THE GOSPEL ACCORDING TO MATTHEW

A New English Translation

From the Greek New Testament Critical Text (NA28)

Rendered in the Victorian Literary Tradition

TRANSLATOR'S PREFACE

This translation proceeds from the Nestle-Aland 28th Edition of the Greek New Testament, the standard critical text of modern scholarship, which represents the most carefully reconstructed form of the original autographs based upon the full weight of extant manuscript evidence, including the great Alexandrian codices Sinaiticus and Vaticanus, the papyri of the Chester Beatty and Bodmer collections, and the broad tradition of patristic citation.

The governing aim of this version is the recovery of the literary dignity of the apostolic text for the modern reader. The translators of the Authorised Version of 1611 produced an English rendering of surpassing beauty, possessed of a rhythmic gravity that no subsequent revision has equalled. Yet the language of that version, however majestic, now stands at a remove of four centuries from the living tongue. The present translation therefore seeks a middle way: the moral seriousness, the architectural sentence, the measured cadence of the Victorian literary tradition, wedded to English as it is actually spoken and understood today.

Greek verbal aspects have been rendered with care to preserve the distinction between aorist and imperfect action; the historic present — so frequent in the Matthean narrative — has been translated as a true present where it lends vividness without confusion. The divine pronouns, following the practice of reverence established in the Protestant tradition, are rendered with initial capitals. Transliterated proper names follow the forms most familiar to readers of the English Bible, with occasional notes where the Greek differs materially from the received tradition.

Matthew, writing for a primarily Jewish audience, presents the Lord Jesus Christ as the fulfilment of the entire prophetic tradition of Israel: the Son of David, the greater Moses, the Servant of Isaiah, and the Son of Man of Daniel. This theological architecture has been permitted to stand without harmonisation or smoothing, and the reader will observe throughout this Gospel a

rigorous attention to the formula of fulfilment — that it might be fulfilled which was spoken — which is the evangelist's own literary signature.

CHAPTER I: THE LINEAGE AND NATIVITY OF JESUS CHRIST

[1] The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham.

[2] Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brethren.

[3] And Judah begat Perez and Zerah by Tamar, and Perez begat Hezron, and Hezron begat Ram.

[4] And Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon.

[5] And Salmon begat Boaz by Rahab, and Boaz begat Obed by Ruth, and Obed begat Jesse.

[6] And Jesse begat David the King. And David begat Solomon by her who had been the wife of Uriah.

[7] And Solomon begat Rehoboam, and Rehoboam begat Abijah, and Abijah begat Asa.

[8] And Asa begat Jehoshaphat, and Jehoshaphat begat Joram, and Joram begat Uzziah.

[9] And Uzziah begat Jotham, and Jotham begat Ahaz, and Ahaz begat Hezekiah.

[10] And Hezekiah begat Manasseh, and Manasseh begat Amos, and Amos begat Josiah.

[11] And Josiah begat Jeconiah and his brethren at the time of the deportation to Babylon.

[12] And after the deportation to Babylon, Jeconiah begat Shealtiel, and Shealtiel begat Zerubbabel.

[13] And Zerubbabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

[14] And Azor begat Zadok, and Zadok begat Achim, and Achim begat Eliud.

[15] And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

[16] And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

[17] So all the generations from Abraham unto David are fourteen generations; and from David unto the deportation to Babylon, fourteen generations; and from the deportation to Babylon unto the Christ, fourteen generations.

[18] Now the birth of Jesus Christ came about in this manner: When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit.

[19] And Joseph her husband, being a righteous man and not willing to make her a public example, resolved to put her away privately.

[20] But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.

[21] And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins.

[22] Now all this came to pass that it might be fulfilled which was spoken of the Lord by the prophet, saying,

[23] Behold, the virgin shall be with child and shall bring forth a Son, and they shall call His name Emmanuel, which is, being interpreted, God with us.

[24] And Joseph, being aroused from sleep, did as the angel of the Lord had commanded him, and took unto him his wife;

[25] and knew her not until she had brought forth her firstborn Son: and he called His name Jesus.

CHAPTER II: THE MAGI, THE FLIGHT INTO EGYPT, AND THE SLAUGHTER OF THE INNOCENTS

[1] Now when Jesus was born in Bethlehem of Judaea in the days of Herod the King, behold, wise men from the East arrived in Jerusalem, saying,

[2] Where is He that is born King of the Jews? For we beheld His star in the East and are come to worship Him.

[3] And when Herod the King heard this, he was troubled, and all Jerusalem with him.

[4] And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ was to be born.

[5] And they said unto him, In Bethlehem of Judaea: for thus it is written through the prophet,

[6] And thou Bethlehem, land of Judah, art by no means least among the princes of Judah: for out of thee shall come forth a Governor, who shall be Shepherd of my people Israel.

[7] Then Herod privily called the wise men and learned carefully from them the time of the star's appearing.

[8] And he sent them to Bethlehem, and said, Go and search out carefully concerning the young Child; and when ye have found Him, bring me word, that I also may come and worship Him.

[9] And they, having heard the King, departed; and lo, the star which they had seen in the East went before them, until it came and stood over where the young Child was.

[10] And when they beheld the star, they rejoiced with exceeding great joy.

[11] And they came into the house and saw the young Child with Mary His mother; and they fell down and worshipped Him; and opening their treasures they offered unto Him gifts: gold, and frankincense, and myrrh.

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

[13] Now when they had departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young Child and His mother, and flee into Egypt, and abide there until I tell thee: for Herod will seek the young Child to destroy Him.

[14] And he arose and took the young Child and His mother by night, and departed into Egypt;

[15] 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 did I call my Son.

[16] Then Herod, when he saw that he had been mocked by the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned from the wise men.

[17] Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

[18] A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; and she would not be comforted, because they are not.

[19] But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying,

[20] Arise and take the young Child and His mother, and go into the land of Israel: for they are dead that sought the young Child's life.

[21] And he arose and took the young Child and His mother, and entered into the land of Israel.

[22] But when he heard that Archelaus was reigning over Judaea in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee,

[23] and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken through the prophets, that He should be called a Nazarene.

CHAPTER III: JOHN THE BAPTIST AND THE BAPTISM OF JESUS

[1] And in those days cometh John the Baptist, preaching in the wilderness of Judaea, saying,

[2] Repent ye; for the kingdom of heaven is at hand.

[3] For this is he that was spoken of through Isaiah the prophet, saying, The voice of one crying in the wilderness, Make ye ready the way of the Lord, make His paths straight.

[4] Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

[5] Then went out unto him Jerusalem, and all Judaea, and all the region round about the Jordan;

[6] and they were baptised of him in the river Jordan, confessing their sins.

[7] But when he beheld many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who hath warned you to flee from the wrath to come?

[8] Bring forth therefore fruit worthy of repentance:

[9] 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.

[10] And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

[11] I indeed baptise you in water unto repentance: but He that cometh after me is mightier than I, whose sandals I am not worthy to bear: He shall baptise you in the Holy Spirit and in fire:

[12] whose fan is in His hand, and He will thoroughly cleanse His threshing floor; and He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire.

[13] Then cometh Jesus from Galilee to the Jordan unto John, to be baptised of him.

[14] But John would have hindered Him, saying, I have need to be baptised of Thee, and comest Thou to me?

[15] But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth Him.

[16] And Jesus, when He was baptised, went up straightway from the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending as a dove, and coming upon Him;

[17] and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

CHAPTER IV: THE TEMPTATION OF CHRIST AND THE BEGINNING OF HIS MINISTRY

[1] Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

[2] And when He had fasted forty days and forty nights, He afterward hungered.

[3] And the tempter came and said unto Him, If Thou art the Son of God, command that these stones become bread.

[4] But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

[5] Then the devil taketh Him into the holy city; and he set Him on the pinnacle of the temple,

[6] and saith unto Him, If Thou art the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and, On their hands they shall bear Thee up, lest haply Thou dash Thy foot against a stone.

[7] Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.

[8] Again, the devil taketh Him unto an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them;

[9] and he said unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.

[10] Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

[11] Then the devil leaveth Him; and behold, angels came and ministered unto Him.

[12] Now when He heard that John was delivered up, He withdrew into Galilee;

[13] and leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali:

[14] that it might be fulfilled which was spoken through Isaiah the prophet, saying,

[15] The land of Zebulun and the land of Naphtali, toward the sea, beyond the Jordan, Galilee of the Gentiles,

[16] the people which sat in darkness saw a great light, and to them which sat in the region and shadow of death, to them did light spring up.

[17] From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

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

[19] And He saith unto them, Come ye after me, and I will make you fishers of men.

[20] And they straightway left the nets, and followed Him.

[21] And going on from thence He saw two other brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them.

[22] And they straightway left the boat and their father, and followed Him.

[23] And He went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

[24] And the report of Him went forth into all Syria: and they brought unto Him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and He healed them.

[25] And there followed Him great multitudes from Galilee and Decapolis and Jerusalem and Judaea and from beyond the Jordan.

CHAPTER V: THE SERMON ON THE MOUNT — THE BEATITUDES AND THE LAW

[1] And seeing the multitudes, He went up into the mountain: and when He had sat down, His disciples came unto Him:

[2] and He opened His mouth and taught them, saying,

[3] Blessed are the poor in spirit: for theirs is the kingdom of heaven.

[4] Blessed are they that mourn: for they shall be comforted.

[5] Blessed are the meek: for they shall inherit the earth.

[6] Blessed are they that hunger and thirst after righteousness: for they shall be filled.

[7] Blessed are the merciful: for they shall obtain mercy.

[8] Blessed are the pure in heart: for they shall see God.

[9] Blessed are the peacemakers: for they shall be called sons of God.

[10] Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

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

[12] Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

[13] Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

[14] Ye are the light of the world. A city set on a hill cannot be hid.

[15] Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

[16] Even so let your light shine before men; that they may see your good works, and glorify your Father which is in heaven.

[17] Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

[18] For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

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

[20] For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

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

[22] but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

[23] If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,

[24] leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

[25] Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

[26] Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

[27] Ye have heard that it was said, Thou shalt not commit adultery:

[28] but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

[29] And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

[30] And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

[31] It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement:

[32] but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

[33] Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

[34] but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;

[35] nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King.

[36] Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

[37] But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

[38] Ye have heard that it was said, An eye for an eye, and a tooth for a tooth:

[39] but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.

[40] And if any man would go to law with thee, and take away thy coat, let him have thy cloak also.

[41] And whosoever shall compel thee to go one mile, go with him two.

[42] Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

[43] Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy:

[44] but I say unto you, Love your enemies, and pray for them that persecute you;

[45] that ye may be sons of your Father which is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

[46] For if ye love them that love you, what reward have ye? do not even the publicans the same?

[47] And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?

[48] Ye therefore shall be perfect, as your heavenly Father is perfect.

CHAPTER VI: ON ALMSGIVING, PRAYER, FASTING, AND EARTHLY ANXIETY

[1] Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

[2] When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.

[3] But when thou doest alms, let not thy left hand know what thy right hand doeth:

[4] that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

[5] And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

[6] But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall recompense thee.

[7] And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

[8] Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.

[9] After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name.

[10] Thy kingdom come. Thy will be done, as in heaven, so on earth.

[11] Give us this day our daily bread.

[12] And forgive us our debts, as we also have forgiven our debtors.

[13] And bring us not into temptation, but deliver us from the evil one.

[14] For if ye forgive men their trespasses, your heavenly Father will also forgive you.

[15] But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

[16] Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward.

[17] But thou, when thou fastest, anoint thy head, and wash thy face;

[18] that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

[19] Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal:

[20] but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:

[21] for where thy treasure is, there will thy heart be also.

[22] The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

[23] 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 the darkness!

[24] No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

[25] Therefore I say unto you, Be not anxious 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 the food, and the body than the raiment?

[26] Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

[27] And which of you by being anxious can add one cubit unto the measure of his life?

[28] And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

[29] yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

[30] But if God doth so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

[31] Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

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

[33] But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.

[34] Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

CHAPTER VII: ON JUDGMENT, PRAYER, AND THE TWO WAYS

[1] Judge not, that ye be not judged.

[2] For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.

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

[4] Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?

[5] Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

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

[7] Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

[8] for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

[9] Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone;

[10] or if he shall ask for a fish, will give him a serpent?

[11] 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?

[12] All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

[13] Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby.

[14] For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

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

[16] By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?

[17] Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

[18] A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

[19] Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

[20] Therefore by their fruits ye shall know them.

[21] Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

[22] Many will say to me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and by Thy name do many mighty works?

[23] And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

[24] Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock:

[25] 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 the rock.

[26] And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

[27] and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

[28] And it came to pass, when Jesus ended these words, the multitudes were astonished at His teaching:

[29] for He taught them as one having authority, and not as their scribes.

CHAPTER VIII: THE HEALING OF THE LEPER, THE CENTURION'S SERVANT, AND THE CALMING OF THE SEA

[1] And when He was come down from the mountain, great multitudes followed Him.

[2] And behold, there came to Him a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean.

[3] And He stretched forth His hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed.

[4] And Jesus saith unto him, See thou tell no man; but go, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

[5] And when He was entered into Capernaum, there came unto Him a centurion, beseeching Him,

[6] and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.

[7] And He saith unto him, I will come and heal him.

[8] And the centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof: but only say the word, and my servant shall be healed.

[9] For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

[10] And when Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

[11] And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

[12] but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.

[13] And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

[14] And when Jesus was come into Peter's house, He saw his wife's mother lying sick of a fever.

[15] And He touched her hand, and the fever left her; and she arose, and ministered unto Him.

[16] And when even was come, they brought unto Him many possessed with demons: and He cast out the spirits with a word, and healed all that were sick:

[17] that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

[18] Now when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side.

[19] And there came a scribe, and said unto Him, Teacher, I will follow Thee whithersoever Thou goest.

[20] And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay His head.

[21] And another of the disciples said unto Him, Lord, suffer me first to go and bury my father.

[22] But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

[23] And when He was entered into a boat, His disciples followed Him.

[24] And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but He was asleep.

[25] And they came to Him, and awoke Him, saying, Save, Lord; we perish.

[26] And He saith 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.

[27] And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him?

[28] And when He was come to the other side into the country of the Gadarenes, there met Him two possessed with demons, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way.

[29] And behold, they cried out, saying, What have we to do with Thee, Thou Son of God? Art Thou come hither to torment us before the time?

[30] Now there was afar off from them a herd of many swine feeding.

[31] And the demons besought Him, saying, If Thou cast us out, send us away into the herd of swine.

[32] And He said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters.

[33] And they that fed them fled, and went away into the city, and told every thing, and what was befallen to them that were possessed with demons.

[34] And behold, all the city came out to meet Jesus: and when they saw Him, they besought Him that He would depart from their borders.

CHAPTER IX: HEALINGS, THE CALL OF MATTHEW, AND THE QUESTION OF FASTING

[1] And He entered into a boat, and crossed over, and came into His own city.

[2] And behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven.

[3] And behold, certain of the scribes said within themselves, This man blasphemeth.

[4] And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

[5] For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?

[6] But that ye may know that the Son of man hath authority on earth to forgive sins (then saith He to the sick of the palsy), Arise, and take up thy bed, and go unto thy house.

[7] And he arose, and departed to his house.

[8] But when the multitudes saw it, they were afraid, and glorified God, which had given such authority unto men.

[9] And as Jesus passed by from thence, He saw a man, called Matthew, sitting at the place of toll: and He saith unto him, Follow me. And he arose, and followed Him.

[10] And it came to pass, as He sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and His disciples.

[11] And when the Pharisees saw it, they said unto His disciples, Why eateth your Teacher with the publicans and sinners?

[12] But when He heard it, He said, They that are whole have no need of a physician, but they that are sick.

[13] But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

[14] Then come to Him the disciples of John, saying, Why do we and the Pharisees fast oft, but Thy disciples fast not?

[15] And Jesus said unto them, Can the sons of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast.

[16] And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made.

[17] Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

[18] While He spake these things unto them, behold, there came a ruler, and worshipped Him, saying, My daughter is even now dead: but come and lay Thy hand upon her, and she shall live.

[19] And Jesus arose, and followed him, and so did His disciples.

[20] And behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the border of His garment:

[21] for she said within herself, If I do but touch His garment, I shall be made whole.

[22] But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour.

[23] And when Jesus came into the ruler's house, and saw the flute players, and the crowd making a tumult,

[24] He said, Give place: for the damsel is not dead, but sleepeth. And they laughed Him to scorn.

[25] But when the crowd was put forth, He entered in, and took her by the hand; and the damsel arose.

[26] And the fame hereof went forth into all that land.

[27] And as Jesus passed by from thence, two blind men followed Him, crying out, and saying, Have mercy on us, Thou Son of David.

[28] And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto Him, Yea, Lord.

[29] Then touched He their eyes, saying, According to your faith be it done unto you.

[30] And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it.

[31] But they went forth, and spread abroad His fame in all that land.

[32] And as they went forth, behold, there was brought to Him a dumb man possessed with a demon.

[33] And when the demon was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel.

[34] But the Pharisees said, By the prince of the demons casteth He out demons.

[35] And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

[36] But when He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

[37] Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few.

[38] Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest.

CHAPTER X: THE MISSION OF THE TWELVE APOSTLES

[1] And He called unto Him His twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

[2] Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

[3] Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Thaddaeus;

[4] Simon the Cananaean, and Judas Iscariot, who also betrayed Him.

[5] These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans:

[6] but go rather to the lost sheep of the house of Israel.

[7] And as ye go, preach, saying, The kingdom of heaven is at hand.

[8] Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

[9] Get you no gold, nor silver, nor brass in your purses;

[10] no wallet for your journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food.

[11] And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.

[12] And as ye enter into the house, salute it.

[13] And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

[14] And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

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

17 But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you;

18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles.

19 But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak.

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

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

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

23 But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

24 A disciple is not above his teacher, nor a servant above his lord.

25 It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household!

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops.

28 And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father:

30 but the very hairs of your head are all numbered.

31 Fear not therefore: ye are of more value than many sparrows.

32 Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven.

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

34 Think not that I came to send peace on the earth: I came not to send peace, but a sword.

35 For I came 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:

36 and a man's foes shall be they of his own household.

37 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.

[38] And he that doth not take his cross and follow after me, is not worthy of me.

[39] He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

[40] He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me.

[41] He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

[42] And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

CHAPTER XI: JOHN'S INQUIRY, CHRIST'S TESTIMONY, AND THE INVITATION TO THE WEARY

[1] And it came to pass when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and preach in their cities.

[2] Now when John heard in the prison the works of the Christ, he sent by his disciples

[3] and said unto Him, Art Thou He that cometh, or look we for another?

[4] And Jesus answered and said unto them, Go and tell John the things which ye hear and see:

[5] the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.

[6] And blessed is he, whosoever shall find no occasion of stumbling in me.

[7] And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?

[8] But what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses.

[9] But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet.

[10] This is he, of whom it is written, Behold, I send my messenger before Thy face, who shall prepare Thy way before Thee.

[11] Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he.

[12] And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.

[13] For all the prophets and the law prophesied until John.

[14] And if ye are willing to receive it, this is Elijah, which is to come.

[15] He that hath ears to hear, let him hear.

[16] But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, which call unto their fellows

[17] and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn.

[18] For John came neither eating nor drinking, and they say, He hath a demon.

[19] The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.

[20] Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not.

[21] Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

[22] But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

[23] And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.

[24] But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

[25] At that season Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

[26] yea, Father, for so it was well-pleasing in Thy sight.

[27] All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him.

[28] Come unto me, all ye that labour and are heavy laden, and I will give you rest.

[29] Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

[30] For my yoke is easy, and my burden is light.

CHAPTER XII: THE SABBATH CONTROVERSIES AND BLASPHEMY AGAINST THE SPIRIT

[1] At that season Jesus went on the sabbath day through the cornfields; and His disciples were an-hungred, and began to pluck ears of corn, and to eat.

[2] But the Pharisees, when they saw it, said unto Him, Behold, Thy disciples do that which it is not lawful to do upon the sabbath.

[3] But He said unto them, Have ye not read what David did, when he was an-hungred, and they that were with him;

[4] how he entered into the house of God, and ate the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?

[5] Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?

[6] But I say unto you, that one greater than the temple is here.

[7] But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.

[8] For the Son of man is lord of the sabbath.

[9] And He departed thence, and went into their synagogue:

[10] and behold, a man having a withered hand. And they asked Him, saying, Is it lawful to heal on the sabbath day? that they might accuse Him.

[11] And He said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

[12] How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

[13] Then saith He to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.

[14] But the Pharisees went out, and took counsel against Him, how they might destroy Him.

[15] And Jesus perceiving it withdrew from thence: and many followed Him; and He healed them all,

[16] and charged them that they should not make Him known:

[17] that it might be fulfilled which was spoken through Isaiah the prophet, saying,

[18] Behold, my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my Spirit upon Him, and He shall declare judgment to the Gentiles.

[19] He shall not strive, nor cry aloud; neither shall any one hear His voice in the streets.

[20] A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory.

[21] And in His name shall the Gentiles hope.

[22] Then was brought unto Him one possessed with a demon, blind and dumb: and He healed him, insomuch that the dumb man spake and saw.

[23] And all the multitudes were amazed, and said, Is this the Son of David?

[24] But when the Pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub the prince of the demons.

[25] And knowing their thoughts He said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

[26] and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand?

[27] And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges.

[28] But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you.

[29] Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

[30] He that is not with me is against me, and he that gathereth not with me scattereth.

[31] Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven.

[32] And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.

[33] Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit.

[34] Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

[35] The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things.

[36] And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

[37] For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

[38] Then certain of the scribes and Pharisees answered Him, saying, Teacher, we would see a sign from Thee.

[39] 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 Jonah the prophet:

[40] for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth.

[41] The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

[42] The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

[43] But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not.

[44] Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

[45] Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

[46] While He was yet speaking to the multitudes, behold, His mother and His brethren stood without, seeking to speak to Him.

[47] And one said unto Him, Behold, Thy mother and Thy brethren stand without, seeking to speak to Thee.

[48] But He answered and said unto him that told Him, Who is my mother? and who are my brethren?

[49] And He stretched forth His hand towards His disciples, and said, Behold, my mother and my brethren!

[50] For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

CHAPTER XIII: THE PARABLES OF THE KINGDOM

[1] On that day went Jesus out of the house, and sat by the sea side.

[2] And there were gathered unto Him great multitudes, so that He entered into a boat, and sat; and all the multitude stood on the beach.

[3] And He spake to them many things in parables, saying, Behold, the sower went forth to sow;

[4] and as he sowed, some seeds fell by the way side, and the birds came and devoured them:

[5] and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth:

[6] and when the sun was risen, they were scorched; and because they had no root, they withered away.

[7] And others fell upon the thorns; and the thorns grew up, and choked them:

[8] and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.

[9] He that hath ears, let him hear.

[10] And the disciples came, and said unto Him, Why speakest Thou unto them in parables?

[11] And He answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.

[12] For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath.

[13] Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand.

[14] And unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive:

[15] for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them.

[16] But blessed are your eyes, for they see; and your ears, for they hear.

[17] For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

[18] Hear ye then the parable of the sower.

[19] When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.

[20] And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it;

[21] yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth.

[22] And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

[23] And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

[24] Another parable set He before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field:

[25] but while men slept, his enemy came and sowed tares also among the wheat, and went away.

[26] But when the blade sprang up and brought forth fruit, then appeared the tares also.

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

[28] And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up?

[29] But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them.

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

[31] Another parable set He before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:

[32] which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

[33] 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 it was all leavened.

[34] All these things spake Jesus in parables unto the multitudes; and without a parable spake He nothing unto them:

[35] that it might be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world.

[36] Then He left the multitudes, and went into the house: and His disciples came unto Him, saying, Explain unto us the parable of the tares of the field.

[37] And He answered and said, He that soweth the good seed is the Son of man;

[38] and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;

[39] and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels.

[40] As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world.

[41] The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity,

[42] and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

[43] Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

[44] The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

[45] Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

[46] and having found one pearl of great price, he went and sold all that he had, and bought it.

[47] Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

[48] which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.

[49] So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,

[50] and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

[51] Have ye understood all these things? They say unto Him, Yea.

[52] And He said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

[53] And it came to pass, when Jesus had finished these parables, He departed thence.

[54] And coming 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?

[55] Is not this the carpenter's son? is not His mother called Mary? and His brethren, James, and Joseph, and Simon, and Judas?

[56] And His sisters, are they not all with us? Whence then hath this man all these things?

[57] And they were offended in Him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

[58] And He did not many mighty works there because of their unbelief.

CHAPTER XIV: THE DEATH OF JOHN THE BAPTIST, THE FEEDING OF FIVE THOUSAND, AND WALKING ON THE SEA

[1] At that season Herod the tetrarch heard the report concerning Jesus,

[2] and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him.

[3] For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.

[4] For John said unto him, It is not lawful for thee to have her.

[5] And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

[6] But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod.

[7] Whereupon he promised with an oath to give her whatsoever she should ask.

[8] And she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist.

[9] And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given;

[10] and he sent, and beheaded John in the prison.

[11] And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

[12] And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

[13] Now when Jesus heard it, He withdrew from thence in a boat, to a desert place apart: and when the multitudes heard thereof, they followed Him on foot from the cities.

[14] And He came forth, and saw a great multitude, and He had compassion on them, and healed their sick.

[15] And when even was come, the disciples came to Him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food.

[16] But Jesus said unto them, They have no need to go away; give ye them to eat.

[17] And they say unto Him, We have here but five loaves, and two fishes.

[18] And He said, Bring them hither to me.

[19] And He commanded the multitudes to sit down on the grass; and He took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes.

[20] And they did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full.

[21] And they that did eat were about five thousand men, beside women and children.

[22] And straightway He constrained the disciples to enter into the boat, and to go before Him unto the other side, while He sent the multitudes away.

[23] And after He had sent the multitudes away, He went up into the mountain apart to pray: and when even was come, He was there alone.

[24] But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary.

[25] And in the fourth watch of the night He came unto them, walking upon the sea.

[26] And when the disciples saw Him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear.

[27] But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

[28] And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee upon the waters.

[29] And He said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus.

[30] But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me.

[31] And immediately Jesus stretched forth His hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?

[32] And when they were gone up into the boat, the wind ceased.

[33] And they that were in the boat worshipped Him, saying, Of a truth Thou art the Son of God.

[34] And when they had crossed over, they came to the land, unto Gennesaret.

[35] And when the men of that place knew Him, they sent into all that region round about, and brought unto Him all that were sick;

[36] and they besought Him that they might only touch the border of His garment: and as many as touched were made whole.

CHAPTER XV: TRADITION, DEFILEMENT, THE SYROPHOENICIAN WOMAN, AND THE FEEDING OF FOUR THOUSAND

[1] Then there come to Jesus from Jerusalem Pharisees and scribes, saying,

[2] Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

[3] And He answered and said unto them, Why do ye also transgress the commandment of God because of your tradition?

[4] For God said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let him die the death.

[5] But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God;

[6] he shall not honour his father. And ye have made void the word of God because of your tradition.

[7] Ye hypocrites, well did Isaiah prophesy of you, saying,

[8] This people honoureth me with their lips; but their heart is far from me.

[9] But in vain do they worship me, teaching as their doctrines the precepts of men.

[10] And He called to Him the multitude, and said unto them, Hear, and understand:

[11] Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.

[12] Then came the disciples, and said unto Him, Knowest Thou that the Pharisees were offended, when they heard this saying?

[13] But He answered and said, Every plant which my heavenly Father planted not, shall be rooted up.

[14] Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit.

[15] And Peter answered and said unto Him, Declare unto us the parable.

[16] And He said, Are ye also even yet without understanding?

[17] Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught?

[18] But the things which proceed out of the mouth come forth out of the heart; and they defile the man.

[19] For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings:

[20] these are the things which defile the man; but to eat with unwashen hands defileth not the man.

[21] And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.

[22] And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a demon.

[23] But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.

[24] But He answered and said, I was not sent but unto the lost sheep of the house of Israel.

[25] But she came and worshipped Him, saying, Lord, help me.

[26] And He answered and said, It is not meet to take the children's bread and cast it to the dogs.

[27] But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table.

[28] Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

[29] And Jesus departed thence, and came nigh unto the sea of Galilee; and He went up into the mountain, and sat there.

[30] And there came unto Him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at His feet; and He healed them:

[31] insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

[32] And Jesus called unto Him His disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way.

[33] And the disciples say unto Him, Whence should we have so many loaves in a desert place as to fill so great a multitude?

[34] And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few small fishes.

[35] And He commanded the multitude to sit down on the ground;

[36] and He took the seven loaves and the fishes; and He gave thanks and brake, and gave to the disciples, and the disciples to the multitudes.

[37] And they did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full.

[38] And they that did eat were four thousand men, beside women and children.

[39] And He sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

CHAPTER XVI: PETER'S CONFESSION, THE KEYS OF THE KINGDOM, AND THE FIRST PASSION PREDICTION

[1] And the Pharisees and Sadducees came, and tempting Him asked Him to shew them a sign from heaven.

[2] But He answered and said unto them, When it is evening, ye say, It will be fair weather: for the heaven is red.

[3] And in the morning, It will be foul weather to day: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times.

[4] An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And He left them, and departed.

[5] And the disciples came to the other side and forgot to take bread.

[6] And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees.

[7] And they reasoned among themselves, saying, We took no bread.

[8] And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread?

[9] Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up?

[10] Neither the seven loaves of the four thousand, and how many baskets ye took up?

[11] How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.

[12] Then understood they how that He bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

[13] Now when Jesus came into the parts of Caesarea Philippi, He asked His disciples, saying, Who do men say that the Son of man is?

[14] And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

[15] He saith unto them, But who say ye that I am?

[16] And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

[17] And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

[18] And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

[19] I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

[20] Then charged He the disciples that they should tell no man that He was the Christ.

[21] From that time began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

[22] And Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall never be unto Thee.

[23] But He turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling block unto me: for thou mindest not the things of God, but the things of men.

[24] Then said Jesus unto His disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

[25] For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

[26] For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

[27] For the Son of man shall come in the glory of His Father with His angels; and then shall He render unto every man according to his deeds.

[28] Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in His kingdom.

CHAPTER XVII: THE TRANSFIGURATION AND THE HEALING OF AN EPILEPTIC BOY

[1] And after six days Jesus taketh with Him Peter, and James, and John his brother, and bringeth them up into a high mountain apart:

[2] and He was transfigured before them; and His face did shine as the sun, and His garments became white as the light.

[3] And behold, there appeared unto them Moses and Elijah talking with Him.

[4] And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if Thou wilt, I will make here three tabernacles; one for Thee, and one for Moses, and one for Elijah.

[5] While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye Him.

[6] And when the disciples heard it, they fell on their face, and were sore afraid.

[7] And Jesus came and touched them and said, Arise, and be not afraid.

[8] And lifting up their eyes, they saw no one, save Jesus only.

[9] And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.

[10] And His disciples asked Him, saying, Why then say the scribes that Elijah must first come?

[11] And He answered and said, Elijah indeed cometh, and shall restore all things:

[12] but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them.

[13] Then understood the disciples that He spake unto them of John the Baptist.

[14] And when they were come to the multitude, there came to Him a man, kneeling to Him, and saying,

[15] Lord, have mercy on my son: for he is epileptic, and suffereth grievously; for oft he falleth into the fire, and oft into the water.

[16] And I brought him to Thy disciples, and they could not cure him.

[17] And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me.

[18] And Jesus rebuked him; and the demon went out of him: and the boy was cured from that hour.

[19] Then came the disciples to Jesus apart, and said, Why could not we cast it out?

[20] And He saith unto them, Because of your little faith: 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 unto you.

[22] And while they abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men;

[23] and they shall kill Him, and the third day He shall be raised up. And they were exceeding sorry.

[24] And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your teacher pay the half-shekel?

[25] He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?

[26] And when he said, From strangers, Jesus said unto him, Therefore the sons are free.

[27] But, lest we cause them to stumble, 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 shekel: that take, and give unto them for me and thee.

CHAPTER XVIII: ON GREATNESS, STUMBLING BLOCKS, LOST SHEEP, AND FORGIVENESS

[1] In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?

[2] And He called to Him a little child, and set him in the midst of them,

[3] and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

[4] Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

[5] And whoso shall receive one such little child in my name receiveth me:

[6] but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.

[7] Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

[8] And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire.

[9] And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.

[10] See 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 my Father which is in heaven.

[12] How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

[13] And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

[14] Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

[15] And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.

[16] But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

[17] And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

[18] Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven.

[19] Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

[20] For where two or three are gathered together in my name, there am I in the midst of them.

[21] Then came Peter, and said to Him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

[22] Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

[23] Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants.

[24] And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

[25] But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

[26] The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

[27] And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

[28] But that servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest.

[29] So his fellow servant fell down and besought him, saying, Have patience with me, and I will pay thee.

[30] And he would not: but went and cast him into prison, till he should pay that which was owed.

[31] So when his fellow servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

[32] Then his lord called him unto him, and said to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me:

[33] shouldest not thou also have had mercy on thy fellow servant, even as I had mercy on thee?

[34] And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

CHAPTER XIX: ON DIVORCE, CHILDREN, AND THE RICH YOUNG RULER

1 And it came to pass when Jesus had finished these words, He departed from Galilee, and came into the borders of Judaea beyond the Jordan;

2 and great multitudes followed Him; and He healed them there.

3 And there came unto Him Pharisees, tempting Him, and saying, Is it lawful for a man to put away his wife for every cause?

4 And He answered and said, Have ye not read, that He which made them from the beginning made them male and female,

5 and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh?

6 So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto Him, Why then did Moses command to give a bill of divorcement, and to put her away?

8 He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so.

9 And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery.

10 The disciples say unto Him, If the case of the man is so with his wife, it is not expedient to marry.

11 But He said unto them, Not all men can receive this saying, but they to whom it is given.

12 For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto Him little children, that He should lay His hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And He laid His hands on them, and departed thence.

16 And behold, one came to Him and said, Teacher, what good thing shall I do, that I may have eternal life?

17 And He said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments.

18 He saith unto Him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and mother; and, Thou shalt love thy neighbour as thyself.

[20] The young man saith unto Him, All these things have I observed: what lack I yet?

[21] Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

[22] But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

[23] And Jesus said unto His disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.

[24] And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

[25] And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?

[26] And Jesus looking upon them said to them, With men this is impossible; but with God all things are possible.

[27] Then answered Peter and said unto Him, Lo, we have left all, and followed Thee; what then shall we have?

[28] And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

[29] And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.

[30] But many shall be last that are first; and first that are last.

CHAPTER XX: THE LABOURERS IN THE VINEYARD AND THE THIRD PASSION PREDICTION

[1] For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard.

[2] And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

[3] And he went out about the third hour, and saw others standing in the marketplace idle;

[4] and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

[5] Again he went out about the sixth and the ninth hour, and did likewise.

[6] And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle?

[7] They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

[8] And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first.

[9] And when they came that were hired about the eleventh hour, they received every man a penny.

[10] And when the first came, they supposed that they would receive more; and they likewise received every man a penny.

[11] And when they received it, they murmured against the householder,

[12] saying, These last have spent but one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat.

[13] But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny?

[14] Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee.

[15] Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?

[16] So the last shall be first, and the first last.

[17] And as Jesus was going up to Jerusalem, He took the twelve disciples apart, and in the way He said unto them,

[18] Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn Him to death,

[19] and shall deliver Him unto the Gentiles to mock, and to scourge, and to crucify: and the third day He shall be raised up.

[20] Then came to Him the mother of the sons of Zebedee with her sons, worshipping Him, and asking a certain thing of Him.

[21] And He said unto her, What wouldest thou? She saith unto Him, Command that these my two sons may sit, one on Thy right hand, and one on Thy left hand, in Thy kingdom.

[22] But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto Him, We are able.

[23] He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give, but it is for them for whom it hath been prepared of my Father.

[24] And when the ten heard it, they were moved with indignation concerning the two brethren.

[25] But Jesus called them unto Him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

[26] Not so shall it be among you: but whosoever would become great among you shall be your minister;

[27] and whosoever would be first among you shall be your servant:

[28] even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

[29] And as they went out from Jericho, a great multitude followed Him.

[30] And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou Son of David.

[31] And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou Son of David.

[32] And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

[33] They say unto Him, Lord, that our eyes may be opened.

[34] And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed Him.

CHAPTER XXI: THE TRIUMPHAL ENTRY, THE CLEANSING OF THE TEMPLE, AND THE WITHERED FIG TREE

[1] And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples,

[2] saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

[3] And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

[4] Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

[5] Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass.

[6] And the disciples went, and did even as Jesus appointed them,

[7] and brought the ass, and the colt, and put on them their garments; and He sat thereon.

[8] And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.

[9] And the multitudes that went before Him, and that followed, cried, saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.

[10] And when He was come into Jerusalem, all the city was stirred, saying, Who is this?

[11] And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

[12] And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

[13] and He saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers.

[14] And the blind and the lame came to Him in the temple; and He healed them.

[15] But when the chief priests and the scribes saw the wonderful things that He did, and the children that were crying in the temple and saying, Hosanna to the Son of David; they were moved with indignation,

[16] and said unto Him, Hearest Thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?

[17] And He left them, and went forth out of the city to Bethany, and lodged there.

[18] Now in the morning as He returned to the city, He hungered.

[19] And seeing a fig tree by the way side, He came to it, and found nothing thereon, but leaves only; and He saith unto it, Let there be no fruit from thee henceforward for ever. And the fig tree withered away immediately.

[20] And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away?

[21] And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done.

[22] And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

[23] And when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, By what authority doest Thou these things? and who gave Thee this authority?

[24] And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I likewise will tell you by what authority I do these things.

[25] The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; He will say unto us, Why then did ye not believe him?

[26] But if we shall say, From men; we fear the multitude; for all hold John as a prophet.

[27] And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.

[28] But what think ye? A man had two sons; and he came to the first, and said, Son, go work to day in the vineyard.

[29] And he answered and said, I will not: but afterward he repented himself, and went.

[30] And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

[31] Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

[32] For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

[33] Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country.

[34] And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits.

[35] And the husbandmen took his servants, and beat one, and killed another, and stoned another.

[36] Again, he sent other servants more than the first: and they did unto them in like manner.

[37] But afterward he sent unto them his son, saying, They will reverence my son.

[38] But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance.

[39] And they took him, and cast him forth out of the vineyard, and killed him.

[40] When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?

[41] They say unto Him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons.

[42] Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvellous in our eyes?

[43] Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

[44] And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust.

[45] And when the chief priests and the Pharisees heard His parables, they perceived that He spake of them.

[46] And when they sought to lay hold on Him, they feared the multitudes, because they took Him for a prophet.

CHAPTER XXII: THE PARABLE OF THE MARRIAGE FEAST AND QUESTIONS OF THE AUTHORITIES

[1] And Jesus answered and spake again in parables unto them, saying,

[2] The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son,

[3] and sent forth his servants to call them that were bidden to the marriage feast: and they would not come.

[4] Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast.

[5] But they made light of it, and went their ways, one to his own farm, another to his merchandise:

[6] and the rest laid hold on his servants, and treated them shamefully, and killed them.

[7] But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city.

[8] Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy.

[9] Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.

[10] And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

[11] But when the king came in to behold the guests, he saw there a man which had not on a wedding garment:

[12] and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

[13] Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth.

[14] For many are called, but few are chosen.

[15] Then went the Pharisees, and took counsel how they might ensnare Him in His talk.

[16] And they send to Him their disciples, with the Herodians, saying, Teacher, we know that Thou art true, and teachest the way of God in truth, and carest not for any one: for Thou regardest not the person of men.

[17] Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Caesar, or not?

[18] But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

[19] Shew me the tribute money. And they brought unto Him a penny.

[20] And He saith unto them, Whose is this image and superscription?

[21] They say unto Him, Caesar's. Then saith He unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's.

[22] And when they heard it, they marvelled, and left Him, and went their way.

[23] On that day there came to Him Sadducees, which say that there is no resurrection: and they asked Him,

[24] saying, Teacher, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

[25] Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother;

[26] in like manner the second also, and the third, unto the seventh.

[27] And after them all, the woman died.

[28] In the resurrection therefore whose wife shall she be of the seven? for they all had her.

[29] But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

[30] For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven.

[31] But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

[32] 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.

[33] And when the multitudes heard it, they were astonished at His teaching.

[34] But the Pharisees, when they heard that He had put the Sadducees to silence, gathered themselves together.

[35] And one of them, a lawyer, asked Him a question, tempting Him,

[36] Teacher, which is the great commandment in the law?

[37] And He said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

[38] This is the great and first commandment.

[39] And a second like unto it is this, Thou shalt love thy neighbour as thyself.

[40] On these two commandments hangeth the whole law, and the prophets.

[41] Now while the Pharisees were gathered together, Jesus asked them a question,

[42] saying, What think ye of the Christ? whose son is He? They say unto Him, The son of David.

[43] He saith unto them, How then doth David in the Spirit call Him Lord, saying,

[44] The Lord said unto my Lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet?

[45] If David then calleth Him Lord, how is He his son?

[46] And no one was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.

CHAPTER XXIII: WOES UPON THE SCRIBES AND PHARISEES

[1] Then spake Jesus to the multitudes and to His disciples,

[2] saying, The scribes and the Pharisees sit on Moses' seat:

[3] all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not.

[4] Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger.

[5] But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments,

[6] and love the chief place at feasts, and the chief seats in the synagogues,

[7] and the salutations in the marketplaces, and to be called of men, Rabbi.

[8] But be not ye called Rabbi: for one is your teacher, and all ye are brethren.

[9] And call no man your father on the earth: for one is your Father, even He which is in heaven.

[10] Neither be ye called masters: for one is your master, even the Christ.

[11] But he that is greatest among you shall be your servant.

[12] And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

[13] But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

[15] Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

[16] 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.

[17] Ye fools and blind: for whether is greater, the gold, or the temple that hath sanctified the gold?

[18] And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor.

[19] Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

[20] He therefore that sweareth by the altar, sweareth by it, and by all things thereon.

[21] And he that sweareth by the temple, sweareth by it, and by Him that dwelleth therein.

[22] And he that sweareth by the heaven, sweareth by the throne of God, and by Him that sitteth thereon.

[23] Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy, and faith: but these ye ought to have done, and not to have left the other undone.

[24] Ye blind guides, which strain out a gnat, and swallow a camel.

[25] Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.

[26] Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

[27] Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.

[28] Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

[29] Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous,

[30] and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.

[31] Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.

[32] Fill ye up then the measure of your fathers.

[33] Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?

[34] Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city:

[35] that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar.

[36] Verily I say unto you, All these things shall come upon this generation.

[37] O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

[38] Behold, your house is left unto you desolate.

[39] For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.

CHAPTER XXIV: THE OLIVET DISCOURSE — SIGNS OF THE END AND THE COMING OF THE SON OF MAN

[1] And Jesus went out from the temple, and was going on His way; and His disciples came to Him to shew Him the buildings of the temple.

[2] But He answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

[3] And as He sat on the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?

[4] And Jesus answered and said unto them, Take heed that no man lead you astray.

[5] For many shall come in my name, saying, I am the Christ; and shall lead many astray.

[6] And ye shall hear of wars and rumours of wars; see that ye be not troubled: for these things must needs come to pass; but the end is not yet.

[7] For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places.

[8] But all these things are the beginning of travail.

[9] Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake.

[10] And then shall many stumble, and shall deliver up one another, and shall hate one another.

[11] And many false prophets shall arise, and shall lead many astray.

[12] And because iniquity shall be multiplied, the love of the many shall wax cold.

[13] But he that endureth to the end, the same shall be saved.

[14] And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

[15] When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand),

[16] then let them that are in Judaea flee unto the mountains:

[17] let him that is on the housetop not go down to take out the things that are in his house:

[18] and let him that is in the field not return back to take his cloke.

[19] But woe unto them that are with child and to them that give suck in those days!

[20] And pray ye that your flight be not in the winter, neither on a sabbath:

[21] for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be.

[22] And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened.

[23] Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not.

[24] For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect.

[25] Behold, I have told you beforehand.

[26] If therefore they shall say unto you, Behold, He is in the wilderness; go not forth: Behold, He is in the inner chambers; believe it not.

[27] For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man.

[28] Wheresoever the carcase is, there will the eagles be gathered together.

[29] But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

[30] and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.

[31] And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

[32] Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh;

[33] even so ye also, when ye see all these things, know ye that He is nigh, even at the doors.

[34] Verily I say unto you, This generation shall not pass away, till all these things be accomplished.

[35] Heaven and earth shall pass away, but my words shall not pass away.

[36] But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.

[37] And as were the days of Noah, so shall be the coming of the Son of man.

[38] For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

[39] and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man.

[40] Then shall two men be in the field; one is taken, and one is left:

[41] two women shall be grinding at the mill; one is taken, and one is left.

[42] Watch therefore: for ye know not on what day your Lord cometh.

[43] But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.

[44] Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.

[45] Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season?

[46] Blessed is that servant, whom his lord when he cometh shall find so doing.

[47] Verily I say unto you, that he will set him over all that he hath.

[48] But if that evil servant shall say in his heart, My lord tarrieth;

[49] and shall begin to beat his fellow servants, and shall eat and drink with the drunken;

[50] the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not,

[51] and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

CHAPTER XXV: THE TEN VIRGINS, THE TALENTS, AND THE JUDGMENT OF THE NATIONS

[1] Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

[2] And five of them were foolish, and five were wise.

[3] For the foolish, when they took their lamps, took no oil with them:

[4] but the wise took oil in their vessels with their lamps.

[5] Now while the bridegroom tarried, they all slumbered and slept.

[6] But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.

[7] Then all those virgins arose, and trimmed their lamps.

[8] And the foolish said unto the wise, Give us of your oil; for our lamps are going out.

[9] But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.

[10] And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.

[11] Afterward came also the other virgins, saying, Lord, Lord, open to us.

[12] But he answered and said, Verily I say unto you, I know you not.

[13] Watch therefore, for ye know not the day nor the hour.

[14] For it is as when a man, going into another country, called his own servants, and delivered unto them his goods.

[15] And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

[16] Straightway he that received the five talents went and traded with them, and made other five talents.

[17] In like manner he also that received the two gained other two.

[18] But he that received the one went away and digged in the earth, and hid his lord's money.

[19] Now after a long time the lord of those servants cometh, and maketh a reckoning with them.

[20] And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.

[21] His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

[22] And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

[23] His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

[24] And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter:

[25] and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.

[26] But 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 did not scatter;

[27] thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

[28] Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

[29] For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.

[30] And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

[31] But when the Son of man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory:

[32] and before Him shall be gathered all the nations: and He shall separate them one from another, as the shepherd separateth the sheep from the goats;

[33] and He shall set the sheep on His right hand, but the goats on the left.

[34] 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:

[35] for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

[36] naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

[37] Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or athirst, and gave Thee drink?

[38] And when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee?

[39] And when saw we Thee sick, or in prison, and came unto Thee?

[40] And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

[41] Then shall He say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

[42] for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

[43] I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

[44] Then shall they also answer, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?

[45] Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

[46] And these shall go away into eternal punishment: but the righteous into eternal life.

CHAPTER XXVI: THE LAST SUPPER, GETHSEMANE, AND THE BETRAYAL

[1] And it came to pass, when Jesus had finished all these words, He said unto His disciples,

[2] Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified.

[3] Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas;

[4] and they took counsel together that they might take Jesus by subtilty, and kill Him.

[5] But they said, Not during the feast, lest a tumult arise among the people.

[6] Now when Jesus was in Bethany, in the house of Simon the leper,

[7] there came unto Him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon His head, as He sat at meat.

[8] But when the disciples saw it, they had indignation, saying, To what purpose is this waste?

[9] For this ointment might have been sold for much, and given to the poor.

[10] But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

[11] For ye have the poor always with you; but me ye have not always.

[12] For in that she poured this ointment upon my body, she did it to prepare me for burial.

[13] Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

[14] Then one of the twelve, who was called Judas Iscariot, went unto the chief priests,

[15] and said, What are ye willing to give me, and I will deliver Him unto you? And they weighed unto him thirty pieces of silver.

[16] And from that time he sought opportunity to deliver Him up.

[17] Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt Thou that we make ready for Thee to eat the passover?

[18] And He said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples.

[19] And the disciples did as Jesus appointed them; and they made ready the passover.

[20] Now when even was come, He was sitting at meat with the twelve disciples;

[21] and as they were eating, He said, Verily I say unto you, that one of you shall betray me.

[22] And they were exceeding sorrowful, and began to say unto Him every one, Is it I, Lord?

[23] And He answered and said, He that dipped his hand with me in the dish, the same shall betray me.

[24] The Son of man goeth, even as it is written of Him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

[25] And Judas, which betrayed Him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

[26] And as they were eating, Jesus took bread, and blessed, and brake it; and He gave to the disciples, and said, Take, eat; this is my body.

[27] And He took a cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

[28] for this is my blood of the covenant, which is shed for many unto remission of sins.

[29] But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

[30] And when they had sung a hymn, they went out unto the mount of Olives.

[31] Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

[32] But after I am raised up, I will go before you into Galilee.

[33] But Peter answered and said unto Him, If all shall be offended in Thee, I will never be offended.

[34] Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

[35] Peter saith unto Him, Even if I must die with Thee, yet will I not deny Thee. Likewise also said all the disciples.

[36] Then cometh Jesus with them unto a place called Gethsemane, and saith unto His disciples, Sit ye here, while I go yonder and pray.

[37] And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

[38] Then saith He unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.

[39] And He went forward a little, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as Thou wilt.

[40] And He cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour?

[41] Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

[42] Again a second time He went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, Thy will be done.

[43] And He came again and found them sleeping, for their eyes were heavy.

[44] And He left them again, and went away, and prayed a third time, saying again the same words.

[45] Then cometh He to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

[46] Arise, let us be going: behold, he is at hand that betrayeth me.

[47] And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

[48] Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that is He: take Him.

[49] And straightway he came to Jesus, and said, Hail, Rabbi; and kissed Him.

[50] And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took Him.

[51] And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear.

[52] Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.

[53] Or thinkest thou that I cannot beseech my Father, and He shall even now send me more than twelve legions of angels?

[54] How then should the scriptures be fulfilled, that thus it must be?

[55] In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not.

[56] But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left Him, and fled.

[57] And they that had taken Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were gathered together.

[58] But Peter followed Him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end.

[59] Now the chief priests and the whole council sought false witness against Jesus, that they might put Him to death;

[60] and they found it not, though many false witnesses came. But afterward came two,

[61] and said, This man said, I am able to destroy the temple of God, and to build it in three days.

[62] And the high priest stood up, and said unto Him, Answerest Thou nothing? what is it which these witness against Thee?

[63] But Jesus held His peace. And the high priest said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou art the Christ, the Son of God.

[64] Jesus saith unto Him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.

[65] Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy:

[66] what think ye? They answered and said, He is worthy of death.

[67] Then did they spit in His face and buffet Him: and some smote Him with the palms of their hands,

[68] saying, Prophesy unto us, thou Christ: who is he that struck Thee?

[69] Now Peter was sitting without in the court: and a maid came unto Him, saying, Thou also wast with Jesus the Galilaean.

[70] But he denied before them all, saying, I know not what thou sayest.

[71] And when he was gone out into the porch, another maid saw him, and saith unto them that were there, This man also was with Jesus the Nazarene.

[72] And again he denied with an oath, I know not the man.

[73] And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech betrayeth thee.

[74] Then began he to curse and to swear, I know not the man. And straightway the cock crew.

[75] And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER XXVII: THE TRIAL BEFORE PILATE, THE CRUCIFIXION, AND THE BURIAL

[1] Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put Him to death:

[2] and they bound Him, and led Him away, and delivered Him up to Pilate the governor.

[3] Then Judas, which betrayed Him, when he saw that He was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders,

[4] saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou to it.

[5] And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself.

[6] And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood.

[7] And they took counsel, and bought with them the potter's field, to bury strangers in.

[8] Wherefore that field was called, The field of blood, unto this day.

[9] Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price;

[10] and they gave them for the potter's field, as the Lord appointed me.

[11] Now Jesus stood before the governor: and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest.

[12] And when He was accused by the chief priests and elders, He answered nothing.

[13] Then saith Pilate unto Him, Hearest Thou not how many things they witness against Thee?

[14] And He gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

[15] Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would.

[16] And they had then a notable prisoner, called Barabbas.

[17] When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

[18] For he knew that for envy they had delivered Him up.

[19] And while he was sitting on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of Him.

[20] Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

[21] But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas.

[22] Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say, Let Him be crucified.

[23] And he said, Why, what evil hath He done? But they cried out exceedingly, saying, Let Him be crucified.

[24] So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye to it.

[25] And all the people answered and said, His blood be on us, and on our children.

[26] Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.

[27] Then the soldiers of the governor took Jesus into the palace, and gathered unto Him the whole band.

[28] And they stripped Him, and put on Him a scarlet robe.

[29] And they platted a crown of thorns and put it upon His head, and a reed in His right hand; and they kneeled down before Him, and mocked Him, saying, Hail, King of the Jews!

[30] And they spat upon Him, and took the reed and smote Him on the head.

[31] And when they had mocked Him, they took off from Him the robe, and put on Him His garments, and led Him away to crucify Him.

[32] And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.

[33] And they were come unto a place called Golgotha, that is to say, The place of a skull,

[34] they gave Him wine to drink mingled with gall: and when He had tasted it, He would not drink.

[35] And when they had crucified Him, they parted His garments among them, casting lots;

[36] and they sat and watched Him there.

[37] And they set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS.

[38] Then are there crucified with Him two robbers, one on the right hand, and one on the left.

[39] And they that passed by railed on Him, wagging their heads,

[40] and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself: if Thou art the Son of God, come down from the cross.

[41] In like manner also the chief priests mocking Him, with the scribes and elders, said,

[42] He saved others; Himself He cannot save. He is the King of Israel; let Him now come down from the cross, and we will believe on Him.

[43] He trusteth in God; let Him deliver Him now, if He desireth Him: for He said, I am the Son of God.

[44] And the robbers also that were crucified with Him cast upon Him the same reproach.

[45] Now from the sixth hour there was darkness over all the land until the ninth hour.

[46] And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast Thou forsaken me?

[47] And some of them that stood there, when they heard it, said, This man calleth Elijah.

[48] And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink.

[49] And the rest said, Let be; let us see whether Elijah cometh to save Him.

[50] And Jesus cried again with a loud voice, and yielded up His spirit.

[51] And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent;

[52] and the tombs were opened; and many bodies of the saints that had fallen asleep were raised;

[53] and coming forth out of the tombs after His resurrection they entered into the holy city and appeared unto many.

[54] Now the centurion, and they that were with Him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.

[55] And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto Him:

[56] among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

[57] And when even was come, there came a rich man from Arimathaea, named Joseph, who also himself was Jesus' disciple:

[58] this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up.

[59] And Joseph took the body, and wrapped it in a clean linen cloth,

[60] and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed.

[61] And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

[62] Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate,

[63] saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I rise again.

[64] Command therefore that the sepulchre be made sure until the third day, lest haply His disciples come and steal Him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first.

[65] Pilate said unto them, Ye have a guard: go your way, make it as sure as ye can.

[66] So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

CHAPTER XXVIII: THE RESURRECTION AND THE GREAT COMMISSION

[1] Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

[2] And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

[3] His appearance was as lightning, and his raiment white as snow:

[4] and for fear of him the watchers did quake, and became as dead men.

[5] And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which hath been crucified.

[6] He is not here; for He is risen, even as He said. Come, see the place where the Lord lay.

[7] And go quickly, and tell His disciples, He is risen from the dead; and lo, He goeth before you into Galilee; there shall ye see Him: lo, I have told you.

[8] And they departed quickly from the tomb with fear and great joy, and ran to bring His disciples word.

[9] And behold, Jesus met them, saying, All hail. And they came and took hold of His feet, and worshipped Him.

[10] Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

[11] Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass.

[12] And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

[13] saying, Say ye, His disciples came by night, and stole Him away while we slept.

[14] And if this come to the governor's ears, we will persuade him, and rid you of care.

[15] So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

[16] But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

[17] And when they saw Him, they worshipped Him: but some doubted.

[18] And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

[19] Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit:

[20] teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.