: and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments; who also said: Ye men of Galilee, why stand you looking up into heaven?

this Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven.

Then they adoring returned with great joy to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath day's journey. And the Lord Jesus was taken up into heaven, and sitteth on the right hand of God.

And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon Zelotes, and Jude the brother of James. All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren.

He Sends the Holy Ghost Upon the Apostles

Jerusalem. Sunday, May 28, A. D. 30

AND when the days of the Pentecost were accomplished, they were all together in one place. And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting; and there appeared to them parted tongues as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed.

And there are also many other things which Jesus did, which if they were written every one the world itself, I think, would not be able to contain the books that should be written.

The first step is to find out how you are doing. It is not enough to say "I am well" or "I am not well". You must be able to describe your feelings and symptoms in detail. This is why it is important to keep a journal of your symptoms and how they change over time. You should also be aware of any changes in your diet, exercise, or stress levels, as these can all affect your health. If you are having trouble with your health, it is important to see a doctor as soon as possible. They can help you figure out what is going on and give you the best treatment possible.

The second step is to find out what is causing your problem. There are many different causes of health problems, and it is important to figure out which one it is. This can be done by looking at your symptoms and how they change over time. You should also be aware of any changes in your diet, exercise, or stress levels, as these can all affect your health. If you are having trouble with your health, it is important to see a doctor as soon as possible. They can help you figure out what is going on and give you the best treatment possible.

DISCUSSION CLUB OUTLINE

(Numerals Indicate Pages)

I

St. John begins the life of Our Saviour by opening the gates of heaven and giving us a glimpse of the Eternal Godhead. The Eternal Word, Who is the Second Person of the Blessed Trinity becomes Man in order that we may become the children of God through Divine Grace which He wins for us by His life and death. John the Baptist proclaims Him the Saviour of the world. As Man He is of the royal House of David for His Mother and St. Joseph are of David's line. To Zachary an old priest fulfilling his duties at the Temple an angel appeared and announced that the child to be born of Zachary and Elizabeth would be the Herald of the Messiah and bring many Israelites to follow their Messiah. Zachary was an old man, his wife Elizabeth was barren. Nevertheless God in His power accomplished the birth of the Baptist. It seemed impossible to Zachary. He doubted it. He was struck dumb and did not recover his speech until the naming of his child. The Incarnation and birth of Christ were announced to Mary, a Virgin of Nazareth, by Gabriel the angel who had spoken to Zachary. Mary was startled by the Angel's message announcing that she was to be the Mother of God: "The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee, and therefore the Holy that shall be born of thee shall be called the Son of God." Our Blessed Mother gave her consent and by the power of the Holy Ghost our Lord was conceived in her womb. She then visited her cousin Elizabeth who greeted her as "blessed among women" while Elizabeth's child leaped for joy within her womb. Our Lady returned the greeting with her **Magnificat**, a song of joy, thanksgiving, humility. John the son of Zachary and Elizabeth was born and at his circumcision his father's speech was restored and he uttered

his **Benedictus**, a song of praise and prophecy. Shortly after John went into the desert and a pall of silence shrouded his life until he appeared announcing the coming of the King and the Kingdom. (1-10.)

Questions

How does St. John begin his life of our Lord?

How do we become the children of God?

Who was John the Baptist?

What is remarkable about his conception and birth?

What is the Annunciation?

What incidents took place at the Visitation?

What happened at the naming of John the Baptist?

From whom do we get the **Magnificat** and **Benedictus** and what is their message?

II

St. Joseph was disturbed when he found that our Lady had conceived, and was determined to put her away privately, when an angel appeared to him telling him not to fear for "that which is conceived in her is of the Holy Ghost." According to prophecy Christ will be born of a virgin. His name will be Jesus which means Saviour. So it happened as foretold and God was born in Bethlehem, and laid in a manger for there was no room in the inn. Shepherds heard an angels' song in the silence of the night and an angel message bade them go to Bethlehem and find their Saviour, Christ the Lord. They went and found Him and told their friends that the King of Israel had come. Everyone marveled but Mary kept all these words pondering them in her heart. After eight days the Child was circumcised and Joseph called His Name Jesus. He was presented to the Lord in the Temple according to the Law, and Simeon the priest took Him in his arms and praised God, and said his life was complete now for he

had seen the salvation of his people. He blessed Mary and Joseph and foretold Mary's sorrow would be as a sword piercing her heart. Anna a prophetess who served in the Temple proclaimed the Child as Israel's Redemption. Soon after three Kings from the East entered Jerusalem and asked King Herod where was the newborn King. Herod summoned the chief priests and the scribes and they informed him that the Messiah should be born in Bethlehem as the time for the fulfillment of the prophecies had come. Herod heard from the Kings that a star had announced the King's birth and had guided them on their long journey to Jerusalem. "Go and find the Child and let me know so I can adore Him," said Herod. They went and the star led them to the Child, and His Mother. They adored Him and offered Him kingly gifts, and then returned to their country without calling on Herod. An angel shortly after appeared to Joseph and told him to take the Child and Mother and go into Egypt as Herod planned killing Him. Herod in anger murdered all the men children in Bethlehem who were two years old and younger. After his death Joseph was told by an angel to return to the land of Israel. He brought the Holy Family to Nazareth and settled there, fulfilling a prophecy. For it had been prophesied that "He shall be called a Nazarene." The Child grew in wisdom and Grace, and at twelve years of age He was brought by Mary and Joseph to Jerusalem to celebrate the Passover. He remained in Jerusalem though His parents thought He was in their caravan. When they discovered their loss they returned to the Holy City and searched for Him for three days. When they found Him He was in discussion with the learned rabbis. His Mother asked Him why He had caused her and Joseph this sorrow, and His reply that He had to be about His Father's business only puzzled her as it did Joseph. He returned with them to Nazareth and was subject to them. He passed from childhood to boyhood to youth and manhood and no one knew during all these years that He was the Light of the world. Only Mary and Joseph knew this and they kept it in their hearts. (12-19.)

Questions

What did the angel tell Joseph of the Motherhood of Mary?

Where and how was our Saviour born?

Who witnessed His birth?

Who were Simeon and Anna and when did they meet our Lord?

What did Simeon foretell?

What was the message of the Three Kings and how did it affect Herod?

Why did the Holy Family go to Egypt and where did they live on their return?

How old was our Lord when He went to Jerusalem and what took place there?

Where was the greater part of His life spent and why did He spend it there?

III

After years of desert solitude John the Baptist appeared on the banks of the Jordan and called upon all: "Repent for the Kingdom of heaven is at hand." It was the fifteenth year of the reign of Tiberius Caesar. His was a strong message. He denounced the Pharisees and Sadducees as a brood of vipers and told them if they did not repent from their hearts they would perish. He urged justice and charity on all classes and the people were so stirred by his life and teaching that they thought he was the Redeemer. He disabused them and declared he was the herald announcing the King. Our Lord one day joined the throngs and was baptized by John. At this a voice sounded out of heaven: "Thou art My Beloved Son, in Thee I am well pleased." Forty days after His baptism our Lord spent in the desert in prayer and fasting. At their close He was tempted by Satan who offered Him the kingdoms of the world if He would adore him. It was a threefold temptation and when it was conquered angels came and consoled Him.

John the Baptist was visited by an official delegation from Jerusalem and asked: "Who art thou?" His reply was clear and

positive: "I am not the Christ, but only His voice crying in the wilderness. Make ready for His coming. He is here and you do not know Him." The next day our Lord appeared and John greeted Him and said to the people: "Here is the Lamb of God who will take away the sins of the world." Now two of John's pupils heard this announcement and they followed after Christ. He challenged them saying: **What are you looking for?** In wonder they parried: "Where do you live?" He replied: **Come and see.** They did and remained with Him that whole day. Andrew was the name of one of these men. He found his brother Simon and exclaimed: "We have found the Christ." And he brought him to Jesus. Our Lord looking on him said: **You shall be called Cephas.** That means rock. Philip was next called, and after Philip, Nathanael. These were our Lord's first followers. We call them apostles, which means men who are sent on a mission. A few days later our Lord, His Mother and the apostles were invited to a wedding at Cana in Galilee. This was the scene of His first miracle for at His Mother's request He changed water into wine as the wine for the guests was all used up. He tarried a bit in Capharnaum, then went to Jerusalem and drove the money changers from the temple. This caused a storm of opposition from the Jews who challenged His authority. His answer was: **Destroy this temple and in three days I will rebuild it.** He was speaking of the resurrection of His Body. And many believed in Him seeing His power. His next follower was Nicodemus, a Pharisee and leader among the Jews. This man came at night and declared his belief. Our Lord told him he must be reborn to enter His Kingdom. Nicodemus was puzzled. Our Lord said: **I mean you must be reborn of water and the Holy Ghost.** That means the Sacrament of Baptism. Our Lord explained further that He had come to save the world, for "God so loved the world as to give His only-begotten Son, that whosoever believes in Him may not perish but may have everlasting life." Our Lord spent some time in Judea teaching and baptizing. John was also baptizing. And when he was asked what he thought of Christ who was drawing all men to Himself, he said he was glad of it. "He must increase, I must decrease." Soon after John was cast into prison by Herod because he had reproved Herod for his sin of adultery. (22-33.)

Questions

- What was the message announced by John the Baptist?
- When he was mistaken for the Messiah what did he say?
- What happened at Christ's baptism by John?
- How was our Lord tempted by Satan?
- Who were the first followers of Christ, and how did they come to follow Him?
- Where was Christ's first miracle performed and what was it?
- How did our Lord answer those who challenged His authority in the temple?
- What was Christ's lesson to Nicodemus.
- Did John approve the growing power of our Lord?
- Why was he imprisoned and by whom?

IV

Our Lord stopped at a city in Samaria called Sichar. At Jacob's well He met the Samaritan woman and converted her. She in turn brought others to Him for He had proved to her that He was the Messiah. His disciples marveled at His talking with the Samaritans for it was not a usual thing among the Jews. He spoke to them of the labors of their apostolate. **I have sent you to reap that in which you did not labor; others have labored and you have entered into their labors.** Our Lord then began His Galilean apostolate. At Cana where He had worked His first miracle a ruler from Capharnaum asked Him to come and heal his sick son who was at the point of death. Christ said to him: **Your boy is healed.** The man believed and when he arrived home found that at the very moment our Lord had spoken the boy had recovered. He next journeyed to Nazareth and spoke in the synagogue. The Nazarenes took offense at His words for He reproached them for not believing in Him. They actually cast Him out of the city and attempted to throw Him from the brow

of the hill whereon their city was built but He escaped and went His way. Capharnaum saw Him next, and shortly afterwards He addressed the people from Simon's ship. After His talk He told Simon to launch out into the Sea of Galilee and let down the nets. "Master, we have fished all night and caught nothing, but at Your command I will try again," said Simon. The result was a splendid catch so that the net broke and they needed help from another ship. Everyone of the fishermen startled at the result and Simon cried out: "Depart from me, O Lord, for I am a sinful man." But Christ replied to Simon, and James and John his partners: **Fear not; in future you shall catch men.** Simon, James, John were all fishermen called to be apostles, Christ saying: **Come after Me and I will make you fishers of men.** A man possessed by the devil was cured by Christ in the synagogue at Capharnaum; Simon's mother-in-law was cured of fever by a touch of His Hand; in fact the sick and the suffering were brought before Him and in His compassion He cured them all, fulfilling the saying of Isaias: "He took our infirmities and bore our diseases." In Galilee He preached and healed and drove out the demons from the possessed, restored lepers to health, cured the palsied man and forgave him his sins. At this the Pharisees took offense and declared Him a blasphemer as God alone forgives sin. They would not believe He was God. And from time to time He would retire from the crowds of people and go into the desert to pray. Levi, called Matthew, was a tax collector. Christ saw him and said: **Come. Follow Me.** And leaving all things he followed Him. And he gave our Lord a banquet in his house. The Pharisees and Scribes were there and they accused Him of making friends and companions of publicans and sinners. His answer was: **They that are in health need not a physician but they that are ill. I am not come to call the just but sinners to penance.** He was asked why His disciples did not fast as did the followers of the Baptist and the Pharisees. He said the time for fasting had not come for He was with them so it was the time for rejoicing. Then He went to Jerusalem and near a pond named Probatika he found a cripple waiting for the moving of the waters that would cure him. Christ said to him: **Arise and take up thy bed and walk.** He was immediately cured. Now it was the Sabbath and the Jews seeing the cripple fully recovered

and carrying his bed told him he was breaking the Sabbath law. He replied that Jesus had cured him and bade him carry his bed. Then the Jews criticized Jesus for doing these good things on the Sabbath. He answered them: **My Father worketh until now and I work.** Then the Jews wanted to kill Him for not only did He break the Sabbath but He claimed to be God. He took up their challenge and made clear His claim. The Father has power of life and so has He for He is the Son and even to the dead will He give life in the General Resurrection. John testified that He was God, but the Pharisees and the Jews would not heed him. His miracles showed Him to be God but they only found fault with His miracles. The Scriptures testify that He is God but they will not read the Scriptures aright. They will not come to Him that they may have life. Moses is His witness. **If you believed Moses you would believe Me also for he wrote of Me. But if you do not believe his writings how will you believe My words?** When they reproached Him because His disciples plucked the corn and ate it on the Sabbath He told them: **The Sabbath is made for man, and not man for the Sabbath; therefore the Son of Man is Lord even of the Sabbath.** He followed this up by curing the man with the withered hand on the Sabbath. The Pharisees grew more and more bitter against Him and they consulted with the Herodians and planned with them to destroy Him. Knowing this Jesus retired to the sea with His disciples. And people came to Him from every part of the country. The crowd was so great He got into a small ship for there was danger of the crowd crushing Him as they pressed in from all sides. He continued to teach them and cure their ills. (36-55.)

Questions

What effect did Christ have on the Samaritan woman? On the Samaritans?

How was the Ruler's son cured?

How were the Nazarenes affected by His teaching?

What did He promise Simon after he had made his big haul of fish?

How did He fulfill the prophecy: "He took our infirmities and bore our diseases"?

What did He tell the Pharisees about the observance of the Sabbath?

What threefold testimony did He invoke to prove that He was God?

How did the Pharisees react to this?

V

After spending the whole night in prayer our Lord came down from the mountain and chose His twelve apostles. This was the first step in establishing His Kingdom. He promised to give them all His powers to do for people what He did. Then He announced the charter of the Kingdom. It is known as the Beatitudes. His apostles were to be the salt of the earth and the light of the world. He explained how He had come to fulfill the Law. He gave the true meaning of the Law. It was the Golden Rule. He spoke of almsgiving and prayer and taught them the Our Father. He gave them and all who would receive their teaching the True Rule of Life. All must be doers and not merely hearers of His Word. After this our Lord came down from the Mountain of the Beatitudes and at Capharnaum healed the Centurion's servant. The Centurion's prayer has been said in every Holy Mass all through the centuries. Next he called back to life the son of the widow of Naim and paid glowing tribute to the Baptist. He reproached the cities of Corozain and Bethsaida for their unbelief and spoke of His mercy to the repentant sinners. He began His second teaching tour through Galilee, returning to Capharnaum to rebuke the Pharisees. He refused to give them a sign that they asked for to prove He was the Son of Man. All who heard His Word were as dear to Him as His Mother and relatives. Then He taught His doctrine through beautiful parable, The Seed and the Sower, The Candle, The Silently Growing Seed, The Cockle and the Wheat, The Mustard Seed, The Leaven, The Hidden Treasure, The Pearl, The Net, fulfilling the prophecy: **I will open My Mouth in parables; I will utter things hidden from the**

foundation of the world. Then our Lord explained the parables He had spoken. Shortly after this He stilled the tempest on the Sea of Galilee, banished Satan from two men, healed the woman suffering from an issue of blood, and raised the daughter of Jairus from the dead. After other miracles Christ began His third preaching tour through Galilee and instructed His apostles on their apostolate and sent them out to preach the Kingdom of God. About this time John was beheaded by Herod who was anxious to get in touch with our Saviour. When our Lord knew this He sought the safety and solitude of the desert. His next miracles were the multiplication of the loaves for the five thousand who formed His audience, His walking on the Sea of Galilee when He rescued the sinking Peter. The next important event was His announcing Himself as the Bread of Life. This took place at Capharnaum in the springtime of the year 29. St. John tells of it in his sixth chapter. He would give all who believed in Him heavenly food, His Body and His Blood, His entire Self, God and Man. Many who had followed Him up to this time rebelled at the strange promise, and walked no more with Him. Our Lord turned to His apostles when He saw the defection of so many of His followers and challenged them: **Will you also go away? Peter answered for them and for us: Lord, to whom shall we go? You have the words of Eternal Life and we have known and believed that You are the Son of the Living God.** (58-104.)

Questions

What event took place that marked the beginning of the Kingdom of God on earth?

What commission did the apostles receive?

What is the charter of the Kingdom?

How may God's law be summed up?

What did Christ teach about prayer?

What is the True Rule of Life?

Why did our Lord reproach Corozain and Bethsaida?

Mention some of the miracles our Lord performed.

Name some of His parables and indicate their meaning.

Of the miracles performed, which ones are the most striking?

What did Christ mean by calling Himself the Bread of Life?

How did His promise affect a great many of His followers?

What was Peter's answer to our Lord's challenge?

VI

As the Jews in Judea sought to kill our Lord He passed over to Galilee. He here argued with the Pharisees and Scribes about the true meaning of sin and God's Law. He explained further to the people that sin was a thing of the mind and the heart, and not of the lips and the hands merely. He then went along the coast of Tyre and Sidon and to the eastern shore of the Lake of Galilee where He continued to teach and work miracles. This was July, A. D. 29. At Caesarea Philippi He asked for an act of Faith from His apostles and when Simon gave it He changed his name to Peter the Rock and promised to build His Church on that Rock. He foretold His Passion and rebuked Peter for not appreciating this sacred fact. He would take up the Cross and all who followed Him must do likewise. A little after this He was transfigured on Mount Tabor. **His Face shone as the sun and His garments became shining white as snow.** After curing the lunatic boy He again foretold His Passion. His next lesson was on humility and He drove it home with a little child as its model. There can be no compromise in His Service. It means living for Christ or against Christ. The penalty for scandal is eternal punishment. The scandal of little ones is the worst of sins. All must forgive injury if they expect forgiveness. This lesson is clinched with the parable of the unmerciful servant. His followers wanted Him to declare Himself but He told them His time was not yet come. James and John asked for fire from Heaven to punish the Samaritans. He rebuked them and then explained what a true follower of Christ should be. He healed ten lepers and only one returned to thank Him. He appointed seventy-two disciples to

make a missionary tour to prepare the people for His coming. Martha received Him as her Guest and He warned her of over-activity. The Jews were still disputing about His claims when He appeared in the Temple and declared His doctrine was from the Father. He is One with the Father. He will return to the Father. He calls Himself the Living Water and His teaching arouses further disputes. After forgiving the woman taken in adultery He calls Himself the Light of the World. He argues with the Jews about kinship with Abraham and concludes: **Before Abraham was made I am.** They were so wrought up by this that they tried to stone Him to death. He healed the man blind from birth and revealed Himself as the Saviour. He declares Himself to be the Door of the Sheepfold and the Good Shepherd. The Jews accused Him of having a devil. His seventy-two disciples return and He teaches the beauty of the child-mind and proclaims the Greatest Commandment. He gives His disciples the parable of the Good Samaritan, tells them how to pray, is rejected again by the Jews on the Feast of the Dedication, exposes the hypocrisy of the Pharisees and warns His own followers against the sin of hypocrisy and urges them to profess belief in Him boldly. (107-145.)

Questions

What is the true meaning of God's Law as explained by our Saviour?

Where does sin begin?

What reward did Peter receive for his act of Faith?

Did Peter appreciate the prophecy of Christ's Passion?

What did Christ say of the Cross?

What happened at His Transfiguration?

How must a man serve God?

What is the punishment for the sin of scandal?

How do we obtain forgiveness?

How many of the ten cured lepers returned to thank Him?

What was the task of the seventy-two disciples?

What was His word to Martha?

What relation exists between Him and the Father?

What is He in relationship to Abraham?

What sin especially are His apostles to avoid and how are they to profess belief in Him?

VII

In January, A. D. 30, our Lord was in Perea. His teaching in that year began with the parable of the Rich Fool. It was followed by a warning to His disciples not to be anxious over the necessities even of life. They must always be prepared for His coming. He gives them the parable of the Faithful Steward, warns them that the Gospel He teaches will cause divisions even in homes. He mentions the need of judging what is just, of doing penance for sin, and then gives the parable of the barren fig tree. After curing a woman on the Sabbath, He urges His followers to enter into salvation by the narrow gate. There is no privileged claim to the Kingdom of God. Many Jews will be shut out and many Gentiles from far and near will enter. When He was told that Herod sought His Life He reproved Herod, and called Jerusalem the killer of prophets. He would save Jerusalem but the city would not have Him. After healing a dropsical patient on the Sabbath He taught the parables of the Wedding Feast, The Great Supper, The Lost Sheep, The Lost Coins, The Prodigal Son, The Unjust Steward, Dives and Lazarus. Then He spoke of Faith as a grain of mustard seed, and the spirit of service that should animate His followers. He warned all against false prophets and false Christs. He told the parables of the Unjust Judge and the Pharisee and Publican. Next He taught the true doctrine on Marriage and Divorce. After urging the children to come to Him, He blessed them and spoke of them as fitted for the Kingdom of God. A rich young man asked Him if he could be His disciple. He was told to sell all he owned first. He would

not do this for he was very wealthy and loved his wealth. Christ took occasion from this event to warn His disciples of the danger of riches. Those who become poor for His sake shall be blessed. After telling the parable of the Laborers in the Vineyard He went to Bethany at the call of Martha and Mary and raised Lazarus from the grave. This miracle sealed His doom for it hardened the hearts of the chief priests and the Pharisees. **From that day therefore they determined to put Him to death.** So He withdrew from all public places and retired to the city of Ephrem. For the third time He predicted His Passion. The mother of James and John asked Him to give her sons the first places in His Kingdom. He refused but foretold they would be called on to follow Him in suffering. He took occasion from this event to tell His apostles that he who would be the greater among them must act as the servant of all. He healed Bartimeus and another blind man, was entertained by Zacheus the tax-gatherer and explained the parable of the Ten Pounds. While He was entertained by Simon the leper and Martha and Mary and Lazarus, Mary anointed His Head and Feet and wiped His Feet with her hair. When the guests criticized Mary He defended her deed and said it would be proclaimed as long as His Gospel was preached. A great many people were there to see our Lord and Lazarus whom He had brought back from the grave. But the chief priests wanted to kill Lazarus for many because of him believed in Jesus. Then there followed the triumphal procession of our Lord into Jerusalem. People cast their garments in the way and cut boughs from the trees and carpeted His road with them and cried out: **Hosanna to the Son of David. Blessed is He that comes in the Lord's name.** The Pharisees protested against this honor. But our Lord told them if people were to remain silent the very stones would cry out. (148-180.)

Questions

What did Christ teach His followers about anxiety for the things of life?

What is meant by "entering in by the narrow gate"?

What did our Lord say of His love for Jerusalem?

- How was it returned and what would be the result?
- What parables did He teach at this time?
- How did He treat the little children?
- Why did not the rich young man follow Him?
- What was His comment on this?
- Who was Lazarus and what miracle was he the recipient of?
- How did this miracle affect the Jews and their leaders?
- What did He say about Mary's anointing His Head and Feet?
- How did He enter the city of Jerusalem and what was the Pharisees' comment?

VIII

It was early April, A. D. 30, when Christ made His triumphal entry into Jerusalem. As He got near to the city He wept over it saying: **O if you only knew the things that are for your peace.** He went straight to the Temple and taught the people. On the following day He cursed the barren fig tree, cleansed the Temple a second time, cured the blind and the lame, and met with vicious hostility from the leaders of the people. This had been their constant attitude from the first days of His ministry. They hated Him for the Truth He taught and the good He did. To His apostles He gave a final instruction on prayer, and refused to answer His critics when they challenged His authority. Then He spoke the parables of The Two Sons, The Wicked Husbandman, The Wedding Garment, answered the Herodians' question on giving tribute to Caesar, and the questions of the Sadducees on the Resurrection. He proclaimed the Great Commandment of the Law in answer to the Scribes and warned the people against the Scribes and Pharisees. He commended the poor widow for her mite of charity, foretold the destruction of the Temple and the end of the world with all the signs that would precede this day of doom. He warned all: **Of that day or hour no man knows. Take heed, watch and pray for you know not when the time is.** After teaching the parable of the Ten Virgins and the

Talents He described the Last Judgment. He announced that His great hour had come and a voice from Heaven gave Him glory. He was rejected by official Jewry and His death was decreed by the chief priests and leaders of the people on the feast of the Passover. The following day Judas went to the conspirators and said: **What will you give me and I will deliver Him up to you?** He sent two of His disciples to prepare the Pasch. It was the first Holy Thursday. While at table He foretold His betrayal by His false apostles. Judas when he heard the statement went out. It was night. When supper was over He rose from table and washed the feet of His disciples telling them the lesson His loving action portrayed. After this He took bread and wine and instituted the Blessed Sacrament, commissioning His apostles to offer Holy Mass in His memory. Then He bade them: **Love one another as I have loved you.** He warned Peter that his weakness would lead him into the sin of the denial. He spoke of the Mansions of the Father prepared for those who loved the Son. He was the Way, Truth, Life and no one could go to the Father but by Him. The Father and the Son are One. The test of loving Him was the keeping of His commandments. To them all He promised His peace and the Paraclete. He warned them all that they would desert Him and a second time told Peter he would deny Him. They must live a life in Him. He was the Vine, they the branches. **Without Me you can do nothing.** The world of sin would hate them as it had hated Him. Cruel torture and death awaited them because they loved Him. He would send the Holy Ghost as their Strengthener and Consoler. His death was close by. He told them how to pray and prayed to the Father for them: **Father, I will that where I am they also whom Thou hast given Me may be with Me, that they may see My Glory which Thou hast given Me because Thou hast loved Me before the creation of the world.** (183-220.)

Questions

What was Christ's lament over the city of Jerusalem?

Why did He curse the fig tree?

Name the last parables He taught.

- Name the Great Commandment He promulgated.
- What signs did He say would precede the end of the world?
- What did He teach about the Last Judgment?
- What was the proposal of Judas to the Jewish leaders?
- What was His first action after the Paschal Supper?
- How did He explain it to His apostles?
- When and how did He institute the Blessed Sacrament?
- What command did He give regarding the Blessed Sacrament?
- What were His words to Peter and Judas?
- Whom would He send to His apostles to strengthen them and give them peace?
- How is our Lord the Vine and who are the branches?
- What did He say of the world of sin?
- How were His apostles to pray and what was His prayer for them?

IX

It was midnight when He left the Supper Room and with His apostles retired to the Garden of Gethsemane. Here He entered into His agony, His Body drenched in Blood. He prayed that the chalice of suffering might be taken away. During all this terrible time His apostles slept. He was alone as no man before or since has been alone. When He rose from prayer Judas appeared with an armed band and kissed Him. It was a pre-arranged signal, followed by His capture. Peter slashed at the mob with his sword. Then Peter and the others deserted Him. He was led before Annas and Caiphas the High Priests for trial. Challenged by the court to state plainly if He was God He answered plainly that He was. As God He would come and judge them all. During the trial Peter denied Him three times. **Then Peter going out wept bitterly.** Sentence of death was passed

upon Him because He claimed His eternal title, Son of God. He was spit upon, struck with fist and club, mocked and scorned. In the meantime Judas came back to the Council, declared he had betrayed innocent Blood and threw back the thirty pieces of silver. Then he hanged himself. Before the Council Christ proclaimed Himself King of all mankind. At once they seized upon the statement as treasonable and brought Him before Pilate. Pilate after a brief examination sent Him to Herod. Herod would not hear the case and He was returned to Pilate's court. Pilate pronounced Him innocent. The Council threatened to denounce Pilate to Caesar. Pilate weakened and condemned Him to death. He was scourged, crowned with thorns in mockery of His Kingship, and sent on His Way of the Cross. Simon of Cyrene was forced to help Him carry the Cross, the women of Jerusalem gave Him their sympathy, and He reached Calvary a bruised and livid Wound. There He was crucified between two thieves. Pilate put on His Cross: **Jesus of Nazareth King of the Jews.** The mob surging around Him, mocked and blasphemed. The soldiers gambled for His garments. He prayed. To John He entrusted Mary, to Mary John and all the human family. He asked the Father to forgive His executioners and all sinners. He promised Paradise to the contrite robber. He asked the Father: **Why have You forsaken me?** After three hours' agony He cried with a loud voice: **Father, into Your Hands I give My Soul.** And saying this He died. The Roman captain proclaimed His divinity: **Indeed this Man was the Son of God.** Then all nature was shaken. **The Temple veil was rent in two from the top even to the bottom, and the rocks were rent, and the graves opened, and many bodies of the saints that had slept arose.** Lightning, thunder, earthquake struck terror into all who stood on Calvary. One of the soldiers when he saw He was already dead, sent his spear crashing through His Side. Then those who loved Him took His Body and placed it in the tomb that was not His. Even in death He had nothing. No one spoke. They watched Joseph of Arimathea seal the sepulchre with a stone. All went away to their homes. It was the day of the Preparation and the Sabbath drew on. The chief priests and Pharisees on the following day threw a guard around the sepulchre and sealed it with a stone. (223-243.)

Questions

- Where did Christ take His apostles after the Last Supper?
What took place there?
How did Christ pray there?
What were the circumstances of His capture?
Who were His Jewish judges?
What was Pilate's verdict?
Why was He condemned by Pilate?
Before He reached Calvary what torments were His?
What were His prayers on the Cross?
How did the soldiers and spectators act during His three hours' dying?
Why did the soldier pierce His Side?
In whose tomb was He laid?
How was it made secure?

X

Mary Magdalene, Mary the mother of James, and Salome came to Calvary on the first day of the week. They found an empty tomb. At once they returned and told the apostles. Peter and John ran to the tomb and verified the statement. He was not there. He had risen. Mary Magdalene stood by the sepulchre weeping. She thought her Lord's Body had been stolen. Jesus appeared to her and told her to announce His Resurrection to His loved ones. On first hearing this the apostles treated the news as idle tales; **and they did not believe them.** Then the guard went into the city and reported to the priests that their Victim had risen from the dead. A huge sum of money was given the soldiers by the Jewish Council with the command: **Say that His disciples came by night and stole Him away.** The soldiers did as commanded for the bribe was big. On that first Easter Sunday two of His disciples left Jerusalem and as they walked along a Stranger met them asking what they were discussing. They

replied: "Concerning Jesus of Nazareth who was killed by our leaders and is reported to be risen from the dead." He explained the Scriptures to them. They recognized Him and He vanished. They returned to the city and burst into the group of eleven apostles declaring: "He is risen, and we have seen Him." Then our Lord appeared to all who were gathered in the upper room and said: **Peace be to you. It is I. Fear not. Receive you the Holy Ghost whose sins you shall forgive are forgiven, whose sins you shall retain are retained.** It was evening the first day of the week. A week from that day He appeared again to the disciples and to Thomas who had doubted His Resurrection. Later on He appeared on the shore of the Lake of Galilee when all the apostles were fishing. On this occasion He confirmed Peter in his office of Supreme Pastor. Peter was to feed the lambs and the sheep of the Flock of Christ. After showing Himself to eleven followers and then to five hundred, He made His last appearance. This was to His apostles. He said to them: **All power is given to Me in heaven and on earth. . . . You shall receive the power of the Holy Ghost coming upon you and you shall be witnesses unto Me in Jerusalem . . . and even to the uttermost part of the earth. . . . Going therefore teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things I have commanded you. And behold I am with you all days even to the end of the world.** When He said this, He blessed them. And while they looked on He was raised up and a cloud received Him out of their sight. He had ascended into Heaven from the mount that is called Olivet. Joyfully they returned to Jerusalem where they awaited the coming of the Holy Spirit which had been promised them. On Pentecost He came and they were all filled with grace and strength, and He rested on each one of them in parted tongues like fire. And they went forth and preached the Gospel to everyone everything as He had commanded them. Now our Lord did many other things besides these that are set down here. If every one of these things were written the world itself would not be able to contain the needed books that should be written. But these are written that all may see that He is Christ the Living God and believing may have Life in His Name. (245-257.)

Questions

What did Magdalen discover at the Tomb of Christ?

How many apostles were present Sunday evening when He appeared?

How many times did He appear to the apostles and disciples?

What power did He give His apostles at one apparition?

What power did He confer on Peter?

What promise did He make to the apostles?

What task did He appoint them to carry out?

What happened on Mount Olivet?

Where did the apostles go after this?

How did the Holy Ghost appear to them?

What action did they take on Pentecost?

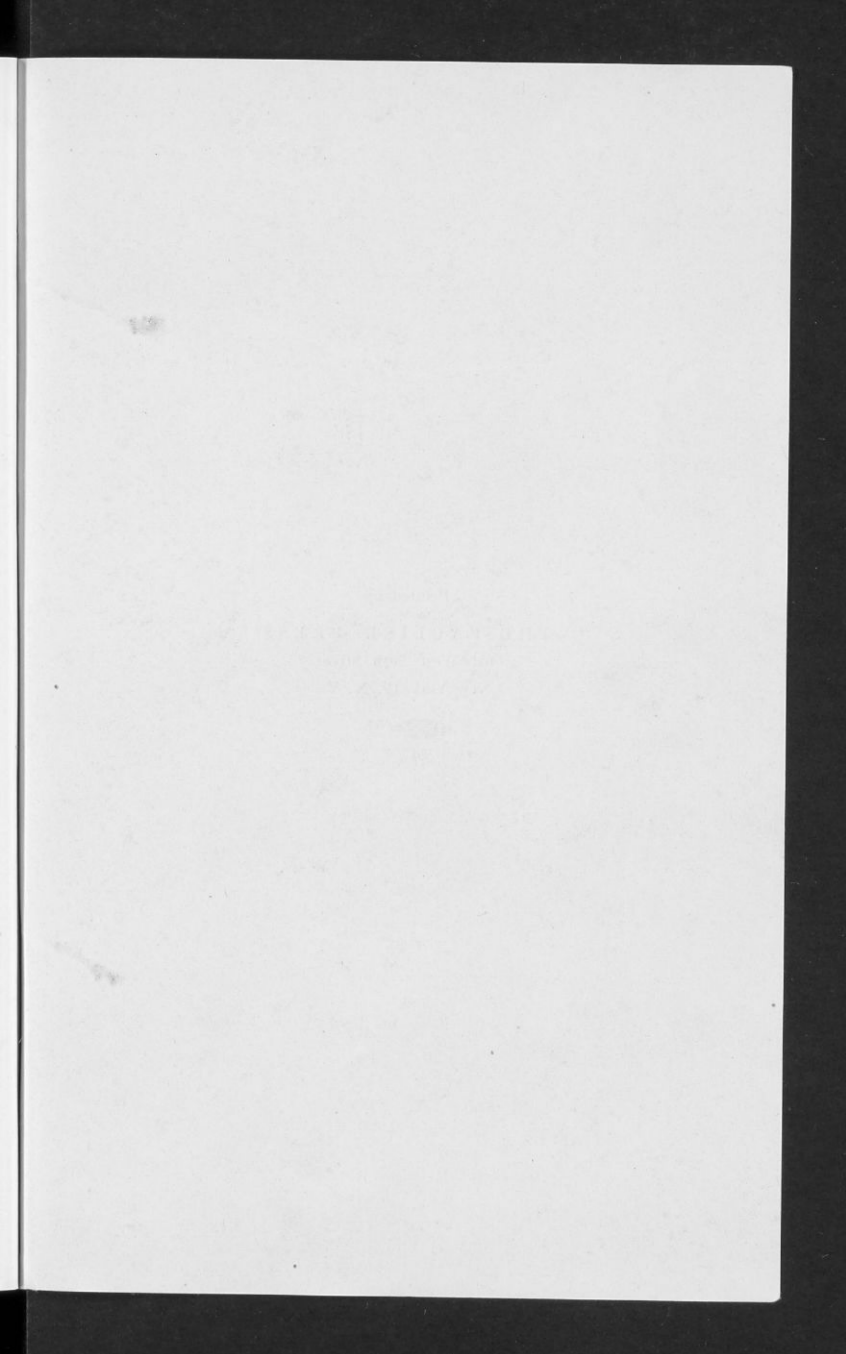
Is everything Christ did written in the Gospels?

Many other signs did Jesus in the sight of His disciples which are not written in this book. But *these* are written that you may believe that Jesus is the Christ the Son of God; and that believing you may have life in His Name (John xx. 30, 31).

Many other signs did Jesus in the
sight of His disciples which are not
written in this book. But these are
written that you may believe that
Jesus is the Christ the Son of God;
and that believing you may have life
in His Name (John x. 39, 41).

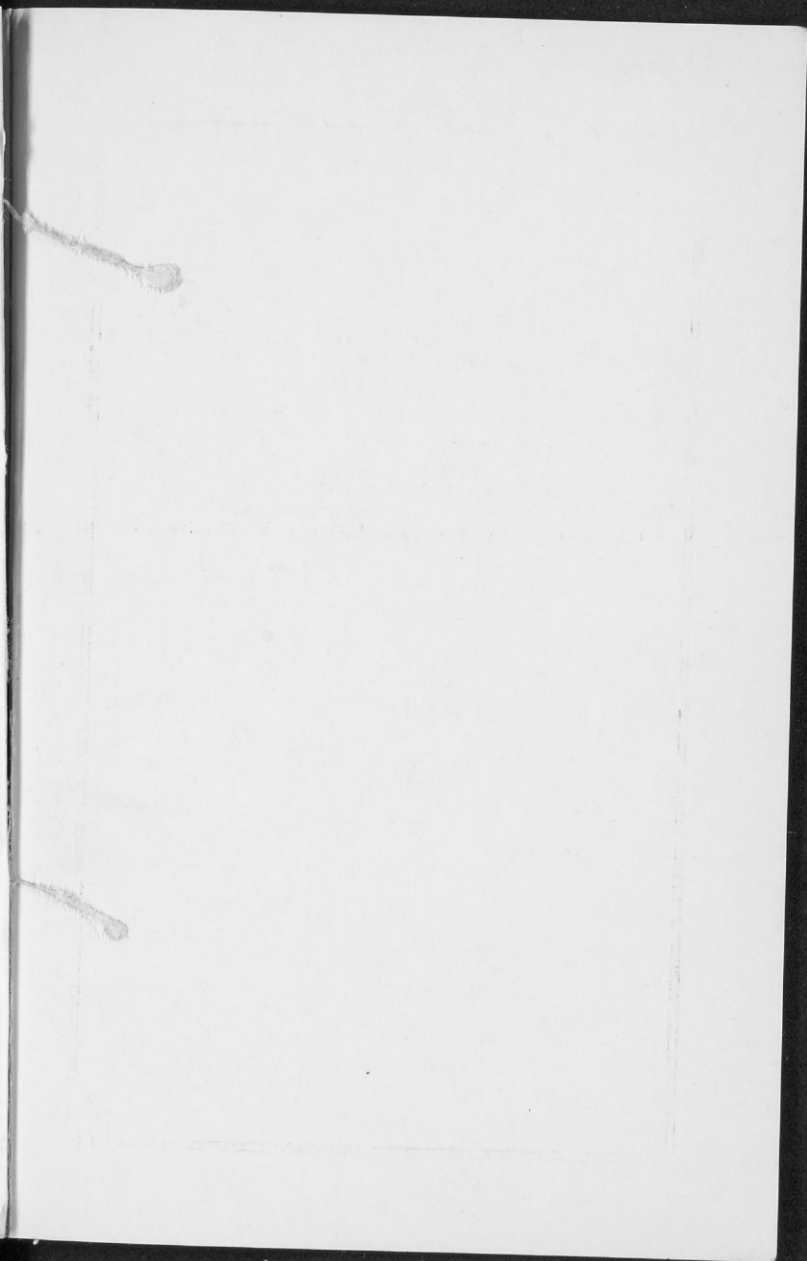
BEHOLD
I COME QUICKLY,
AND MY REWARD IS WITH ME,
TO RENDER TO EVERY MAN
ACCORDING TO HIS
WORKS.
AMEN. COME, LORD JESUS.

REWARD
I HAVE COURTESY
AND MY REWARD IS WITH ME
TO REMBER TO EVERY MAN
ACCORDING TO HIS
WORKS
AMEN. GODS LOVE LASTS



Printed by
THE PAULIST PRESS
401 West 59th Street
New York 19, N. Y.





About

"The Miniature QUESTION BOX"

"For several years there has been a growing demand for a pocket-size version of *The Question Box*. As the most popular source-book of Catholic information, Father Conway's classic has plunged well beyond the three-million mark in copies sold and has been translated into six languages. This small volume can serve as a handy book for quick reference on those occasions when a brief, ready answer is imperative. In reducing the size of *The Question Box*, Father Conway has not sacrificed any of the stimulating dash and verve that flavor the style of the original."

REV. JOHN SHEERIN, C.S.P.,

Editor, *The Catholic World*.

"The quest of the truth with regard to the Catholic Church, identified with Christian civilization from the beginning, imposes an obligation of paramount moment, if our country is to be true to the highest and noblest in the education of our people."

"*The Miniature Question Box* has the interest of novelty, the brevity of the newspaper paragraph, and the quick change from topic to topic. It answers directly the intellectual and moral difficulties of inquirers, widens their field of study, and presents replies to questions selected out of a total of 250,000 received during a period of some fifty years."