GOSPEL
ACCORDING TO
IM-ANU-EL

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ABBEEY OF IMMANUEL
SOUTH WHITLEY, INDIANA, U.S.A.
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TITLE: MESSIAH APPEARS

(Tribune News Service)

South Whitley, Indiana, U. S. A. —An event that will startle the world, has occurred here. An interest in immanuel, but mysterious man, has disclosed himself a prophesied messiah. According to the legends of the American Indians, he is the one who will appear in America. Dr. Immanuel says he is that man. He is engaged in healing and writing, owns the local newspaper, and has treated all diseases by means of Therapeutism. The effect of his practice is so wonderful that he has been a great traveler. By descent, he is of the same family as Jesus, but no one knew about him or his power until his name was Immanuel, he is the "lad" of John 4:48 (According to Dr. Jong, this was son of Jesus). Did Jesus Have a Son? and Bernard Shaw's "Revolt Against the Lion," were ordained bishops in apostolic succession. The legends say he was present before the destruction of Jerusalem. "Theophrastus," his Science of Healing, discloses the very power that Jesus wielded in his miracles, and can be used by anyone to promote health, and happiness. The "Gospel according to Im-anu-el" and the "Epistles of Immanuel" bear the stamp of the ancient scribes. They recount the exact facts of the life of Jesus, clear up all the perplexing questions of prophecy, and give the cause and cure of the present world crisis. Strangest of all, Dr. Immanuel, a Brilliant, Universalist who states he is the language of the Beyond.

Descent from Jesus

According to Dr. Immanuel, Jesus lived forty years (not days) after the crucifixion, and was killed by a stone during the siege of Jerusalem. According to the Gospel of ChristianSymbolism, and in the "Gospel according to Im-anu-el" immediately after the ascension of Jesus, the "immanuel" is raised. He has been the indirect ancestor of several princes of the House of David, escaped to the New World, and founded it a Messianic Kingdom. This is described by Dr. Immanuel in a book entitled."A Heaven on Earth." The last Jew to hold the throne of David, Joseph Nuss, who was conquered by Mohamed, and whose son married a Welsh lady, is the key to the House of David.

In Wales, where Dr. Immanuel was born, his ancestors allied themselves with intermarriage with the Welsh clan known as the Black Odra or Deus, kept in popular remembrance by Rhod E. D. "Lleu of the Lavender." Approximately six hundred years later, wandering Welsh prince Robert of the Golden Realm, while on a diplomatic mission to the court of Conrad of Masul, the Duke, impressed by the courage of the prince, begged him to settle in the district of Dyfed.

The descendants of Prince Robert were the forefathers of all the Nuss family, and Sir Guido Nuss, who took the name of Jesus, was one of them. He founded a colony of Welsh Indians on the land which he states he was destined to have migrated across the continent pecia and their descendants are to be... By the Maddens, a tribe of Indians in immanuel states that certain historians of a Welsh accent in the language of the

BOUR WHITNEY MANSays HE IS DESCENDANT OF CHRIST

Jesus Immanuel, Versatile Native Of Wales, His Ancestry To Be Perputed "Son Of Jesus." (Special to The News-Sentinel)

Whitney, Ind. July 32—Dr. Prince et al, who claims to be a direct descendant of Jesus and has an extraordinary situation regarding his ancestry, adventurer, physician, author, student of philosophy, claims that his own experience s poetry has by his own word followed a path of throughout his eventful life.

He does not present himself, however, from material for "Criminals of Chicago," a short on his own experiences in the Windy oils of Southey, Lord Byron and other greats flow from his lips freely, and his passages at random from the Bible.

Explaining "Ancestry," the doctor in stating that he is a descendant of to his "lad" mentioned in the Bible, Dr. Immanuel, 60 years old, was the son of Jesus. His name was Im- er and Prince Immanuel claims that his from this purported son of Jesus. Rather the history of his family claims that Jesus lived for 40 the resurrection and not 40 days as is believed. Immanuel claims that during the one year of Christ's life, and several of the House of David escaped and ing to immanuel the last of the of this colony was Joseph Dan Nuss, who was a colonized by the Welsh with the noblety. One of the sons of this Joseph Nuss, who was Madoc, a prince fitted wholly with the power of wanderlust, who, according to the traditions of the Welsh family, founded a colony of Welsh Indians on the land which he states he was destined to have migrated across the continent pecia and their descendants are to be... By the Maddens, a tribe of Indians in immanuel states that certain historians of a Welsh accent in the language of the

TRACE HISTORY

Prince states that this history of his fame-borne down from generation to and along with it the original sayings as they were written in Aramaic, and that his teachings are the true sayings

Dr. Immanuel was born in Wales and later went to Africa and participated in the Boer He came to the United States where was with Lord Kitchener in Sudan. Egypt he came to the United States where

Dr. Immanuel is a small man 60 years of dark complexion and eyes that are extremely hard and piercing and again soft and pleasant. His hands, though ex- cepted, is not that of an Indian, but his medical education and training established himself as a recognized doctor. He states that in the time of Jesus surgery and medical science were unknown, while today both modern medicine and child care are at hand. He states that he lived only in the United States but Africa, Paris and Canada.

BASES FOR IMMANUEL'S CLAIMS TO MESSIAHSHIP

A messiah must conform to contemporary human experience and in all ordinary human measurable. Therefore there is no place in modern science for such a figure as the story of Adam and Eve and the Will of Man for their sins. This excludes the necessity for the Atone- ment, or the fable that God sent his only begotten Son to be crucified, and thus stone for the effects of Adam and Eve's Fall. The myths of the Divine Heredity, the Divine Conception, the Virgin Birth, the Resurrection of the Messiah (except as entities such as are being investigated by psychologists and psychic re- search) are pure nonsense. Jesus did not perform any miracles nor miracles. Jesus was no man the same as you or I. Jesus did not teach any of the above myths. On the contrary, he taught that such of heresy and polytheism, propagated by the Roman hierarchy, was utterly false and trickery. Therefore Jesus was a true messiah. By the Second Coming of Jesus is meant the Adven of the Spirit of Truth.

Jesus was a Jewish martyr, crucified and later killed by Roman pagans. The Jews have always been a race of martyrs for the sake of monolatry. More Jews have been martyred as martyrs, even to this day, than all other nations put to- gether. The New Testament was falsified by the Roman hierarchy. And Pre- tation of this still the lack of a who is not a professed Jew is a sufficient refutation. (This must not be construed as a reflection on Roman Catholics.)

There is an Encyclopedian axiom that "things equal to the same thing are equal to one another." This fact is also a spiritual law. When Jesus was in the public eye he was Immanuel. "He hath a demon, he is mad, he is a blasphemer," etc., etc.; or, the other figure, with sinners, he casteth out devils by the Prince of the Power of Darkness, and with him. The disciple is not above his Master, and so because "things that are equal to the same thing are equal to one another," let them be taken as a strong evidence that Immanuel emanates from the same source as Jesus. His publication, " come Unto Me. Ye who are heavy laden and I will give you rest.

DO YOU LONG TO RETIRE TO CONGREGATIONAL SURROUNDINGS?

Spend the Rest of Your Days in a Tranquil, Healthful Atmosphere?

Get Away from the Torment of the World?

Find Peace for Your Mind and Health for Your BODY?

Have All the Perplexing Problems of Modern Life Solved for You?

Then come to the

HEALTH HOTEL

SANatorium

SOUTH WHITNEY, IND., U. S. A.

Established and conducted by Dr. Immanuel

In 1855 Joseph Parrett, Jr., laid out ten lots in South Whitley and erected the first building - a log hotel. The menu consisted of corn bread, potatoes, and game.

Today the HEALTH HOTEL, adjoining the ori- ginal site, is situated 3 miles south of the Nickel Plate and the Pennsylvania; and three state highways: The Illinois Road No. 1, 6 miles to the west; U. S. 41 south to De Rosset, Illinois; Route No. 5 from Muncie on north; and a north-south road No. 110 from Marion to South Whitley. The hotel and sanatorium is one of the few not situated in South Whitley to Churubusco.

It is located in a beautiful, secluded little town surrounded by woods and swamps in Indiana, near rolling fields, primeval woods, and lakes teeming with fish.

The ideal place to spend a vacation and re-
SOUTH WHITNEY MAN SAYS HE IS DESCENDANT OF CHRIST

Dr. Prince Immanuel, Vestal Native Of Wales, Traces His Ancestry To Purported 'Son Of Jesus.'

(Special to The News-Sentinel)

SOUTH WHITNEY, Ind., July 13.—Dr. Prince Immanuel, who claims to be a direct descendant of Jesus Christ, has attracted attention here. He is a botlist, adventurer, physician, author, student of craniology, the Bible and classical poems, the latter in his own word a path of religion throughout his eventful life.

This did not prevent him, however, from publishing material in "Eternal Chicago," a serial novel based on his own experiences in the Windy City, in the novel he claims to own the local Sanitarium and the Clinic which he started in his own word was revealed by Jesus and which he himself had read in the Bible. His "Explains "Ancestry"

"The doctor in stating that he is a descendant of Jesus Christ, has attracted attention here. He is a botlist, adventurer, physician, author, student of craniology, the Bible and classical poems, the latter in his own word a path of religion throughout his eventful life."

According to the Bible, Jesus lived forty years (not days) after the crucifixion, and was killed by a stone during the siege of Jerusalem. However, Dr. Immanuel states that Jesus was killed by a stone during the siege of Jerusalem, and in the "Gospel according to Im-anu-el." Immediately after the ascension of Jesus, the "ind" of Jesus was made by all of several princes of the House of David, escaped to Sheba and Arabin, and were founded a Messiah. Dr. Immanuel claims to have been taught that Jesus was crucified as a Roman mytholgy, and that he was crucified as a Roman mytholgy, and that he was crucified. His publication of in the Bible, which is also studied as the language of the Beyond.

Descendant From Jesus

According to Im-anu-el, Jesus lived forty years (not days) after the crucifixion, and was killed by a stone during the siege of Jerusalem. However, Dr. Immanuel states that Jesus was killed by a stone during the siege of Jerusalem, and in the "Gospel according to Im-anu-el." Immediately after the ascension of Jesus, the "ind" of Jesus was made by all of several princes of the House of David, escaped to Sheba and Arabin, and were founded a Messiah. Dr. Immanuel claims to have been taught that Jesus was crucified as a Roman mytholgy, and that he was crucified as a Roman mytholgy, and that he was crucified. His publication of in the Bible, which is also studied as the language of the Beyond.

The story of Androcles and the Lion (which is the story of Androcles and the Lion) was ordained bishop of the nations put together. The story of Jesus in The New Testament was falsified by the Roman hierarchy. And Propriamism is still the dupe of Roman paganism. (This must not be construed as a reflection on modern science for such fables as the story of Androcles and the Lion, nor the story of the Virgin Birth, Resurrection of the Dead (except as entities such as being investigated today by sociologists and parapsychological research) are pure nonsense. Jesus did not perform any miracles that modern man can accept, and the Gospel was not a true record of the miracles performed by Jesus."

BASIS FOR IMMANUEL'S CLAIMS TO MESSIAHSHIP

A messiah must conform to contemporary human experience and be an ordinary normal human being. Therefore there is no place in modern science for such fables as the story of Adam and Eve and the Fall of Man for their sins. This excludes the necessity for the Atonement, or the fable that God sent his only begotten son to be crucified as a human sacrifice and thus atone for the effects of Adam and Eve's Fall. The myth of the Trinity, Immanuel's Conception, the Virgin Birth, the Resurrection of the Dead (except as entities such as being investigated today by sociologists and parapsychological research) are pure nonsense. Jesus did not perform any miracles that modern man can accept, and the Gospel was not a true record of the miracles performed by Jesus."

Come Unto Me

Ye who are heavy laden and I will give you rest!

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In 1833 Joseph Parrett, Jr., laid out ten lots in South Whitley, and erected the first building—a log hotel. The menu consisted of corn bread, potatoes, and game.

It is located in a beautiful, secluded little town, surrounded by the best farming land in Indiana, near rolling fields, primordial woods, and lake teeming with fish.

The ideal place to spend a vacation and re-recover.
DOCTOR OF THEOTHERAPY

Theotherapy, God's science of healing, is the solution to the widespread religious schools in the East, the method of healing used by Elijah, Elisha, Jesus, and by all the other healers mentioned in the Old and New Testament.

Theotherapy is not a substitute for, it is an adjunct to regular medicine and surgery. In fact it co-operates with doctors of medicine and surgery. Jesus used medicinal agents such as water, mud, and spittle.

Theotherapy is not suggestion or auto-suggestion. It does not teach that disease is caused by suggestion, but that disease is exactly the opposite. Disease is the result of violated law — so stated by the Maker of all law.

Medicine and surgery when used ethically and scientifically, are instruments of God. They are adjuncts of nature as is Theotherapy. Nature is a function of God.

The superconscious is not credulous. It will not believe a lie. If the body is sick, the superconscious supplies itself, and in its own way it will make it believe that its sickness is only imagination.

The superconscious or soul is, however, obedient and will comprehend and co-operate with the theocratical imperative to the central nervous system sends out millions of little physicians found in the body and many internal secretions, on errands of mercy and health. Theotherapy supplies through the nervous system this cathegorical imperative to the cells and to the endocrine glands, and then in accordance with divine law, health follows.

"UNIVERSL"

For here will turn to the peoples a pure language, that they may call upon the name of יהוה יְהוָה to serve him with one consent.— Zephaniah 3:7.

Can be read, written, and spoken immediately by every person who has the least knowledge of English, who can write a sentence in the aid of a simple vocabulary. With a few lessons in the demons' desire similar to your own, to unite all the world by one tongue, I consider that he has paid too much attention to the beautiful and refined romance languages, and too little attention to English, which is the word of God. I have taken the classes only: to be universal it should appeal to the masses; be the quintessence of simplicity, and follow the law.

The only language that now obeys this law is English, as the following facts show, and I have attempted to reduce it to such simplicity, and have so disguised its appearance, that to the Anglo-Saxon it remains English, while to the other races it is acceptable for what it is, the simplest and most useful universal language extant. One hundred years ago it stood fifth, now it is easily first, with the proportion of other languages spoken either unchanged or reduced. Thus English is the only truly universal language. A person speaking two European languages can understand almost any language with nearly 30 per cent. of the inhabitants of Europe and America. The persons who require a universal language are all those who have to contact with travelers; such unquestionably are those who use my language. If a quarter of a million people I can reach the millions who already speak my language.

The writer, the compiler of the manuscript, is not surprised to find that it agrees with Pitman's Shorthand, and could therefore be at once written and read by 16,000,000 people and perhaps by millions.

"UNIVERSL" will be sent practically FREE only to cover the cost of mailing.

WHAT DID JESUS REALLY MEAN BY THE KINGDOM OF GOD OF Heaven or Kingdom of Heaven? Here Is the Answer.

During the siege of Jerusalem, Jesus' lad Im-manu-el, Judas the brother of and two royal princes of the house of David, with their followers, fled to Arabia and Sheba, and there founded the kingdom of Joseph Dhu Nuwas, the ancestor of present Immanuel. This kingdom was a realization of Jesus' Kingdom of Heaven. Immanuel has in manuscript a description of this kingdom called "A Heaven on Earth," and will publish it as soon as sufficient advance subscriptions of $2 each are received. More enthralling than the most fascinating fiction is this out of the present world depression.

YOU ARE A LIP-CHRISTIAN UNLESS YOU DO THIS:

Among all those who embraced the faith there was but one heart and one soul, so that none of them claimed any of his possessions as his own, but everything belonged to all. And great grace was upon them all. And, in fact, there was nothing among them; for all who were possessors of lands or houses sold them, and brought the money which they realised, and gave it to the apostles, and the distribution was made to everyone according to his needs. — Acts 4:32-35.

Mary K. Jonis in his book "Christ's Alternative to Communism" published by The Christian Publishing Co., of a kind of society perfected through the early Christian Church. The Epistles of St. Paul (10:10, 18; 18:1-3) says, "I have all things in common with the brother and not call them thy private property." Justin and Trypho, (100-150 A.D.) said: "The Christians except thine own persons." The Preaching of Peter (second century) says, "Understand then, ye rich, that the kingdom of heaven is now established by the saints. Learn that to others is lacking that wherever ye supernomad. He as ashamed of holding fast that which belongs to others. Imitate God's equity and none shall be poor." EDWARD BELLAMY Author of "LOOKING BACKWARD"

My dear Immanuel:- Your letter from Darkest Africa afforded me greater pleasure than all the communications I have had of late. I am profoundly interested in your work. I feel that you will be a disciple greater than the man you are pleased to call your inspired and master. I am glad you are doing the wilderness and believe that a greater than I will some after me. I am, therefore, happy, in fact, I feel my duty, to permit you to use whatever you wish of my book, Looking Backward. Take it over by the chapter, the whole book if you require it, for we both have one purpose, the spreading of the new gospel. You will find as you grow older, that the Bible itself was composed in this manner, one writer taking over bodily the writings of older manuscripts, and using them to suit his purposes and people. Do not have any compunction in making use of as much as you want of my book. I wish it were more widely, but I hope to take your advice and write a sequel, filling in what has been omitted, when I find the opportunity.

You say you are only fifteen, I can hardly believe it, but the frame of genius and the fire of inspiration are not respecting of age. However, if I might give you some things to meditate on, I would suggest that you think over your mission for some years before you publish it. Your ideas may be fresh, but I do not think you may teach many new things. Time is a great purifier. Supposing you wait until you are fifty. I know it is a great sacrifice to ask of impresive you, but believe you can possess your soul in patience. I suggest it because Saint Irenaeus, a disciple of Saint Polycarp, who was a disciple of Saint Andrew, said that his master had often heard the beloved disciple say that the hair of Jesus had already turned white with age when He fulfilled His mission.

New York, 1886

Edward Bellamy"

COUNT LEO TOLSTOY

said in part about Immanuel's work:

AUTHOR: The author is equipped for as few human beings are. Roved with on of the soul, the facts of the same music of the poet, the action of the love of man, the fear of God, the story of the traveler, the purpose of God, the pacific spirit, peace, lover, sever, but childless, wedded yet wireless, wage an business man, few men can say to this Homo sum; immanli nihil a me alieno detestive it is.

STYLE: The sonorous language of the rhythm of the philosophes, the impassioned story to the leader of men, the logical in every facet of the past, the present, and the future, the authority of the Western knowledge, science, and art commerce, are here to prove irrefutably that we are an author.

APPEAL: The appeal is to every class. There is something in this book for human being. It is very good story. The writing reads for each to find love, intrigue excitement, adventureUrl which prove again that fact is escapism. The religious man hears every religion that is worth knowing or hearing sees herself mirrored. All her children, marriage, divorce, homes, authoritatively discussed. The master of visualises capital and labor, commercialize, money, profit. The worker is guided by the laws of socialism, communism, the laws of his life. The statesman, the reformer are the calls by a divine lawyer.

I could go on indefinitely naming for whom this book is written, but the table of contents will show how wide.

Yamanya Folyana, 1904.

ABBEY OF IMMANN

So, Whitley, Ind.

U. S. A.
PART I

Nativity and Youth of Jesus

THE LOGOS

In the beginning was the logos (reason), and the logos is with God, and the logos is part of God.

And the logos is also the will (or word or commandments) of God.

Through the logos all things are made by God, and without it is not any thing made that is made.

In God is life; and the life is the light of men.

And the light shineth in darkness; and the darkness comprehendeth it not.

The book of the generation of Jesus the son of Joseph, also called Ananus, the husband of Mary.

As it is written in the Palimpsest of Mount Sinai in the first chapter and sixteenth verse of Matthew:


Joseph begat Jesus, who is called the Christ.

ANNUNCIATION AND BIRTH OF JOHN

There was, in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elisabeth.

And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless.

And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

And the whole multitude of the people was praying without, at the time of incense.

And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

And when Zacharias saw him, he was troubled, and fear fell upon him.

But the angel said unto him, Fear not, Zacharias, for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

And thou shalt have joy and gladness; and many shall rejoice at his birth.

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the holy ghost, which is the spirit of truth, even from his mother's womb.

And many of the children of Israel shall he turn to the Lord their God.

And he shall go before a messiah in the spirit and power of Elias, and turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

And Zacharias said unto the angel, Whereby shall I know this? For I am an old man, and my wife well stricken in years.

And the angel, answering, said unto him, I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to shew thee these glad tidings.

And behold, thou shalt be dumb and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple, for he beckoned unto them, and remained speechless.

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

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

ANNUNCIATION OF THE BIRTH OF JESUS

And in the sixth month, the angel Gabriel, likewise was sent from God, unto a city of Galilee, named Nazareth, to the young woman espoused to Joseph, of the house of David; and the young woman's name was Mary.

And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee. Blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary; for thou hast found favor with God.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

He shall be great, and shall be called a son of the Highest; and the Lord God shall give unto him the mitre of his father David.

And he shall be a high priest over the house of Jacob for ever; and of his kingdom, the kingdom of God, there shall be no end.

Then said Mary unto the angel, How shall this be, seeing that I know not a man?

And the angel answered and said unto her, The spirit of truth shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be born as a son of God, for his soul shall be of God, and his body shall be of man.

And, behold, thy cousin Elisabeth, she hath also conceived, by the spirit of truth, a son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be impossible.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word.

And the angel departed from her.
VISIT OF MARY TO ELISABETH

And Mary arose in those days, and went into the hill country with haste, into a city of Judæa, and entered into the house of Zacharias, and saluted Elizabeth.

And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the holy ghost, which is the spirit of truth, even the same spirit with which was filled also her cousin Mary.

And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

And whence is this to me, that the mother of my master should come to me?

And lo, as soon as the voice of the salutation sounded in mine ears, the babe leaped in my womb for joy:

And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord God.

And Mary said, My soul doth magnify the Lord.

And my spirit hath rejoiced in God my savior.

For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things; and holy is his name.

And his mercy is on them that fear him, from generation to generation.

He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree.

He hath filled the hungry with good things, and the rich he hath sent empty away.

He hath helped his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever.

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

BIRTH AND INFANCY OF JOHN THE BAPTIST

Now Elisabeth's full time came, that she should be delivered; and she brought forth a son.

And her neighbors and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

And his mother answered, and said, Not so; but he shall be called John.

And they said unto her, There is none of thy kindred that is called by this name.

And they made signs to his father, how he should have him called.

And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

And his mouth was opened immediately, and he spake, and praised God.

And fear came upon all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea.

And all they that heard them laid them up in their hearts, saying, What manner of child is this? And the hand of the Lord was with him.

And his father Zacharias was filled with the holy ghost, and prophesied, saying:

Blessed be the Lord God of Israel; for he hath visited and redeemed his people;

And hath raised up a horn of salvation for us, in the house of his servant David;

As he spake by the mouth of his holy prophets, which have been since the world began;

That we should be saved from our enemies, and from the hand of all that hate us;

To perform the mercy promised to our fathers, and to remember his holy covenant;

The oath which he swore to our father Abraham;

That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear;

In holiness and righteousness before him, all the days of our life;

And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of a master, to prepare his ways;

To give knowledge of salvation unto his people, and the remission of their sins;

Through the tender mercy of our God; whereby the dayspring from on high hath visited us;

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

THE ANGEL APPEARS TO JOSEPH

Now the birth of Jesus the messiah was on this wise:

The angel of the Lord appeared unto Joseph, as unto Mary, in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife because of the prophecy that shall be conceived in her shall be of the holy ghost.

She shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins.

His soul shall be of the holy ghost, but his body shall be of the seed of David.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophets, saying:

Behold, a young woman shall be with child, and shall bring forth a son, and they shall call his name Im-anu-el; which being interpreted is, God with us.

Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not after the conception, till she had brought forth her firstborn son.

And he called his name Jesus, but others called him Im-anu-el, as Joseph also was called Ananus.
THE BIRTH OF JESUS

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.)

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary his wife, being great with child.

And so it was, that, while they were there, the days were accomplished, that she should be delivered;

And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

ADORATION OF THE SHEPHERDS

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day, in the city of David, a savior, which is the anointed of the Lord.

And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying:

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

CIRCUMCISION OF JESUS

And when eight days were accomplished for the circumcision of the child, Jesus was circumcised, for he was a Jew, and his name was called Jesus, which was so named of the angel before he was conceived in the womb.

And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord; therefore was Jesus called a son of God); and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel. And the holy ghost was upon him, as it had been upon Mary and Elisabeth and Joseph and Zacharias.

And it was revealed unto him by the holy ghost, that he should not see death, before he had seen the Lord's anointed.

And he came by the spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said:

Lord, now lettest thou thy servant depart in peace, according to thy word;

For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel.

And his father Joseph and his mother marvelled at those things which were spoken of him.

And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against (Yea, a sword shall pierce through thine own soul also), that the thoughts of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phannel of the tribe of Aser; she was of great age, and had lived with a husband seven years from her virginity.

And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

And she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

ADORATION OF THE WISE MEN

Now in the mean while when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying:

Where is he that is born king of the Jews? For we have seen his light in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, for he was a usurper and not an Israelite; and all Jerusalem was troubled with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where a messiah should be born.
And they said unto him, In Bethlehem of Judah; for that it is written by the prophet:

"And Bethesda, in the land of Judah, art the least among the princes of Judah: for out of thee shall come a governor, that shall rule my people Israel."

Then Herod, when he had privately called the wise men, inquired of them diligently what time the light appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child, and when ye have found him, bring me word again, that I also may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was in Nazareth.

When they saw the star in the form of a star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him; and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Flight Into Egypt

And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take thy son and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

Then he arose, took his son and his mother, and departed into Egypt, and was there until 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.

Massacre of Children by Herod

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

Then was fulfilled that which was spoken by Jeremy the prophet, saying: In Rama 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.

Return to Nazareth

But when Herod was dead, behold, an angel of the Lord appeared again 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 which sought the young child's life.

And he arose, and took his son and his mother, and came into the land of Israel.

But when he heard that Archelaus did reign in Judæa, in the place of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.

And he came and dwelt again in the city called Nazareth, that it might be fulfilled which was spoken of the prophet, He shall be called a Nazaréne.

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

PASSEover in Jerusalem

Now his parents went to Jerusalem every year at the feast of the passover.

And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and his father and his mother knew not of it.

But they, supposing him that he had fallen among the beasts, went in search of him.

And they found him not, going up and down in the streets of the city.

And they came to Jerusalem, and found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

And all them that heard him were astonished at his understanding and answers.

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou done thus to us? Behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?

And they understood not the saying which he spake unto them, neither did Mary understand the things which were spoken of him.

And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favor with God and man.

PART 2

Ministry of John the Baptist

In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip (tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Amasa (Ananus) and Caiphas being the high priests of Herod, the word of God came
unto John the son of Zacharias in the wilderness. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The voice of one crying, In the wilderness prepare ye the way of Jehovah, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth. And all flesh shall see the salvation of God.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light.

That was the true light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by his Father, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, even to them that believed in his word, to them gave he the power to become sons of God, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, even as Jesus himself was born.

And the logos entered into flesh, and dwelt among us (and we beheld his glory, the glory as of a son of our Father), full of grace and truth.

BAPTISMS OF JOHN IN JORDON
And John came into all the country about Jordan, and did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.

But when he saw many of the pharisees and sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

Bring forth therefore fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.

And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.

TESTIMONY OF JOHN TO JESUS
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 the fire of truth.

His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire.

And the people asked him, saying, What shall we do then?

He answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

Then came also publicans to be baptized, and said unto him, Master, what shall we do?

And he said unto them, Exact no more than that which is appointed you.

And the soldiers likewise demanded of him, saying, And what shall we do?

And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

And as the people were in expectation, and all men mused in their hearts of John, whether he was a messiah or not, John bare witness of Jesus.

And this is the record of John, when also the Jews sent priests and levites from Jerusalem to ask him, Who art thou?

And he confessed and denied not; but confessed, I am not a messiah.

And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that prophet? And he answered, No.

Then said they unto him, Who are thou? that we may give an answer to them that sent us. What saiest thou of thyself?

He repeated, I am the voice of one crying, In the wilderness make straight the way of Jehovah, as saith the prophet Esaias.

And they which were sent were of the pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that messiah, nor Elias, neither that prophet?

John answered them as to the others, saying, I baptize with water; but there standeth one among you, whom ye know not.

He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

And many other things, in his exhortation, preached he unto the people.

These things were done in Bethabara beyond Jordan, where John was baptizing.

THE BAPTISM OF JESUS BY JOHN

And it came to pass in those days that Jesus came from Nazareth of Galilee to Jordan, unto John, to be baptized of him.

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and John saw the spirit of God descending like a dove, and lighting upon him.

And, lo, a clairaudient voice from heaven, saying, This is my beloved son, in whom I am well pleased.
TEMPERATION OF JESUS IN THE WILDERNESS

And Jesus, being full of the holy ghost, returned from Jordan, and was led by the spirit into the wilderness, being forty days tempted of the devil.

And in those days he was with the wild beasts, and he did eat nothing; and when they were ended, he afterward hungered.

And the devil said unto him, If thou be a son of God, command this stone that it be made bread.

And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God.

And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.

And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will I give it.

If thou, therefore, wilt worship me, all shall be thine.

And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be a son of God, cast thyself down from hence; for it is written, He shall give his angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

And Jesus, answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

And when the devil had ended all the temptation, he departed from him for a season, and angels came and ministered unto him.

SECOND TESTIMONY OF JOHN TO JESUS

The next day John saw Jesus coming unto him and said, Behold the lamb of God, which taketh away the sin of the world.

This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

And I knew him not; but that he should be made manifest to Israel. Therefore am I come baptizing with water.

And John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him.

And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining upon him, the same is he which baptizeth with the holy ghost.

And I saw, and bare record that this is a son of God.

As it was said by the other John, Of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came from Jesus the anointed. No man hath seen God at any time; but this beloved son, which is cherished in the bosom of the Father, he hath declared him.

JESUS CALLS HIS FIRST DISCIPLES

Again the next day after, John stood, and two of his disciples, and looking upon Jesus as he walked, he said, Behold the lamb of God!

And the two disciples heard him speak, and they followed Jesus.

Then Jesus turned, and saw them following, and said unto them, What seek ye? They said unto him, Rabbi (which is to say being interpreted, Master), where dwellest thou?

He said unto them, Come and see. They came and saw where he dwelt, and abode with him that day, for it was about the tenth hour.

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

He first found his own brother Simon, and said unto him, We have found a messiah.

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art art Simon the son of Jona. Thou shalt be called Cephas, which is by interpretation, A stone.

The day following, Jesus would go forth into Galilee, and found Philip, and said unto him, Follow me.

Now Philip was of Bethsaida, the city ofAndrew and Peter.

Philip found Nathaneal, and said unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

And Nathaneal said unto him, Can there any good thing come out of Nazareth?

Philip said unto him, Come and see.

Jesus saw Nathaneal coming to him, and said of him, Behold an Israelite indeed, in whom is no guile!

Nathaneal said unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Nathaneal answered and said unto him, Rabbi, thou art a son of God; thou art a ruler in Israel.

Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.

And he said unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon a son of man.

And Jesus began to be about thirty years of age, being the son of Joseph, who was the son of Adam, who was the son of God.
Public Appearance and Preaching of Jesus

But he spoke of the temple of his body.
When therefore he was resuscitated from the dead, his disciples remembered that he had said this unto them. And they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

But Jesus did no commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man.

DISCOURSE WITH NICODENUS

There was a man of the pharisees named Nicodemus, a master of Israel. For among the pharisees were many good men who loved Jesus, and whom Jesus loved. It was only the hypocrites that Jesus spoke always against.

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus said unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born again, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the spirit is spirit. As the flesh is father of the flesh, so is the spirit the son of the spirit.

Marvel not that I said unto thee, Ye must be born again. The spirit must be regenerated.

The wind bloweth where it listeth, and thou hearrest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit.

But Nicodemus understood not that Jesus spake also of himself, being a son of God by the spirit, and a son of man by the flesh, even as are all men.

Nicodemus answered and said unto him, How can these things be?

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

Verily, verily, I say unto thee, We speak that we know, and testify that we have seen; and they receive not our witness.

If I have told them earthly things, and they believe not, how shall they believe if I tell them of heavenly things?

And no man can ascend up to heaven, even as a son of man shall ascend, but he that cometh down from heaven. If the spirit of man came not from heaven, it could not return to heaven.

And as Moses lifted up the serpent in the wild
eternal life; and he that believeth not the word of this son shall not have life; but the wrath of God abideth on him.

When therefore it became known that Jesus made and baptized more disciples than John, and that John bare witness to him, though Jesus himself baptized not, but his disciples; Jesus left Judea, and departed again into Galilee.

VISIT TO SAMARIA

And he must needs go through Samaria.

Then came he to the city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well; and it was about the sixth hour.

There came a woman of Samaria to draw water, Jesus said unto her, Give me to drink.

For her disciples were gone away unto the city to buy meat.

Then said the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which art a woman, and I a Samaritan? For we have nothing in common.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water.

The woman said unto him, Sir, thou hast nothing to draw with, and the well is deep. From whence then hast thou that living water?

Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman said unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Jesus said unto her, Go, call thy husband, and come hither.

The woman answered and said, I have no husband. Jesus said unto her, Thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly.

The woman said unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship. Jesus said unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

Ye worship ye know not what; we know what we worship; for salvation is of the Jews.

As thou saidest, I am a Jew. But the time cometh when we Jews again shall be driven from our holy
city, because the worship of the Father in the
Spirit hath already waned. Persecutions must
needs come, but ye woe unto them that persecute the
Jesus.
But the hour cometh, and now is, when the true
worshippers shall worship the Father in spirit
and in truth; for the Father seeketh such to wor-
ship him.
God is a Spirit: and they that worship him must
worship him in spirit and in truth.
The woman said unto him, I know that a mes-
siah cometh; when he is come, he will tell us all
things.
Jesus said unto her, I that speak unto thee am
he.
And upon this came his disciples, and mar-
reled that he talked with the woman; yet no man
said, What seekest thou? Or, Why talkest thou
with her?
The woman then left her waterpot, and went
her way into the city, and said to the men, Come
see a man, which told me all things that ever I did.
is not this a messiah?
Then they went out of the city, and came unto
him.
In the mean while his disciples prayed him, say-
ing, Master, eat.
But he said unto them, I have meat to eat that
ye know not of.
Therefore said the disciples one to another,
Hath any man brought him ought to eat?
Jesus said unto them, My meat is to do the will
of him that sent me, and to finish his work.
Say not ye, There are yet four months, and
then cometh harvest? Behold, I say unto you, lift
up your eyes, and look on the fields; for they are
white already to harvest.
And he that reapeth receiveth wages, and gath-
ereth fruit unto life eternal; that both he that
soareth and he that reapeth may rejoice together.
And herein is that saying true, One soweth and
another reapeth.
I send you to reap that whereon ye bestowed no
labor; other men labored, and ye are entered into
their labors.
And many of the Samaritans of that city be-
lied on him for the saying of the woman, which
testified, He told me all that ever I did.
So when the Samaritans were come unto him,
they besought him that he would tarry with
them; and he abode there two days.
And many more believed because of his word,
and said unto the woman, Now we believe not be-
cause of thy saying; for we have heard him our-
selves, and know that this is indeed a messiah, a
savior of the world.
Now therefore was Jesus called a Samaritan
messiah. And Josephus testifieth that so great
was the wrath of the Jews when Pontius Pilate
crucified the Samaritan messiah Jesus, that Pilate
was recalled and took his own life.

RETURN TO GALILEE
Now after two days he departed thence, and
went into Galilee. For Jesus himself testified
that a prophet hath no honor in his own country.
Then when he was come into Galilee, the Gal-
leans received him, having seen all the things
that he did at Jerusalem at the feast; for they also
went unto the feast.

HEALING OF THE NOBLEMAN'S SON
So Jesus came again into Cana of Galilee, where
he made the water wine. And there was a certain
noblemen, whose son was sick at Capernaum.
When he heard that Jesus was come out of
Judea into Galilee, he went unto him, and be-
sought him that he would come down, and heal his
son; for he was at the point of death.
Then said Jesus unto him, Except ye see signs
and wonders, ye will not believe.
The nobleman said unto him, Sir, come down ere
my son die.
Jesus said unto him, Go thy way; thy son liveth.
And the man believed the word that Jesus had
spoken unto him, and he went his way.
And as he was now going down, his servants
met him, and told him, saying, Thy son liveth.
Then inquired he of them the hour when he be-
gan to amend. And they said unto him, Yesterday
at the seventh hour the fever left him.
So the father knew that it was at the same
hour, in which Jesus said unto him, Thy son liv-
eth. And himself believed, and his whole house.
This is again the second miracle that Jesus did,
when he was come out of Judea into Galilee.

MIRACLE AT POOL OF BETHESDA
After this there was another Jewish feast, and
Jesus went up to Jerusalem again, for Jesus also
was a Jew.
Now there is at Jerusalem by the sheep market,
a pool, which is called in the Hebrew tongue
Bethesda, having five porches.
In these lay a great multitude of impotent folk,
of blind, halt, withered, waiting for the moving
of the water.
For, as the people believed, an angel went down
at a certain season into the pool, and troubled the
water. Whosoever then first after the troubling
of the water stepped in, was made whole of what-
soever disease he had. The people, therefore, ac-
cepted miracles even before Jesus came.
And a certain man was there, which had an
infirmity thirty and eight years.
When Jesus saw him lying, and knew that he
had been now a long time in that case, he said
unto him, Wilt thou be made whole?
The impotent man answered him, Sir, I have no
man, when the water is troubled, to put me into
the pool; but while I am coming, another steppeth
down before me.
Jesus said unto him, Rise, take up thy bed, and
walk.
And immediately the man was made whole, and
took up his bed, and walked, and on the same day
was the sabbath.
Some therefore said unto him that he was cured, It
is the sabbath day; it is not lawful for thee to
carry thy bed.
He answered them, S10 that made me whole, the same said unto me, Take up thy bed, and walk. 

Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was; for Jesus had conveyed himself away, a multitude being in that place. 

Afterward Jesus found him in the temple, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing come upon thee. 

The man departed, and told that it was Jesus which had made him whole. 

And therefore did the two high priests of Herod persecute Jesus, and sought to slay him, because he had done these things on the sabbath day, and had proclaimed himself a messiah. For the two high priests were Herodians, and held Herod himself for a messiah, against the general will of the Jews. 

But Jesus answered them, Our Father worketh hitherto, and I work. 

Therefore they sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God, as they thought. 

Then answered Jesus and said unto them, Verily, verily, I say unto you, A son can do nothing of himself, but what he seeth his Father do; for what things soever he doeth, these also doeth a son likewise. 

For our Father loveth his sons, and sheweth them all things that himself doeth; and he will shew his sons greater works than these, that ye may marvel. 

For as our Father raiseth up the dead, and quickeneth them; even so a son quickeneth whom he will. 

For our Father judgeth no man, but hath committed all judgment unto his sons. that all men should honor his sons, even as they honor our Father. He that honoreth not a son, honoreth not our Father which hath sent him. 

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, the same said unto me, Take up thy bed, and walk. 

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of a son of God; and they that hear shall live. 

For as our Father hath life in himself, so hath he given to a son to have life in himself; and hath given him authority to execute judgment also, for he is a son of man. 

Marvel not at this, for the hour is coming in the which many that are in their graves shall hear his voice, and their spirits shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 

I can of mine own self do nothing; as I hear I judge; and my judgment is just, because I seek not mine own will, but the will of our Father which hath sent me. 

If I bear witness of myself, my witness is not true, and I know that the witness which he witnesseth of me, there is another that beareth witness of me, the truth. 

There is another that beareth witness of me, the truth. 

Of me is true. 

Ye sent unto John, and he bare witness unto me, but I receive not testimony from man; but these things I said, that ye might be saved. 

He was a burning and a shining light, and ye were willing for a season to rejoice in his light. 

But I have greater witness than that of John; for the works which our Father hath given me to finish, the same works that I do, bear witness of me, that our Father hath sent me. 

And our Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 

And ye have not his word abiding in you; for whom he hath sent, him ye believe not. 

Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me. 

And ye will not come to me, that ye might have life. 

I receive not honor from men. 

But I know you, that ye have not the love of God in you. 

I am come in our Father's name, and ye receive me not; if another shall come in his own name, him ye will receive. 

How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? 

Do not think that I will accuse you to our Father; there is one that accuseth you, even Moses, in whom ye trust. 

For had ye believed in Moses, ye would have believed in me, for he wrote of me. 

But if ye believe not his writings, how shall ye believe my words? 

JOHN THE BAPTIST CAST INTO PRISON 

About this time Herod the tetrarch being reproved of John for Herodias his wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison. 

For John testified that Jesus not Herod was a messiah to the Jews. 

Now when Jesus had heard that John was cast into prison, he departed into Galilee. And came into his own country, and his disciples followed him. 

PREACHING IN NAZARETH 

And he came to Nazareth where he had been brought up. And, as his custom was, he went into the synagogue on the sabbath day, and stood up to read according as he was a Jew. 

And there was delivered unto him the book of the prophet Esais. And when he had opened the book, he found the place where it was written: 

The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that
are bruised; to preach the acceptable year of the Lord.

And he closed the book, and he gave it again to
the minister, and set down. And the eyes of all
then that were in the synagogue were fastened on
him.

And he began to say unto them, This day is this
scripture fulfilled in your ears.

And all bare witness, and wondered at the gra-
cious words which proceeded out of his mouth.

And they said, Is this Joseph’s son?

And he said unto them, Ye will surely say unto
me this proverb, Physician, heal thyself. What-
ever we have heard done in Capernaum, do also
here in thy country.

And he said, Verily I say unto you, No prophet
is accepted in his own country.

But I tell you of a truth, many widows were in
Israel in the days of Elias, when the heaven was
shut up three years and six months, when great
famine was throughout all the land; but unto
none of them was Elias sent, save unto Sarepta, a
city of Sidon, unto a woman that was a widow.

And many lepers were in Israel in the time of
Elias the prophet; and none of them was healed,
saying, Naaman the Syrian.

Then all they in the synagogue, when they
heard these things, were filled with wrath, and
rose up, and thrust him out of the city.

PREACHING IN CAPERNAUM

And leaving Nazareth, he came and dwelt in
Capernaum, which is upon the sea coast, in the
borders of Zabulon and Nephthalim; that it might
be fulfilled which was spoken of Eneas the pro-
phet, saying, The land of Zabulon, and the land of
Nephthalim, by the way of the sea, beyond Jor-
dan, Galilee of the Gentiles; the people which sat
in darkness saw great light, and to them which sat
in the region and shadow of death, light is sprung
up.

From that time Jesus began to preach the go-
pel of the kingdom of God, and to say, The time
is fulfilled. Repent, for the kingdom of heaven is at
hand.

CALL OF ANDREW, PETER, JAMES AND
JOHN

And Jesus, walking by the sea of Galilee, saw
the two brethren, Simon called Peter, and Andrew
his brother, casting a net into the sea; for they
were fishers.

And he said unto them, Follow me, and I will
make you fishers of men.

And they straightway left their nets, and fol-
lowed him.

And going from thence, he saw other two breth-
rne, James the son of Zebedee, and John his
brother, in a ship with Zebedee their father,
mending their nets; and he called them.

And they immediately left the ship and their
father, and followed him.

MIRACLE OF UNCLEAN SPIRIT

And they went into Capernaum; and straight-
way on the sabbath day he entered into the syna-
gogue, and taught.

And they were astonished at his doctrine, for
he taught them as one that had authority, and
not as the scribes.

And there was in their synagogue a man with
an unclean spirit; and he cried out, saying, Let us
alone. What have we to do with thee, thou Jesus
of Nazareth? Art thou come to destroy us? I know
thee whom thou art, the Holy One of God.

And Jesus rebuked him, saying, Hold thy peace,
and come out of him.

And when the unclean spirit had torn him, and
cried with a loud voice, he came out of him.

And they were all amazed, insomuch that they
questioned among themselves, saying, What thing
is this? What new doctrine is this? For with
authority commandeth he even the unclean spir-
its, and they obey him.

And immediately his fame spread abroad through-
out all the region round about Galilee.

HEALING PETER’S MOTHER-IN-LAW

And forthwith, when they were come out of
the synagogue, they entered into the house of Si-
mon and Andrew, with James and John.

But Simon’s wife’s mother lay sick of a fever;
and anon they told him of her.

And he came and took her by the hand, and
lifted her up, and immediately the fever left her,
and she ministered unto them.

HEALING MANY SICK AND DISEASED

And at even, when the sun did set, they brought
unto him all that were diseased, and them that
were possessed with devils.

And all the city was gathered together at the
door.

And he healed many that were sick of divers
diseases, and cast out many devils; and suffered
not the devils to speak, because they knew him.

WITHDRAWAL FOR SOLITARY PRAYER

And in the morning, rising up a great while be-
fore day, he went out, and departed into a solitary
place, and there prayed.

And Simon, and they that were with him, fol-
lowed after him.

And when they had found him, they said unto
him, All men seek for thee.

And he said unto them, Let us go into the next
towns, that I may preach there also: for therefore
came I forth.

SERMON ON THE MOUNT

And he went up into a mountain and when he
was set he called unto him whom he would, and his
disciples came unto him.

And he opened his mouth and taught them, say-
ing:

Blessed are the poor; for theirs is the kingdom
of heaven.

Blessed are they that mourn; for they shall be
comforted.

Blessed are ye that weep now, for ye shall laugh.
But woe unto you that laugh now! for ye shall weep and mourn.

Blessed are the meek; for they shall inherit the earth.

Blessed are they which do hunger and thirst; for they shall be filled.

But woe unto you that are full! for ye shall hunger.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

But woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.

And woe unto them that shall persecute any of God's Jewish people in my name. Their cities shall be laid waste, even as Jerusalem shall be wasted.

The righteous nations of the earth shall unite, again and again, against the persecutors of the Jews, and those persecutors shall be utterly destroyed.

Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted the prophets which were before you.

Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted? It is henceforth 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 set on a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

I am not come to destroy the law of Moses, but to fulfill the law; and whosoever shall in my name persecute the children of Moses, persecuteth also me; for persecutions will come, from those even who will call themselves by my name.

For I say unto you, that except your righteousness shall exceed the righteousness of some of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment.

But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way. First be reconciled to thy brother, and then come and offer thy gift.

Agree with thine adversary quickly, whilest thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

But I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

And if thy right eye offend thee, 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 offend thee, cut it off, 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.

It hath been said, Whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery; and whosoever marrieth her that is separated but not divorced, committeth adultery.

Again, ye have heard that it was said by them of old time, Thou shalt not kill; and shalt perform unto the Lord thine oaths.

But I say unto you, Swear not at all, neither by heaven, for it is God's throne; nor by earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these, cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

But I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.
And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbor, 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 which spitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? Do not even the publicans do the same?

And if ye salute your brethren only, what do ye more than others? Do not even the publicans do so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the temples and in the corners of the streets, that they may have glory of men. Verily I say unto you, They have their reward.

But when thou dost alms, let not thy left hand know what thy right hand doeth; that thine alms may be secret; and thy Father, which seeth in secret, himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the temples and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

But thou, when thou shalt pray, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret, and thy Father which seeth in secret, shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him.

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 thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

For where your treasure is, there will your heart be also.

The light of the body is the eye; if therefore thine eye be frank, 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 else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not better than they?

Which of you by taking thought can add one cubit unto his stature?

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.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? Or, What shall we drink? Or, Wherewith shall we be clothed?

For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thine brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of 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 out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto 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, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which 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 at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a 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 forth 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 unto me, Master, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?

And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

Many will say to me in that day, Master, Master, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?

And I will profess unto them, I never knew you; depart from me, ye that work iniquity.

There shall be wars and stirrings, persecutions and torturings, imprisonments and all manner of injustice, done in my name, by nations and churches calling themselves after my name. And they will say unto me, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?

And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.

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

And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes.

And so great was the multitude that came together that they could not so much as eat bread.

And when his friends heard of it, they went out to lay hold of him; for they said, He is beside himself.

DRAUGHT OF FISHES

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets.

And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

And Simon, answering, said unto him, Master, we have toiled all night, and have taken nothing; nevertheless, at thy word I will let down the net.

And when they had done this, they inclosed a great multitude of fishes, and their net brake.

And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Master.

For he was astonished, and all that were with him, at the draught of the fishes which they had taken.

And so was also James and John, the sons of Zebedee, which were partners with Simon.

And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

And when they had brought their ships to land, they forsook all, and followed him.

HEALING OF A LEPER

And Jesus continued to preach in the other synagogues throughout all Galilee, and cast out devils.

And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

And Jesus moved with compassion, put forth his hand, and touched him, and said unto him, I will; be thou clean.

And as soon as he had spoken, immediately Ipe leprosy departed from him, and he was cleansed.

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And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

And he straightway charged him, and forthwith sent him away; and said unto him, See thou say nothing to any man, but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in the desert places; and they came to him from every quarter.
DISCOURSE AT FEAST

And it came to pass, that as Jesus sate at meat in his house, many publicans and sinners sat also at table with Jesus and his disciples; and the Pharisees and scribes complained against his disciples, saying, Why eateth he with publicans and sinners?

And Jesus answered and said unto them, They that are well have need of the physician, but they that are sick. Go ye and learn what that meaneth, I will have mercy, and not sacrifice.

And he said unto them, Have ye never read what David did, when he had need, and was a hungry, and that he entered into the house of God, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

And he said unto them in the words of the psalmist, I will show unto thee, How I have set before my heart, - to do this withal, - this is my doctrine: As the dea of the sabbath days the priests in the temple did sanctify the sabbath days. And I say unto you, that in this matter is one greater than the temple.

But many of them, hearing this saying, said, He blasphemeeth. And Jesus said unto them, What thinkest thou of the Son of man, that he hath need of mercy? And they knew not what to say.
And he withdrew himself into the wilderness and prayed.

HEALING THE PALSY

And again he entered into Capernaum; and it was noises that he was in the house.

And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them.

And it came to pass as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was present to heal them.

And they came unto him, bringing one sick of the palsy, which was borne of four.

And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? Who can forgive sins but God only?

And immediately, when Jesus perceived in his spirit that they reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Whether is it easier to say to the sick of palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that a son of man hath power on earth to forgive sins, (that also thou mayest believe in the doctrine of God;) behold, I say unto thee, Arise, and take up thy bed, and walk.

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

CALL OF MATTHEW (LEVI)

And he went forth again by the sea side; and all the multitude resorted unto him and he taught them.

And as he passed by, he saw Levi Matthew, the son of Alphseus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

DISCOURSE AT FEAST

And it came to pass, when Jesus had made a great feast, in his house, for many publicans and sinners, and said also to his disciples, How is it that he eateth and drinketh with publicans and sinners?

And when the scribes and Pharisees saw him eat with the publicans and sinners, they said unto his disciples, Why doth the Master eat with publicans and sinners?

And when Jesus heard it, he said unto them, They that are whole, have no need of the physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice. I came not to call the righteous, but sinners, to repentance.

And as the disciples of John and of the Pharisees were fasting, they came and said unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

And Jesus said unto them, Can the children of the bridegroom fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

No man putteth a piece of new garment upon an old; and no man putteth new wine into old bottles; but when new wine is made, old bottles are broken, and new wine is put therein; and both the old bottles are broken, and the new is made.

And no man having drunk old wine straightway desireth new; for he saith, The old is better.

My disciples, therefore, are not two minded with the old; they are renewed unto this day.

Second Year's Ministry

DISCIPLES PULL THE EARS OF CORN

And it came to pass, when the scribes and Pharisees saw him eat and drink with publicans and sinners, they said unto his disciples, Why eateth your Master with publicans and sinners?

And he answered and said unto them, They that are whole have no need of the physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice.

And he told them a parable, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he doth find it, he rejoiceth over it more than over the ninety and nine which went not astray.

Even so ye have not kept my word: why do ye seek to destroy me, because I give life to the sabbath days?

Jesus saith unto them, If ye knew what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

And he said unto them, The sabbath was made for man, and not man for the sabbath.
Therefore a son of man is master also of the sabbath.

And another time, observing a man at work on the sabbath, he said unto him, Man, if thou knowest what thou art doing, happy art thou; but if thou knowest not, thou art cursed and a transgressor of the law.

HEALING THE WITHERED HAND
And he entered again into the synagogue; and there was a man there which had a withered hand.

And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

And he said unto the man which had the withered hand, Stand forth.

And he said unto them, Is it lawful to do good on the sabbath days or is it evil? To save life, or to kill? But they held their peace.

And when he had looked round about on them with anger, being grieved for the hardiness of their hearts, he said unto the man, Stretch forth thine hand. And he stretched it out, and his hand was restored whole as the other.

And the priests of Herod went forth and straightway took counsel with the Herodians against him, how they might destroy him. But when Jesus knew it, he withdrew himself with his disciples out into a mountain to pray, and continued there night in prayer to God.

And it came to pass in those days, that he went out into a mountain to pray, and continued; and the multitude came together unto him, and he was constrained to repeat his former words, and said:

Blessed are ye when all men shall speak well of you! for so did their fathers to the false prophets. But whosoever shall reproach you for my sake, shall be blessed. For he that shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he cometh in his own glory and in his Father's, and of the holy angels.

And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the son of God.

And he straight charged them that they should not make him known.

ORDINATION OF TWELVE APOSTLES
And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and to cast out devils.

And Simon he surnamed Peter.

And James the son of Zebedee, and John (James) the brother of James; and he surnamed them Boanerges, which is, The sons of thunder.

And Andrew, Simon's brother, and Philip, and Bartholomew, and Matthew the publican, and Thomas, and James the son of Alphaeus, and Lebbæus whose surname was Thaddeus, and Simon the Canaanite called Zelotes, and Judas Iscariot; and they went into a house.

SERMON ON THE PLAIN
And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

And he came down with his apostles, and stood in the plain, in the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed.

And the whole multitude sought to touch him; for there went virtue (healing effluence) out of him, and he healed them all.

And Jesus was constrained to repeat his former words, and said:

Blessed are ye poor, for yours is the kingdom of God.

Blessed are ye that hunger now, for ye shall be filled.

Blessed are ye that are persecute you; for in my name against my people, the Jews, that they may persecute them, and rob them. But it is not I that write them, neither do I deliver them. I know them not, neither shall I know them.

Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets.

But woe unto you that are full! for ye shall hunger.

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for a son of man's sake.

And woe unto them that persecute you! for ye have received your consolation.

Woe unto you that are rich! for ye shall hunger. Woe unto you that laugh then! for ye shall mourn and weep.

Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.
And I say unto you, that if any man hath ears to hear, let him hear. For whosoever shall do the will of God, the same is my brother, and my sister, and my mother. Ye therefore must be merciful, as your Father also is merciful.

And why cast ye the mote out of your brother's eye, but perceive not the beam in your own eye? Yea, come when ye will, and ye shall not be received. For there are many prophets, yea, and just men, to eat in hell; yea, and many will be cast out into outer darkness; there shall be weeping and gnashing of teeth.

When Jesus heard it, he marvelled, and said to them that followed him, Verily I say unto you, That is not all they that be spoken of in the prophets, saying, How is it that the scribes say that Elias shall come first, and bringeth not forth corrupt fruit. For every tree is known by his own fruit; and of thorns men do not gather figs, nor of a bramble bush gather they grapes.

A good man out of the treasures of his heart bringeth forth that which is good; and an evil man out of the evil treasures of his heart bringeth forth that which is evil; for the abundance of the heart his mouth speaketh.

And why say ye, Master, Master, and do not the things which I say? Whatsoever comes unto me, and heareth my sayings, and doeth them, I will shew you to whom he is like. He is like a man which built a house and dug deep, and laid the foundation on a rock; and when the flood arose, the stream beat violently upon that house, and could not shake it; for it was founded upon a rock.

But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

HEALING OF CENTURION'S SERVANT

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

And a certain centurion's servant, who was dear to him, was sick, and ready to die.

And when he heard of Jesus, he sent unto him his elders of the Jews, beseeching him that he would come and heal his servant.

And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this; for he loveth our nation, and he hath built us a synagogue.

Then Jesus went with them. And when he was not far from the house, the centurion sent friends unto him, saying unto him, Master, trouble not thyself to come under my roof. Wherefore neither thought I myself worthy to come to thee; but say thou a word, and my servant shall be healed.

For I am a man under authority, having soldiers under me; and I say to 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 him, Verily I say unto you, He that hath power to loose sins among you hath power to loose sins.

And I say unto you, that if any man be born of water and the Holy Ghost, the same is born of the water and of the Holy Ghost. For the wind bloweth where it listeth, and thou knowest its name. So is every one that is born of the Spirit. 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.

And many will be cast out into outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the friends of the centurion, Go thy way; and as thou hast believed, so shall it be done unto thee.

And when even was come, they brought unto}
him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken of Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

RAISING THE SON OF THE WIDOW OF NAIN
And it came to pass the day after, that he went into a city called Nain, and many of his disciples went with him, and much people.
Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.
And when the master saw her, he had compassion on her, and said unto her, Weep not.
And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise.
And he was taken and buried, and, behold, there was a great mourning with them.
Now when our master saw her, he had compassion on her, and said unto her, Woman, let not thy soul labour, for all the generations of the dead have not seen a greater kingdom than the kingdom of God which we see now established.

MESSAGE FROM JOHN THE BAPTIST
And the disciples of John shewed him all of these things.
And when John had heard in the prison the works of Jesus, he sent two of his disciples, and said unto him, Art thou he that should come, or look we for another?
And he answered and said unto them, Go and shew John again those things which ye do hear and see.
The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.
I am he that should come, and ye shall not look for another, to establish a king on earth. For now is the kingdom of heaven suffering violence, and the violent take it by force.

The Kingdom of Heaven
Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist; and he that is least in the kingdom of heaven is greater than he.
And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

For all the prophets and the law prophesied until John.
And if ye will receive it, this is Elias, reincarnated, who was to come.
He that hath ears to hear, let him hear.
And all the people that heard him, and all the publicans, justified God, being baptized with the baptism of John.
But some of the pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.
And Jesus said, But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto 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.
A son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

WARNING TO CHORAZIN
Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:
Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of their judgment than for you.
And thou, Capernaum, which art exalted unto heaven, shall 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 until this day.
But I say unto you, that it shall be more tolerable for the land of Sodom in the day of its judgment, than for thee.

At that time Jesus answered and said, I think thee, O Father, Lord of heaven and earth, because what thou hast hid from the wise and prudent, thou hast revealed them unto babes.
Even so, Father; for so it seemed good in thy sight.
All things are delivered unto me of our Father; and no man knoweth a son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever a son will reveal him.
Come unto me, ye that labor and are heavy laden, and I will give you rest.
finedeth none.

Then he said, I will return into my house from whence I came; and when he is come, he findeth it empty, swept, and garnished.

Then goeth he, and taketh with himself 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. Even so shall it be also unto this wicked generation.

And it came to pass as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

But he said, Yea, rather blessed are they that hear the word of God, and keep it.

Then certain men answered, saying, Master, we would see a sign from thee.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas.

For as Jonas was a sign unto the Ninevites, so shall also the son of man be to this generation.

The men of Ninevites shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The queen of the south shall rise up in 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.

INTERRUPTION OF HIS RELATIVES

While he yet talked to the people, behold there came his brethren and his mother, and standing without, sent unto him, calling him.

And the multitudes sat about him, and they said unto him, Behold, thy mother and thy brethren, and thy brethren's wives.

And he looked round about on them which sat about him, and said, Behold, my mother and my brethren!

For whosoever shall do the will of God, the same is my brother, and my sister, and my mother, even as God is our Father.

PARABLE OF THE SEED

The same day went Jesus out of the house, and sat by the sea side.

And great multitudes were gathered together unto him, so that he went into a ship and sat; and the whole multitude stood on the shore.

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

and when he sowed, some seeds fell by the way side; and the fowls came and devoured them up.

Some fell upon stony places, where they had not much earth; and forthwith they sprang up, because they had no depth of earth;

and when the sun was up, they were scorched; and because they had no root, they withered away.

And some fell among thorns; and the thorns sprang up, and choked them.

But others fell into good ground, and brought forth fruit, some thirtyfold, some sixty, some a hundredfold.

Who hath ears to hear let him hear.

And the disciples came, and asked of him, meaning of the parable.

He answered and said unto them, It is given unto you to know the mysteries of the kingdom of heaven, but to others it is not given.

For whosoever will do the will of God, the same is my brother, and my sister, and mother.

And in them is fulfilled the prophecy of Isaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

For this people's heart is waxed dull, and their ears are closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

Nevertheless, I would that ye should be sensible; for they be blind, and deaf.

For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; neither to hear those things which ye hear, and have not heard them.

Hear ye therefore the parable of the sower.

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which receiveth seed by the way side.

But he that received the seed into good ground, the same is he that heareth the word, and understandeth it.

But he that receiveth seed into good ground, the same is he that heareth the word, and understandeth it;

and that believeth on him, he that receiveth seed into good ground, which also heareth the word, and understandeth it, which also beareth fruit, and bringeth forth a hundredfold, some sixty, some thirty.

PARABLE OF THE MUSTARD SEED

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.
PARABLE OF THE LEAVEN

Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them, that it might be fulfilled which was spoken of the prophets, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

PARABLE OF THE CANDLE

And he said unto them, Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick?

For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

If any man have ears to hear, let him hear.

And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you. And unto you that hear shall more be given.

And he said, So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how.

For the earth bringeth forth fruit of herself; first the blade, then the ear; after that, the full corn in the ear.

But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.


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

Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind, which, when it was full, they drew to shore, and sat down, and gathered the good into the vessels, but cast the bad away.

So shall it be at the end of a man's life. 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 wailing and gnashing of teeth.

PARABLE OF THE TARES

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field.

But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares?

He said unto them, An enemy hath done this.

The servants said unto him, Wilt thou that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

He answered and said unto them, He that soweth the good seed is a son of man, the field is the world, the good seed are the children of the kingdom; but the tares are the children of the wicked one.

The enemy that sowed them is the devil, the harvest is the end of men's lives, and the reapers are the angels.

As therefore the tares are gathered and burned in the fire, so shall it be in the end.

A son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father.

Who hath ears to hear, let him hear.

Then said Jesus unto them, Have ye understood all these things? They said unto him, Yea, Master.

Then said he unto them, Therefore every scribe which is instructed into the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasures things new and old.

A PROPHET NOT HONORED IN HIS OWN COUNTRY

And it came to pass, that when Jesus had finished these parables, he departed thence.

And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man 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 Judas?

And his sisters, are they not all with us? Whence then hath this man all these things? They said unto him, Yea, Master.

And he did not mighty works there, because of their unbelief, save that he laid his hands upon a few sick folk, and healed them.

And he marvelled because of their unbelief. And he went round about the villages, teaching.

JESUS CALMS THE STORM

Now when Jesus saw great multitudes about
him, he gave commandment to depart unto the other side.

And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

And Jesus said unto him, The Foxes have holes, and the birds of the air have nests; but a son of man hath not where to lay his head.

And another of his disciples said unto him, Master, suffer me first to go and bury my father.

But Jesus said unto him, Follow me, and let the dead bury their dead, but go thou and preach the kingdom of God.

And another also said, Master, I will follow thee; but let me first go bid them farewell which are at home at my house.

And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

And when he was entered into a ship, his disciples followed him; and there were also with him other little ships.

And behold there arose a great tempest, insomuch that the ship was covered with the waves. And he was in the hinder part of the ship, asleep on a pillow. And his disciples came to him, and awoke him, saying, Master, save us; we perish.

And he said unto them, Why are ye fearful, O ye of little faith?

Then he arose and rebuked the winds and the sea; and there was a great calm.

And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

And Jesus answered, In ages to come, where this is told, even they that call themselves by my name will not believe my works, because they themselves are not able to work them. Because of their lack of faith, even as yours, and because of their hypocrisy, and because of man's inhumanity to man, they will not be able to generate in themselves the virtue (healing effluence) to perform my miracles. But I say unto you, Man is lord of nature. By their fruit ye shall know them.

THE GERGESENE SWINE

And when he was come to the other side, into the country of the Gergesenes, there met him a man possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass that way.

And no man could bind him, no, not with chains; because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him.

And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

But when he saw Jesus afar off, he ran and worshipped him.

And behold he 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 Jesus asked him, What is thy name? And he answered, saying, My name is Legion; for we are many.

And there was a good way off from there a herd of swine, feeding.

So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

And he said unto them, Go. And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils.

And, behold, the whole city came out to meet Jesus; and saw him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

And they began to pray Jesus to depart out of their coasts, because that they were not Jews, and he had destroyed their swine; and there were many possessed in their country. For in those days and in that region were more possessed of spirits than today.

But even to this day there are times, and territories, and persons, that are possessed of other personalities, which ye do exorcise even as did Jesus.

And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

Howbeit, Jesus suffered him not, for he was not an Israelite; but said unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

And he departed, and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel.

MIRACLES OF ISSUE OF BLOOD, AND JAIRES' DAUGHTER

And it came to pass that when Jesus was returned, the people gladly received him; for they were all waiting for him.

And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house; for he had one only daughter, about twelve years of age, and she lay a dying.

But as he went, the people thronged him, and he fell into a ship, and the multitudes thronged thee, and pressed thee, and sayest thou, Who touched me?

And Jesus said, Somebody hath touched me;
Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

MISSION OF TWELVE APOSTLES

The twelve Jesus then sent forth, by two and two, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. (It is therefore false when some say that the apostles went to the cities of the Gentiles.)

But go rather to the lost sheep of the house of Israel.

And, as ye go, preach

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; neither two coats; but be shod with sandals, and bear in your hand a staff only; for the workman is worthy of his meat.

And in whatever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence.

And when ye come into a house, salute it.

And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of their 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 up to the councils, and they will scourge you in their temples.

And ye shall be brought before governors and kings for my sake, for a testimony against them and against the Gentiles.

But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

For it is not ye that speak, but the spirit of your Father which speaketh in you.

And the brother shall deliver up the brother to death, and the father the child, and children shall rise up against their parents, and cause them to be put to death.

And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved.

But when they persecute you in this city, flee ye to another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till a son of man be come.

The disciple is not above his master, nor the servant above his lord. If they have...
Fear not therefore, ye are of more value than many sparrows.

Whosoever therefore shall confess me before men, him will I confess also before our Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before our Father which is in heaven.

Thank God that I am come to send peace on earth, and not to send discord.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

And a man's foes 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 my burden, and followeth me, is not worthy of me.

And he that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

For that reproveth you, receiveth a prophet, and one that senteth him, receiveth a prophet's reward; and one that receiveth a righteous man in the name of a prophet, shall receive a righteous man's reward.

And they went out and preached that men should repent.

And there were many devils, and anointed them that were sick, and healed them.

And John's disciples came and told him that Herod said, These say that he hath made them alive again.

And he answered and said, All they that be book by the people, are books of the kingdom of heaven.

And in the land of the Canaanites, Jesus was baptized, and came up straightway out of the water.

And lo, there came up the multitude, and said unto him, We would see signs from heaven.

And he answered and said to them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given it, but the sign of the prophet Jonah.

Neither shall they hear the last things, which David in the last days spake of me.

And as he spake, a certain woman looked upon him, and said, Blessed is the fruit of thy womb. And he answered, And blessed art thou among women, and blessed is the fruit of thy womb.

And he answered, He that hath ears to hear, let him hear.
for all the people? For they were about five thou-
and men.

Then Jesus said, I am as the bread of life. 
And he said to his disciples, Make them sit 
down on the grass to fifties in a company. 
And they did so, and made them all sit down. 
Then he took the five loaves and the two fishes, 
and brake, and gave to the disciples to set before the 
multitude.

And they did eat, and were all filled; and there 
was taken up of fragments that remained to them, 
twelve baskets of apparts.

Then those men, when they had seen the mira-
cle that Jesus did, said, This is of a truth that 
prophet that should come into the world, and they 
desired to make him king of the Jews.

When Jesus therefore perceived that they would 
come and take him by force, to make him a king, 
he constrained his disciples to get into the ship, 
and to go to the other side unto Bethsaida, while 
he sent away the people.

And when he had sent them away, he departed 
into a mountain to pray, and was there alone. And 
there he prayed that God might take away the 
temptation that he become an earthly king.

JESUS WALKED ON THE WATER

And when even was come, his disciples went 
down unto the sea, and entered into a ship, and 
went over the sea toward Capernaum. And it was 
now dark; and Jesus was not come to them.

And the sea arose by reason of a great wind 
that blew.

So when they had rowed about five and twenty 
or thirty furlongs, and in the fourth watch of the 
night, they saw Jesus walking on the sea, and 
drawing nigh unto the ship; and they were afraid 
and cried out, It is a spirit. For they considered 
not the miracle of the loaves, for their heart was 
hardened.

But he said unto them, Be of good cheer. It is I;
be not afraid.

And Peter answered him and said, Master, if it 
be thou, bid me come unto thee on the water. 
And he said, Come. And when Peter was come 
down out of the ship, he walked on the water, to 
go to Jesus.

But when he saw the wind boisterous, he was 
afraid; and beginning to sink, he cried out, saying, 
Master, save me.

And immediately Jesus stretched forth his hand 
and caught him, and said unto him, O thou of little 
faith, wherefore didst thou doubt?

And when they were come into the ship, the 
wind ceased.

Then they that were in the ship came and wor-
shipped him, saying, Of a truth thou art a son of 
God.

And when they were gone 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 unto him all that were disea-
ed, and began to carry about in beds those that 
were sick, and lay them in the streets, and be-
sought him that they might only touch the hem 
of his garment.

And as many as touched were made perfectly 
whole.

DISCOURSE ON PLAIN AND IN SYNAGOGUE

The day following, when they which stood 
on the other side of the sea saw that there was 
none other boat there, save that one whereinto 
his disciples were entered, and that Jesus went 
not with his disciples into the boat, but that his 
disciples were gone away alone (Howbeit there 
came other boats from Tiberias, nigh unto the 
place where they did eat bread, after that the 
master had given thanks); when the people there-
fore saw that Jesus was not there, neither his dis-
ciples, they took shipping, and came to Cape-
naun, seeking for Jesus.

And when they had found him on the other side 
of the sea, they said unto him, Rabbi, when com-
est thou hither?

Jesus answered them and said, Verily, verily, I 
say unto you, Ye seek me, not because ye saw the 
miracles, but because ye did eat of the loaves, and 
were filled.

Labor not for the meat which perisheth, but for 
that meat which endureth unto everlasting life, 
which a son of man shall give unto you; for him 
hath God the Father sealed.

Then said they unto him, What shall we do, that 
we might work the works of God?

Jesus answered and said unto them. This is the 
work of God, that ye believe him whom he hath 
sent.

They said therefore unto him, What sign shew-
est thou then that we may believe thee? What 
dost thou work?

Our fathers did eat manna in the desert; as it 
is written, He gave them bread from heaven to 
eat.

Then Jesus said unto them, Verily, verily, I 
say unto you, Moses gave you not that bread from 
heaven of which I speak; but our Father giveth 
you the true bread from heaven.

For ye have the bread of God when one cometh 
down from heaven, and giveth the promise of life 
everlasting unto the world.

They said then unto him, Master, evermore give 
us this bread.

And Jesus said unto them, I am as the bread of 
life. He that cometh to me shall never hunger; 
and he that believeth me shall never thirst.

But I said unto you, that some of you also have 
seen me, and believe not.

All that our Father giveth me shall come to me; 
and him that cometh to me I will in no wise cast 
aside.

For my spirit came down from heaven, not to 
do mine own will, but the will of him that sent me.
And this is our Father's will which hath sent me, that of all which he hath destined for me I should lose nothing, but should see that it be raised up again after death.

And this is the will of him that sent me, that every one that seeth a son of God and believeth in him, may have everlasting life; that his spirit may be raised up again after death.

Then some murmured at Jesus, because he said, I am a bread which came down from heaven.

And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?

For they knew not that the souls of all men come down from heaven.

Jesus therefore answered and said unto them, Nothing that is not born of water and the Holy Ghost is able to enter into the kingdom of God.

No man can come to me, except the Father which hath sent me draw him; and his soul shall be raised up again after death.

It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of our Father, cometh unto me to hear the gospel.

But not every man that hath seen our Father, saith which is of God, he hath seen our Father.

Verily, verily, I say unto you, He that believeth and eateth my flesh, and drinketh my blood, hath eternal life; that his spirit shall live in him, and I in him.

Our fathers did indeed eat manna in the wilderness, and the souls of many are dead. For every man hath his last day, and every man hath his day of judgment.

But this is the bread which cometh down from heaven, that a man may eat thereof, and his soul shall live for ever.

I am as living bread which came down from heaven. If any man eat of this bread, his soul shall live for ever.

And the bread that I will give is as my flesh, which I will give for the life of the world.

Then some murmured at Jesus, because he said, I am the living bread which came down from heaven.

And they said, How can this man give us his flesh to eat?

And Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of a son of man and drink his blood, ye have no life in you.

Whose soever eateth my flesh, and drinketh my blood, hath eternal life; and he shall be raised up again at the last day.

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

As our living Father hath sent me, and I live by our Father; so he that eateth this bread shall live for ever.

These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it?

But by this hard saying Jesus meant even that his gospel would dwell in those that believed him and their trust would dwell in him; even is God's spirit dwelleth in the bodies of his children, and their spirits in God.

When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

What and if ye shall see a son of man ascend up where he was before?

It is the spirit that quickeneth, the flesh profiteth nothing. The body shall perish, but the spirit shall live. The words that I speak unto you, they are spiritual, they are life.

And there are some of you that believe not for Jesus knew who they were that believed not.

And he said, Therefore said I unto you that no man can come unto me, except it were given unto him of our Father.

From that time many of his disciples went back and walked no more with him. For they understood not his parables.

And many others of his disciples misunderstood his parables, for they understood them in a literal sense. And thus they misunderstand Jesus even unto this day.

Then said Jesus unto the twelve, Will ye also go away?

Then Simon Peter answered him, Master, to whom shall we go? Thou hast the words of eternal life.

And we believe and are sure that thou art anointed, a son of the living God.

PART 5

Third Year's Ministry

DISCOURSE ON POLLUTION

Then came to Jesus some scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders?

For they wash not their hands when they eat bread.

Let him that hath ears, understand.

And he said unto them, Verily, verily, I say unto you, Except ye eat the flesh of a son of man and drink his blood, ye have no life in you.

The words that I speak unto you, they are spiritual, they are life.

For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold as

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...
wishing of cups, and pots, brazen vessels, and of tables.

For they say, Cleanliness is next to godliness. But Jesus answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

For God commanded, saying, Honor thy father and mother; and, He that curseth father and mother, let him die the death.

But ye say, Whosoever shall say to his father or his mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother; he shall be free.

And ye suffer him no more to do ought for his father or his mother.

Thus have ye made the commandment of God of none effect by your tradition; and many such like things do ye.

If you do make changes; then also do I make changes; but the changes that I make are just.

Ye hypocrites! well did Esaias prophesy of you, saying:

This people draweth night unto me with their mouth, and honoreth me with their lips; but their heart is far from me.

But in vain they do worship me, teaching for doctrines the commandments of men. And he called the multitude, and said unto them, Hear, and understand. Not that which goeth out of the mouth, this defileth a man; but that which cometh out of the mouth, this defileth a man.

Then came his disciples, and said unto him, Knowest thou that those pharisees were offended, that ye and they may be purified.

And he called the multitude, and said unto them, Not that which goeth out of the mouth, this defileth a man; but that which cometh out of the mouth defileth a man; but to the changes that I make are just.

And they sought to take him; and say unto him, Be thou candid our Lord! If thou were so, thou wert so.

Every plant which our Father that is in heaven hath not planted shall be rooted up.

Let them alone; they be followers of Herod; for in good cause: for Herod himself knew that I am candid, but for the changes that I make are just.

Then answered Peter, and said unto him, Declare unto us this parable.

And Jesus said, Are ye also yet without understanding?

Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out in the draught? But those things which proceed out of the mouth come forth from the heart: and they defile the man.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, covetousness, wickedness, deceit, lasciviousness, pride, foolishness, an envious eye.

These are the things which defile a man; but to eat with unwashed hands defileth not a man.

Nevertheless I say not that ye shall not wash. But ye wash not for God; ye wash for the cleanliness of your own body.

HEALING THE SYROPHOENICIAN'S DAUGHTER

Then Jesus went thence, and departed into the coasts of Tyre and Sidon, and entered into a house, and would have no man know it; but he could not be hid.

And behold, a woman of Canaan, a Greek Syrophoenician by nation, came out of the same coasts, and cried unto him, saying. Have mercy on me, O Master, 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 answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she, and worshipped him, saying, Master, help me!

But he answered and said, It is not meet to take the children's bread, and cast it to dogs.

And she said, Truth, Master. Yet the dogs eat of the crumbs which fall from their master's table.

But Jesus answered again, I am come unto the house of Israel, that the Gentiles may know that I am one of them, that I also am a Jew and an Israelite.

For when my disciples shall go forth into the earth to preach this gospel, many of ye Gentiles will accept me in name only, and for my miracles, which I work. Ye will call me, Lord, Lord, but ye will do your will, not my will, nor the will of the Father that sent me.

Because ye bear my name, and sit in my seat, ye will think ye may do all manner of evil to my people, whom ye shall have estranged through false teachings, which I gave you not. Such are the doctrines of men, not the doctrines of our Father, which I now give unto you.

I say unto you now, to be delivered unto that day, Return to the heir his portion. Pay to the Jews for the salvation ye receive from the Jews; lest the Lord say unto you in that day, I will repay.

Verily, verily, I say unto you, Every drop of blood that ye shed in my name, it shall be exacted of you, yea hundredfold.

Therefore am I not sent unto you, but unto my own, for I know the evil that ye will do, falsely, in my name, when ye have thrust out the rightful heir, and have taken his inheritance.

Then the woman answered him, Are the Greeks not also God's children? And ye say that we shall sit in thy seat, and call thee, Lord, Lord. Wilt thou not therefore heal my daughter?

Then Jesus answered and said unto her, O woman, thou sayest truly, All nations shall hear this gospel and be converted.

Great is thy faith; therefore do I this deed for thee; be it unto thee even as thou wilt. But do ye also unto my people even as I do unto you. And I do this, that wherever this deed be told, it may be a
FEEDING THE FOUR THOUSAND

Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat, and I will not send them away fasting, lest they faint in the way; for divers of them came from far.
And his disciples said unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?
And Jesus said unto them, How many loaves have ye?
And they said, Seven, and a few little fishes.
And he commanded the multitude to sit down on the ground.
And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.
And they did all eat and were filled; and they took up of the broken food that was left seven baskets full of apports.
And they that did eat were four thousand men, besides women and children.
And he sent away the multitude, and took ship, and came into the coasts of Magdala.

SECOND PARABLE OF THE LEAVEN

Then came to him some pharisees and sadducees desiring that he would show them a sign from heaven.
He answered and said unto them, When it is even, 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 can discern the face of the sky, but can ye not discern the signs of the times?
But what sign desire ye? Discern not me but judge my doctrine. If my doctrine be true, then is it from heaven, and ye require no further sign from me.

A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.
And he left them, and departed.
And when his disciples were come to the other side, they had forgotten to take bread; neither had they in the ship with them more than one loaf.
Then Jesus said unto them, Take heed, and beware of the leaven of those pharisees and sadducees, and the leaven of Herod. (For Herod was a secret enemy of the Jews.)
And they reasoned among themselves, for their minds were simple, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?
Do ye not yet understand, neither remember the five loaves and the five thousand, and how many baskets ye took up?
How is it that ye do not understand and that I spake it not to you concerning bread, but that ye should beware of the leaven, which is hypocrisy, of those pharisees and sadducees?
Then understood they how that he bade them not beware of the leaven of bread, but of the hypocrisy of some pharisees and sadducees, who were the servants of Herod and of his high priests.

HEALING OF THE BLIND MAN

And he came to Bethsaida; and they brought a blind man unto him, and besought him to touch him.
And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.
And he looked up, and said, I see men and trees, walking.
After that he put his hands again upon his eyes, and made him look up. And he was restored, and saw every man clearly.
And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.
For Jesus knew that his healing power was drawing to an end, and that he must needs keep power also for his passion. Therefore did he not wish to heal any more, and charged those whom he healed to tell no man, that so many might not come to him, to draw from his virtue (healing effluence).
PETER'S CONFESSION OF FAITH

And Jesus went out, and his disciples, into the town of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

And they answered, John the Baptist; but some say, Elias; and others, Jeremias, or one of the prophets.

For some believed in the resurrection of the dead, in this manner; and others believed in the transmigration of souls, in this way; while still others believed in reincarnation.

And he said unto them, But whom say ye that I am?

And Peter answered and said unto him, Thou art the anointed, a son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but our Father which is in heaven,

And he charged them that they should tell no man of him.

PREDICTION OF THE PASSION

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the Romans, and be crucified and be raised again.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Master. This shall not be unto thee.

But he turned, and said unto Peter, Get thee behind me, Satan. Thou art an offence and suffer not the things that be of men.

Then said Jesus unto his disciples, Ye shall be offended at me this day, and be offended at me the next day.

But she that believeth on me shall not be offended.

Verily I say unto you, There be some standing here which shall not taste of death, till they see a son of man transfigured in his glory. For verily a son of man shall be transfigured, as the angels of God.

Whoever therefore shall be ashamed of me, and of my words, in this adulterous and sinfull generation, of him also shall a son of man be ashamed, when he riseth in his glory.

And God shall reward every man according to his works.

THE TRANSFIGURATION

And it came to pass, six days after these sayings, he took Peter and John and James, and went up into a mountain.

And as he prayed, the fashion of his countenance was altered, and shone as the sun, and his face as the sun, so as no fuller on earth can whiten them.

And, behold, there talked with him two men, which were Moses and Elias who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem.

But Peter and they that were with him were heavy with sleep, in a trance as it were; and when they were awake, they saw clairvoyantly his glory, and the two men that stood with him.

And it came to pass, as the materializations departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles — one for thee, and one for Moses, and one for Elias. For he wist not what to say, for they were sore afraid.

While he thus spoke, there came a cloud, and overshadowed them; and they feared as they entered the cloud.

And there came a voice, clairaudiently, out of the cloud, saying, This is my beloved son; hear him.

And when the voice was past, Jesus was found alone, and he came and touched them and said, Arise, and be not afraid.

And they kept it close, and told no man in these days any of those things which they had seen.

For as they came down from the mountain, he charged them that they should tell no man what things they had seen, till a son of man were risen from the dead.

And they kept that saying, only the spirit should be resurrected.

And they asked him saying, Why say the scribes that Elias must first come?

And he answered and told them, Elias verily ascended first, and restoreth all things; and how is it written of a son of man, that he must suffer many things, and be set at nought.

But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Then the disciples understood that he spake unto them of John the Baptist.

HEALING THE DEMONIZED CHILD

And it came to pass that on the next day, when they were come down from the hill, much people met him.

And when he was come to his other disciples, he saw a great multitude about them, and some scribes questioning with them.

And straightway all the people, when they beheld, were greatly amazed; and running to him, saluted him.

And he asked the scribes, What question ye with them?

And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit.

And wherever he taketh him, he teareth him; and he foameth and gnasheth with his teeth; and he pineth away: and I spake to thy disciples that...
they should cast him out; and they could not.

He answered him, and said, O faithless generation! How long shall I be with you? How long shall I suffer you? Bring him unto me.

And they brought him unto him; and when he saw him, straightway the spirit tore him; and he fell on the ground, and wallowed foaming.

And he asked his father, How long is it ago since this came unto him?

And he said, Of a child. And oftimes it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do anything, have compassion on us, and help us.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

And straightway the father of the child cried out, and said with tears, Master, I believe; help thou my unbelief.

When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

And the spirit cried, and rent him sore, and came out of him. And he was as one dead; insomuch that many said, He is dead.

But Jesus took him by the hand, and lifted him up; and he arose.

And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

And he said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible to you.

Howbeit this kind can come forth by nothing but prayer and fasting. But there is also a natural power of healing and miracle-working. Some there be that are born with it, but others must acquire it.

SECOND PREDICTION OF THE PASSION

And they departed thence, and passed through Galilee; and he would not that any man should know it.

And while they abode in Galilee, Jesus said unto them, A son of man shall be delivered into the hands of men, and they shall hang him to a tree, but he shall be raised again. And they were exceeding sorry, though they understood not that saying, and it was hid from them, that they perceived it not, and were afraid to ask him.

THE COIN IN THE FISH’S MOUTH

And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes.

And when he was come into the house, Jesus said unto him, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers?

Peter said unto him, Of strangers.

Jesus said unto him, Then are the children free. Nevertheless, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money. Take that, and give it unto them, for me and thee.

A LESSON ON DOCILITY

Another time, being in a house in Capernaum, he asked his disciples, What was it ye did among yourselves by the way? For he had perceived the thought of their heart.

But they held their peace; for by the way they had disputed among themselves who should be the greatest.

And he sat down, and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all, for he that is least among you all, the same shall be greatest.

And Jesus called a little child unto him, and set him in the midst of them, and when he had taken him in his arms, he said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Wosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name, receiveth not me alone, but him that sent me.

And whosoever shall give to drink unto one of these little ones a cup of cold water, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.

But whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.

Woe unto 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 offend thee, cut them off, and cast them from thee. It is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into Gehenna, where their worm dieth not, and the fire is not quenched.

And if thine eye offend thee, pluck it out, and cast it from thee. It is better for thee to enter into life with one eye, rather than having two eyes, to be cast into Gehenna, where their worm dieth not, and the fire is not quenched.

For every one shall be salted with fire, and every sacrifice shall be salted with salt.

Salt is good; but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of our Father which is in heaven.

For a son of man is come to save that which was lost.
PARABLE OF THE UNMERCIFUL SERVANT

Then came Peter to him, and said, Master, we owe thee eighteen thousand talents of silver. And he said unto him, What is that to thee? who made thee a steward over much? Then he said unto his master, I beseech thee, master, give me time, that I may go and pay thee back. And his master was pleased with him, and discharged him of all his debt. And the servant fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee back all. Then his master had mercy on him, and forgave him the debt. And his servant fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee back all. But his servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his servant fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee back. And he would not: and went and imprisoned him, till he should pay that also. When his fellow servant saw what was done, he was very sorry, and went and fell on his knees before his lord, and said unto him, Have patience with me, and I will pay thee back all. And his lord had mercy on him, and forgave him the principal sum. And his lord fell in love with him, and made lords over him: and his lord discharged his debt.

And he went out, and found one of his fellow servants who owed him one hundred pence. And he laid hands on him, and took him by the throat, saying, Pay me that thou owest me. And he fell down on his knees, and said unto him, Have patience with me, and I will pay thee back. And he refused, and went and imprisoned him, till he should pay that also. So when his fellow servant saw what was done, he was very sorry, and went and fell on his knees before his lord, and said unto him, Have patience with me, and I will pay thee back all. And his lord forgave him his principal sum. And the servant went down to his own house, and found one of his fellow servants, who owed him one hundred pence. And he laid hands on him, and took him by the throat, saying, Pay me that thou owest me. And he fell down on his knees, and said unto him, Have patience with me, and I will pay thee back all. But he refused, and went and imprisoned him, until he should pay that also. So when his fellow servant saw what was done, he was very sorry, and went and fell on his knees before his lord, and said unto him, Have patience with me, and I will pay thee back all. And the lord forgave him his principal sum. And then his lord had mercy on him, and forgave him all his debt. And his servants came and told their lord all that was done. Then his lord was angry, and said, What things didst thou do when thou wast steward, that I should have put thee in trust over such a sum? Give therefore to the debtors all that thou owest me. And his lord was angry, and delivered him to the tormentors till he should pay all that was due to him. And his servants came and told their lord what was done. Then his lord sent his servants to burn him with fire. He therefore should our heavenly Father also forgive us, if we forgive our brethren when they trespass against us. And when his master heard thereof, he was angry, and delivered him to the tormentors, till he should pay all that was due to him.
When he had said these words unto them, he departed from Galilee.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

Then many sought him at the feast, and said, Where is he?

And there was much whispering among the people concerning him; for some said, He is a good man; others said, Nay, but he deceiveth the people.

Howbeit no man spake openly of him, for fear of the Romans.

Now about the midst of the feast, Jesus went up into the temple, and taught.

And many marvelled, saying, How knoweth this man letters, having never learned?

Jesus answered them and said, My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Did not Moses give you the law? And yet none of you keepeth the law.

Moses gave unto you circumcision (not because it is of Moses, but of the fathers), and ye on the sabbath day circumcise a man.

If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

Judge not according to the appearance, but judge righteous judgment.

Then said some of them, Is not this he, whom Herod seeketh to kill?

Then answered Jesus, Why go some about to kill me?

The people answered and said, Thou art out of thy mind. Who goeth about to kill thee?

Jesus answered and said unto them, I have done one work, and ye all marvel.

Then answered others, But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is a messiah?

Howbeit we know this man whence he is; and when the messiah cometh, no man knoweth whence he is.

Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am. And I am not come of myself, but he that sent me is true, whom ye know not.

But I know him; for I am from him, and he hath sent me.

Then the Herodians sought to take him.

But the Jews hid him, and no man laid hands on him, because his hour was not yet come.

And many of the Jews believed on him, and said, When a messiah cometh, will he do more miracles than these which this man hath done?

And the spies of the Herodians hearing that the people whispered such things concerning him, again sent Gauls to take him, but they could not find him.

Then said Jesus unto the people, Ye are looking for a king, while am I with you, and then I go unto him that sent me.

Ye shall seek me, and shall not find me; and where I am, thither ye cannot come.

Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles?

What manner of saying is this that he said, shall seek me, and shall not find me; and where I am, thither ye cannot come?

Now, in the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

(But this spake he of the spirit, which they that believe on him should receive; for the spirt of truth was not yet given to his disciples, because that Jesus was not yet glorified.)

Many of the people, therefore, when they heard this saying, said, Of a truth this is a prophet.

Others said, This is a messiah. But a few said, Shall a messiah come out of Galilee? Hath not the scripture said, that a messiah cometh of the seed of David, and out of the town of Bethlehem, where David was?

So there was a division among the people because of him, fomented by the spies; but no man laid hands on him.

Then came the officers of the two high priests of Herod to the chief priests and pharisees; and the officers said unto them, Why have ye not brought him?

And they answered, Never man spake like this man.

Then said the officers, Are ye also deceived? Have any of the rulers believed on him? Only the people who knoweth not the law, are deceived.

Then Nicodemus said unto them (he that came to Jesus by night, being one of them), Dost our law judge any man before it hear him, and know what it doeth?

They answered and said unto him, Art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet.

And every man went unto his own house, and Jesus went unto the mount of Olives.

THE ADULTERESS

And early in the morning Jesus came again into the temple, and all the people came unto him; and he sat down and taught them.

And some scribes and pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they said unto him, Master, this woman was taken in adultery, in the very act.

Now Moses in the law commanded us that such should be stoned; but what sayest thou?

But Jesus stooped down, and with his fingers...
As though he heard them not, in when they continued asking him, he lifted up his eyes unto heaven, and said, "He that is without sin among you, let him cast a stone at her. And again he bent down, and wrote on the ground.

And they which heard it, being convicted of conscience, went out one by one; beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst.

When Jesus hadlifted up himself, and saw none but the woman, he saith unto her, Woman, where are these thine accusers? hath no man condemned thee?" 

She saith unto him, No man, Jesus answereth, Neither do I condemn thee: go, and sin no more.

And he that sent me, he said, If thou wilt judge according to the truth, judge of your own 

Ye judge after the flesh; I judge no man.

And yet if I judge, mine judgment is true: for I am not alone, but I and the Father sent me.

I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Then said they unto him, Where is thy father? Jesus answered, Ye say, Where is my father? and ye have not known me, nor have ye known my Father.

These words spake Jesus in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

And he spake also to them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

And Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham.

But now ye do the works of your father. Then saith Jesus unto them, Abilene is not Abraham's son, because he was not born of Abraham according to the flesh; but Abraham rejoiced for my sake, that I am born, and have kept all his commandments.

Then said unto them, Which of you convinceth me of sin? And if I sin, thou judgest me; but if I am not a sinner, thou judgest the law.

Then said Jesus unto them again, If ye believed me, ye should have believed also his Father. Ye judge me not because ye know me, but because ye know my Father also.

If ye had known me, ye should have known my Father also: and from this time forth ye shall know me, and shall see my Father. He that seeth me seeth also my Father.

Then spake Jesus again unto them, saying, I go my way, and ye shall seek me, and shall not find me: for I am going to the Father.

If ye knew me, ye should know my Father also. From this time forth ye shall see me no more, till ye shall see me, because I go to the Father.

And these things spake Jesus; and when he had said these things, he abode still a while with them, and then departed to him that took him from the beginning; and since that day he abode in his own name, and taught, none but his disciples heard him.
The man answered and said unto them, Why is this a marvelous thing, that ye know not from whence he is, and yet he hath opened my eyes. Now we know that God heareth not sinners; but if any man be a worshipper of God, and doth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing.

They answered and said unto him, Thou art altogether born in sins, and dost thou teach us? And they left him.

Jesus heard all this, and when he had found him, he said unto him, Dost thou believe on a man that thou hast seen? But he that hath seen me hath seen the Father; and how can ye say, We have seen no man? He that cometh to me shall not be cast out.

Jesus answered and said, Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that cometh in by the door is the shepherd. And the shepherd saith unto them that hear him, Ye shall hear by his voice, and he calleth his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

This parable spake Jesus unto them, but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me were as thieves and robbers; but the sheep did not hear them. I am the door. By me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but to steal, and kill, and to destroy. I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd. The good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth. And the wolf catcheth them, and scattereth the sheep. The hiring is done, because he is a hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine. Even as our Father knoweth me, and I know our Father.

And other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice. And there shall be one fold and one shepherd.

And I lay down my life for the sheep. Therefore doeth my Father love me, because I lay down my life.

No man taketh it from me, but I lay it down of myself, that I might take it again. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

(Here Jesus foretold that he would offer himself on the cross, though he could escape therefrom, but that he would recover his life, so that this world might learn the doctrine of life after death. And others knew of the plan and purpose. There were friends that the apostles knew not of. They had watched over Jesus and John the Baptist from their infancy. And in this secret company were the parents of Jesus and of John the Baptist, Nicodemus and Joseph of Arimathea, and the young men that were found at the tomb, and others who worked secretly for the redemption of Israel from the yoke of Rome, through a messiah and his forerunner.)

There was a division therefore again among the people for these sayings.

Some of them which were of the Herodians said, He hath a devil, and is mad. Why hear ye him?

But many said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?
them. The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you. Notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

And again he upbraided the cities:

Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell!

He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

And after many days the seventy returned again, saying, Master, even the devils are subject unto us through thy name.

And he said unto them, I beheld Satan as lightning fall from heaven.

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather, rejoice because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, which hast hid these things from the wise and prudent, and hast revealed them unto babes.

Even so, Father, for so it seemed good in thy sight.

For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

PARABLE OF THE GOOD SAMARITAN

And, behold, a certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

And likewise a levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whosoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was a neighbor unto him that fell among the thieves?

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

VISIT TO MARY AND MARTHA

Now it came to pass, as they went, that he entered into a certain village; and a certain woman, named Martha, received him into her house.

And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and said unto him, Lord, send me that I may serve him.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled with many things.

But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.

LORD'S PRAYER

And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Master, teach us to pray, as John also taught his disciples.

And he said unto them, When ye pray, say: Our Father, which art in heaven, Hallowed be thy name, thy kingdom come, Thy will be done on earth as in heaven. Give us this day our daily bread. Forgive us our sins as we forgive sinners.Lead us not into temptation, deliver us from evil. Amen!

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him?

And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed. I cannot rise and give thee.

I say unto you, Though he will not do this thing because he is a friend, yet because of his persisted, he will rise up, and give him as much as he needeth.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh shall be opened.

But a certain Pharisee, named Levi, called unto him unto his house to a feast.

And when he was come into his house, he said unto him, Rescue me, Master, to inherit eternal life.

And Jesus saith unto him, Why dost thou ask me of that which pertaineth to God? thou knowest what is in the books; and thou art familiar with the scriptures.

For I say unto you, That thou hast found out greater than these.

And no man knoweth who a son is, but our Father; and who is my neighbor?

And he answered, and said unto him, A friend of mine was journeying from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

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Which now of these three, thinkest thou, was a neighbor unto him that fell among the thieves?

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.
DISCOURSE IN JUDEA

Is the mean time, when there were gathered together an innumerable multitude of people insomuch that they trod one upon another, again to the people of Judea Jesus repeated many of his sayings.

"He that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."  

If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?  

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy spirit to them that ask him?

And I say unto you, Ask, and it shall be given you; Seek, and ye shall find. Knock, and it shall be opened unto you.

For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy spirit to them that ask him?

Verily I say unto you, It shall be required of this generation.

And as he said these things unto them, the lawyers began to urge him vehemently, and to provoke him to speak many things, lying wait for him, and seeking to catch something out of his mouth that they might accuse him.

For this is the business of lawyers, even unto this day; and they send the martyrs to prisons and to deaths, that they themselves may gain honors and riches.

And they multiply the laws, that every man may be a breaker of the laws; but they themselves escape through the loopholes which they themselves cunningly have devised.

And when he was come out from meat, he said to his disciples, Beware of hypocrisy.

For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

But I will forewarn you whom ye shall fear; Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

Are not five sparrows sold for two farthings, and not one of them is forgotten before God.

And when they bring you unto the temples, and unto the magistrates, and powers, take ye no thought how or what things ye shall answer, or what ye shall say, for the holy ghost shall teach you in the same hour what ye ought to say.

Therefore I say unto you, Fear not!

THE RICH FOOL

And one of the company that had gathered together said unto him, Master, thus saying thou reproachest us also.

And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne and ye yourselves touch not the burdens with one of your fingers.

Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres.

Woe unto you, lawyers! for ye have taken away the key of knowledge. Ye entered not in yourselves, and them that were entering in ye hindered.

Verily I say unto you, It shall be required of this generation.

And as he said these things unto them, the lawyers began to urge him vehemently, and to provoke him to speak many things, lying wait for him, and seeking to catch something out of his mouth that they might accuse him.

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Therefore I say unto you, Fear not!
of covetousness; for a man's life consisteth not of the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat drink, and be merry.

But God said unto him, Thou fool! this night thy soul shall be required of thee; for the soul is mine. Then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

The life is more than meat, and the body is more than raiment.

Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls!

And which of you with taking thought can add to his stature one cubit?

If ye then be not able to do that thing which is least, why take ye thought for the rest?

This speake he not for all men, but only for those whom he had chosen to preach his gospel. For some of them looked back to the fleshpots they had forsaken for his sake.

And he continued, Consider the lilies, how they grow! They toil not,they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

If God then so clothe the grass, which is today in the field, and tomorrow is cast into the oven, how much more will he clothe you, O ye of little faith?

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God; and all these things shall be added unto you.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Those who receive not the kingdom of God in the flesh on earth, they shall receive it in the spirit in heaven, for the resurrection is the life of the spirit.

Well that ye have, and give alms. Provide yourselves bags, which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

For where your treasure is, there will your heart be also.

Let your loins be girded about, and your light burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Blessed are those servants, whom the lord, when he cometh, shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

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

And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken into.

Be ye therefore ready also; for a son of man cometh at an hour when ye think not. For verily, he cometh to every man with the angel of death.

Then Peter said unto him, Master, speak thou this parable unto us, or even to all?

And Jesus said, Who then is faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

Blessed is that servant, whom his lord, when he cometh, shall find so doing.

Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidsens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

While that servant knew not, and did commit what was not his own, he shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

I am come to send fire on the earth; and what will I if it be already kindled?

But I have a baptism to be baptized with: and how am I straitened till it be accomplished.

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

For from henceforth there shall be five in one house divided, three against two, and two against three.

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

And he said also to the people, When ye see a
God came, and the scripture cannot be broken, say ye of him, whom our Father hath sanctified, and sent into this world. Thou blasphemest; because I said, I am a son of God?

I said not that I am God. Of myself I am nothing. But it is not that which I am, but that which generations to come shall believe that I am. Myself I am but a son of man, yet generations to come shall indeed worship me as a god. For it is written, Ye are gods.

Then some murmured still more, not understanding his meaning, and he said, If I do not the works of our Father, believe me not.

But if I do, though ye believe not me, believe the works; that ye may know, and believe, that our Father is in me, and I in him.

And the Gauls of Herod sought again to take him, because of his saying that he was a messiah; but he escaped out of their hand; and went away beyond Jordan into the place where John at first baptized; and there he abode.

And many Jews resorted unto him, and said, John did no miracle, but all things that John spake of this man were true.

And many believed on him there.

**THE CLOSED DOOR**

Then said one unto him, Master, are there few that be saved?

And he said unto them, Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able.

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not, whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

And, behold, there are last which shall be first, and there are first which shall be last.

**MESSAGE TO HEROD**

The same day there came certain of the pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

For the company of the pharisees and all the body of the Jews were one with Jesus, and wished to save him; that he might deliver the nation from the Romans and from Herod; but a few were hypocrites and the spies and servants of Herod.

And he said unto them, Go ye, and tell that fox, Behold, I cast out devils and I do cures today and tomorrow, and before the third day I shall be through.

Nevertheless, I must work today, and tomorrow, and the day following I will leave; for it cannot be that a prophet perish out of Jerusalem.

O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

**HEALING MAN WITH DROPSY**

And it came to pass, as he went into the house of one of the chief pharisees, to eat bread on the sabbath day, that they watched him.

And, behold, there was a certain man before him, which had the dropsy.

And Jesus spake unto the lawyers, saying, is it lawful to heal on the sabbath day? And they held their peace.

And he took him, and healed him, and let him go.

And he said to the lawyers, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

And they could not answer him again to these things.

**PARABLE OF THE GREAT SUPPER**

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them:

When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him; and he that bade thee and him, come and say to thee, Give this man place; and thou bring him with shame to take the lowest room.

But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher.

Then shall thou have worship in the presence of them that sit at meat with thee.

For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee.

But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just.

And this saying standeth unto this day, even against the pharisees that call themselves by Jesus' name and consider themselves holier than the pharisee of the Jews. For do they not all say, I say all, call their friends, and their brethren, and their kinsmen, and their rich neighbors to their dinners and their suppers; but call not the poor, the maimed, the lame, and the blind?
And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and sent his servants to call many to the feast. And they all藉 the message began to make excuses. The first said unto him, I have bought five yoke of amin, and I go to prepare them. I pray thee have me excused. And another said, I have bought five yoke of jack, and I go to prepare them. I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So the servant came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go thou quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That of those men which were bidden, none of them came except one. It is better to say, Lord, I come, and not do; Or to say, Nothing, and to do. And as Jesus went out, there came great multitudes to him; and he turned and said unto them, If any man come to me, and give not up his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whatsoever doth not bear his burden, and come after me, can never be my disciple. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Least when he hath begun, and not being able to finish it, begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand; Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he of you that forsaketh not all that he hath, cannot be my disciple. I desire no man, save only the salt of the earth, that is good: but if the salt have lost its savour, whereby shall it be seasoned? It is neither fit for the hearth, nor fit for the dungheap: but men cast it out. He that hath ears to hear, let him hear.

**PARABLE OF THE LOST SHEEP**

Then drew near unto him all the publicans and sinners to hear him. And certain scribes and Pharisees began to question him, saying, Why doest thou take such offence at them? And he said unto them, For judgmen of this world judge after the manner of this world; but ye, after the Spirit and the right judgment. And I say unto you, That there shall be more joy in heaven over one sinner that repenteth, than over ninety and nine just persons which need not repentance.

**PARABLE OF THE LOST COIN**

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently, until she find it? And when she hath found it, she calleth her friends and her neighbours, saying, Rejoice with me; for I have found the piece that I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

**PARABLE OF THE PRODIGAL SON**

And he said, A certain man had two sons. And the younger of them said to his father, Father, I have sinned, and give me the portion that is #50 of my goods. And he divided unto them both. And not many days after, the younger son took all that was his father's, and wasted it, a prodigal living. And when he was young, there came a great famine in the land; and he began to want. And he went and joined himself to a man that was a feeder of swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he was full, he went and found a cave, and lodged there. And he went and joined himself to the company of the fiddlers, and to the company of the musicians, and ate and drank with them. And it came to pass after this, that the father said to his servants, I have a son, and he is come to himself. And I have killed for him the fiddlers, and I have killed for him the musicians, and I have killed for him the best of my goods; and I would take my son, and kill it. If the son had come to himself, he would have said, Father, I have sinned, and I am not worthy to be thy son. But the father said, How think you, my son? For I have killed for thee the fiddlers, and the best of my goods; and I would take my son, and kill it, and it is gone. My son was dead, and is alive again; and was lost, and is found.
more ready to be called thy son.

But the sower went to his servants, saying, Behold the seed which fell in the way, and it is taken of the devil.

And they said, Lord, let it be cast on the ground among the thorns. But he said, This is the word which was sown among the thorns; which some officers of unrighteousness,

that when ye fall, they may receive you into

houses. But I say unto you, He that heareth the word, in which is hearing of thine ears, who is like a man that hath a garden under his watchment: and he casteth in some seed: and it sprateth, and bringeth forth fruit, some an hundredfold, and some sixtyfold, and some thirtyfold. If therefore ye have not been wheat ready to be cast among thorns, what can ye do but the tree cast out?

And if ye have not been cast in the way, cast ye shall; and if ye have not been ready to fall, fall ye shall to the spade.

And the farmer, who heard all these things, decided.

And he said unto them, Are they any thing that justifies yourselves before men, but God knoweth your hearts. For that which is highly esteemed among men is abomination in the sight of God. For in it is easier for heaven and earth to pass, than one little stone of the law to fall.

But the law and the prophets were until John. Since that time, the kingdom of God is preached, and every man presseth into it.

**PARABLE OF DOVES AND LAZARUS.**

There was a certain rich man, which was cast out in and fine linen, and lived sumptuously every day.

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, all his soles was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and he felt his eyes, being in torment, and saw Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool mine tongue, for I am tormented in this flame.

For the imagination of the soul is strange and the feeling of the flesh.

But Abraham said, Son, remember that the time of his fires remembered thy good things, and the wise Lazarus evil things; but now he is comforted, and thou art tormented.

And besides all this, between us and you, there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us, that you would come here.

Then he said, I pray thee, therefore, signify this to my father, that I may have something to eat. And forasmuch as I was in my lifetime a prophet, I am in my death a prophet also. And he said, Therefore, if thou art not afraid to die, thou mayest be called son. Make thy prayers that the measure of thine unrighteousness, that when ye fall, they may receive you into houses.

But I say unto you, He that heareth the word, in which is hearing of thine ears, who is like a man that hath a garden under his watchment: and he casteth in some seed: and it sprateth, and bringeth forth fruit, some an hundredfold, and some sixtyfold, and some thirtyfold. If therefore ye have not been wheat ready to be cast among thorns, what can ye do but the tree cast out?

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**PARABLE OF DOVES AND LAZARUS.**

There was a certain rich man, which was cast out in and fine linen, and lived sumptuously every day.

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, all his soles was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and he felt his eyes, being in torment, and saw Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool mine tongue, for I am tormented in this flame.

For the imagination of the soul is strange and the feeling of the flesh.

But Abraham said, Son, remember that the time of his fires remembered thy good things, and the wise Lazarus evil things; but now he is comforted, and thou art tormented.

And besides all this, between us and you, there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us, that you would come here.

Then he said, I pray thee, therefore, signify this to my father, that I may have something to eat. And forasmuch as I was in my lifetime a prophet, I am in my death a prophet also. And he said, Therefore, if thou art not afraid to die, thou mayest be called son. Make thy prayers that the measure of thine unrighteousness, that when ye fall, they may receive you into houses.

But I say unto you, He that heareth the word, in which is hearing of thine ears, who is like a man that hath a garden under his watchment: and he casteth in some seed: and it sprateth, and bringeth forth fruit, some an hundredfold, and some sixtyfold, and some thirtyfold. If therefore ye have not been wheat ready to be cast among thorns, what can ye do but the tree cast out?

And if ye have not been cast in the way, cast ye shall; and if ye have not been ready to fall, fall ye shall to the spade.

And the farmer, who heard all these things, decided.

And he said unto them, Are they any thing that justifies yourselves before men, but God knoweth your hearts. For that which is highly esteemed among men is abomination in the sight of God. For in it is easier for heaven and earth to pass, than one little stone of the law to fall.

But the law and the prophets were until John. Since that time, the kingdom of God is preached, and every man presseth into it.
Jesus was not yet come into the garden; but went to that place where they had prepared him.

The disciples therefore went and spread abroad the earth that he was dead, and went to spread abroad the earth that he was risen again.

Jesus answered them, Are there not twelve hours in the day? and if any man walk in the light, he shall not stumble; but if he walk in the darkness, he doth stumble, because the darkness comprehends him.

And the Lord Jesus said, Where are your disciples? Then they said, Lord, we have seen the Lord; and he spake unto us, and he did not die. Then they went out, and went to spread abroad the earth that he was risen again.

And some of them said, We have seen Jesus alive; and even we have spoken with him, and he hath shewed us many strange things.

And some of them said, We have seen the Lord, and see that he is risen again.

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pharisees, and said them what things Jesus had done.

CALIPHAS AND THE COUNCIL

Then gathered the chief priests and the pharisees a council, and said, What do we? For this man does many miracles.

If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.

And already the high priests and Herod have commanded us to seize him. If the people make a revolution, to set him in the seat of the messiah, then will Herod deliver us also into the hands of the Romans.

Why should Rome destroy the Jewish nation, if all the Jews believed on Jesus, unless Rome considered Jesus her enemy and was determined to destroy Jesus? Let him that hath ears, understand.

Then, he named Caiaphas, being the high priest that same year, and appointed instead of the Jewish high priest by Herod, said unto them, Ye know nothing at all, nor do you consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

And this was that the fame year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together into one the children of God that were scattered abroad.

Now this same Caiaphas was not a true high priest of the Jews, but an instrument of Herod and a brother-in-law of Ananus, that bad been made high priest against the will of the Jews. And he sought not the good of the Jews, but of Herod and of himself.

After the death of Herod the Great, Caesar had sent Rufus, a Roman senator, to rule Palestine. And as with Josephus, He deprived Joazar of the high priesthood, which dignity had been conferred on him by the multitude, and be appointed Ananus, the son of Seth, to be high priest.

Therefore from that day forth Caiaphas and Alexander took counsel together with Herod Antipas to put Jesus to death, for Caiaphas and Ananus were deanaed to the Herodians who regarded Herod as a tyrant.

But the Jews, the scribes, and the pharisees, and the saducees, did not follow the two imposed high priests.

JESUS RETIRES TO EPHRAIM

Jesus therefore walked no more openly in Jerusalem, but went thence unto a country near to the wilderness, unto a city call Ephraim, and there resided with his disciples.

And the Jews' passover was nigh at hand. And Jesus sent out of the country up to Jerusalem, and to the passover to purify themselves.

Then sought they for Jesus, and spoke among themselves, as they stood in the temple, What think ye that we will not come to the temple? Both the high priests and the scribes had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

JOURNEY TO JERUSALEM

But none of the Jews would shew where he was. And secretly they banded themselves together under Barabbas, to save him from the Herodians and to put him in the seat of the messiah.

Yet despite this, Jesus decided in his own mind he would sacrifice himself on the cross, and foresaw that also his fellow Jews would come with him the agents of martyrdom through crucifixion.

But he knew that only through his crucifixion and resurrection, would the world be brought to accept the doctrine of his after death, and be converted to the one true Father.

Therefore he prayed that the kingdom of God would come on earth, as it is in heaven.

And so Jesus arose from thence, and came the coasts of Judea, by the farther side of Jordan. And the people resorted unto him again, for he was there that his wont, he taught them again.

And great multitudes followed him, and babbling ed them there.

HEALING TEN LEPERS

And it came to pass, as he went to Jerusalem, that he passed through the midst of Galilee also.

And as he entered into a certain village, Jesus met him ten men that were lepers, which stood afar off.

And they lifted up their voices and said Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, seeing that he was healed, turned back, and glorified God, falling down on his face, and gave him thanks. And he was a Samarian.

And Jesus answering said, Were there not ten cleansed? But where are the nine? They are found that returned to give glory to God, as this stranger.

And he said unto him, Arise, go thy way, for thy faith hath made thee whole.

PARABLE OF THE UNJUST JUDGE

And he spake a parable unto them to this effect, that men ought always to pray, and not to faint:

There was a certain judge unjust, neither feared God, neither regarded man.

And there was a widow great in her debts, and came unto him often saying, Vengeance, vengeance upon him.

And he would not for a while. But afterward he said within himself, though I feared not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual pleading she weary me.
And the master said, Hear what the unjust judge said: And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when a son of man cometh, shall he find faith on earth?

**PARABLE OF THE PHARISEE AND THE PUBLICAN**

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful unto me a sinner.

I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

**QUESTION OF DIVORCE**

Then certain Pharisees came unto him and asked, Is it lawful for a man to put away his wife for every cause?

And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall 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 no man put asunder. They said unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

He said unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away for fornication doth commit adultery. And if a woman shall put away her husband except for fornication, and be married to another, she committeth adultery. His disciples said unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given.

For there are some eunuchs, which were so born from their mother’s womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive it, let him receive it.

**KINGDOM OF GOD**

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said:

The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, Lo there! For, behold, the kingdom of God is within you.

And he said to his disciples, The days will come, when ye shall desire to see one of the days of a son of man, and ye shall not see it. And they shall say unto you, See here; or, See there!

Go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, so shall also a son of man be in his day. But first must he suffer many things, and be rejected of his generation.

And as it was in the days of Noe, so shall it be also in the days of a son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they built. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

Even thus shall it be when a son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away. And he that is in the field, let him likewise not return back. Remember Lot’s wife. Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it.

I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other shall be left.

And they answered and said unto him, Where, Master? And he said unto them, Wheresoever the body is, there will the eagles be gathered together. But none understood that Jesus spake of the Roman eagles that would gather together to destroy Jerusalem.

**JESUS BLESSES THE LITTLE CHILDREN**

And they brought unto him also infants, that he would touch them and pray; but when his disciples saw it, they rebuked them.

But Jesus was much displeased and called them unto him, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.
IN THE BEGINNING

and we say, 'Children, keep your eyes open, and mind what I tell you. Good Masters, what is the
most important thing in life? What is the chief goal of life? Why collect things? Why hoard them for
future use? What is the best way to use them? What should you do with the wealth you have collected?

And Jesus taught the disciples, saying, 'Whoever is the greatest among you shall be your servant.

For whoever wants to become great among you must be your servant, and whoever wants to be
first must be your slave. As the Son of Man came not to be served but to serve, and to give his life
as a ransom for many.'

And they were amazed at his words, and said, 'He is a truly great teacher, who speaks with authority and not
like the scribes.'

And Jesus said, 'I tell you, that every prophet and every good mower is not spoken of except in the
house of his own country; the people of his own place, and the people of his own town, do not receive
him. '

And the disciples said to him, 'Do you want to go to the kingdom of heaven? '

He said, 'Whoever wants to enter the kingdom of heaven must deny himself and take up his cross
daily and follow me. For whoever wants to save his life will lose it, and whoever loses his life for my
sake will find it. '

For whoever wants to be great among you must be your slave, and whoever wants to be first
must be your slave. For the Son of Man came not to be served but to serve, and to give his life
as a ransom for many.'
I do thee no wrong. Didst not thou agree with me for a penny?

Thus that thing is, and go thy way. I will give unto this last even as unto thee.

Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

So the last shall be first, and the first last, for many be called, but few chosen.

PREDICTION OF THE PASSION

And they were in the way going to Jerusalem; and Jesus went before them; and they were amazed; and as they followed they were afraid.

And Jesus took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning a son of man shall be accomplished.

For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully treated and spit upon; and when they have scourged him, and cast him out of the city, they shall spit upon him.

And they shall mock him, and say unto him, He saved others; but himself he cannot save.

And he shall be mocked, and travailed, and also shall be set at nought.

And they shall divide his clothing among them, and cast lots for his vesture.

And they shall mock him in the scornful, saying, He saved others; but himself he cannot save.

Relieve me of my sighs, and the reproach of them that Isaiah set upon me.

And he said, As it is written, For the set time of the comforters I am cut off from them.

And they were affrighted, and said one to another, Who shall we find to sit on his right hand and on his left?

And they understood none of these things; and they had knowledge of none of them; and none of them, speaking of that day, perceived the thing that was done.

For they understood not the saying that was spoken by him, Whereof he said, He shall take his seat on my right hand.

And they casting away their garments, rose, and came to Jesus, and said unto him, Master, that our eyes be opened.

And Jesus stood still, and commanded them to be called. And they called the blind men, saying, Be called.

And Jesus said, What wilt thou that I do unto thee?

They said, Lord, that we might receive our sight.

And Jesus said unto them, Receive your sight; your faith hath saved you.

And immediately their eyes received sight, and they followed him, glorifying God, and all the people when they saw it, gave praise unto God.

REQUEST OF JAMES AND JOHN

And Jesus knew that all his apostles would for­make him, and that none of them understood his doctrine, but would deliver it in corrupt logia after that he was gone. Therefore answered he as he did.

And when the ten heard it, they were moved with indignation against the two brethren.

But Jesus called them unto him and said, Ye know the princes of the Gentiles, and they that are great exercise dominion over them, and they that are great exercise authority upon them.

But it shall not be so among you; but whosoever will be great among you, let him be your minister.

And whosoever will be chief among you, let him be your servant, even as a son of man cometh not to be ministered unto, but to minister, and to give his life a ransom for many.

HEALING OF BARTIMAEUS

And as they departed from Jericho, a great mul­titude followed him.

And, behold, two blind men, sitting by the way side, when they heard that Jesus of Nazareth passed by, cried out, saying, Have mercy on us, O Master, thou son of David.

And one of them was Bartimaeus, the son of Timaeus, and he sat by the highway side, begging.

And the multitude rebuked them, because they should hold their peace. But they cried the more, saying, Have mercy on us, O Master, thou son of David!

And Jesus stood still, and commanded them to be called. And they called the blind men, saying, unto them, Be of good comfort, rise; he calleth you.

And they cast away their garments, rose, and came to Jesus, and said, What will ye that I should do unto you?

They said unto him, Master, that our eyes be opened.

So Jesus had compassion on them, and touched their eyes, and said, Receive your sight; your faith hath saved you.

And immediately their eyes received sight, and they followed him, glorifying God, and all the people when they saw it, gave praise unto God.

VISIT TO ZACCHAEUS

And Jesus entered and passed through Jericho.

And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

And he sought to see Jesus, who he was; and could not for the press, because he was little of stature.

And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way.

And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down, for today I must abide at thy house.

And he made haste, and came down, and receiv­ed him joyfully.

And when they saw it, they all murmured, say­ing that he was gone to be guest with a man that was a sinner.

And Zacchaeus stood, and said unto Jesus, Be­hold, Master, the half of my goods I restore him fourfold.

And Jesus said unto them, This day is salvation come to his house, forasmuch as he also is a son of Abraham.

For a son of man is come to seek and to save that which was lost.

PARABLE OF THE TALENTS

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.
thys talent, which I have kept laid up in a house for thee, because thou art an honest man. Thou hast made this gain, and seest that thou didst not lose.

And he said unto him, Out of thine own mouth wilt I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I had not lent, and reaping that I did not sow.

Wherefore then hast thou not put my money to the bank, that at my coming I might have required mine own with interest? And he said unto them that stood by, Take from him the talent, and give it unto him that hath ten talents. For I say unto you, that every one to whom much is given, the same shall be required of him, and they to whom much was committed, they shall be trusted with much: wherefore have I judged the more to give to this talent, that he should have as much with it. And if any man of them say, He hath not done the deed; and he say again unto them, Go out into the streets, and into the country, and buy, so that it be filled. And tốther came, saying, Lord, behold, I have gathered ten talents in a bag. And he said unto him, Take thy talent, and deliver into the housekeepers thy hired servants. And another came, saying, Lord, behold, I have gathered five talents in a bag. And he said unto them, The same do the same thing, whoever it is that doeth the same thing is worthy of the same reward. And to them also which kept the five talents, he said likewise; Take your talents, and deliver into the housekeepers thy hired servants. For whosoever shall do the will of my Father which is in heaven, him will I make a prince and a power above all these. Verily I say unto you, That the son of man shall come with the children of在地上。
palm trees, and went forth to meet him, and
strewed them in the way.
And the multitudes that went before, and that
followed, cried, saying, Hosanna to the son of
David! Blessed is he that cometh in the name of
the Lord! Peace in heaven, and hosanna in the
highest!
And when he was come nigh, even now at the
descent of the mount of Olives, the whole multi-
tude of the disciples began to rejoice and praise
God with a loud voice, for all the mighty works
that they had seen.
But some of the Herodians from among the
multitude said unto him, Master, rebuke thy dis-
ciples.
And he answered and said unto them, I tell you,
that if these should hold their peace, the stones
would immediately cry out.
And when he was come near, he beheld the city,
and wept over it, saying, If thou hadst known,
even thou, at least in this thy day, the things
which belong unto thy peace! But now they are
hid from thine eyes.
For the days shall come upon thee, that thine
enemies shall cast a trench about thee, and com-
pass thee around, and keep thee on every side.
And shall lay thee even with the ground, and
thy children within thee. And they shall not leave
in thee one stone upon another, because thou
knewest not the time of thy visitation.
And when he was come into Jerusalem, all the
city was moved, saying, Who is this?
And the multitude said, This is Jesus, the pro-
phet of Nazareth of Galilee.

THE CURSED FIG TREE
And when Jesus had looked round about upon
all things, and now the eventide was come, he went
out unto Bethany with the twelve; and lodged
there.
Now in the morning as he returned into the
city, he saw a fig tree in the way, and found
nothing thereon, but leaves only, for the time of
figs was not yet, and Jesus said unto it, Let no
fruit grow on thee henceforward for ever. Mayest
thou wither even as the fig tree of Romulus, as
a sign of the fall of Rome. And presently the fig
tree withered away.
And when the disciples saw it and understood
not the saying of Jesus, they marvelled, saying,
How soon is the fig tree withered away!
Jesus answered and said unto them, Verily, I
say unto you, If ye have faith, and doubt not, ye
shall not only do this which is done to the fig tree,
but also if ye shall say unto this mountain, Be
thou removed, and be thou cast into the sea, it
shall be done.
And all things whatsoever ye shall ask in pray-
er, believing, ye shall receive.

SECOND CLEANSING OF TEMPLE
And Jesus went into the temple of God, and cast
out all them that sold and bought in the temple,
and overthrew the tables of the moneychangers,
and the seats of them that sold doves, and would
not suffer that any man should carry any vessel
through the temple; and said unto them, It is
written, My house shall be called of all nations 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.
And when Caiaphas and the Herodians saw the
wonderful things that he did, and the children
crying in the temple, and saying, Hosanna to the
son of David! they were sore displeased, and said
unto him, Hearest thou what they say? And Jesus
said unto them, Yea. Have ye not read, Out of the
mouths of babes and sucklings thou hast perfect-
ed praise?
And they sought how they might destroy him,
but they feared him, because all the Jews were
astonished at his doctrine.
And they said to the pharisees to incite them
against Jesus, Perceive ye how ye prevail noth-
ing? Behold, the world is gone after him.
But they could not find what they might do;
for all the Jews were very attentive to hear him.
And all the sects listened to Jesus. For in those
days it was not as it is today. In those days there
were sects among the Jews. Some of those sects
were called pharisees, and sadducees; and there
were also the scribes. But these sects were not
many, being only a very small portion among the
Jews. And when Jesus speaketh against the hypo-
crites in these sects, he speaketh not of the greater
part; and he speaketh not at all against the
greater mass of the Jews who received and follow-
ed him gladly. For Jesus was a Jew of the Jews.
So when Caiaphas and Ananus saw the temper
of the Jews, they were afraid; and they sent mes-
sengers to Herod that he come to Jerusalem with
soldiers, lest the Jews rise in revolution under
Barabbas, and make Jesus king.

THE LESSON OF THE FIG TREE
And when even was come, he went out of the
city. And in the morning, as they passed by, they
saw the fig tree dried up from the roots.
And Peter, calling to remembrance, said unto
him, Master, behold, the fig tree which thou curs-
edest is withered away!
And Jesus, answering, said unto them, Have
faith in God.
For verily I say unto you again, that whosoever
shall say to this mountain, Be thou removed, and
be thou cast into the sea; and shall not doubt in
his heart, but shall believe that those things
which he saith shall come to pass; he shall have
whatsoever he saith.
Therefore I say unto you, What things soever
ye desire when ye pray, believe that ye receive
them, and ye shall have them.
And when ye stand praying, forgive, if ye have
ought against any; that your Father also which
is in heaven may forgive you your trespasses.

RULER'S QUESTION IN TEMPLE
And when Jesus was come into the temple
again, teaching the people and preaching the gos-
John 3:1-21

"Rabbi, you have said to me, 'You must be born again.' How can a man be born when he is old? Can he enter a second time into his mother's womb and be born? (NIV)

Jesus answered, "No one born of the flesh can enter the Kingdom of God."

"If I were to tell you, you would not believe me, but these things I tell you in order that you may believe. For no one who believes without seeing will ever believe him, because you belong to this world and I to another."

"No one has ascended into heaven except the One who descended from heaven, the Son of Man."

"And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that whoever believes in him may have eternal life."

"For the Son must come as he was sent, and he will give his hand to those who believe in him."

"And just as the Father loves the Son, and has given all things into his hand, so the Son will do all things for the Father, who has given him authority over all men, so the Son can give eternal life to whom he will."

"No one has ascended into heaven except the One who descended from heaven—Jesus, Son of Man."

"But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify of me."

"The Spirit of truth will guide you into all the truth, for the world will not receive him, because it neither sees him nor knows him. He will know him, for he lives with him and will be in him."

"Just as the Father loves the Son, so I love you. I have given you my glory, just as the Father has given me mine so that the world may know that you sent me and loved me before the world existed."

"You loved me before the foundation of the world."

"And just as the Father and Son are one, so I am with him, and he with me, so that the world may believe that you sent me and loved me before the world existed."

"No one has ever seen God; the only One who has seen him is he who is with him, the One he sent to the world."

"And the Father, who dwelling in the Son, loved me, and I was loved, while I was in the world."

"The world has not known you, for it has not seen you, but I have known you. I have loved you with an everlasting love."

"And I have told them of you."
**THE TRIBUTE MONEY**

Then went the Herodians, and took counsel how they might entangle him in his talk. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And among these spies was the other disciple that sought to accuse Peter at the trial.

And they sent to him their spies, 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 unto Caesar, or not? Shall we give, or shall we not give?

Now they knew that Jesus as well as all the Jews were enemies of the tribute. But Jesus perceived their craftiness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money.

And they brought unto him a penny. And he said unto them, Whose is this image and superscription?

They said unto him, Caesar's. Then said he unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's. When they heard these words, they marvelled, and left him, and went their way; for they could not take hold of his words before the Jews.

And he said unto his disciples, The penny shall not always bear the image and superscription of Caesar.

**SADDUCEES QUESTION OF THE RESURRECTION**

The same day came to him some sadducees, which say that there is no resurrection, and asked him, saying:

Master, Moses said, If a man die leaving no children, his brother shall marry his wife, and raise up seed unto his brother.

Now there were with us seven brethren; and the first, when he had married a wife, deceased; and, having no issue, left his wife unto his brother.

Likewise the second also, and the third, unto the seventh.

And 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 said unto them, Ye do err, not knowing the scriptures, nor the power of God. The children of this world marry, and are given in marriage.

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, but they are as the angels of God in heaven; they are the children of God.

They have not bodies of flesh and blood, but they are spiritual, neither can they die any more.

And as touching the resurrection of the dead, have ye not read that which was spoken unto you in the bush by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living, for all live unto him. The bodies are dead, and crumbled to dust, but the spirits of Abraham and Isaac and Jacob live in heaven.

The resurrection is of the soul not of the body; and the day of judgment cometh daily to every man as he dieth.

And when the multitudes heard this, they were astonished at his doctrine.

And certain of the scribes answering said, Master, thou hast well said.

Now the scribes and Pharisees were also gathered together when he had put the sadducees to silence, and perceiving that he had answered them well, one of them which was a lawyer, asked him a question, saying:

Master, which is the great commandment in the law?

Jesus said unto him, The first of all the commandments is, Hear, O Israel; Yhwh our God is One. And thou shalt love Yhwh thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

This is the great and first commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.

There is none other commandment greater than these.

On these two commandments hang all the law and the prophets.

And the scribes said unto him, Well, Master, thou hast said the truth; for there is one God, and there is none other but he.

And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

**TEN COMMANDMENTS**

Then Jesus turned to his disciples and said, These are the ten commandments:

1. Thou shalt not have other gods before Yhwh; for Yhwh thy God is One, without mother, consort, or son.
2. Thou shalt not bow down or worship before any image.
3. Thou shalt not invoke the name of Yhwh thy God in vain.
4. Thou shalt not toil on the seventh day, but shalt labor six days, and also observe the feast of unleavened bread, the feast of weeks, and the harvest thanksgiving. Likewise shall ye cultivate the earth six years, but the seventh shall the poor take all the fruits of the earth. And every seventh year, thou shalt release thy debtor.
They have not bodies of flesh and blood, but they are spiritual, neither can they die any more.

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5. Thou shalt not dishonor thy parents, but shalt sustain them all thy life.

6. Thou shalt not kill, nor make war, but shalt have all men as thine own. Neither shalt thou follow the majority in doing what is wrong; and thou shalt not wrong nor oppress a resident alien.

7. Thou shalt not fornicate, nor commit adultery.

8. Thou shalt not steal, nor take unjust gain or money; but shalt do to thy constituent, thy customers, and thy servent, even as thou wouldst he should do to thee. And if thou lend money to any one who is poor, thou shalt not be to him as a creditor; neither shalt thou demand interest of him.

9. Thou shalt not lie, nor bear false witness; but shalt fulfill thy just promise. Neither shalt thou take a bribe, nor prevent justice being done to the poor, and thou shalt not vindicate the wicked.

10. Thou shalt not be avaricious, but shalt consecrate the first-fruits and the first-born to the service of God, and all the rest of thy goods to mankind; and shalt not sacrifice to God, neither fat, nor blood with leaven, nor any animal seen in its mother's milk; for the Lord abhorreth sacrifices and burnt offerings.

COUNTER QUESTIONS

While the pharisees were gathered together, Jesus asked them, saying, What think ye of a messiah? Whose son is he?

They said unto him, A son of David.

He said unto them, How then doth David by the holy ghost in the book of Psalms, call him lord, saying, Yhwh said unto my lord, Sit thou on my right hand, till I make thine enemies thy footstool?

If David then called him lord, how is he his son? And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions.

DENUNCIATION OF HYPOCRITES

Then spake Jesus to the multitude, and to his disciples, saying:

The scribes and the pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do.

But all of the scribes and pharisees do not after Moses. Therefore do not ye after their works, but after the works of the righteous among them only.

For the unrighteous say, and do not. They bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

But all their works they do, for to be seen of men. They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Master, Master.

But be not ye called master, for one is your master, even the anointed, and all ye are brethren.

And call no man your father upon the earth, even as I call not my earthly father, father; for one is your Father, even he which is in heaven.

But he that is greatest among you, shall be your servant.

And whatsoever shall exalt himself, shall be abased; and he that shall humble himself shall be exalted.

But woe unto you, ye that are hypocrites! For ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer them that are entering to go in.

Woe unto you, hypocrites! For ye make widows' houses, and for a pretense make long prayers. Therefore ye shall receive the greater damnation.

Woe unto you, also, Gentiles; For ye make widows' houses, and for a pretense make long prayers. Therefore ye shall receive the greater damnation.

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

Ye fools, and blind! For whether is greater, a gold, or the temple that sanctifieth the gold?

And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the altar that is upon it, he is guilty.

Ye fools, and blind! For whether is greater, the altar, or the gift that sanctifieth the gift?

Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

And he that shall swear by the throne of God, and by him that sitteth thereon.

Woe unto you, hypocrites! For ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. These ought ye to have done and not to have left the other undone.

Ye blind guides! which strain at a gnat, and swallow a camel.

Woe unto you, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Thou blind pharisee! Cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Woe unto you, hypocrites! For ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and shall continue to build temples and shrines, and garnish them with symbols and images after the fashion of the pagans, and to 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, nor of the nation.

Wherefore ye be witnesses unto yourselves,

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THE WIDOW'S MITE

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

And there came a certain poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury.

For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living.

COMING OF THE GREEKS

And there were certain Greeks among them that came up to worship at the feast.

The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

Philip cometh and told Andrew; and again Andrew and Philip told Jesus.

And Jesus answered and said, The hour is come, that the Son of man should be glorified.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto eternal life.

If any man serve me, let him follow me; and where I am, there also shall my servant be. If any man serve me, him shall my Father honor.

Now is my soul grieved, and what shall I say? Father, save me from this hour. Yet for this cause I was born, and have come into the world, that I might lose the life of the soul of the world.

And I, if I be lifted up from the earth, will draw all men unto me.}

This he said, signifying that he would be lifted up on a cross.

Then answered some of his disciples one to another, Rabbi, who shall wash away our sins?

Then Jesus answered and said, No man washeth a man except he be clean: therefore is he now come to wash the feet of his disciples.

And he cometh and washeth the feet of the disciples, and dries them with the towel, and doth set it aside.

And he saith unto them, Do ye what I have done to you. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

And I know that his commandment is life everlasting.

Whatsoever I speak therefore, even as the Father said unto me, so I speak.

PREDICTION OF DESTRUCTION OF JERUSALEM

And again Jesus went out and departed from the temple; and his disciples came to him to shew him the buildings of the temple.

And one of his disciples said unto him, Master, see what manner of stones and what buildings are here!

And some spake of the temple itself, how it was adorned with goodly stones and gifts.

And Jesus answering, said unto him, Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down.

And when they had come to the mount of Olives, as he sat there, over against the temple, Peter and James and John and Andrew asked him privately, Tell us when shall these things be? And what shall be the sign when all these things shall be fulfilled?

And Jesus answering them, began to say, Take heed that no man deceive you.

For many shall come in my name, saying, I am the messiah; and shall deceive many.

And here Jesus prophesied of Vespasian, whom many considered to be a messiah, and the siege of Jerusalem by the Romans. But the disciples understood him not.

And ye shall hear of wars, and rumors 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, and fearful sights and great signs shall there be from heaven.

All these are the beginning of sorrows.

But take heed of yourselves, for then shall they deliver you up to councils to be afflicted, and shall kill you; and in the temples ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them, and against the Gentiles; and ye shall be hated of all nations for my name’s sake.

But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the holy ghost.

For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

But there shall not a hair of your heads perish.

In your patience possess your souls.

But those that come after you, and go unto all nations, they shall persevere, and shall shew all manner of evil, for my name’s sake.

And then shall many be offended, and shall betray one another, and shall hate one another.

And many false prophets shall arise, and shall deceive many.

And because iniquity shall abound, the love of many shall wax cold.

But he that shall endure unto the end, the same shall be saved.

And this gospel of the kingdom shall be preached of my disciples in all the world for a witness unto all nations.

And then shall the end of Jerusalem come.

When ye, therefore, shall see Jerusalem compassed with armies and the abomination of desolation spoken of by Daniel the prophet, standing where it ought not (whoso readeth, let him understand), then let them which be in Judea flee into the mountains. For wheresoever the carcase is, there will the eagles be gathered together.

And let them which are in the midst of it depart out, and let not them that are in the countries enter thereinto.

Let him which is on the housetop not come down to take anything out of his house.

Neither him which is in the field return back to take his clothes.

And woe unto them that are with child, and to them that give suck in those days!

But pray ye that your flight be not in the winter, neither on the sabbath day.

For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

For these be the days of vengeance, that all things which are written may be fulfilled.

For there shall be great distress in the land, and wrath upon the people.

And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.

And there shall be upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.

And except those days shall be shortened, there should no flesh be saved; but for the elects’ sake those days shall be shortened.

Then if any man shall say unto you, Lo, here is the messiah, or there, believe it not.

For there shall arise false messiahs, and false prophets, in the mountains as well as in Jerusalem, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

And a son of man shall be there, but he shall be hidden, even from his own, though his voice shall be heard unto the very end.

But take ye heed, behold, I have foretold you.
of a trumpet; and they shall gather together the
souls of his elect from the four winds, from one
sound of his elect from the four winds, from one
end of heaven to the other, all they that hang on
heaven.
point, and put forth leaves, ye
words shall not pass
away.
Two women shall be grinding at the mill; the
other be in the field, the one shall be

Therefore, be ye also ready; for in such an hour as ye think not, a son of man cometh.
Take ye heed, watch and pray; for ye know not when the time is.
Take heed to yourselves, lest at any time your
hearts be overcharged with surfeiting, and drunk-

PARABLE OF TEN VIRGINS
And again Jesus delivered a parable, saying:
Then shall the kingdom of heaven be likened
unto ten virgins, which took their lamps, and went
forth to meet the bridegroom.
And five of them were wise, and five were
foolish.
They that were foolish took their lamps, and
took no oil with them.
But the wise took oil in their vessels with their
lamps.
While the bridegroom tarried, they all slumber-
ed and slept.
And at midnight there was a cry made, Behold, the
bridegroom cometh; go ye out to meet him.
Then all those virgins arose, and trimmed their
lamps.
And the foolish said unto the wise, Give us of
your oil; for our lamps are gone out.
But the wise answered, saying, Not so; least
there be not enough for us and you; but 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 came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein a son of man cometh.

SECOND PARABLE OF THE TALENTS

And again he said, For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents.

And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money.

After a long time, the lord of those servants came, and reckoned with them.

And so he that had received five talents, came, and brought along five more. And the lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy lord.

He also that had received two talents, came, and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them.

His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy lord.

Then he which had received the one talent, came, and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed. And I was afraid, and went and hid thy talent in the earth. Lo, there thou hast that is thine.

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with interest.

Then he said unto his servants, Take therefore the talent from him, and give it unto him which hath ten talents, for unto every one that hath shall be given, and he shall have abundance; but from him that hath little, shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness.

There shall be weeping and gnashing of teeth.

THE SHEEP AND THE GOATS

And Jesus continued, When a son of man shall rise in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left.

Then shall the king say unto 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 a hungered, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?

And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into eternal fire prepared for the devil and his angels.

For I was a hungered, 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; I was naked, and ye clothed me not; sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or ill, or in prison, and did minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment; but the righteous into eternal life.

SESSION OF THE MOCK SANHEDRIM

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of passover; and a son of man shall be betrayed to death; and after two days is the feast of passover. For I say unto you, that henceforth shall not see me till I come unto you in the kingdom of God.

And it came to pass, when Jesus had finished these sayings, he said unto Judas, whom he had loved, Say ye, which of these three? And he said, Lord, whom shall I betray? And he said, The one whom I shall give thee to drink. And when he had leaned his head upon Jesus' bosom, Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

Then said Judas, Lord, is it I? And he said, Thou hast said.

And Caiaphas asked him, Who is thy master? And Jesus answered, My master is the King of the Jews. And Judas understood not the intent of Jesus, but thought, I have spoken falsely, because he said, My master is the King of the Jews.

And the high priest answered and said unto him, art thou a Hebrew? art thou not thou of Galilee? Answered Jesus, I am not a Hebrew, but I am a King of the Jews. And Caiaphas said unto him, art thou a king? Answered Jesus, Art thou a king? I have said, Art thou a king? But from now on shall ye see the Son of man seated in the place of power in the midst of them.
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Then he that had received the five talents went and traded with the same, and made them other five talents.

And likewise he that had received two, he also gained other two.

But he that had received one, went and digged in the earth, and hid his lord's money.

After a long time, the lord of those servants came, and reckoned with them.

And so he that had received five talents, came, and said, Lord, I have gained other five talents beside them.

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His lord said unto him, Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy lord.

Then he which had received the one talent went and did as he was commanded. And he delivered up one talent to his lord.

His lord said to him, Thou wicked and slothful servant, thou knewest that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed. And I was afraid, and went and hid thy talent in the earth.

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And these shall go away into everlasting punishment; but the righteous into eternal life.

SESSION OF THE MOCK SANHEDRIM

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Know that after two days is the feast of passover, and a son of man shall be betrayed to be handed over to the chief priests and scribes; and the chief priests and scribes had determined to put him to death.

And he took Judas apart and said unto him, Thou art he that shall betray me; for it was必须 that it should be as it is written of me. Now what is meant by what is written of me?

And he took Judas apart and said unto him, Thou art he that shall betray me; for it was necessary that it should be as it is written of me. Now what is meant by what is written of me?

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A WORD ABOUT THE RELATIONSHIP BETWEEN THE PASSION OF THE CHRIST AND THE PASSOVER-Feast of Unleavened Bread

Subjects of the First and Second Series

The Crucifixion and Burial

Chapter 7

The Crucifixion and Burial

In the context of the Passion of the Christ, the Crucifixion and Burial are significant events. The Crucifixion took place on the day of the Passover, marking the death of Jesus. The Burial followed on the same day, according to the tradition. These events are central to understanding the Christian faith and the significance of the Passover as a religious observance.
FORETELL THEY WOULD ALL

FORESEE HIM

Since Peter said unto him, Master, whether should I leave this and follow thee? Jesus answered him, Whether I go, thou shalt not follow me now, but thou shalt follow me afterwards.

Peter said unto him, Master, why cannot I follow thee now? I will lay down my life for thy sake.

Jesus answered him, Will thou lay down thy life for my sake? Verily, verily, I say unto thee, The devils shall not overtake thee till thou hast denied me three times; but there are many others that shall forsake me.

And they were exceeding sorrowful, and began every one of them to say unto him, Master, is it I? And he answered and said, A son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

And they continued to say unto him one by one, And another said, and it

And they began to inquire among themselves, saying, of all the disciples, which should it be that should this? There was also a strife among them, which of them should be accounted greatest.

And he sat down among them, and spake as if he commanded them, and said unto them, The greatest among you shall be your servant.

And he said unto them, But whosoever shall be ashamed of me and my words in this adulterous and perverted generation, of the Son of man also shall be ashamed when it be revealed.

And they were exceeding sorrowful, and began every one of them to say unto him, Master, is it I? And he answered and said, A son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

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And he said unto them, But whosoever shall be ashamed of me and my words in this adulterous and perverted generation, of the Son of man also shall be ashamed when it be revealed.
Let not your heart be troubled, neither let it be afraid.
Ye have heard how I said unto you, I go away, and come again unto you. It ye loved me, ye would rejoice, because I said, I go unto our Father; for our Father is greater than I.

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me.

But that the world may know that I love our Father, and as our Father gave me commandment, even so I do.

Then there was a deep silence, and Jesus answered for a while. And thereafter he continued:
I am the true vine, and our Father is the husbandman.

Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean for a while through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them up.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is our Father glorified, that ye bear much fruit; so shall ye be my disciples.

As our Father hath loved me, so have I loved you; continue ye in my love.

If ye keep my commandments, ye shall abide in my love; even as I have kept our Father’s commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, that ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of our Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye should ask of our Father in my name, he may give it you.

These things I command you, that ye love one another.

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If the world hate you, ye know that it hated me before it hated you. 
If ye were of the world, the world would love his own; but because ye are not of this world, but I have chosen you out of the world, therefore the world hateth you. 
Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.
But all these things will they do unto you for my name's sake, because they knew not him that sent me. 
If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. 
He that hateth me hateth our Father also. 
If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and our Father. 
But this cometh to pass, that the word might be fulfilled that is written in our law, They hated me without a cause.
But when the comforter is come, whom I will send unto you from our Father, he shall testify of me. 
And this same spirit of truth is he that testifieth through the mouths of the prophets. He came in the beginning of the world, but he hath not yet come unto you. 
But ye also shall bear witness, because ye have been with me from the beginning, and I have filled you with sight and hearing, and given you of my virtue to heal the sick. 
And Jesus continued his discourse, and he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? 
And they said, Nothing.
Then said he unto them, But now, he that hath a purse, let him take it, and likewise, his scrip, and he that hath no sword, let him sell his garment, and buy one. 
For I say unto you, that this that is written must be accomplished in me, And he was reckoned among the transgressors. For the things concerning me have an end. 
And they said, Master, behold, here are two swords.
And he said unto them, One is enough.
And he continued:
These things have I spoken unto you, that ye should not be offended.
They shall put you out of the temples; yea, the time cometh that whosoever killeth you will think that he doeth God service. 
And these things will they do unto you, because they have not known our Father, nor me. 
But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things said I not unto you at the beginning, because I was with you.
But now I go my way to him that sent me; and none of you asketh me, Whence goest thou?
But because I have said these things, ye sorrow hath filled your heart. 
Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. 
And when he is come, he will convince of sin, and of righteousness, and of judgment; of sin, because they believe not me, of righteousness, because I go to our Father, and ye see me no more; of judgment, because the prince of this world is judged. 
I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come. 
He shall glorify me, for he shall receive of my doctrine, and shall shew it unto you. All truths that our Father hath are as mine; therefore said I that the spirit of truth shall take of my doctrine, and shall shew it unto you. 
A little while, and ye shall see me; and again a little while, and ye shall see me, because I go to our Father. 
I go into the desert places to be with our Father alone. And the world shall consider me as dead, but I shall live, and be with our Father in the desert places, until the time is ripe for the gathering of the fruit. Then shall we ascend to our Father in heaven. 
Then said some of the disciples among themselves, What is this that he saith, A little while? We cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of what I said, A little while, and ye shall see me and again, A little while, and ye shall see me; and, Because I go to our Father? They said therefore, What is this that he saith, A little while? We cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of what I said, A little while, and ye shall see me and again, A little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice, and ye shall be sorrowful, but your sorrow shall be turned into joy. 
A woman when she is in travail hath sorrow, because her hour is come, but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but, Verily, verily, I say unto you, Whatsoever ye shall ask of me in my name, ye shall receive. And in that day ye shall ask me nothing: but, Verily, verily, I say unto you, Whatsoever ye shall ask of me in my name, ye shall receive. And in that day ye shall ask me nothing: but, Verily, verily, I say unto you, Whatsoever ye shall ask of me in my name, ye shall receive.
I have manifested thy name unto the men which thou gavest me out of this world, thine they were, and thou gavest them me, and they have kept thy word.

Now they have known that all things whatsoever thou hast given me are of thee.

For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

I pray for them. I pray not for this world, but for them which thou hast given me, for they are mine.

And all mine are thine, and thine are mine, and I am glorified in them.

And now I am no more in this world, but these are in this world, and I come to thee, Holy Father, keep through thine own name those whom thou hast given me, that they may be united, as we are united.

While I was with them in this world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in this world, that they might have my joy fulfilled in themselves.

I have given them thy word; and this world hath hated them, because they are not of this world, even as I am not of this world.

I pray not that thou shouldest take them out of this world, but that thou shouldest keep them from the evil.

They are not of this world, even as I am not of this world.

Sanctify them through thy truth; thy word is truth.

As thou hast sent me into this world, even so have I also sent them into this world.

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these only, but for all them also which shall believe on me through their word; that they may be united, as thou Father art in me, and I in thee; that they may be united in us; that this world may believe that thou hast sent me.

And thy glory which thou gavest me I have given them; that they may be united, as we are united, in them, and thou in me; that they may be made perfect in unity; and that this world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of this earth.

O righteous Father, this world hath not known thee; but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them.
GETHSEMANE

And when they had sung a hymn, Jesus said, Arise, let us go hence, and he went forth with his disciples over the brook Cedron, into the mount of Olives, where was a garden called Gethsemane, into which he entered, and his disciples.

And Judas also, which delivered him, knew the place; for Jesus ofttimes resorted thereto with his disciples, and he had told Judas to come hither to him in the garden.

Then said Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

But after I am risen again, I will go before you into Galilee.

Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

And Jesus said, Simon, Simon, behold, Satan hath desired to have thee, that he may sift thee as wheat. But I have prayed for thee, that thy faith fail not. And when thou art converted, strengthen thy brethren.

And he said unto him, Master, I am ready to go with thee, both unto prison, and to death.

Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

But Peter spake the more vehemently, Though all men shall be offended because of thee, yet will I not deny thee.

Likewise also all the disciples.

Then Jesus said unto the disciples, Pray that ye enter not into temptation. Sit ye here, while I go yonder and pray.

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Then said he unto them, My soul is exceeding sorrowful, even unto death. Tarry ye here, and watch with me.

And he went a little farther, and he was withdrawn from them about a stone's cast, and fell on his face, and prayed, saying, Abba, Father, all things are possible unto thee. If it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt.

And there appeared an angel unto him from heaven, strengthening him.

And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.

And when he rose up from prayer, he came to his disciples, and found them asleep, and said unto Peter, What! could ye not watch with me one hour?

Watch, and pray, that ye enter not into temptation: the spirit is indeed willing, but the flesh is weak.

And he went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

And he came and found them asleep again; for their eyes were heavy, neither wist they what to answer him.

And he left them, and went away again, and prayed the third time, saying the same words.

Then came he to his disciples, and said unto them, Sleep on now, and take your rest.

But after a little, he added sorrowfully, Behold, the hour is at hand, and a son of man is delivered into the hands of sinners.

Rise, let us be going. Behold, he is at hand that doth deliver me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a band of men and officers from Caiaphas, with lanterns and torches and staves and swords.

And as soon as he was come, he went straight to Jesus, and said, Master, Master; and kissed him.

And Jesus said unto him, Judas, thou deliverest a son of man with a kiss.

But Judas understood not what Jesus said, for he had done only that which the master had commanded him.

But Jesus knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

They answered him, Jesus of Nazareth. Jesus said unto them, I am he.

As soon then as he had said unto them, I am he, they went backward, and fell on the ground.

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way, that the saying might be fulfilled which he spake, Of them whom thou gavest me have I lost none.

And they laid their hands on him, and took him, and bound him.

When they which were about him saw what would happen, they said unto him, Master, shall we smite with the sword?

Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

Then said Jesus unto Peter, Put up thy sword again. The cup which our Father hath given me, shall I not drink it? But how shall the scriptures be fulfilled, that thus it must be?

And he added sorrowfully, Behold, he is at hand that doth deliver me.

Then said Jesus unto them, Are ye come out, as against a thief, with swords and with staves to take me?

I was daily with you in the temple, teaching, and ye took me not; but this is your hour, and the power of darkness, that the scriptures may be fulfilled. Therefore sent I Judas unto you.

Then all the disciples forsook him, and fled, and they led Jesus away.

And there followed him a certain young man.
EXAMINATION BEFORE CALIPHAS

And they led him away to Annas (Annas) first, for he was father-in-law to Caiphas, which was the high priest that year. For Annas had the authority from Herod and understood Caiphas that he should do.

Now Caliphas was he, which gave counsel to the pharisees, that it was expedient that one man should die for them.

And there was assembled in secret a mock sanhedrin, for Herod had put an end to trial by the one sanhedrin, and had murdered those, and the pharisees feared that the Jews would rise in rebellion for the sake of Jesus. If the matter became known beforehand.

And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. And Jesus knew that other disciple, for it was the son of perdition, and it was not Judas Iscariot.

But Peter stood at the door without. Then went out the other disciples, which was known unto the high priest, and spoke unto her that kept the door, and brought in Peter.

Now this other disciple was not a true disciple, neither was he an apostle, nor a Jew, but he was a spy and a traitor. The twelve knew not of him, but Jesus knew of him; therefore called he him, The son of perdition.

And Paul beardeth witnesses that the second advent of Jesus could not take place until That man of sin be revealed, that son of perdition, and taken out of the way. The son of perdition, therefore, could not be Judas Iscariot.

And this was fulfilled in the second coming of Jesus after the son of perdition was revealed as an agent of Rome, the beast of Revelation.

And this other disciple knew not Peter. For if he had known him, Peter could not have escaped. Therefore did Peter inquire of Jesus in Galilee. Who had betrayed him?

And Peter testified later as a guide to those who seek Jesus. Peter said also when Matthew was chosen. For it is written in the Book of Psalms, Declan from his habitation, and no man dwelleth in it. But it is not written thus in the Psalms. The Psalms read, "Their not this tabernacle, and refer to the encampment of the tabernacle.

Paul testified that Peter was a dissembler.

Then said the damsel, that kept the door, unto Peter, Art not thou also one of this man's disciples?" He said, I am not. I know not what thou sayest.

And the servants and officers stood there, who had made a fire of coals, for it was cold, and they warmed themselves, and Peter stood with them, and warmed himself; and the other disciple stood there, but they knew not each other.

The high priest of Herod then asked Jesus with a disciple, and of his doctrine.

Jesus answered him. I speak openly to the world I ever taught in the synagogue, and in the temple, whether the Jews always meant me or not I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them. Behold, they know what I said.

And when he had thus spoken, one of the officers which stood by struck Jesus with the purpurea on his hand, saying, Answerest thou the high priest so?

Jesus answered him, Who made thee high priest? And if I have spoken evil, bear witness of the evil; but if well, why askest thou me?

And they sought false witnesses against Jesus, but found none, yet they said, though many false witnesses came, these witnesses afforded together.

At the last came true false witnesses, but fifty.

This fellow said, I am able to destroy the temple of God that is made with hands, and to build it in three days without hands.

But neither so did their witness agree together.

And the high priest answered, and said unto him, Art thou the Christ, the Son of God? What is it which these witness against thee?

But Jesus held his peace. And the high priest answered, and said unto him, Art thou the Christ, the Son of God? Jesus said unto him, If I say, I am, ye will not believe; and if I say, I am not, ye will not answer me, nor let me go Nevertheless I say unto you, Hereafter shall ye see a son of man sitting on the right hand of YHWH.

Then said they all, Art thou then the son of God? And he said unto them, Ye say that I am. Nevertheless God saith, I will be a son to my son, my young born.

And it is written, The son of God hath raised us up, and will exalt us for evermore, 70 that we, being his children, are also sons of God.

(For this reason had Jesus a name.)

Then the high priest asked him again, saying, Art thou a king then of the Jews? Jesus answered, and said, Ye say that I am. Nevertheless God saith, I will be a son to my son, my young born.

They answered and said, He is guilty of treason.

Then said they obtained him and spit in his face, and smote him, and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, who is he that smites thee! And many other things blasphemed he against him.

And Peter went out unto the porch, and sat there weeping. Then Peter went out also with Jesus to Bethany, and he wept there. Then Peter went also with Jesus to Nain.

And again he denied with an oath, I know not the man.
And after a while came unto him they that stood by, and one of the servants of the high priest, being his kinsman whose ear Peter cut off, said to Peter, Didst thou not know that I stood in the garden with him? Surely thou also art one of them; for thou art a Galilean, and thy speech betrayeth thee.

Then began he to curse and to swear, saying, I know not the man of whom ye speak.

And immediately the cock crew; and Jesus turned, and looked upon Peter, and Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out and wept bitterly.

TRIAL BEFORE PILATE

Then the Herodians led Jesus from Caiaaphas into the hall of judgment, and it was early. And the soldiers of Herod guarded the way, that the Jews might not run together.

But the two high priests of Herod went not into the judgment hall, lest they should be defiled, and might not eat the passover.

Pilate then went out unto them, and said, What accusation bring ye against this man?

The Herodians answered and said unto him. If he were not a malefactor, we would not have delivered him unto thee.

And they accused him, saying, We have a law, and by our law he ought to die, because he made himself a son of God.

Now the Herodians knew that Jesus was not guilty according to the law of the Jews, and that it was not lawful to try a man on the sabbath and on the feast. Therefore had they brought Jesus unto Pilate.

For it is not written in the law of the Jews that it is unlawful to make oneself a son of God; but rather is it the very law.

Therefore the Herodians knew that if they should keep Jesus till after the feast, not only could they not accuse him before the Jews; but the Jews would come together and set him free.

Then said Pilate unto them, Take ye him, and judge him according to your law. For he knew that for envy they had delivered him. For when he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this night in a dream because of him.

The Herodians therefore said unto him, It is not lawful for us to put any man to death; that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. For the Jews crucified no man; but that did the Romans.

Pilate said unto them, What then shall I do with Jesus, which is called a son of God?

They all said unto him, Let him be crucified.

And the governor said, Why, what evil hath he done?

But they cried out the more, saying, Let him be crucified.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the Herodians, saying, I am innocent of the blood of this just person; see ye to it.

Then answered the Herodians, and said, His blood be on us, and on our children.

And they continued to accuse Jesus. And when he was accused he said nothing.

Then said Pilate unto him, Hearkest thou not how many things they witness against thee?

And he answered him to never a word; insomuch that the governor marvelled greatly.

And the Herodians seeing that Pilate was still loth to condemn Jesus, cried in a loud voice, He also calleth himself king of the Jews.

And Pilate entered into the judgment hall again, and called Jesus, and asked him, Art thou king of the Jews? And he, answering, said unto him, Sayest thou this thing of thyself, or did others tell thee of me?

Pilate answered, Am I a Jew? Men of thine own nation and the high priest have delivered thee unto me. What hast thou done?

Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Herodians; but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then?

Jesus answered, Thou sayest that I am a king.

To this end was I born, and for this cause came I into this world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate said unto him, What is truth?

And when he had said this, he went out again unto the Herodians, and said unto them, I find in him no fault at all. For Pilate loved not the Jews. But the Herodians knew not that he was of the Jews, and wished not to deliver them of their enemies among the Jews.

So he said, But ye have a custom, that I should release unto you one at the passover. Will ye therefore that I release unto you the king of the Jews?

Then cried they all again, saying, Not this man, but Barabbas.

For there was one named Barabbas, a notable prisoner, which lay bound with them that had made insurrection with him, who had shed blood in the insurrection.

But the Herodians knew not that he was of the followers of Jesus; but because his name was Barabbas which meaneth, Son of God, they thought they might deceive the Jews and declare that Pilate had released a son of God.

But Pilate willing to release Jesus, spake again to them, Whom will ye that I release to you? Barabbas or Jesus?

And the Herodians cried the more fiercely, saying, He stirreth up the people, teaching throughout Jewry, beginning from Galilee to this place.

When Pilate heard of Galilee, he asked whether the man was a Galilean.

And as soon as he knew that he belonged unto
And when they had gathered together, they first asked him nothing worthy of death: for they feared the multitude, because they had heard many things of him. And he hoped to have seen some miracle of him done by him.

Then questioned he him in many words; but he answered him nothing.

And the two high priests of Herod stood and vehemently accused him, but a few priests of the Jews were there and said nothing, for they feared Herod.

And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

Now why did Pilate and Herod become friends? Because they both were hypocrites and enemies of the Jews; and they both agreed to sacrifice Jesus that Herod might remain tetrarch and Pilate governor. For a Jewish messiah that Herod might remain tetrarch the Jews; and they both agreed to make Jesus the Anointed king. Because they both were hypocrites between themselves.

For this reason said Caiaaphas to the Jews that it was expedient that Jesus should die. If Jesus became king, the Romans would lay siege to Jerusalem, and Herod would be stripped of his authority. Therefore Herod pretended a love for Rome by condemning Jesus, who was loved of the people.

And Pilate, when he had called together the two high priests of Herod and the Herodians, said unto them, Ye have brought this man unto me again, as one that perverteth the people; and behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him.

No, nor yet Herod, for I sent you to him; and, lo, nothing worthy of death is done by him.

Now Pilate knew that the Jews loved Jesus, and he desired to avoid the responsibility of his death. Therefore, being a hypocrite, he placed the blame on the high priests alone. And he said, I will therefore chastise him, and release him.

For of necessity he must release one unto them at the feast.

And they cried out all at once, saying, Away with this man, and release unto us Barabbas.

And some of the common people which the Herodians had mustered together, cried also, Barabbas, Barabbas (which by interpretation is the same as, Son of God), when the two high priests of Herod prompted them, for the people confused Barabbas with Jesus.

And the Jews which knew Jesus were not at the trial, for he had been taken in secret; and the soldiers, of Herod, the fox guarded the streets that the Jews might not run together, and demand the release of Jesus.

And now the Herodians said, We found this fellow persuading the nation, and forbidding to give tribute to Caesar, saying that he himself is an anointed king.

Then Pilate, though he knew Jesus to be guileless, and had the authority to set him free, took Jesus, and scourged him; for Pilate hated all Jews.

And the soldiers of the governor led him away into the hall, called Praetorium, and they called together the whole band.

And they stripped him, and they put on him a purple robe, and platted a crown of thorns, and put it about his head, and a reed in his right hand, and began to salute him, Hail, King of the Jews.

And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate said unto them, Behold the man!

When the two high priests of Herod and the officers saw him, they cried out, Crucify him, crucify him. We have a law, and by our law he ought to die, because he made himself a son of God.

Now the two high priests of Herod deceived Pilate as to the law of the Jews, but when he heard again that saying, he was the more afraid, and went again into the judgment hall, and said unto Jesus, Whence art thou? But Jesus gave him no answer.

Then said Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?

Jesus answered, Thou couldst have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin.

Then said the Herodians, If thou let this man go, thou art not Caesar's friend. Whoso maketh himself a king, speaketh against Caesar.

When Pilate therefore heard that saying, he brought Jesus forth, and set down in the judgment seat, in a place that is called the pavement, but in the Hebrew, Gabbatha.

And it was the preparation of the passover, and about the sixth hour; and he said unto the Herodians, Behold your king!

But they cried out, Away with him; away with him, crucify him!

Pilate said unto them, Shall I crucify your king?

The Herodians answered, We have no king but Caesar.

Then Pilate released unto them him that for sedition and bloodshed was cast into prison, whom they had desired, and gave command that Jesus be crucified.

And the soldiers when they had mocked Jesus, took off the purple robe from him, and put his own clothes on him, and led him out to crucify him.
SIMON OF CYRENE BEARS THE CROSS

And as they came out, they found a man of Cyrene, Simon by name, coming out of the country, the father of Alexander and Rufus. Him they compelled to bear the cross after Jesus.

And there followed him a company of Jews, and of women, which also bewailed and lamented him.

But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

For if they do these things in a green tree, what shall be done in the dry?

And there were also two other, malefactors, led with him to be put to death.

And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him wine to drink, mingled with myrrh, but he received it not.

THE CRUCIFIXION

And it was the third hour. And they nailed him to the cross, and the malefactors, one on the right hand, and the other on the left.

And the scripture was fulfilled which saith, And he was numbered with the transgressors.

And Pilate wrote a title and put it on the cross over his head; and the writing was his accusation, Jesus of Nazareth the King of the Jews. For it was not lawful, not according to the law of the Jews, and not according to the law of the Romans, that a man should be crucified for making himself a son of God.

This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin.

Then said the two high priests of Herod to Pilate, Write not, The King of the Jews; but that he said, I am the king of the Jews.

Pilate answered, What I have written I have written.

Then said Jesus, Father, forgive them; for they know not what they do.

Then the soldiers parted his garments, casting lots what every man should take, that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

And they made four parts, to every soldier a part; and also his coat. Now the coat was without seam, woven from the top throughout.

They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be.

These things therefore the soldiers did.

And sitting down they watched him there.

And the people stood beholding.

But the rulers derided him, saying, He saved others; let him save himself, if he be a messiah, the anointed of God.

And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself.

And the two high priests of Herod reviled him, wagging their heads and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself. If thou be a son of God, come down from the cross.

And the Herodians said, If he be the king of Israel, let him now come down from the cross, that we will believe him.

He trusted in God; let him deliver him now, if he will have him; for he said, I am a son of God.

And one of the malefactors which were hanged railed on him, saying, If thou be the anointed, say thyself and us.

But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss.

And he said unto Jesus, Master, remember me when thou comes into thy kingdom.

And Jesus said unto him, Verily, I say unto thee, Today shalt thou be with me in paradise.

Now there came to the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by whom he loved, he said unto his mother, Woman, behold thy son!

Then said he to the disciple, Behold thy mother.

And, from that hour that disciple took her unto his own home.

Now from the sixth hour there was darkness over all the land unto the ninth hour, and the sun was darkened.

And about the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Some of them that stood there, when they heard that, said, This man calleth for Elias.

And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it upon a reed, and gave him to drink.

The rest said, Let be, let us see whether Elias will come to save him.

After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, said, I thirst.

Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon a reed, and gave him to drink.

When Jesus therefore had received the vinegar he said, It is finished. Father, into thy hand I commend my spirit!

And he cried with a loud voice, Shema Yisra'el, Yhwh Eloainu, Yhwh Echod! that is to say, Hear, O Israel! Yhwh is our God, Yhwh is One.

And he bowed his head, and gave up the ghost.

And, behold, the veil of the temple was rent in twain, from the top to the bottom, for that the greatest of the sons of Israel was crucified: and the earth did quake, and the rocks rent; and the
many souls of the saints came out of the graves, and appeared unto many, and they that saw Jesus, saw the earthquake, and were done, they feared a righteous man, a man of God. 

And his acquaintance and many women were there, beholding what was done, they followed from Galilee ministering unto him, among which was Mary Magdalene, and Mary the mother of James the less and of Jospe, and the mother of Jokebe's children.

And all the people that came together to that sight beholding the things which were done, smote their breasts and returned.

And when afterwards all the Jews heard that Jesus had taken, their anger against him was great, so they constrained Caesar to kill and Pilate went and killed himself and was thrown into the Tiber.

TAKEN FROM THE CROSS

And now when the even was come, because it was the preparation, that is, the day before the sabbath (and the bodies should not remain upon the cross on the sabbath day), the Jews besought Pilate that they might be taken down.

And Joseph of Arimathea, an honorable counsellor, a good man and just, which also waited for the kingdom of God, and a disciple of Jesus, but secretly for fear of the Herodians, went in boldly to Pilate, and besought Pilate that he might take away the body of Jesus.

And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him if he had been any while dead.

And when he knew it of the centurion, he commanded the body to be delivered.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

But when they came to Jesus, they brake not his legs, but one of the soldiers with a spear pricked his side to see whether he was dead indeed, and forthwith came thereout blood and water.

And Jesus was taken down even as Justus of Tiberias was taken down by Josephus.

And he that saw it bare record, and his record was true; and he knew that he saw it, that ye might believe.

For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

And again another scripture saith, They shall look on him whom they pierced.

THE BURIAL

And when Joseph had taken the body, he wrapped it in fine linen, which he had bought.

And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight, and they wound the spices with the linen clothes, as is the manner of the Jews to bury.

Now in the place where he was crucified there was a garden; and in the garden Joseph had hewed out of the rock a new sepulchre, wherein never man yet laid.

Then laid they Jesus therefore became of the body, and when the preparation of the sabbath day, that is, the day before the sabbath (and the sabbath should not remain upon the sabbath day), the Jews besought Pilate that the sepulchre should remain sealed, and set a watch.

And there was Mary Magdalene, and the other Mary, the mother of Jesus, sitting over against the sepulchre, and beholding where he was laid.

Now the next day, that following the day of preparation, the two high priests of Herod and the Herodians came together unto Pilate, saying, Sir, we remember that that deceiver said, Behold, your king shall die, and the third day, ye shall see him.

Command therefore that the sepulchre be made sure, until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first.

Pilate said unto them, Ye have a watch. Go your way, make it as sure as ye can.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

PART 8

Resurrection

THE STONE ROLLED AWAY

In the end of the sabbath, as it began to dawn toward the first day of the week, that is, thirty-six hours after the crucifixion, behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

And there was the same young man that escaped that night when Jesus was taken in Gethsemane.

His countenance was like lightning, and his raiment white as snow; and for fear of him and the earthquake, the keepers did shake, and became as dead men.

And Mary Magdalene, and Mary the mother of James, and Salome, and certain others with them, had prepared sweet spices, that they might come and anoint him.

And very early in the morning, the first day of
the walls, but were not sure, the apostles: "He arose..."

And he said among themselves, 'Who shall roll away the stone from the door of the sepulcher?'

And Peter回答ed, saying, 'Let us go in together, and we will see who it is.'

And they went both together, and they saw the sepulcher, and the stone which was upon the door was not at all moved.

And they entered into the sepulcher, and saw young men sitting on the right side, clothed in white garments; and they were astonished, and bowed down their heads to the earth.

And they said unto them, 'Why seek ye the living among the dead? He is not here; He is risen: Behold the place where they laid Him.

Now go ye, tell His disciples, and Peter, that he goeth before you into Galilee. There shall ye see Him, as He said unto you in Galilee.'

And they went out quickly from the sepulcher with great joy: and they ran and told His disciples what was wrought.

And they went not forth, lest they should be arrested; neither said they anything to any man, for they were afraid.

But Mary Magdalene ran, and came to Simon Peter, and to the other disciple, whose name was John, and said unto them, 'They have taken away the Lord out of the sepulcher, and we know not where they have laid Him.'

Peter therefore went forth, and that other disciple, and came to the sepulcher.

So they ran both together, and that other disciple outran Peter, and came first to the sepulcher.

And he, stooping down, and looking in, saw the linen clothes lying: yet he went not in.

Then came Simon Peter following him, and went in, and saw the linen clothes lying; and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.

Then went in also the other disciple, which came with Simon Peter, and he saw, and believed.

And as yet they knew not the scripture, that He must rise again from the dead.

Then the disciples went away again unto their home.

And Peter wondered himself at that which He told him.

Now when they were going, behold, some of the women came into the city, and showed unto the apostles all the things that were done.

And it came to pass, as they went, he that sat in the governor's chair, and one of the rulers of the city, and one banked the door, and made the door to shut. And when they heard, they brought the body of Jesus, and laid it in a new tomb, which was hewn out of the rock: and they went and covered the stone thereof.

Jesus therefore came again and stood in their midst, and said unto them, 'Peace be unto you.'

And they were amazed and clave together, and were troubled.

And He said unto them, 'Why are you troubled? Why do you doubt in me?'

And they said, 'Lord, have you any more things to tell us?'

He said unto them, 'Peace be unto you; be not afraid.'

And they went and showed it to the eleven, and they believed that which they had been taught.

And the last days shall be terrible, and the earth shall be divided among the nations, and the Lord shall come and reign over the world.

And the apostles went forth and preached the gospel throughout the world, and they believed, and were saved.
the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away; for it was very great.

And entering into the sepulchre, they saw two young men sitting on the right side, clothed in long white garments; and they were affrighted and bowed down their faces to the earth.

And they said unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified. Why seek ye the living among the dead? He is risen, he is not here. Behold the place where they laid him.

But go your way, tell his disciples, and Peter, that he goeth before you into Galilee. There shall ye see him, as he said unto you in Galilee, saying, A son of man must be delivered into the hands of sinful men, and be crucified, and rise again before the third day. Lo, we have told you.

And they remembered his words, and departed quickly from the sepulchre, with great joy, and did run to bring the disciples word.

And others went out quickly, and fled from the sepulchre; for they trembled and were amazed; neither said they anything to any man, for they were afraid.

But Mary Magdalene ran, and came to Simon Peter and to the other disciple, whom Jesus loved, and said unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter therefore went forth, and that other disciple, and came to the sepulchre.

So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre.

And he stooping down saw the linen cloths lying, and went in at the door.

Then came Simon Peter following him, and went into the sepulchre, and saw the linen cloths lying, and went he in also.

And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.
things, and to enter into his glory?

And he said unto them, What manner of communications are these, that ye have one to another, as ye walk, and are said?

And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And he said unto them, What things?

And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people.

And how the high priest and Herod delivered him to be condemned to death, and have crucified him.

But we trusted that it had been he which should have redeemed Israel. And besides all this, today is the third day since these things were done.

Yea, and certain women also of our company made us astonish, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

And certain of them which were with us went to the sepulchre, and found it even so as the women said; but him they found not.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken.

Ought not a messiah to have suffered these things, and to enter into his glory?

And beginning at Moses, and all the scriptures, he expounded unto them in all communications as he went by the way, and were sad.

And they constrained him, saying, Abide with us, for it is toward evening, and the day is far spent.

And he went in to tarry with them.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The master is risen indeed, and hath appeared to Simon (not Peter).

And they told what things were done in the way, and how he was known of them in breaking bread. And they believed them not.

Now they were eleven, therefore was Judas Iscariot with them, for it is said, that Thomas was not there.

And Jesus had told Judas that he should rise again, and Judas believing in his resurrection, had done as he had been commanded.

But now, when all the apostles believed not that Jesus was risen, Judas also began to doubt, and his heart was filled with sorrow, and he went away.

JUDAS RETURNS THE SILVER

Then Judas, which had delivered him, when he saw what had befallen Jesus, was grieved unto death, and brought again the thirty pieces of silver, to the two high priests of Herod, saying, I have sinned, in that I have delivered the innocent blood.

And they said, What is that to us? See thou to that.

And he cast down the pieces of silver in the temple, and departed, and went and hid himself.

And the two high priests of Herod took the silver pieces, and said, It is not lawful to put them in the treasury, because it is the price of blood.

And they took counsel, and bought with them the potter's field, to bury strangers in.

Wherefore that field was called, the field of blood, unto this day.

Then was fulfilled that which was spoken by Jermy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did not value, and gave them for the potter's field, as the Lord appointed me.

And when Jesus was risen, he came and prayed with Judas, and said, Because thou didst obey me and do that I commanded thee, that the scripture might be fulfilled, thy sin be forgiven thee that thou didst go and hide thyself. For thou also shalt sit on thy throne in paradise among the judges of Israel.

APPEARS TO APOSTLES

But as they yet sat at meat Jesus himself stood in the midst of them, and said unto them, Peace be unto you.

But they were terrified and affrighted, and supposed that they had seen a spirit.

And he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself. Handle me, and see. For a spirit hath not flesh and bones, as ye see I have.

And when he had thus spoken, he shewed his hands and his feet.

And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

And they gave him a piece of broiled fish, and of a honeycomb.

And he took it, and did eat before them.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Then opened he their understanding; that they might understand the scriptures. And said unto them, Thus it is written, and thus it behoved the
And he led them out, as far as Beth­lehem, and he lifted up his hands and blessed them.

And it came to pass, while he blessed them, he was parted from them, and levitated up into heaven.

And they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God.

DOUTING THOMAS

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the master. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

And Thomas answered and said unto him, My Lord and my redeemer,

Jesus said unto him, Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed.

Then said Jesus to them again, Peace be unto you! As our Father hath sent me, even so send I you.

Go ye into all the world, and preach the gospel to every creature.

He that believeth, shall be saved; but he that believeth not, shall be lost.

And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

But ye have been with me from the beginning, shall go only unto the lost sheep of Israel, that ye may be when I come again before the end of Jerusalem.

And when he had said this, he encouraged them, and said unto them, Receive ye the spirit of truth. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the anointed, a son of God, and that believing, ye might have life through his name.

DISCIPLES GO TO GALILEE

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw him, they worshipped him; but some doubted.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth.

Go ye therefore, and teach all nations, baptizing them in the name of our Father, and of the spirit of truth, and in my name; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world.

And the disciples answered saying, This age of unrighteousness and unbelief is under the power of Satan which doth not permit things which are made impure by the evil spirits to comprehend the truth of God and his power. For this reason reveal thy righteousness now.

And Jesus replied to them, The limit of the years of the power of Satan hath been fulfilled, but other terrible things are near at hand; and was delivered unto death on behalf of those who sinned in order that they may return to the truth and sin no more, to the end that their souls may inherit the spiritual and incorruptible glory of righteousness which is not here but in heaven. But go ye unto all the world and preach the gospel.

But go ye not yourselves, but they that ye send. And tarry ye here as I have already told you.

And they went forth and preached everywhere, the master working with them, and confirming the word with signs following.

And they ordained disciples, and sent them into all the world.

JESUS APPEARS AGAIN

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on other wise shewed he himself.

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Simon Peter said unto them, I go a fishing. They said unto him, We also go with thee. They went forth, and entered into a ship immediately, and that night they caught nothing.

But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

Then Jesus said unto them, Children, have ye any meat? They answered him, No.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved said unto them, These are the words of the man who has charge of our affairs.
unto Peter. It is the master. Now when Simon Peter heard that it was the master, he girt his fisher’s coat unto him (for he was naked); and cast himself into the sea.

And the other disciples came in a little ship (for they were not far from land; but as it were two hundred cubits), dragging the net with fishes.

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon and bread.

Jesus said unto them, Bring of the fish which ye have now caught.

Simon Peter went up, and drew the net to land all of great fishes, a hundred and fifty and three; and for all these were so many, yet was not the net broken.

Jesus said unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the master.

Jesus then came and took bread, and gave them, and fish likewise.

This was now many times that Jesus shewed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me? He said unto him, Yea, Master; thou knowest that I love thee. He said unto him, Feed my sheep.

He said unto him, Feed my lambs.

He said to him again the second time, Simon, son of Jonas, lovest thou me? He said unto him, Yea, Master; thou knowest that I love thee. He said unto him, Feed my sheep.

He said unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Master, thou knowest all things; thou knowest that I love thee.

Jesus said unto him, Feed my ewes.

Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedest whithersoever thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whithersoever thou wouldst go.

This spake he, signifying that he should glorify himself in Babylon. And when he had spoken this, he said unto him, Follow me.

Then Peter, turning about, saw the disciple whom Jesus loved, following; which also leaned on his shoulder at supper: and said, Master, who is it? Now Peter knew that not Judas had betrayed Jesus, and he thought that Jesus still doubted that he loved him. So Peter, seeing the other, said to Jesus, Master, and what shall this man do?

Jesus said unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?

Now this disciple did indeed live until Jesus returned again to Jerusalem: but the disciples knew it not, for none were in Jerusalem at the second coming of Jesus, when the holy city was destroyed.

This is the disciple that testifieth of these things, and wrote these things: and we know that his testimony is true.

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

And Peter followed Jesus back to Jerusalem, and there Jesus left him, saying, Abide here, and feed my sheep.

Therefore Peter remained in Jerusalem, and from thence he discipled into all the world.

DEATH OF PETER

Now when Peter was old, Jesus sent him and Judas, the brother of James, with a letter to Aggar, toparch of Osrhoene, at Edessa. And from there Peter went to Babylon of Mesopotamia, to the Jews of the diaspora. As it is written, The church that is at Babylon saluteth you. And Peter died at Babylon, girded by his wife and children, when he was old.

And Jesus ordained his own brother, James, the nazarete, just and oblias, bishop of bishops, at Jerusalem.

And Jesus also ordained his lad Im-anu-ct, the prince and priest of the house of David, and said unto him, Go to the land of the queen of the south. And there shalt thou establish a kingdom, and the children shall cross the Red Sea and preach my gospel. And from there they shall go to the coast of the sea. And thence shall they cross in ships to a new land whose name thou knowest not. Nevertheless that is the land where the first fathers of our nation became men.

And from thy loins and my loins shall issue a scribe who shall write all these things in a book and publish them to all the nations of the earth.

PART 9

The Second Coming

JESUS WITHDRAWS INTO THE WILDERNESS

The original conclusion of the Gospel according to Mark was destroyed because it contained the truths I now tell. The present epilogue to Mark was written by the presbyter Aristion in the second century.

Papas and Irenaeus testify that Matthew wrote in Aramaic. That Aramaic Gospel was destroyed for the same reasons.

And Jesus withdrew into the wilderness, from the eyes of all men, and remained there until seven years before the destruction of Jerusalem. And he saw no man, but from time to time, his
spirit left his body, and manifested among men as a holy ghost, or took possession of other bodies, and warned the people of the doom impending, and to repeat before the end of that age.

And his disciples called themselves The Way, for that they showed the way of salvation to the lost tribes of Israel, through the spirit of truth, which came with the holy ghost of Jesus to them. But others called them Nazarenes.

And before the end, Jesus warned them to flee from the days of wrath that were to come upon the holy city, and they departed, calling themselves The Way.

And they went to Pella of Decapolis, where they became the ancestors of the Nazarenes (Ebonites), the truest followers of Jesus. And in Pella, Mary, the mother of Jesus died and was buried. Yes, a Roman spied them also through her own soul.

And they continued to follow The Way of Jesus, and their disciples are with you unto this day, but they are not many, for The Way is strait, and the world still persecutes them as it did their master.

JESUS’ REAPPEARANCE

Therefore, four years before the war Jesus came again in the body to Jerusalem.

But before the siege of the holy city many believed that Messiah was the messiah. And when Jesus went about the walls calling the people to repentance, and foretelling the fall of the city, behold, again he was beaten and persecuted, and again he answered them as before.

But now he preached not in the language he had used to his disciples before his crucifixion, for now was the time of the end, and he spake not to his own.

I am the last prophet that shall be destroyed in Jerusalem, for this is the end of the old city, Israel shall be scattered, and they shall be carried unto all nations, to be a light unto the Gentiles. And when Israel shall return, and build again the city of God, they shall no more kill any prophet.

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

Woe, woe unto you, all these things shall come upon this generation.

Woe, woe, your house is left unto you desolate. When, when, to Jerusalem?

Now Jesus spake not of Zacharias at the time as servant in the gospels of Luke and of Matthew, but he spake of him now, thirty-four years later, for Zacharias was murdered in the year sixty-eight of our master.

As it is written in Josephus. They intended to have Zacharias, the son of Bezech, one of the most eminent of the citizens, slain. So what persuaded them against him was that hatred of wickedness and love of liberty which were so eminent in him.

. . . So two of the boldest fell upon Zacharias in the middle of the temple and slew him.

And Jesus continued to prophesy: The end is at thy gates. Soon the torches of the city shall be applied to the holy temple, and the stone shall remain standing upon another, of the whole city. And thy children shall be led away captive in chains. For ye placed your trust in the sword.

But woe unto the instrument of the destruction. Woe unto thee, Rome! mistress of the world! For as thou destroyest this temple, so shall all the temples be raised to the ground; thy cities shall be laid waste, and thy children led away as sheep to the slaughter.

Woe unto thee, Rome! That maketh thy emperor gods; and the sons of publicans Christ. Woe unto thee, Titus Flavius Vespasianus! And woe unto thee, Titus Flavius Sabinius! Your empire shall crumble to dust. shall wither as the fig tree of Rumphius, and one of these conquered people that ye despised and nailed to a cross, shall Rome make its god and its christ, in your stead.

Woe unto thee, Rome! As great as was thy seat, so shall thy fall be low.

Thy church, falsely in my name, shall make unto itself a god and a christ, even as thy emperors made themselves gods and christs. And it shall make unto itself testaments, falsely in my name. They shall be of men, not made of God.

There shall be wars, and persecutions, and imprisonments, and all manner of injustice, done in my name, by peoples calling themselves, falsely, by my name. But they are not of my flock, and I know them not. They are the letter of false prophets. Better were it for them, that they should be born, for as they mete unto others, so shall it be measured unto them, in this world and in the world to come. For the Father will not always beget his people. Vengeance is mine, saith the Lord.

And even as thy false gods, and false christs, and false prophets, and false testaments, shall vanish from the face of the earth, so shall the scepter of thy church be wrested from it, and given to a people that ye know not.

Woe, woe unto thee, Rome! The once mistress of the world! And woe unto all that believeth in thy name!

And Jesus continued to cry aloud:

And other nations than came after thee, they also shall conquer with the sword the peoples of the earth, in my name, falsely; and they shall slay one another, and oppress them, and take away the substance by the tax-gatherer, and the officer, and the council.

And they shall likewise grind beneath the heel of tyrants their own people, falsely, in my name, and enslave them by the letter of the law, as was held from them unjustly their just wages.

And hangman shall stalk through the land with there is plenty, and wickedness while there is no current; and cold while there is heat; and secret while there is hearing, withheld from the people unjustly, falsely, in my name.
And they shall make sabbath laws, which shall so blames the people that they shall be called hirelings and base laws. And these men shall compel the people to bring their money into the churches on the sabbath, and not to expend it on their wants and on their joys.

And they shall institute rites and rituals, ceremonies and sacraments, days and weeks which they shall call holy but which shall be purely, that the people may bring their money into the churches.

And the scribes shall compass the earth and destroy boundless forests whereunto all trees, books and papers, and all manner of writings, which shall hide the truth and publish lies shall betray the people and glut them thereon, and keep the nations in darkness.

All these things they shall do. For, although they cannot change his spots. Not, though he be in wait, hidden in sheep's clothing.

But when the cup runneth over, then shall a nation arise that will drive out those priests and scribes, and take away from them their churches, and schools, and presses, and papers, and all that they have, and give it to the people whose right it is.

Woe, woe unto you preachers and scribes! Ye mocked sephirotehs, that are filled with the worms of corruption.

And there shall arise an unrighteous greater than the world hath yet beheld.

And it shall ensue into leagues with the rulers and the priests.

And it shall rob and pillage the people and hang them poor and in misery.

And it shall look up the blessings that our fathers have prescribed for all.

For, I say, can the leopard change his spots? Not, though he lie in wait, hidden in sheep's clothing. As a ravening wolf it waketh.

And when the time is fulfilled the Father shall rise up in his wrath, and send forth a people that shall take back the riches from the rich and give it to the poor.

And they shall kill and torment the rich, and take away all that they have, and drive them forth, they and their wives and children, into the waste places of the earth.

Woe, woe unto you, unrighteous mankind!

And there shall arise judges and lawyers.

And they shall judge for mammon, and have no fear for money.

They shall persecute the Aimless, and give liberty to the guilty.

So that the law shall be set at naught, and shall be filled with breakers.

And honest men shall shew mean and spurious words.

Woe, woe unto you lawyers and judges.

And there shall arise politicians, but these sons of men, they shall be called by a new name. The people shall call them politicians, but they shall call themselves ministers and secretaries, and take beautiful titles to flatter themselves in their pride, and to deceive the people.

But they shall still be politicians, extorting taxes...
from the people, under pretext of the law, and
living in luxury thereon.

For can the leopard change his spots? Nay,
though he continue to lie in wait hidden in
sheep's clothing. He cannot change.

But, in the latter days, they that pay taxes
shall make riots and revolutions. They shall take
swords and staves, and the secretaries and the
ministers and the politicians shall be cast out into
darkness. There shall be groanings and gnashing
of teeth.

I repeat, Woe, woe unto you, politicians!
And there shall arise temples, greater and
greater than thine, O Jerusalem.
And they shall be filled with gold and silver and
precious stones; and images and ornaments and
sweet incense.

Their priests shall be clad in robes richer
than thine, and more costly.
And there shall be long sermons and dazzling
ceremonies to enthrall and ensnare the unwary.
But all shall be vain show, and hypocrisy.
And the politicians shall be cast out into
prosperity.

And there shall be long sermons and dazzling
sermons, and dazzling shows, and hypocrisy.
The hypocrisy of the priests shall be shown to all
the people; and to God's vengeance against thy
enemies.

Judah shall be saved!

JESUS' DEATH

And as Jesus stood on the walls of the city cry­
ing aloud, a stone slung by the Romans struck him
down, and his spirit passed to heaven, as it is
written in Josephus:

But what is still more terrible, there was one
Jesus, the son of Ananus, a plebian and an hus­
bandman, who four years before the war began,
and at a time when all was in very great peace
and prosperity, came to that feast whereon it is our
custom for every one to make tabernacles to God
in the temple, and began on a sudden to cry aloud,
'A voice from the east, a voice from the west, a
voice from the four winds, a voice against Jeru­
usalem and the holy house, a voice against the
brides and the maidens, and a voice against
this whole people.' This was his cry, as he went
about by day and night, in all the lanes of the city.
However, certain of the most eminent among the
populace had great indignation at this dire cry of
his, and took up the man, and gave him a great
number of stripes; yet did he not say anything
for himself, but still went on with the same words
which he cried before. Hereupon our rulers, sup­
posing, as the case proved to be, that this was a
sort of divine fury in the man, brought him to
the Roman procurator, where he was whipped till
the bones were laid bare, yet he did not make any
supplication for himself, nor shed any tears, but
turning his voice to the most lamentable tone pos­
sible, at every stroke of the whip his answer was,
'Woe, woe to Jerusalem!' And when Albinus (for
he was then our procurator) asked him, Who he
was? and whence he came? and why he uttered
such words? he made no manner of reply to what
he said, but still did not leave off his melancholy
restrain, till Albinus took him to be a madman,
and dismissed him. Now, during all the time that
passed before the war began, this man did not go
near any of the citizens, nor was he seen by them
except while he said these things; but every day
he uttered these lamentable words, as if it were
his premeditated vow, 'Woe, woe to Jerusalem!'
Nor did he give ill words to any of those that beat
him every day, nor good words to those that gave
him food; but this was his reply to all men and
indeed no other than a melancholy presage to
come. This cry of his was the loudest at the fes­
tivals; and he continued this refrain for seven
years and five months, without growing hoarse,
or being tired therewith, until the very time that
he saw his presage in earnest fulfilled in our
siege, when it ceased; for as he was going round
the wall, he cried out with his utmost, 'Woe, woe
to the city again, and to the people, and to the
holy house!' and just as he added at the last, 'Woe,
woe to myself also!' there came a stone out of one
of the engines, and smote him, and killed him im­
mediately; and as he was uttering the very
same presage he gave up the ghost,
Now after the death of Jesus, false disciples arose up that followed not The Way of Jesus, they called themselves Christians, Roman Christians, and Greek Christians. And they changed the pure gospel of Jesus, and they wrote false testimonies.

And these also are with you today, and their name is legion: for it is they that persecute those that follow The Way.

But the spirit that was in Jesus shall be reincarnated again and again till the end of time, and the truth shall prevail.

It is truth that Jesus came to this earth by reincarnation, that his soul pre-existed as teacheth the sage Socrates, that Joseph called Ananus became the father of his terrestrial body, but not of his other-world soul, born before the time of the man called Adam.

It is truth that in this age Jesus will not be reincarnated again, for he appeareth and hath speech with men daily as a holy ghost, a spirit of truth.

It is truth that this is the One and Only True Gospel of Jesus the Messiah, dictated by the Holy Ghost which is the Spirit of Truth, and transcribed by Im-anu-el, in the year nineteen hundred and thirty three of our master, from the Gospel according to Im-anu-el, set down by Im-anu-el from the Sayings of Jesus delivered unto James the brother of Jesus, and the Life of Jesus dictated by the said James and delivered as the Testament of the Messiah into the hands of the son of Jesus.

And the lad Im-anu-el and Judas the brother of Jesus, and two princes of the house of David, fled to Arabia and there established the kingdom of Joseph Dhu Nuwas. And from them is descended the present Im-anu-el.

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Indiana, U. S. A.

In this Gospel according to Im-anu-el, I have kept as close to the versions accepted by the churches as I could, so as not to cause too much confusion. However, I must state that the original Aramaic in possession of my family proved indisputably that the accepted versions are replete with error and corruption. Those who are not afraid of criticism, I refer to such books as Lamsa's 'Gospels According to the Eastern Version,' translated from an Aramaic version, in which he draws attention to over 1400 errors in the accepted versions.

While I have nothing but praise for Lamsa's version, I must state that it is as corrupt as the Greek versions. For instance, Lamsa translates Matthew 19:24 as follows: "Again I say to you, It is easier for a rope to go through the eye of a needle, than for a rich man to enter the kingdom of God." The King James version is nearer the original saying which was: "... camel to go through the eye of the needle..."

In David Street, Jerusalem, an iron bar prevents camels from approaching the Temple Area. This is called the Needle's Eye. The authors of the Aramaic version used by Lamsa, not knowing this fact, changed the word camel to rope. They thought thus to make the words of Jesus more rational. They only succeeded in disclosing the hierarchical hand that corrupted their Aramaic version.

The mistranslations of the Latin Vulgate Bible are strikingly exemplified in the horns of Michelangelo's famous statue of Moses. The Vulgate reads "And Moses knew not that his face was horned," —Exodus 34:29, instead of "And Moses knew not that his face shone," because the translators ignorantly or maliciously confused the Hebrew word "karan" meaning "shone" or "beamed" with the word "keren" meaning "horn."
How after the death of Jesus, false disciples rose up that followed not The Way of Jesus, being, as the four gospels are called, Roman Christians. And they changed the pure gospel of Jesus, and they wrote false testimonies.

And these are the same today, and their name is begun: for it is they that persecute those that follow The Way.

But the spirit that was in Jesus shall be re-inaugurated again and again till the end of time, and the truth shall prevail.

It is truth that Jesus came to this earth by re-inauguration, that his soul pre-existed as teacheth the sage Socrates, that Joseph called Ananus became the father of his terrestrial body, but not of his other-world soul, born before the time of the man called Adam.

It is truth that in this age Jesus will not be re-inaugurated again, for he appeareth and hath speech with men daily as a holy spirit, a spirit of truth.

It is truth that this is the true and only true Gospel of Jesus the Messiah, dictated by the Holy Ghost which is the Spirit of Truth, and transcribed by Im-ann-el, in the year nineteen hundred and thirty-three of our Master, from the Gospel according to James the brother of Jesus, and the Life of Jesus dictated by the said James and delivered as the Testament of the Messiah into the hands of the son of Jesus.

And the lad Im-ann-el also taught the brother of Jesus, and two princes of the house of David fled to Arabia and there established the kingdom of Joseph like Nuwas. And from them is descended the present Im-ann-el.

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THE END

In this Gospel according to Im-ann-el, I have kept as close to the versions accepted by the churches as I could, so as not to cause too much confusion. However, I must state that the original Aramaic in possession of my family proved indisputable that the accepted versions are replete with errors and corruption. Those who are not afraid of criticism, I refer to such books as Lamsa's 'Gospels According to the Eastern Version,' translated from an Aramaic version, in which he draws attention to over 1400 errors in the accepted versions.

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