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THE NEW TESTAMENT
With An Analysis
Of
The Several BOOKS and CHAPTERS
By the Rev. J. Wesley, M.A. LONDON
Printed and sold at the New-Chapel, City-Road
and at the Rev. J. Wesley's Preaching-Houses
in Town and Country, 1790

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Preface
NEW TESTAMENT
John Wesley's Translation
To the READER

1. In this Edition the Translation is brought as near as possible to the Original: yet the alterations are few and seemingly small: but they may be of considerable importance.
2. Though the old division of Chapters is retained, for the more easy finding of any text: yet the whole is likewise divided, according to the sense, into distinct sections: a little circumstance, which makes many passages more intelligible to the Reader.
3. The analysis of every Book and Epistle is prefixt to it. And this view of the general scope of each, will give light to all the particulars.
4. I advise every one, before he reads the Scripture, to use this or the like prayer: "Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ."

John Wesley

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THE GOSPEL ACCORDING TO ST. MATTHEW

Translation by John Wesley

CHAPTER 1

The book of generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; And Judah begat Pharez and Zarah of Thamar; and Perez begat Esrom; and Esrom begat Aram; And Aram begat Aminadab; and Aminadab begat Nasson; and Nasson begat Salmon; And Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; And Jesse begat David the king. And David the king begat Solomon, of the wife of Uriah; And Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; And Asa begat Jehoshaphat; and Jehoshaphat begat Jehoram; and Jehoram begat Ahaz; and Ahaz begat Hezekiah; And Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; And Josiah begat Jeconiah and his brethren, about the time they were carried away to Babylon: And after they were brought to Babylon, Jeconiah begat Salathiel; and Salathiel begat Zerubbabel; And Zerubbabel begat Abiud; and Abiud begat Eliakim: and Eliakim begat Azor; And Azor begat Zadok; and Zadok begat Achim; and Achim begat Eliud; And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; And Jacob begat 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 carrying away to Babylon are fourteen generations; and from the carrying away to Babylon to Christ are fourteen generations.

Now the birth of Christ was on this wise: His mother Mary, being espoused to Joseph, before they came together she was found with child by the Holy Ghost. Then Joseph her husband, being a just man, and yet not willing to make her a public example, purposed to put her away privately. But while he was thinking on these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, thou, son of David, fear not to take to thee Mary thy wife; for that which is begotten 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 was spoken of the Lord by the prophet, saying, Behold the virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had commanded him, and took unto him his wife: But he knew her not till she had brought forth her son, the firstborn. And he called his name Jesus.

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CHAPTER 2

Now after Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, wise men came 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 do him homage. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And having assembled all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. And they said to him, In Bethlehem of Judaea; for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art in no wise the least among the princes of Judaea: for, out of thee shall come forth a Governor, Who shall rule my people Israel, Then Herod, having privately called the wise men, inquired of them, with great exactness, at what time the star appeared. And sending them to Bethlehem, he said, Go, inquire exactly concerning the young child; and if ye find him, bring me word again, that I also may come and do him homage. And having heard the king, they departed; and, lo, the star, which they had seen in the east, moved on before them, till it came and stood over where the young child was. And seeing the star, they rejoiced with exceeding great joy. And being come into the house, they saw the young child, with Mary his mother; and falling down, they did him homage. And opening their treasures, they presented to him gifts, gold, frankincense, and myrrh. And having been warned of God in a dream, not to return to Herod, they retired into their own country another way.

And when they had retired, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and continue there till I shall tell thee: for Herod will seek the young child to destroy him. and he arose, and took the young child and his mother by night, and retired into Egypt: And continued there till the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, seeing he was deluded by the wise men, was exceeding wroth, and sending forth, slew all the male children that were in Bethlehem, and in all the confines thereof, from two years old and under, according to the time which he had exactly inquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, Saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead who sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But having heard, Archelaus reigneth over Judaea, in the room of his father Herod, he was afraid to go thither: and, being warned of God in a dream, he turned aside into the region of Galilee. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

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CHAPTER 3

In those days cometh John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Isaiah, saying,

The voice of one crying aloud in the wilderness, Prepare ye the way of the Lord, make his paths straight. And this John had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

Then went out to him Jerusalem, and all Judsea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Ye brood of vipers, who hath showed you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance: And say not confidently within yourselves, We have Abraham to our father: for I say unto you, God is able of these stones to raise up children to Abraham. But the axe also already lieth at the root of the trees: therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly cleanse his floor, and gather the wheat into the garner; but will burn up the chaff with unquenchable fire.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized by him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said to him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, being baptized, went up straightway from the water: and, lo, the heavens were opened to him, and he saw the Spirit of God descending like a dove, and coming upon him: And lo a voice out of the heavens, saying, This is my beloved Son, in whom I delight.

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CHAPTER 4

Then was Jesus led up by the Spirit into the wilderness to be tempted by the devil. And having fasted forty days and forty nights, he was afterwards hungry. And the tempter coming to him, said, If thou be the Son of God, command that these stones be made bread. But he answering said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him with him into the holy city, and setteth him on the battlement of the temple, And saith to him; If thou be the Son of God, cast thyself down: for it is written, He shall charge his angels concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said to him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him with him to an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; And saith to him, All these things will I give thee, if thou wilt fall down and worship me. Then Jesus saith to him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and waited upon him.

But when he heard that John was east into prison, he retired into Galilee. And leaving Nazareth, he came and dwelt at Capernaum, which is on the sea coast, in the borders of Zebulon and Naphthali: That it might be fulfilled which was spoken by Isaiah the prophet, saying, The land of Zebulon, and the land of Naphthali, by the way of the sea, beyond Jordan, Galilee of the

Gentiles, The people who walked in darkness saw a great light; and to them who sat in the region of the shadow of death light is sprung up.

From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand. And walking by the sea of Galilee, he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith to them, Come after me, and I will make you fishers of men. And straightway, leaving the nets, they followed him. And going on from thence, he saw two other brethren, James the son of Zebedee, and John his brother, in the vessel with Zebedee their father, mending their nets; and he called them. And leaving the vessel and their father, they immediately followed him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of malady among the people. And his fame went through all Syria: and they brought to him all sick people, that were held with divers diseases and tormenting pains, and demoniacs, and lunatics, and paralytics; and he healed them. And there followed him great multitudes from Galilee, and Decapolis, and Jerusalem, and Judaea, and from beyond Jordan.

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CHAPTER 5

And seeing the multitudes, he went up into the mountain: and when he was sat down his disciples came to him. And he opened his mouth and taught them, saying, Happy are the poor in spirit: for theirs is the kingdom of heaven. Happy are they that mourn: for they shall be comforted. Happy are the meek: for they shall inherit the earth. Happy are they that hunger and thirst after righteousness: for they shall be satisfied. Happy are the merciful: for they shall obtain mercy. Happy are the pure in heart: for they shall see God. Happy are the peacemakers: for they shall be called the children of God. Happy are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Happy are ye when men shall revile and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you.

Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is situated on a mountain cannot be hid. Neither do they light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all things be effected. Whosoever therefore shall break one of the least of these commandments, and teach men so, shall be the least in the kingdom of heaven: but whosoever shall do and teach them, he shall be great in the kingdom of heaven. For I say unto you, That unless your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall

in no wise enter into the kingdom of heaven. Ye have heard, that it was said to them of old, Thou shalt do no murder; and whosoever shall do murder shall be liable to the judgment: But I say unto you, That whosoever is angry with his brother shall be liable to the judgment: and whosoever shall say to his brother, Raca, shall be liable to the council: but whosoever shall say, Thou fool, shall be liable to hell fire. Therefore if thou bring thy gift to the altar, and shalt there remember that thy brother hath ought against thee; Leave there thy gift before the altar, and go; first be reconciled to thy brother, and then come and offer thy gift. Agree with him; lest at any time the adversary deliver thee to be cast in prison. Verily I say unto thee, Thou shalt in no wise come out thence, till thou hast paid the last farthing.

Ye have heard, that it was said, Thou shalt not commit adultery: But I say unto you, That whosoever looketh upon a woman to lust after her hath already committed adultery with her in his heart. But if thy right eye cause thee to offend, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand cause thee to offend, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, not that thy whole body should be cast into hell.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorce: But I say unto you, Whosoever shall put away his wife, save for the cause of whoredom, causeth her to commit adultery: and whosoever shall marry her that is put away committeth adultery: and whosoever shall marry her that is put away committeth adultery.

Again, ye have heard it said to them of old, Thou shalt not forswear thyself, but shalt perform thine oaths unto the Lord: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: Neither by Jerusalm: for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your conversation be Yea, yea; Nay, nay: for whatsoever is more than these is of the evil one.

Ye have heard that is hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not the evil man: but whosoever shall smite thee on the right cheek, turn to him the other also. And if a man will sue thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go with him one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not away.

Ye have heard, that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; That ye may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your friends only, what do ye more than others? Do not even the heathens so? Therefore ye shall be Perfect, as your Father who is in heaven is perfect.

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CHAPTER 6

Take heed that ye practise not your righteousness before men, to be seen of them: otherwise ye have no reward from your Father who is in heaven, Therefore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thy alms may be in secret, and thy Father who seeth in secret will reward thee openly. And when thou prayest thou shalt not be as the hypocrites; for they love to pray standing in the synagogues, and in the corners of the streets, that they may appear unto men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and having shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee. But when ye pray, use not vain repetitions, as the heathens: for they think they shall be heard for their much speaking. Be not therefore like them: for your Father knoweth what things ye have need of, before ye ask him. Thus therefore pray ye: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thy head, and wash thy face; That thou appear not unto men to fast, but to thy Father who is in secret: and thy Father, who seeth in secret, shall reward thee.

Lay not up for yourselves treasures on earth, where moth and rust consume, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The eye is the lamp of the body: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or he will cleave to the one, and neglect the other. Ye cannot serve God and mammon. Therefore I say unto you, Take not thought for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the birds of the air: they sow not neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? And which of you by taking thought can add to his age the smallest measure? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That: even Solomon in all his glory was not arrayed like one of these. Now if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the still, will he not much more clothe you, O ye of little faith? Therefore take not thought, saying, What shall we eat? or, What shall we drink? or, What shall we wear? (For after all these things do the heathens seek:) for your heavenly Father knoweth that ye need all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added to you. Take not therefore thought for the morrow: for the morrow shall take thought for itself. Sufficient for the day is the evil thereof.

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CHAPTER 7

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you. And why beholdest thou the mote in thy brother's eye, but observest not the beam in thine own eye? Or how sayest thou to thy brother, Let me pull out the mote from thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye. Give not that which is holy to dogs, neither cast your pearls before swine, lest they trample them under their feet, and, turning, rend you. Ask, and it shall be given you; seek, and ye 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. What man is there of you, who if his son ask bread, will give him a stone? And if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

Enter ye in through the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there are that go in through it: Because strait is the gate, and narrow the way, that leadeth to life, and few there are that find it. But beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. By their fruits ye shall know them. Do men gather grapes from thorns, or figs from thistles? So every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I declare to them, I never knew you: depart from me, ye that work iniquity: Therefore whosoever heareth these my sayings, and doeth them, I will liken him to a wise man, who built his house on the rock. And the rain descended, and the floods came, and the winds blew, and beat on that house; and it fell not: for it was founded on the rock. But every one that heareth these my sayings, and doeth them not, shall be likened to a foolish man, who built his house on the sand: And the rain descended, and the floods came, and the winds blew, and beat on that house; and it fell and great was the fall of it. And when Jesus had ended these sayings, the multitudes were astonished at his teaching: For he taught them as one having authority, and not as the scribes.

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CHAPTER 8

And when he was come down from the mountain, great multitudes followed him. And, behold, a leper came and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus, stretching forth his hand, touched him, saying, I will; be thou made clean. And immediately his leprosy was cleansed. And Jesus saith to him, See thou tell no man; but go, show thyself to the priest, and offer the gift that t Moses commanded, for a testimony to them.

And when he was entered into Capernaum, there came to him a centurion, beseeching him, And saying, Lord, my servant lieth in the house ill of the palsy, grievously tormented. And Jesus saith to him, I will come and heal him. The centurion answering said, Lord, I am not worthy that thou shouldest come under my roof: but speak in a word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into the outer darkness: t there shall be the weeping and the gnashing of teeth. And Jesus said to the centurion, Go thy way; and as thou hast believed, be it unto thee. And his servant was healed in that hour.

And Jesus, coming to Peter's house, saw his wife's mother lying, and sick of a fever. And he touched her hand, and the fever left her: and she arose and waited upon them.

When it was evening, they brought to him many demoniacs: and he cast out the spirits with a word, and healed all that were ill: Whereby was fulfilled what was spoken by the prophet Isaiah, saying, Himself took our infirmities and bare our diseases.

And Jesus, seeing great multitudes about him, commanded to go to the other side. And a certain scribe came and said to him, Master, I will follow thee whithersoever thou goest. And Jesus saith to him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And another of his disciples said to him, Lord, suffer me first to go and bury my father. But Jesus said to him, Follow me; and leave the dead to bury their dead. And when he was come into the vessel, his disciples followed him. And, behold, there was a great tempest in the sea, so that the vessel was covered with the waves: but he was asleep. And his disciples, coming to him, awoke him, saying, Lord, save us: we perish. And he saith to them, Why are ye fearful, O ye of little faith? Then arising, he rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

And when he was come to the other side, into the; country of the Gergesenes, there met him two demoniacs, coming out of the tombs, exceeding fierce, so that no one could pass by that way. And, behold, they cried out; saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time? And there was at some distance from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go into the herd of swine. And he said to them, Go. And coming out, they went into the swine: and, behold, the whole herd rushed down the pretipice into the sea, and perished in the waters: But they that kept them fled, and going into the city, told every thing, and what had befallen the demoniacs. And;

behold, the whole city came out to meet Jesus: and seeing him, they besough him to depart out of their coasts.

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CHAPTER 9

And going into the vessel, he passed over and came to his own city. And, behold, they brought to him a paralytic, lying on a couch: and Jesus seeing their faith, said to the paralytic, Son, take courage thy sins are forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Why think ye evil in your hearts? For which is easier, to say, Thy sins are forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the paralytic,) Arise, take up thy couch, and go to thy house. And he arose, and went to his own house. And the multitude, seeing it, marvelled and glorified God, who had given such power to men.

And as Jesus passed along from thence, he saw a man named Matthew, sitting at the receipt of custom; an, saith to him, Follow me. And he arose and followed him. And as he sat at table in the house, behold, many publican and sinners came, and sat down with him and his disciples. And the Pharisees, seeing it, said to his disciples, Why eateth your Master with publicans and sinners? But Jesus hearing it, said to them, They that are whole need not physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners. Then come to him the disciples of John, saying, Why do we and the Pharisees fast often, but thy disciples fast not? And Jesus said to them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast. No man putteth a piece of new cloth on an old garment: or that which is put in to fill it taketh from the garment, and the rent is made worse. Neither do men put new wine into old leathern bottles: else the bottles burst, and the wine is spilled, and the bottles are destroyed: but they put new wine into new bottles, and both are preserved.

While he spake these things to them, behold, a certain ruler coming worshipped him, saying, My daughter is just dead: but come and lay thine hand on her, and she shall live. And Jesus arose and followed him, and so did his disciples. (And, behold, a woman who had had a flux of blood twelve years, coming behind him, touched the hem of his garment: For she said within herself, If I but touch his garment, I shall be made whole. And Jesus, turning and seeing her, said, Daughter, take courage; thy faith hath made thee whole. And the woman was made whole from that hour.) And Jesus, coming into the ruler's house, and seeing the minstrels and the crowd making a noise, Saith to them, Withdraw: for the maid is not dead, but sleepeth. And they derided him. But when the crowd were put forth, he went in, and took her by the hand, and the maid arose. And the fame of it went abroad into all that country.

And as Jesus passed thence, two blind men followed him, crying aloud, and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith to them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then he touched their eyes, saying, Be it unto you according to your faith. And their eyes were

opened; and Jesus strictly charged them, saying, See that no man know it. But when they were gone out, they spread his fame abroad in all that country.

As they were going out, behold, they brought a dumb demoniac to him. And when the devil was east out, the dumb spake: and the multitudes marvelled, saying, It was never seen thus, even in Israel But the Pharisees said, He casteth out the devils by the prince of the devils. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every malady. But seeing the multitudes he was moved with tender compassion for them, because they were faint and scattered, as sheep having no shepherd. Then saith he to his disciples, The harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he would labourers into his harvest thrust forth.

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CHAPTER 10

And having called to him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal every disease and every malady: Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alphseus, and Lebbaeus, whose surname was Thaddaeus: Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, having commanded them, saying, Go not into the way of the Gentiles, and into a city of the Samaritans enter not: But go rather to the lost sheep of the house of Israel And as ye go, proclaim, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses: Nor scrip for your journey, nor two coats, nor shoes, nor yet a staff: for the workman is worthy of his maintenance. And into whatever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go hence. And when ye come into a house, salute it. And if the house be worthy, your peace shall come upon it: but if it be not worthy, your peace shall return to you. And whosoever will not receive You, nor hear your words, when ye go out of that house or city, shake off the dust from your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you to the councils, and scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony to them and to the heathens. But when they deliver you, take no thought how or what ye shall speak: for it shall be given you in that very hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father who speaketh in you. But the brother shall deliver up the brother to death, and the father the child: and children shall rise up against their parents, and kill them. And ye shall be hated of all men for my name's sake: but he that endureth to the end the same shall be saved. But when they persecute you in this city, flee to another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his teacher, nor the servant above his lord. It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master, of the house Beelzebub, how

much more them of his household? Therefore, fear them not: for there is nothing covered, which shall not be made manifest; nor hid, that shall not be known. What I tell you in the dark, speak ye in the light: and what ye hear in the ear, proclaim on the housetops. And be not afraid of them who kill the body, but are not able to kill the soul: but rather be afraid of him who is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father. Yea, even the hairs of your head are all numbered. Fear ye not therefore: ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven. Think not that I am come to send peace on earth: I am not come to send peace, but a sword. For I am come to set a man at variance with his father, and the daughter with her mother, and the daughter in law with her mother in law. And the foes of a man shall be they of his own household. He that loveth 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 his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that entertaineth you entertaineth me, and he that entertaineth me entertaineth him that sent me. He that entertaineth a prophet in the name of a prophet shall receive a prophet's reward; and he that entertaineth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

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CHAPTER 11

And when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said to him, Art thou he that is to come, or look we for another? And Jesus answering said to them, Go, and tell John the things which ye hear and see: The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, and the poor have the gospel preached to them. And happy is he whosoever shall not be offended at me. And as they departed, Jesus said to the multitudes concerning John, What went ye out into the wilderness to see A reed shaken with the wind. But what went ye out to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in king's houses. But what went ye out to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater prophet than John the Baptist: but he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist till now the kingdom of heaven is entered by force; and they who strive with all their might take it by violence. For all the prophets and the law prophesied until John. And if ye are willing to receive him, he is Elijah, who was to come. He that hath ears to hear, let him hear. But whereto shall I liken this generation? It is like children sitting in the markets, and calling to their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have

not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a glutton and a winebibber, a friend of publicans and sinners. But wisdom is justified by her children. Then began he to upbraid the cities wherein the most of his mighty works had been done, because they repented not: Woe to thee, Chorazin! woe to thee, Bethsaida! for if the mighty works, which have been done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. Moreover I say to you, It shall be more tolerable for Tyre and Sidon in the day of the judgment than for you. And thou, Capernaum, who hast been exalted to heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained to this day. Moreover I say unto you, It shall be more tolerable for the land of Sodom in the day of judgment than for thee. At that time Jesus answering said, I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the Wise and prudent and hast revealed them to babes. Even so, Father: for so it seemed good in thy sight. All things are delivered to me by my Father: and no one knoweth the Son, but the Father; neither knoweth any one the Father, Save the Son, and he to whomsoever the Son is pleased to reveal him. Come to me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls. For my yoke is easy, and my burden is light.

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CHAPTER 12

At that time Jesus went on the sabbath through the corn; and his disciples were hungry, and plucked the ears of corn, and ate. But the Pharisees, seeing It, said to him, Behold thy disciples do what is not lawful to do on the sabbath. But he said to them, Have ye not read what David did, when he was hungry, and they that were with him; How he entered into the house of God, and ate the shewbread, which it was not lawful for him to eat, neither for them who were with him, but only for the priest? Or have ye not read in the law, that on the sabbath days the priests in the temple profain the sabbath, and are blameless? But I say to you, That a greater than the temple is here. And if ye had known what that meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath.

And departing thence, he went into their synagogue: And, behold, there was a man who had a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath? that they might accuse him. And he said to them, What man shall there be among you, that shall have one sheep, who if it fall into a pit on the sabbath, will not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do good on the sabbath day. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. Then the Pharisees went out, and took counsel together against him, how they might destroy him. 15 And Jesus, knowing it, withdrew from thence and great multitudes followed him, and he healed them all; And charged them not to make him known: That it might be fulfilled which was spoken by the prophet Isaiah, saying, Behold my servant, whom I have chosen, my beloved in whom my soul delighteth: I will put my Spirit upon him, and he shall show judgment to the heathens. He shall not strive, nor clamour; neither shall any man hear his voice in the streets. He shall not break a bruised

reed, and smoking flax he shall not quench, till he send forth judgment unto victory, And in his name shall the heathens trust.

Then was brought to him a demoniac, blind and dumb: and he healed him, so that the blind and dumb both spake and saw. And all the multitude were amazed, and said, Is not this the son of David? But the Pharisees, hearing it, said, This fellow casteth not out devils, but by Beelzebub the prince of the devils. And Jesus, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not be established: And if Satan cast out Satan, he is divided against himself; how then shall his kingdom be established? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if it be by the Spirit of God

I cast our devils, then the kingdom of God is come upon you. How can one enter into the strong one's house, and plunder his goods, unless he first bind the strong one? and then he will plunder his house. He that is not with me against me; and he that gathereth not with me scattereth. Wherefore I say to you, All manner of sin and blasphemy shall be forgiven to men: but the blasphemy against the Spirit shall not be forgiven to men. And whosoever speaketh against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in that to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye brood of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say to you, That every idle word which men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, or by thy words thou shalt be condemned.

Then certain of the scribes and Pharisees answered, saying, Master, we would see a sign from thee. And he answering said to them, An evil and adulterous generation seeketh a sign; and there shall no sign be given it, but the sign of the prophet Jonah: For as Jonah was three days and three nights in the belly of the great fish; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return to my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, 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 is worse than the first. So shall it be also to this wicked generation.

While he yet talked to the multitude, behold, his mother and his brethren stood without, seeking to speak to him. And one said to him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. And he answering said to him that told him, Who is my mother? and who are my brethren? And stretching forth his hand toward his disciples he said, Behold my mother and my brethren. For whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother.

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CHAPTER 13

The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together to him, so that he went into the vessel, and sat; and all the multitude stood on the shore. And he spake many things to them in parables, saying, Behold, the sower went forth to sow. And while he sowed, some seeds fell by the highway side, and the birds came and devoured them: Others fell upon stony places, where they had not much earth: and they sprang up immediately, because they had not depth of earth: And when the sun was up, they were scorched; and because they had not root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them. And others fell on the good ground, and brought forth fruit, some an hundred fold, some sixty, some thirty. He that hath ears to hear, let him hear. And the disciples came, and said to him, Why speakest thou to them in parables? He answering said unto them, Because to you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even what he hath. Therefore I spake to them in parables, because seeing they see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, who saith, Hearing ye will hear, but in no wise understand; and 15 seeing ye will see, but in no wise perceive. For the heart of this people is waxed fat, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear! For verily I say unto you, That many prophets and righteous men have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them. Hear ye therefore the parable of the sower. When any one hearorb the word of the kingdom, and considereth it not, the wicked one cometh, and catcheth away what was sown in his heart. This is he who received seed by the highway side, But he who received the seed in stony places, is he that heareth the word, and immediately receiveth it with joy; Yet he hath not root in himself, and so endureth but for a while: for when tribulation or persecution ariseth because of the word, straightway he is offended. He that received the seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and it becometh I unfruitful. But he that received seed on the good ground is he that heareth the word, and considereth it; who also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.

He proposed to them another parable, saying, The kingdom of heaven is like a man sowing good seed in his field: But while men slept, his enemy came and sowed darnel amidst the wheat, and went away. And when the blade was sprung up, and brought forth fruit, then appeared the darnel also. So the servants of the householder came to him, and said, Sir, didst not thou sow good seed in thy field? whence then hath it darnel!. He said to them, An enemy hath done this. The servants said to him, Wilt thou then that we go and gather them up!.. But he said, No; lest, gathering up the darnel, ye root up the wheat with them. Suffer both to grow together till the harvest: and at the time of the harvest I will say to the reapers, Gather ye together first the darnel, and bind it in bundles to burn it: but gather the wheat into my barn.

He proposed to them another parable, saying, The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field: Which indeed is the least of all seeds: but when it is grown up, it is the greatest of herbs, and becometh a tree, so that the birds of the air come and lodge in the branches of it.

He spake another parable to them. The kingdom of heaven is like leaven, which a woman taking covered up in three measures of meal, till the whole was leavened

All these things spake Jesus to the multitude in parables; and without a parable spake he not unto them: Whereby was fulfilled what was spoken by the prophet, saying, I will open my mouth in parables; I will utter things hid from the foundation of the world.

Then Jesus, having sent the multitude away, went into the house: and his disciples came to him, saying, Declare to us the parable of the darnel of the field. He answering said to them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the darnel are the children of the wicked one; The enemy that soweth them is the devil; the harvest is the end of the world; the reapers are the angels. As therefore the darnel is gathered and burned with fire, so shall it be at the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; And shall cast them into the furnace of fire: there shall be the wailing and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

Again, the kingdom of heaven is like treasure hid in a field; which a man having found hideth, and for joy thereof goeth and selleth all that he hath, and buys that field.

Again, the kingdom of heaven is like a merchant, seeking goodly pearls: Who, having found one pearl of great value, went and sold all that he had, and bought it. Again, the kingdom of heaven is like a net cast into the sea, and gathering of every kind: Which, when it was full, they drew to the shore, and sitting down gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be the wailing and the gnashing of teeth. Jesus saith to them, Have ye understood all these things? They say to him, Yea, Lord. Then saith he to the, Therefore every scribe instructed unto the kingdom of heaven is like an householder, who bringeth out of his treasure things new and old.

And when Jesus had finished these parables, he departed thence. And coming into his own country, he taught them in their synagogue, so that they were astonished, and said, Whence hath HE this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Jude? And his sisters, are they not all with us? Whence then hath he all these things? And they were offended at him. But Jesus said to them, A prophet is not without honour, save in his own country, and in his own house. And he wrought not many mighty works there because of their unbelief.

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CHAPTER 14

At that time Herod the tetrarch heard the fame of Jesus, And said to his servants, This is John the Baptist; he is risen from the dead; and therefore these mighty powers exert themselves in him; For Herod, having apprehended John, had bound and put him in prison, for Herodias's sake, his brother Philip's wife. For John had said to him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they accounted him a prophet. But when Herod's birthday was kept, the daughter of Herodigs danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatever she should ask. And she, being before instructed by her mother, said, Give me here John the Baptist's head in a charger. And the king was sorry: yet for the oath's sake, and them who sat with him at table, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she carried it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus. And Jesus, hearing it, withdrew thence by ship into a desert place apart: but when the people heard thereof, they followed him by land out of the cities.

And coming forth he saw a great multitude, and was moved with tender compassion for them, and healed their sick. And in the evening his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that, going into the villages, they may buy themselves victuals. But Jesus said to them, They need not go; give ye them to eat. They say to him, We have here but five loaves, and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and taking the five loaves and the two fishes, looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they all ate, and were satisfied: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand, beside women and children. And he constrained his disciples to go straightway into the vessel, and go before him to the other side, till he sent the multitude away. And having sent the multitude away, he went up into a mountain apart to pray: and in the evening he was there alone. But the vessel was now in the midst of the sea, tossed by the waves: for the wind was contrary. In the fourth watch of the night he went to them, walking on the sea. And the disciples, seeing him walking on the sea, were afrighted, saying, It is an apparition; and they cried out for fear. But Jesus immediately spake to them, saying, Take courage; it is I; be not afraid. And Peter answering, said, Lord, if it be thou, bid me come to thee on the waters. And he said, Come. And Peter, going down from the vessel, walked on the waters, to go to Jesus. But seeing the wind boisterous, he was afraid; and beginning to sink, he cried, Lord, save me. And immediately Jesus, reaching forth his hand, caught him, and saith to him, O thou of little faith, wherefore didst thou doubt? And when they were come into the vessel, the wind ceased. Then they that were in the vessel came and worshipped him, saying; Of a truth thou art the Son of God.

And having crossed over, they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought to him all that were diseased; And besought him that they might touch but the hem of his garment: and as many as touched were made perfectly whole.

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CHAPTER 15

Then came to Jesus scribes and Pharisees, who were at Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But he answering said, Why do ye also transgress the commandment of God through your tradition? For God said, Honour thy father and mother: and, He that revileth father or mother, let him die the death. But ye say, Whosoever shall say to his father or mother, It is a gift, by whatsoever thou mightest have been profired by me; He shall in no wise honour his father or his mother. Thus have ye made void the command of God through your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, This people draweth nigh to me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men. And calling the multitude unto him, he said to them, Hear and understand: Not that which goeth into the mouth defileth the man; but what cometh out of the mouth, this defileth the man. Then came his disciples, and said to him, Knowest thou that the Pharisees, hearing this saying, were offended? He answered and said, Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone: they are blind leaders of the blind. But if the blind lead the blind, both will fall into a ditch. Then answered Peter and said to him, Declare to us this parable. And Jesus said, Are ye also yet without understanding? Do ye not yet understand, that whatever entereth into the mouth goeth into the belly, and is cast out into the vault? But the things which proceed out of the mouth come out of the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: These are the things which defile a man: but to eat with unwashen hands defileth not a man.

And Jesus, going thence, retired to the coasts of Tyre and Sidon. And, behold, a woman of Canaan, coming out of those coasts, cried to him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answering said, I am not sent but to the lost sheep of the house of Israel. Then she came and worshipped him, saying, Lord, help me. But he answering said, It is not good to take the children's bread, and cast it to the dogs. And she said, True, Lord: yet the dogs eat of the crumbs which fall from their master's table. And Jesus answering said to her, O woman, great is thy faith: be it unto thee as thou wilt. And her daughter was healed from that hour.

And Jesus, passing thence, came nigh the sea of Galilee; and going up into a mountain, he sat down there. And great multitudes came to him, having with them the lame, blind, dumb, disabled, and many others; and cast them at the feet of Jesus, and he healed them: So that the multitudes wondered, seeing the dumb to speak, the disabled whole, the lame to walk, and the blind to see: and they glorified the God of Israel. Then Jesus, calling his disciples to him, said, I have tender compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I am not willing to send them away fasting, lest they faint in the way. And his disciples say to him, Whence should we have so many loaves in the wilderness, as to satisfy so great a multitude? And Jesus saith to them, How many loaves have you? They said, Seven, and a few small fishes. And he commanded the multitude to sit down on the ground. And taking the seven loaves and the fishes, he gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they all ate and were satisfied: and they took up of the fragments that

remained seven baskets full. And they that had eaten were four thousand men, besides women and children. And having sent away the multitude, he took ship again, and came into the coasts of Megdale. CHAPTER 16

Then the Pharisees and Sadducees came to him, and tempting desired him to show them a sign from heaven. He answering said to them, In the evening ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye know to discern the face of the sky: can ye not discern the signs of the times? A Wicked and adulterous generation seeketh after a sign; but there shall no sign be given to it, but the sign of the prophet Jonah. And he left them, and departed.

And when his disciples were come on the other side, they had forgotten to take bread. And Jesus said to them, Take heed and beware of the leaven of the Pharisees and Sadducees. And they reasoned among themselves, saying, We have taken no bread. Jesus knowing it said to: them, O ye of little faith, why reason ye among yourselves, because ye have taken no bread? Do ye not understand, nor remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How do ye not understand that I spake not to you concerning bread, to beware of the leaven of the Pharisees and Sadducees? Then they understood that he did not bid them beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

And Jesus, coming into the coasts of Caesarea Philippi, asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say, John the Baptist; others, Elijah; others, Jeremiah, or one of the prophets. He saith to them, But who say ye that I am? And Simon Peter answering said, Thou art the Christ, the Son of the living God, And Jesus answering said to him, Happy art thou, Simon Barjonah: for flesh and blood have not revealed this to thee, but my Father who is in heaven. And I say also to thee, Thou art Peter, and on this rock I will build my church; and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples to tell no one that he was the Christ.

From that time Jesus began to show his disciples that he must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter taking hold of him, rebuked him, saying, Favour thyself, Lord: this shall in no wise be unto thee. But he turning said to Peter, Get thee behind me, Satan: thou art an offence to me: for thou savourest not the things of God, but the things of men.

Then said Jesus to his disciples, If any man be willing to come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then shall he render to every man according to his work. Verily I say to you, There are some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom.

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CHAPTER 17

And after six days Jesus taketh Peter, and James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face shone as the sun, and his raiment became white as the light. And, behold, there appeared to them Moses and Elijah talking with him. Then Peter answering said to Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tents; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, saying, This is my beloved Son, in whom I delight; hear ye him. And the disciples hearing it fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And lifting up their eyes, they saw no man, but Jesus only. 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 again from the dead. And his disciples asked him, saying, Why then say the scribes that Elijah must come first? And Jesus answering said to them, Elijah truly doth come first, and will regulate all things. But I say to you, that Elijah is come already, and they acknowledged him not, but have done to him whatever they listed. So shall also the Son of man suffer from them. Then the disciples understood that he spoke to them of John the Baptist.

And when they were come to the multitude, there came to him a man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatic, and suffereth grievously: for often he falleth into the fire, and often into the water. And I brought him to thy disciples, but they could not cure him. Then Jesus answering said, O unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me. And Jesus rebuked the devil; and he went out of him: and the child was cured from that hour. Then the disciples, coming to Jesus apart, said, Why could not we cast him out? And Jesus said to them, Because of your unbelief. For verily I say to you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you. Howbeit this kind goeth not out but by prayer and fasting.

And while they abode in Galilee, Jesus said to them, The Son of man is about to be betrayed into the hands of men: And they will kill him, and the third day he will rise again. And they were exceeding sorry.

And when they were come to Capernaum, they that received the tribute money came to Peter, and said, Doth not your master pay the tribute? He saith, Yes. And when he came into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own sons, or of strangers? He saith to him, Of strangers. Jesus saith to him, Then are the sons free. Yet, that we may not offend them, go to the sea, and cast an hook, and take the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give them for me and thee.

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CHAPTER 18

At that time came the disciples to Jesus, saying, Who is greatest in the kingdom of heaven? And Jesus, calling to him a little child, set him in the midst of them, And said, Verily I say to you, Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea. Woe to the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot cause thee to offend, cut them off, and cast them from thee: it is good for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into the everlasting fire. And if thine eye cause thee to offend, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. See that Ye despise not one of these little ones; for I say to you, That in heaven their angels continually behold the face of my Father who is in heaven. For the Son of man is come to save that which was lost. What think ye? if a man have an hundred sheep, and one of them go astray, doth he not leave the ninety and nine, and go into the mountains, and seek that which was gone astray? And if so be that he find it verily I say to you, he rejoiceth more over that sheep, than over the ninety and nine which went not astray. So it is not the will of your Father who is in heaven, that one of these little ones should perish. But if thy brother shall sin against thee, go and reprove him between thee and him alone: if he will hear thee, thou hast gained thy brother. But if he will not hear, take with thee one or two more, that by the mouth of two or three witnesses every word may be established. And if he will not hear them, tell it to the church: but if he will not hear the church, let him be to thee as the heathen and the publican. Verily I say to you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say to you, That if two of you shall agree on earth touching anything that they shall ask, it shall be done for them by my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter to him, and said, Lord, how often shall my brother sin against me, and I forgive him? till seven times? Jesus saith to him, I say not unto thee, Till seven times: but, Till seventy times seven. Therefore the kingdom of heaven is like a king, who was minded to settle accounts with his servants. And when he had begun to settle, one was brought to him, who owed him ten thousand talents. But as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. Then the servant, falling prostrate at his feet, said, Lord, have patience with me, and I will pay thee all. And the lord of that servant, moved with tender compassion, loosed him, and forgave him the debt. But that servant, going out, found one of his fellowservants who owed him an hundred pence; and seized him by the throat, saying, Pay me that thou owest. And his fellowservant, falling at his feet, 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 should pay the debt. But his fellowservants, seeing what was done, were very sorry, and came and gave their lord an exact account of all that was done. Then his lord, calling him, said to him, Thou wicked servant, I forgave thee all that debt, because thou intreatedst me: Shouldest not thou also have had compassion on thy fellowservant, as I had pity on thee? And his lord, being wroth, delivered him to the tormentors, till he should pay all that was due to him. So likewise will my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses.

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CHAPTER 19

And Jesus, when he had finished these sayings, departed from Galilee, and came into the coast of Judrea beyond Jordah. And great multitudes followed him, and he healed them there. And the Pharisees came to him, tempting him, and saying, Is it lawful for a man to put away his wife for every cause? And he answering said to them, Have ye not read, that he who made them made them male and female from the beginning, And said, For this cause a man shall leave father and mother and cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say to him, Why then did Moses command to give a writing of divorce, and put her away? He saith to them, Because of the hardness of your hearts Moses permitted you to put away your wives: but from the beginning it was not so. And I say to you, Whosoever shall put away his wife, except for whoredom, and marry another, committeth adultery: and he that marrieth her that is put away committeth adultery. His disciples say to him, If the case of a man with his wife be so, it is not expedient to marry. But he said to them, All men do not receive this saying, 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 eunuchs by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Then were brought to him little children, that he might lay his hands on them and pray: but his disciples rebuked them. But Jesus said, Suffer the little children to come to me, and forbid them not: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.

And, behold, one came and said to him, Good Master, what good thing shall I do, that I may have eternal life? And he said to him, Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith to him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness: Honour thy father and mother; and, Thou shalt love thy neighbour as thyself. The young man saith to him, All these things have I kept from my childhood: what lack I yet? Jesus saith to him, If thou desirest to be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But the young man, hearing that saying, went away sorrowful: for he had great possessions.

Then said Jesus to his disciples, Verily I say to you, A rich man shall with difficulty enter into the kingdom of heaven. And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. His disciples hearing it were exceedingly amazed, saying, Who then can be saved? But Jesus looking upon them said to them, With men this is impossible; but with God all things are possible.

Then Peter answering said to him, Behold, we have forsaken all, and followed thee; what shall we have therefore? Jesus said to them, Verily I say to you, That ye who have followed me, in the renovation when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken house, or

brethren, or sisters, or father, or mother, or wife, or children, or land, for my name's sake, shall receive an hundred fold, and inllerit everlasting life. But many first will be last; and the last will be first. CHAPTER 20

For the kingdom of heaven is like an householder, who went out early in the morning to hire labourers into his vineyard. And he having agreed with the labourers for a penny a day, he sent them into his vine yard. And going out about the third hour, he saw others standing idle in the marketplace, And said to them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went. Again going out about the sixth and ninth hour, he did likewise. And going out about the eleventh hour, he found others standing idle, and saith to them, Why stand ye here all the day idle? They say to him, Because no man hath hired us.: He saith to them, Go ye also into the vineyard; and whatsoever is right ye shall receive. And in the evening, the lord of the vineyard saith to the steward, Call the labourers, and pay them their hire, beginning from the last to the first. And when they came who were hired about the eleventh hour, they received every one a penny. But when the first came, they supposed that they should have received more; and they likewise received every one a penny. And having received it, they murmured against the householder, Saying, These last have wrought one hour, and thou hast made them equal unto us, who have borne the burden and the heat of the day. And he answering said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take what is thine, and go: it is my will to give to this last, even as to thee. Is it not lawful to do what I will with my own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many are called, but few chosen.

And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said to them, Behold, we go up to Jerusalem; and the Son of man will be betrayed to the chief priest and scribes, and they will condemn him to death, And shall deliver him to the Gentiles to mock, and scourge, and crucify him and the third day he shall rise again.

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said to her, What wilt thou? She saith to him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdam. But Jesus answering said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink, or to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith to them, Ye shall indeed drink my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, save to them for whom it is prepared of my Father. And the ten, hearing it, were moved with indignation against the two brethren. But Jesus, calling them to him, said, Ye know that the princes of the Gentiles lord it over them, and they that are great exercise authority upon them. It shall not be so among you: but whosoever desireth to be great among you, let him be your minister; And whosoever desireth to be chief among you, let him be your servant: Even as the Son of man came not to be served, but to serve, and to give his life a ransom for many.

And as they were going from Jericho, a great mukitude followed him. And, behold, two blind men sitting by the wayside, hearing that Jesus was passing by, cried out, saying, Have mercy on us, O Lord, thou Son of David. And the multitude charged them to hold their peace: but they cried out the more, saying, Have mercy on us, O Lord, thou Son of David, And Jesus, standing still, called them, and said, What do ye desire that I should do for you? They say to him, Lord, that our

eyes may be opened. So Jesus, moved with tender compassion, touched their eyes: and immediately their eyes received sight, and they followed him.

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CHAPTER 21

And when they drew nigh to Jerusalem, and came to Bethpage, at the mount of Olives, then sent Jesus two disciples, Saying to them, Go into the village over against you, and straightway ye shall find an ass tied, and a cok with her: loose and bring them to me. And if any man say ought to you, say, The Lord hath need of them; and he will send them immediately. This was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh to thee, meek, and sitting on an ass, even a colt the foal of an ass. And the disciples went, and did as Jesus had commanded them, And brought the ass, and the colt, and put on them their clothes, and set him thereon. And a very great multitude spread their garments in the way; and others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed after, cried, saying, Hosanna to the Son of David; Blessed in the name of the Lord is he that cometh: Hosanna in the highest.

And as he came into Jerusalem, all the city was in a commotion, saying, Who is this? And the multitude said, This is Jesus the prophet from Nazareth of Galilee.

And Jesus went into the temple, and cast out all that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that were selling doves, And saith to them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple, and he healed them. But the chief priests and the scribes, seeing the wonders that he did, and the children crying in the temple, saying, Hosanna to the Son of David, were sore displeased, And said to him, Hearest thou what these say? And Jesus saith to them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And, leaving them, he went out of the city to Bethany, and lodged there.

Now in the morning, as he was returning to the city, he hungered. And seeing a fig tree in the way, he came to it, and found nothing thereon but leaves: and he saith to it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And the disciples, seeing it, marvelled, saying, How soon is the fig tree withered away! Jesus answering said to them, Verily I say to you, If ye have faith, and doubt not, ye shall not only do this mirade of the fig tree, but also if ye say to this mountain, Be thou lifted up, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer believing, ye shall receive.

And when he came into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answering said to them, I will also ask you one thing, which if ye tell me, I will likewise tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or from men? And they reasoned among themselves, saying, If we say, From heaven; he will say, Why then did ye not believe him? But if we say, Of men; we fear the multitude; for all

hold John as a prophet. And they answering said to Jesus, We cannot tell, And he said to them, Neither tell I you by what authority I do these things. But what think you? A man had two sons; and coming to the first, he said, son, go work to day in my vineyard. He answering said, I will not: but afterward, repenting, he went. And coming to the other, he said likewise. And he answered, I go, sir: but went not. Which of the two did the will of his father? They say to him, The first. Jesus saith to them, Verily I say to you, The publicans and the harlots go into the kingdom of God before you. For John came to you in a way of righteousness; and ye believed him not: but the publicans and the harlots believed him: and ye, seeing it, repented not afterward, that ye might believe him.

Hear another parable: There was a certain householder, who planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And, when the season of fruit drew near, he sent his servants to the husbandmen, to receive the fruits of it. And the husbandmen, taking his servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former: and they did to them in like manner. Last of all he sent to them his son, saying, They will reverence my son. But the husbandmen, seeing his son, said among themselves, This is the heir; come, let us kill him, and take possession of his inheritance. And taking him, they cast him out of the vineyard, and slew him. When therefore the lord of the vineyard cometh, what will he do to those husbandmen? They say to him, He will miserably destroy those wicked men, and will let out the vineyard to other husbandmen, who will render him the fruits in their seasons. Jesus saith to them, Have you never read in the scriptures, The stone which the builders rejected is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore I say to you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And the chief priests and the Pharisees, hearing his parables, knew he spoke of them. But when they sought to apprehend him, they feared the multitude, because they took him for a prophet.

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CHAPTER 22

And Jesus answering spake to them again in parables, saying, The kingdom of heaven is like a king, who made a marriage feast for his son, And sent forth his servants to call them that were invited to the marriage: but they would not come. Again he sent forth other servants, saying, Tell them who were invited, Behold, I have prepared my dinner: my oxen and fatlings are killed, and all things are ready: come to the marriage. But they, slighting it, went one to his farm, another to his merchandise: And the rest, laying hold on his servants, treated them shamefully, and slew them. And the king, hearing it, was wroth; and sending forth his troops destroyed those murderers, and burned their city. Then saith he to his servants, The marriage feast is prepared, but they who were invited were not worthy. Go ye therefore into the highways, and invite whomsoever ye find to the wedding banquet. So those servants, going out into the ways, gathered together all whomsoever they found, both bad and good: and the feast was abundantly supplied with guests. But the king, coming in to see the guests, saw there a man who had not on a wedding garment: And saith to him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast

him into the outer darkness; there shall be the weeping and the gnashing of teeth. For many are called, but few chosen.

Then went the Pharisees, and consulted together how to ensnare him in his talk. And they send to him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute to Caesar, or not? But Jesus, knowing their wickedness, said, Why tempt ye me: ye hypocrites? Show me the tribute money. And they brought to him a penny. He saith to them, Whose is this image and superscription? They say to him, Caesar's. Then said he to them, Render therefore to Caesar the things that are Caesar's; and to God the things that are God's. And hearing it, they marvelled: and they left him, and went away.

The same day came the Sadducees, who say there is no resurrection, and asked him, Saying, Master, Moses said, If a man die, having 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, having married a wife, died, and, having no issue, left his wife to his brother: Likewise the second also, and the third, unto the seventh. Last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answering said to them, Ye err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. But touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not a God of the dead, but of the living. And the multitude, hearing it, were astonished at his doctrine.

But the Pharisees, having heard that he had silenced the Sadducees, were gathered together. And one of them, a scribe, asked him a question, trying him, and saying, Master, which is the great commandment in the law? Jesus said to him, Thou shalt love the Lord thy God with all thy heart, and With all thy soul, and with all thy mind. This the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say to him, David's. He saith to them, How doth David then by the Spirit call him Lord, saying, The Lord said to my Lord, Sit thou on' my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any from that day question him any more.

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CHAPTER 23

Then spake Jesus to the multitudes, and to his disciples, Saying, The scribes and Pharisees sit in the chair of Moses: All things therefore whatsoever they bid you observe, observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they will not move them with their finger. But all

their works they do to be seen of men: they make broad their phylacteries, and enlarge the fringes of their garments, And love the uppermost places at feasts, and the chief seats in the synagogues, And salutations in the markets, and to be called by men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Teacher; and all ye are brethren. And call no man your father on earth: for one is your Father, who is in heaven. Neither be ye called masters: for one is your Master, even Christ? But he that is greatest among you shall be your servant. Whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

But woe to you, scribes and Pharisees, hypocrites for ye shut the kingdom of heaven against men: ye go not in, neither suffer ye them that are entering to go in. Woe to you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation. Woe to you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is become so, ye make him twofold more the child of hell than yourselves. Woe to you, ye blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is bound! Ye fools and blind: for which is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, ye say, it is nothing; but whosoever shall swear by the gift that is upon it, is bound. Ye fools and blind: for which 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 thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. 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! for ye pay tithes of mint and anise and cummin, and have neglected the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to have neglected the others. Ye blind guides, who strain out a gnat, and swallow a camel. Woe to you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the dish, but within they are full of rapine and intemperance. Thou blind Pharisee, cleanse first the inside of the cup and the dish, that the outside of them may be clean also. Woe to you, scribes and Pharisees, hypocrites! for ye are like whited sepulchres, which outwardly indeed appear beautiful, but within are full of dead men's bones, and of all uncleanness. So ye likewise outwardly appear righteous to men, but within are full of hypocrisy and iniquity. Woe to you, scribes and Pharisees, hypocrites! for ye build the tombs of the prophets, and adorn the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye testify against yourselves, that ye are the sons of them who killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye brood of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send to you prophets, and wise men, and scribes: and some of them ye will kill and crucify; and some of them ye will scourge in your synagogues, and persecute from city to city: That upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous to the blood of Zechariah the son of Barachiah, whom ye slew between the temple and the altar. Verily I say to you, All these, things shall come upon this generation. O Jerusalem, Jerusalem, that killeat the prophets, and stonest them who were sent unto thee, how often would I have gathered thy children together, even as a bird gathereth her young under her wings, and ye would not! Behold, your house is left unto you desolate. For I say to you, Ye shall not see me from this time, till ye say, Blessed is he that cometh in the name of the Lord.

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CHAPTER 24

And Jesus, going out of the temple, departed: and his disciples came to him, to show him the buildings of the temple. And Jesus said to them, Do ye see all these things? Verily I say to you, There shall not be left here one stone upon another, which shall not be thrown down. And as he sat on the mount of Olives, his disciples came to him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answering said, Take heed that no man deceive you. For many will come in my name, saying, I am the Christ; and will deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all 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 famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then will they deliver you up to affliction, and will kill you: and ye shall be hated of all nations for my name's sake. And then will many be offended, and will betray one another, and hate one another. And many false prophets will rise, and will deceive many. And because iniquity shall abound, the love of many will wax cold. But he that shall endure to the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a testimony to all nations; and then shall the end come. When therefore ye see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place; (he that readeth, let him understand ;) Then let them who are in Judea flee to the mountains: Let not him that is on the housetop come down to take anything out of his house: Neither let him who is in the field return back to take his clothes. But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on the sabbath. For then shall be great tribulation, such as was not from the beginning of the world to this time, nor ever shall be. And unless those days were shortened, no flesh would be saved: but for the elect's sake those days shall be shortened. Then if any say to you, Lo here is Christ, or there; believe it not. For false Christs and false prophets will arise, and show great signs and wonders; so that they would deceive, if possible, even the elect. Behold, I have told you before. Therefore if they say to you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning goeth forth from the east, and shineth even to the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together. Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and shall see the Son of man coming in the clouds of heaven with power and great glory. And he will send forth his angels with a loud sounding trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Learn a parable from the fig tree: when its branch is now tender, and shooteth forth leaves, ye know that the summer is nigh: So likewise when ye see all these things, know that it is nigh, even at the doors. Verily I say to you, This generation shall not pass away till all things be done. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, neither the angels of heaven, but my Father only. But as the days of Noah, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, till the day that Noah entered into the ark,

And knew not till the flood came, and took them all away; so shall also the coming of the Son of man be.

Then shall two men be in the field: one is taken, and one is left. Two women shall be grinding in the mill: one is taken, and one is left. Watch therefore: for ye know not what hour your Lord cometh. But ye know this, that if the householder had known in what watch the thief would have come, he would have watched, and not have suffered his house to be broken open. Therefore be ye also ready: for at an hour ye think not the Son of man cometh. Who then is the faithful and wise servant, whom his lord hath appointed ruler over his household, to give them food in due season. Happy is that servant, whom his lord coming shall find so doing. Verily I say to you, He will appoint him ruler over all his goods. But if that evil servant say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants, and shall eat and drink with the drunken; The lord of that servant shall come in a day that he expecteth him not, and in an hour that he is not aware of, And shall cut him asunder, and allot him his portion with the hypocrites; there shall be the weeping and the gnashing of teeth.

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CHAPTER 25

Then shall the kingdom of heaven be like ten, virgins, who, taking their lamps, went forth to meet the bridegroom. But five of them were wise, and five were foolish. They that were foolish, taking their lamps; took not oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom delayed, they all slumbered and slept. But at midnight there was a cry, Behold, the bridegroom cometh; come 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. But the wise, answered, Lest there be not enough for us and you, go ye rather to them that sell, and buy for yourselves, And While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answering said, Verily I say to you, I know you not. Watch therefore: for ye know not the day nor the hour.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered to them his goods. And to one he gave five talents, to another two, and to another one; to each according to his own ability; and immediately took his journey. Then he who had received the five talents went and traded with them, and gained other five talents. And likewise he that had received the two, he also gained other two. But he that had received the one, went and digged in the earth, and hid his master's money. After a long time, the master of those servants cometh, and reckoneth with them. And he that had received the five talents came and brought other five talents, saying, Sir, thou deliveredst to me five talents: behold, I have gained to them five talents more. His master said to him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. He also that had received the two talents came and said, Sir, thou deliveredst to me two talents: behold, I have gained to them two other talents. His master said to him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. Then he that hath received the one talent came and said, Sir, I knew

that thou art an hard man, reaping where thou hadst not sown, and gathering whence thou hadst not scattered: And being afraid, I went and hid thy talent in the earth: lo, thou hast what is thine. His master answering said to him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather whence I had not scattered! Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received my own with interest. Take therefore the talent from him, and give it to him who hath ten talents. For to every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even what he hath. And cast ye the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

When the Son of man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory: And all the nations shall be gathered before him: and he will separate them one from another, as a shepherd separateth the sheep from the goats: And he will set the sheep on his right hand, and the goats on his left. Then will the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was hungry, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came to me. Then will the righteous answer him, saying, Lord, when saw we thee hungry and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came to thee? And the King will answer and say to them, Verily I say to you, Inasmuch as ye did it to one of the least of these my brethren, ye did it to me. Then will he say to them on his left hand, Depart from me, ye cursed, into the everlasting fire, which was prepared for the devil and his angels: For I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then will they also answer him, saying; Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee! Then will he answer them, saying, Verily I say to you, Inasmuch as ye did it not unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment:: but the righteous: into life everlasting.

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CHAPTER 26

And when Jesus had finished all these discourses, he said to his disciples, Ye know that after two days is the passover, and the Son of man is betrayed to be crucified. Then the chief priests, and the scribes, and the elders of the people, assembled together at the palace of the high priest, who was called Caiaphas, And consulted together how they might apprehend Jesus by subtilty, and kill him. But they said, Not at the feast, lest there be a tumult among the people.

Now when Jesus was in Bethany, in the house of Simon the leper, There came to him a woman having an alabaster box of very costly ointment, and, poured it on his head, as he sat at table. But his disciples, seeing it, had indignation, saying. To what purpose is this waste? For this might have been sold for much, and given to the poor. Jesus, knowing it, said to them, Why trouble ye the woman? she hath wrought a good work on me. For ye have the poor always with you; but me ye have not always. For in pouring this ointment on my body she hath done it for my burial. Verily I

Say to you, Wheresoever this gospel shall be preached in the whole world, this also which she hath done shall be spoken for a memorial of her.

Then one of the twelve, called Judas Iscariot, going to the chief priests, Said, What will ye give me, and I will deliver him to you? And they bargained with him for thirty pieces of silver. And from that time he sought opportunity to deliver him.

On the first day of unleavened bread, the disciples came to Jesus, saying to him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say to him, The Master saith, My time is at hand: I keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover.

When the evening was come, he sat down with the twelve. And as they ate, he said, Verily I say to you, One of you will betray me. And they were exceeding sorrowful, and began each of them to say to him, Lord, is it I? And he answering said, He that dippeth his hand with me: in the dish, the same will betray me. The Son of man indeed goeth as it is written of him: but woe to that man by whom the Son of man is betrayed! it had been good for that man if he had never been born. Then Judas who betrayed him answering said, Master, is it I? He saith to him, Thou hast said. And after they had eaten, Jesus took the bread, and blessed, and brake, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and having given thanks gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many, for the remission of sins. I say to you, I will not drink henceforth of this fruit of the vine, till that day when I drink it new with you in my Father's kingdom.

And when they had sung the hymn, they went out into the mount of Olives. Then saith Jesus to them, All ye will be offended at me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered. But after I am risen, I will go before you into Galilee. Peter answering said to him, Though all should be offended at thee, I will never be offended. Jesus said to him, Verily I say to thee, That in this very night, before cockcrowing, thou wilt deny me thrice. Peter saith to him, If I must die with thee, yet will I in no wise deny thee. In like manner also said all the disciples.

Then cometh Jesus with them to a place called Gethsemane, and saith to the disciples, Sit ye here, while I go and pray yonder. And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and in deep anguish. Then saith he to them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And going a little farther, he fell on his face and prayed, saying, O my Father, of it be possible, let this cup pass from me: yet not as I will, but as thou wilt. And he cometh to the disciples, and findeth them asleep, and saith to Peter, What! could not ye watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Again going away the second time, he prayed, saying, O my Father, if this cup cannot pass from me, unless I drink it, thy will be done. And coming, he findeth them asleep again: for their eyes were weighed down. And leaving them he went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith to them, Sleep on now, and take your rest: behold, the hour is come, and the Son of man is betrayed into the hand of sinners. Rise, let us be going: behold, he that betrayeth me is at hand.

And while he was yet speaking, Lo, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people. Now he that betrayed him had given them a signal, saying, Whomsoever I shall kiss, is he: seize him. And forthwith coming to Jesus, he said, Hail Master, and kissed him. And Jesus said to him, Friend; wherefore art thou come? Then came they up, and laid hands on Jesus, and took him. And, behold, one of them that Were with Jesus, stretching out his hand, drew his sword, and, striking the servant of the high priest, cut off his ear. Then said Jesus to him, Put up again thy sword into its place: for all they that take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and he will presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be done? In that hour Jesus said to the multitudes, Are ye come out as against a robber with swords and Clubs to take me? I sat daily with you teaching in the temple, and ye apprehended me not. But all this is done that the scriptures might be fulfilled. Then all the disciples forsook him, and fled.

And they that had apprehended Jesus led him away to Caiaphas, the high priest, where the scribes and the elders were assembled. But Peter followed him afar off to the high priest's palace, and going in sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest rising up said to him, Answerest thou nothing? What do these witness against thee? But Jesus held his peace. And the high priest answering said to him, I adjure thee by the living God to tell us if thou art the Christ, the Son of God! Jesus saith to him, Thou hast said. Moreover I say to you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming upon the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses?

Behold, now ye have heard his blasphemy. What think ye? They answering said, He is worthy of death. Then did they spit in his face, and buffet him; and others smote him, Saying, Prophecy to us, thou Christ, Who is he that smote thee? Now Peter sat without in the hall: and a maid-servant came to him, saying, Thou also wast with Jesus of Galilee. But he denied before all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said to them that were there, This fellow also was with Jesus of Nazareth. And again he denied with an oath, I know not the man. And after a while, they that stood by came and said to Peter, Surely thou art also one of them; for thy speech discovereth thee. Then began he to curse and to swear, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, who had said to him, Before cockcrowing thou wilt deny me thrice. And going out he wept bitterly.

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CHAPTER 27

In the morning all the chief priests and elders of the people consulted together against Jesus to put him to death: And having bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, seeing that he was condemned, repenting himself,

brought back the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in betraying innocent blood. And they said, What is that to us? See thou to it. And having thrown down the pieces of silver in the temple, he withdrew, and going away hanged himself. And the chief priests, taking the pieces of silver, said, It is not lawful to put them in the treasury, because it is the price of blood. And having consulted together, they bought with them the potter's field, to bury foreigners in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled what was spoken by the prophet, saying, And they took the thirty pieces of silver, the price of him whom they of the children of Israel did value, And gave them for the potter's field, as the Lord commanded me. And Jesus stood before the governor: and the governor questioned him, saying, Art thou the King of the Jews? And Jesus said to him, Thou sayest. But while he was accused by the chief priests and elders, he answered nothing. Then said Pilate to him, Hearest thou not how many things they witness against thee? And he answered him to never a word; so that the governor marvelled greatly.

Now at every feast the governor was wont to release to the people a prisoner, whom they would. And they had then a notorious prisoner, named Barabbas. Therefore when they were gathered together, Pilate said to them, Whom will ye that I release to you? Barabbas, or Jesus who is called Christ? For he knew that for envy they had delivered him.

While he sat on the judgment seat, his wife sent to him, saying, Have thou nothing to do with that just man: for I have suffered many things to day in a dream because of him. But the chief priests and elders persuaded the multitude to ask Barabbas, and destroy Jesus. The governor answering said to them, Which of the two will ye that I release to you? They said, Barabbas. Pilate saith to them, What shall I do then with Jesus who is called Christ? They all say to him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more vehemently, saying, Let him be crucified. Then Pilate seeing that he could prevail nothing, but rather a tumult was made, taking water, washed his hands before the multitude, saying, I am innocent of the blood of this just man: see ye to it. Then all the people answering said, His blood be on us, and on our children. Then released he Barabbas to them: and having scourged Jesus, he delivered him to be crucified.

Then the soldiers of the governor, taking Jesus into the common hall, gathered to him the whole troop. And stripping him, they put on him a scarlet robe; And plating a crown of thorns, they put it upon his head, and a cane in his right hand; and kneeling before him, they mocked him, saying, Hail, King of the Jews! And spitting on him, they took the cane and smote him on the head. And after they had mocked him, they stripped him of the robe, and put his own raiment on him, and led him away to crucify him. And coming out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

And coming to a place called Golgotha, that is, the place of a skull, They gave him vinegar mingled with gall to drink: and when he had tasted thereof, he would not drink. And having crucified him, they parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and for my vesture they east lots, And sitting down, they guarded him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were two robbers crucified with him; one on the right hand, and one on the left.

And they that were passing by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. In like manner the chief priests also, with the scribes and elders, mocking him, said, He saved others: cannot he save himself? If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. And even the robbers, that were crucified with him, cast the same reproach upon him.

Now from the sixth hour there was darkness over all earth, unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is, My God, my God, why hast thou forsaken me? Some of them that stood there hearing it, said, He calleth Elijah. And immediately one of them running and taking a sponge filled it with vinegar, and putting it on a cane, gave him to drink. The rest said, Let be: let us see whether Elijah will come to save him. Jesus, having cried again with a loud voice, dismissed his spirit.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth was shaken, and the rocks were torn asunder; And the tombs were opened; and many bodies of holy men that slept were raised, And coming out of the tombs after his resurrection went into the holy city, and appeared to many.

And the centurion, and they that were with him, guarding Jesus, seeing the earthquake, and the things that were done, feared greatly, saying, Truly this was the Son of God. And many women were there, beholding afar off, who had followed Jesus from Galilee, serving him. Among whom were Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

In the evening, there came a rich man of Arimathaea, named Joseph, who also himself was a disciple of Jesus. He going to Pilate asked the body of Jesus. Then Pilate commanded the body to be delivered. And Joseph, taking the body, wrapped it in clean linen, And laid it in his own new tomb, which he had hewn out in the rock; and having rolled a great stone to the door of the tomb, departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

Now on the morrow, the day after the day of the preparation, the chief priests and Pharisees were gathered together to Pilate, Saying, Sir, we remember, that impostor said while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be secured fill the third day, lest his disciples coming steal him away, and say to the people, He is risen from the dead: so the last imposture shall be worse than the first. Pilate said to them, Ye have a guard: go, make it as secure as ye can. So they went and secured the sepulchre, sealing the stone, and setting a guard.

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CHAPTER 28

Now after the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there had been a great earthquake; and an angel of the Lord descending from heaven had come and rolled away the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the guards trembled, and became as dead men. But the angel answering said to the women, Fear not ye: for I know ye seek Jesus who was crucified. He is not here:: for he is risen, as he said. Come, see the place where the Lord lay. And, going quickly, tell his disciples that he is risen from the dead. And, behold, he goeth before you into Galilee; there shall ye See him: lo, I have told you. And departing quickly from the sepulchre, with fear and great joy, they ran to tell his disciples. And, behold, Jesus met them, and said, Hail. And they, coming to him, took hold of his feet, and worshipped him, Then said Jesus to them, Fear not. Go, tell my brethren to go into Galilee, and there shall they see me.

While they were going, behold, some of the guard coming into the city told the chief priests all the things that had been done. And having met together with the elders, and consulted, they gave much money to the soldiers, Saying, Say his disciples came by night, and stole him while we slept. And if the governor hear this, we will persuade him, and secure you. So they, taking the money, did as they were taught: and this saying is commonly reported among the Jews till this day. Then the eleven disciples went into Galilee, to the mountain where Jesus had appointed them. And when they saw him, they worshipped him: though some had doubted. And Jesus coming spake to them, saying, All power is given me in heaven and in earth. Go ye, and disciple 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, lo, I am with you always, even to the end of the world.

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THE END

The New Testament refers to the canonical Christian texts that were written after the death of Jesus of Nazareth. They consist of four (sometimes conflicting or divergent) accounts of the life of Jesus; the doings of his disciples after the resurrection; and the letters of itinerant preacher Paul to early Christian Churches. Paul manages to demonstrate the rare skill of totally changing his literary style for some 6 of those letters; 6 letters that oddly support Church dogma that did not yet exist. The KJV New Testament was translated from the Textus Receptus. However, the majority of the book of Revelation seems to have been translated from the Latin Vulgate. The KJV Old Testament was translated from the Masoretic Hebrew text, and the Apocrypha was translated from the Greek Septuagint. Several versions of the King James Bible (KJV) were produced in 1611, 1629, 1638, 1762, and 1769. The 1769 edition is most commonly cited as the King James Version (KJV). The New Testament in Greek IV (New Testament Tools and Studies) U. B. Schmid|D. C. Parker| Holy Bible - The Illustrated King James Bible (KJV): The Old Testament, The New Testament. 3,294 Pages·2010·14.15 MB·12,262 Downloads·New! The New International Dictionary of New Testament Theology is, first, a basic enlargement Old Testament Survey: The Message, Form, and Background of the Old Testament, 2nd Edition. 684 Pages·1996·12.94 MB·19,165 Downloads·New! The New Testament is the name given to the second and final portion of the Christian Bible. It is the sacred scripture and central element of the Christian faith. Its original texts were written in Koine Greek by various authors after c. 45 C.E. and before c. 140. Its 27 books were gradually collected into a single volume over a period of several centuries. They consisted of Gospels recounting the life of Jesus, an account of the works of the apostles called the Book of Acts, letters from Saint Paul