## **Final Reconstruction for Devotions**

It is assumed the reader has read volumes one and two, and thus already knows that forty-nine times that the leaders of the Christian church from 125-400 AD quoted what they regarded as the original

Gospel of Matthew in Hebrew. Our effort to recreate the original Hebrew Matthew using these quotes combined with other ancient sources, we call the Original Gospel of Matthew, or the OGM for short.

So if one agrees with the premise of OGM, this final volume of the three volume series--Final Reconstruction of Matthew--gives you a version of the OGM you can read for spiritual devotions. This volume is our best estimation of the likely original. If you wish to question this, you can still go back to OGM volume one, and see all the variants that pertain to a passage, and make a different decision. You can handwrite in your changes, and keep the OGM: Final Reconstruction which you believe is closest to the original. The color codes are retained in volume three here to remind you of the origin of variants we selected. Thus, if you do not agree on using the Didache, for example, you can simply cross out the matching color-coded portions in this Devotional Edition. You then will still have a version which you personally believe is closest to the original Matthew.

## **The Color Codes**

This color represents the Gospel according to the Hebrews of Matthew quoted by Jerome, Origen, Justin Martyr (103-165AD), Eusebius, and the `scholia' of marginal notes left by scholars on early manuscripts, etc.

*This color represents the portions of Luke that Edwards deduces was Luke's effort to use the Gospel According to the Hebrews.*

This color in underline font represents the Agrapha of Jesus--quotations by respected early church sources of Jesus from a gospel that is unspecified but which quote cannot be found in the Greek canon.

This color represents the Ebionite version of the Gospel according to the Hebrews of Matthew quoted by Epiphanius, even though it is likely the same as the Hebrew Gospel of which Jerome, Origen, Justin & Eusebius identified. Epiphanius was hostile to the text.

This color represents the Hebrew Mathew of Shem-Tob with my own translation or McDaniel's or Howard's translation into English

*For variants in translation by [http://www.scripture.net.nz](http://www.scripture.net.nz/), the font changes to this font.*

This color represents the Du Tillet Matthew.

This color represents the Aramaic Matthew.

This color and typeface represents the recently discovered Gospel of Thomas from circa 100 AD when it contains passages almost identical to our Greek canonical Matthew. Other readings of Thomas which are not comparable to the canonical Matthew are not offered for consideration as likely inauthentic. We offer no quote from the Gospel of Thomas of the heretical Naasenes whose Gospel does not match the recently discovered Gospel of Thomas. See Hippolytus ca. 236 AD, Anti-Nicene Fathers Vol. , ch. 2.

This color with this underline represents Oxyrhyncus Papyrus 655 discovered between 1897-1907. This fragment is regarded as a fragment of the "Gospel according to the Hebrews" (per Wikipedia "Oxyrhyncus Papyrus"). Oxy 655 also overlaps with the Gospel of Thomas, containing logion 36 to 40 of what was discovered at Nag Hammadi. This section 655 "seems to belong to a Gospel which was closely similar in point of form to the Synoptists...and the portion preserved consists mainly of discourses which are to a large extant parallel to passages in Matthew and Luke...." (The Oxyrhynchus papyri, Volume 4, Issues 654-839 (edited by Bernard Pyne Grenfell, Arthur Surridge Hunt) (Egypt Exploration Fund, 1904) at 27.)

Oxyrhyncus Papyrus 840, according to Harnack, was also likely from the Gospel according to the Hebrews. Thus, text in this font type is from that source.

Other Oxyrhyncus papyri from the second or third century are presumably more authentic, and are included here in this Type face and font color unless we reject them as likely inauthentic agrapha.

Greek Variants from the earliest sources are presumably closer to the original source, that is the Hebrew Gospel written by Matthew. Thus, they are in this font and color.

The DidachE which dates between 50 ad and 200 ad (found in 1875) contains portions that apparently belong to the gospel according to the hebrews of matthew.

The Coptic Matthew from the Schoyen Collection was first published in 2001 by Hans-Martin Schenke. The Coptic Matthew dates to the first half of the fourth century. (Evans: Jewish Versions, etc.)

This is the color for the Sebastian Münster edition of a Hebrew Matthew published in 1537 in Latin.

Codex D Variants have numerous Semitisms, reflecting a Hebrew or Aramaic underlying more original text.

Any text that is simply underlined represents either (1) an addition to make the grammar clear; or (2) an insert to express what is clearly implied or (3) an obvious correction to the Greek translator's work for reasons set forth in a footnote to the same text in Volume I. If bolded underlined, it is a question or context postulated as preceding a statement quoted in the OGM in the early church.

**The Original Gospel of Matthew**

## **Chapter One**

(1.1) There was a certain man named Jesus about thirty years old, who chose us. (1) These are the generations of Jesus, 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 of 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 from Rachab the harlot; and Boaz begat Obed of Ruth; and Obed begat Jesse; (6) and Jesse begat David the king. And David begat Solomon of her that 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 Hezekiah; (10) and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; (11) and Josiah begat Jehoiakim and his brethren, at the time of the carrying away to Babylon. (12) And after the carrying away to Babylon, Jehoiakim begat Shealtiel; and Shealtiel begat Zerubbabel; (13) and Zerubbabel begat Abiud; and Abiud begat Abner who beget Eliakim; and Eliakim begat Azor; (14) and Azor begat Zadoc; and Zadoc begat Achim; and Achim begat Eliud; (15) and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; (16) Jacob begot Joseph. This Joseph begat Jesus who is called the Christ. (18) Now the birth of Jesus Christ was on this wise: (20) Behold, an angel of the Lord, Michael, to whom the Father commended this enterprise, appeared to Joseph in a dream, saying, “Joseph, you son of David, Mary your wife (21) shall bear you a son. And you shall call his name Jesus for he shall save my people from their sins. (22) Now all this is come to pass, that it might be fulfilled which was spoken by Yahweh through the prophet, saying, (23) Behold, a young woman shall be with child, and shall give birth to a son, And they shall call his name Emmanuel; that is God with us. (24) And Joseph arose from his sleep, and did as the angel of Yahweh commanded him, and took to himself his wife. (25) And she bore him a first-born son, and he called his name Jesus.

## **Chapter Two**

(1) Now when Jesus was born in Bethlehem, a city of the land of Judah in the days of Herod the king, Magi came to Jerusalem, saying (2) “Where is the infant king of the Jews who has been born? For we saw ***stars*** ***from their rising*** pointing his star ***toward Jerusalem*** in the east and we have come with important gifts to adore him.” (3) And when Herod the king heard it, 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 Messiah should be born. (5) And they told him, “In Bethlehem of Judah for it is written through the prophet, (6) And you Bethlehem, Ephratah, land of Judah, you are insignificant among the clans of Judah: For out of you shall come to me one to be ruler and lord, a king of Israel.” (7) Then Herod met in private with the Magi and learned from them exactly what date the stars appeared. (8) And he sent them to Bethlehem, and said, “Go and search out exactly concerning the young child. And when you have found him, bring me word, that I also may come and *bow down before* him.” (9) And they, having heard the king, went their way. The stars which they saw in the east were going before them until they stopped before the place where the young child was. (10) And when they saw the stars, they rejoiced with exceedingly great joy. (11) And they came into the house and saw the young child with Mary his mother. And they fell down and *bowed down before* him. And opening their sacks, they offered him gifts--gold, frankincense and myrrh. (12) And being warned by an angel in a dream that they should not return to Herod, they departed into their own country by another way. (13) Now when they were departed, an angel of Yahweh appeared to Joseph in a dream, saying, “Arise and take the young child and his mother, and flee into Egypt, and stay there until I tell you. For Herod will seek the young child to destroy him.” (14) And Joseph took the young child and his mother to Egypt. (15) And they were there until the death of Herod that it might be fulfilled which was spoken through the prophet, saying, “ Out of Egypt have I called my son.” (16) Then Herod, when he saw that he was outwitted by the Magi, was very angry, and sent orders to all his princes to slay all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the set time which he had exactly learned of the birth from the Magi. (17) This then fulfilled that which was spoken through Jeremiah the prophet (upon whom be peace ), saying, (18) “A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; etc.” (19) But when Herod was dead, an angel of Yahweh appeared 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 who sought the young child’s life.” (21) And he arose and took the young child and his mother, and returned to the land of Israel. (22) But when he heard that Horcanus--his name is Archelaus--was reigning over Judah in the place of his father Herod, he was afraid to go there. And being urged by an angel in a dream, he withdrew into the region of Gilgal. (23) And he came and lived in a city called Nazara that it might be fulfilled which was spoken through the prophet, “For He will be called a Nazarene.”

## **Chapter Three**

(1.1) In the days of King Herod of Judea, during the high-priesthood of Caiaphas, a certain man named John came baptizing with a baptism of repentance in the river Jordan. He was of the family of Aaron the priest, son of Zechariah and Elizabeth. And all went out to him. (1) And in those days John the Baptist was called and he cried in the wilderness of Judah, saying, (2) “Turn in repentance, repent over your lives for the kingdom of heaven is about to come.” (3) For he was the one spoken about through Isaiah the prophet who said: “The voice of one crying in the desert. Make ready the way of Yahweh. Make straight in the wilderness a path for our ***God*** .” (4.1) It so happened that John came baptizing, and Pharisees and all Jerusalem came out to him to get baptized. (4) Now John himself had clothes of camel’s hair. And he wore a black leather belt girdle about his waist. And his food was wild honey of the forest and manna which tasted like sweet pan cakes cooked in oil. (5) Then people went out to him from Jerusalem, and all Judah, and all the region around the Jordan. (6) And they were baptized by him in the river Jordan, confessing their sins because of his word. (7) But when he saw many of the ***Pharisees*** and Sadducees coming to his baptism, he said to them, “You offspring of vipers, who warned you to flee from the wrath to come from God? (8) Produce the fruits of perfect repentance. (9) And do not think to say within yourselves, ‘We have Abraham as our Father,’ for I tell you, that God is able to raise up his son Abraham from these stones. (10) And even now the axe lies at the root of the trees: every tree therefore that does not produce good fruit is cut down, and cast into the fire.” The crowds asked him “If so, what shall we do?” John answered them: “He who has two shirts let him give to the one who has none.” So the people came to be baptized. (10.1) Many *soldiers* asked him: “What shall we do?” And he answered them: “Do not be anxious to lay your hands violently upon any man and do not chastise them. And be pleased with your *wages*.” (10.2) All the people were thinking and reckoning in their heart with affection whether John is the Messiah. (11) But John said, “I indeed baptize you in the ***waters*** of repentance: but the coming one is stronger than me, ***the latchet of whose sandal I am not worthy to loosen***. He shall baptize you in the fire of the Spirit ***of the One who is holy*** (12) whose fan is in his hand. And he will thoroughly cleanse his threshing-floor. And he will gather his wheat into his granary but the straw he will burn up with unquenchable fire.” (12.1) Now behold the mother of the Lord Jesus and his brothers said to Jesus, “John the Baptist baptizes for the forgiveness of sins. Let us go and be baptized by him.” But Jesus said to them: “in what way have I sinned that I should go and be baptized by him? Unless perhaps, what I have just said is the sin of ignorance.” (13.1) When the people had been baptized, Jesus also came to be baptized by John. (15b) And when Jesus was being baptized a great light flashed from the water, so that all who had gathered there were afraid. (14) Then John falling down before Jesus said, “I beseech you, Lord, baptize me!” (15a) But Jesus forbade John, saying: “Let it be so; for it is fitting that all things be fulfilled.” He thereby gave John permission to baptize himself. And ***then they immersed him***. (16) And Jesus when he was baptized, went up immediately from the water, and the heavens were opened over him. The whole fount of the Spirit of God descended out of heaven in the shape of a dove and it ***ministered over him*** and entered him, and a voice from heaven said to Him: “My son, in all the prophets I was waiting for you, that you might come, and I might rest in you. For you are my rest; and you are my firstborn son who reigns forever.” (17) And behold, again a voice out of the heavens said: “Today I have begotten you. You my son, I bear witness of my joy that this day you have descended from me.” (18) And immediately a great light shone around the place, a fire flashed on the water and was kindled in the Jordan River. John, seeing it, said to Jesus, “Who are you, Lord?” And again a voice from heaven said to him, “This is my beloved Son in whom I am well pleased. ***This Son of mine is loved by Me very much, and I am loving and delighting in Him.*** Oh how the glory of this child pleases me. Indeed, this is my beloved son in whom my spirit delights.”

## **Chapter Four**

(1) Then was Jesus led up by the Holy Spirit into the wilderness *of Judah* to be tempted of Satan. (2) And when he had fasted forty days and forty nights, he afterward hungered. (3) And the tempter came near and said to him, “If you are 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 shall live by every word that proceeds out of the mouth of Yahweh.’” (5) Then Satan took him into Jerusalem. And he set him on the pinnacle of the temple, (6) and said to him, “If you are the Son of God, then throw yourself down, for it is written, ‘He shall give his angels charge over you’ to keep you in all your ways and, ‘On *the palms of* their hands they shall bear you up, so that you will not strike your foot against a stone.’” (7) Jesus said to him, “Again it is written, you shall not tempt Yahweh, your God.” (8) Again, Satan took him to a very high mountain, and showed him all the kingdoms of the earth, and the glory of them. (9) And he said to him, “All this power I will give you, and the glory of them. All these things will I give you if you will fall down and bare your head to me.” (10) Then Jesus said to him, “Even likewise my mother, the Holy Spirit, compelled me, and carried me to the great Mount Tabor. Thus go away Satanas for it is written, ‘I will pray to Yahweh, the Lord God and Him only you shall worship.’” (11) Then Satan left him. And angels came and ministered to him. (12) Now when he heard that John was delivered up, he withdrew into Gilgal, (13) and passed by Nazara and he came and dwelt in Capernaum- Raithah *on the outskirts of Zebulun and Naftali. This is a city by the sea,* (14) that it might be fulfilled which was spoken through Isaiah, the prophet, saying, (15) “The land of Zebulun and the land of Naphtali, the way of the Sea, beyond the Jordan, Galilee of the Gentiles, (16) the people who *walked* in darkness saw a great light, and to them that sat in the region and shadow of death, a light has shined upon them.” (17) From that time Jesus began to cry aloud, “Turn! Turn in repentance! Turn around your lives! For the kingdom of the heaven*s* approaches and is near.” (18) And walking by the sea of Galilee, he saw two brothers -- Simon who is also called *Kefa* or Peter, and Andrew, his brother. They were casting a net into the sea for they were fishermen. (19) And he said to them, “Come follow me, and I will make you fish for men.” (20) And in that hour they left their nets, and followed him. (21) And going on from there, Jesus saw two other brothers -- James and John his brother -- the sons of Zabdi. They were in the boat with their father Zabdi, setting up their nets. And Jesus called them. (22) And they hastened and *quickly* left both their boat and father, and followed after Jesus. (22.2) Coming to Capernaum, Jesus entered the house of Simon who is called Peter or *Kefa*, and said, “As I passed by the lake of Tiberias (that is the Sea of Galilee), I chose out John and James ( called Jimi ), sons of Zabdi, and Simon, and Andrew, Thaddaeus, Philip, and Nathaniel*, son of Ptolemy*; Thomas, Simon the Canaanite; James son of Alphaeus, Judas Iscariot; and you Matthew, sitting at the tax office. I called and you all followed me. You therefore, I want to be the Twelve Apostles for a testimony to Israel. ” (23) And Jesus went about in all Galilee, teaching in their assemblies, and preaching the good gift of the kingdom of the Heaven*s*, and healing all manner of disease and all manner of sickness and pain among the people. (24) And the report of him went forth among all the people: and they brought to him all that were sick, suffering from diverse diseases and those terrified by an evil spirit, and those who shook, and had palsy; and he healed them. (25) And he was followed by great crowds from Galilee and Kapoli and Jerusalem and Judaea and from beyond the Jordan.

## **Chapter Five**

(1) And seeing the crowds, he went up into the mountain. And when he had sat down, his disciples came to him. (2) And he opened his mouth and taught them, saying, (3) “Blessed are the humble in spirit. For theirs is the kingdom of the heaven*s*. (4) Blessed are those who wait 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 satisfied. (7) Blessed are the merciful for mercy shall be done to them. (8) Blessed are*those who*are the innocent of heart. For they shall see God. (9) Blessedare those *who*pursue *Shalom (peace)*, for they shall be called sons of God.(10) Blessed are they that have been persecuted for righteousness’ sake. For the kingdom of heaven belongs to them. (11) Blessedare you when men shall falsely reproach you, and persecute you, and falsely say all manner of evil against you, for my sake. (12) Rejoice, and be jubilant and exalted! For very great is your reward in heaven. For they likewise persecuted the prophets.” (13) At that time, Jesus said to his disciples: “You are the salt of the earth. But if the salt has been neutralized in regard to its taste how shall it be salted? It is then good for nothing, but to be thrown out side and trampled under the feet of men. (14) You are the light in the world. You cannot hide a city situated on a hill. (15) Neither do men light a lamp, and put it in a hidden place where it cannot shine but they put it on the lamp stand, and it shines on all that are in the house. (16) Even so let your light shine before every man that they may see your good works to honor your Father who is in heaven. (16.1) Be patient, merciful, harmless, quiet, and good, trembling continually at the words that you have heard.” (17) At that time, Jesus said to his disciples: “Do not think that I came to annul or weaken the Law or the prophets. I came not to abolish, but to satisfactorily ***perform***it. (18) For indeed I tell you, until the heaven*s* and earth pass away, not one letter , dot, or mark shall be abolished from the Law or the Prophets, because all things will be fulfilled. (19) Whoever therefore shall annul or weaken one word of these least commandments, and shall teach the children of men so, shall be called the least man and smallest person by those in the kingdom of the heaven*s*. But whoever shall do and teach them, he shall be called great in the kingdom of the heaven*s*. (20) For I tell you, that except your righteousness shall exceed the righteousness of the sages and Pharisees, you shall not in any way enter into the kingdom of the heaven*s*. (21) You have heard it was said to them who lived long ago, ‘You shall not murder; and whoever murders is guilty of a judgment of death.’ (22) But I say to you, that everyone who has caused sorrow to the spirit of his brother and angers his companion shall be in danger of the judgment. He who calls his brother a good for nothing shall be guilty of judgment before the council of the congregation, and whoever shall say, ‘You mad fool!’ shall be in danger of the fires of hell. (23) If therefore you are presenting your sacrificial offering for atonement at the altar, and there you remember that you have an *argument* with a *friend*, and he is complaining about you because of this matter, (24) leave there your sacrificial offering before the altar, and go *first to atone to*your brother to appease him, and then come and give your sacrificial offerings as gifts for atonement.” (25) Then Jesus said to his disciples, “See that you hasten to *atone to* your enemy and adversary while you are still walking with him in the way; or he will deliver you to the judge, and the judge will deliver you to his servant, and you are thrown into prison. (26) Indeed I tell you, you shall by no means come out from there until the last piece of money is given. (27) You have heard that it was said to those of long ago, ‘You shall not commit adultery.’ (28) But I tell you, that everyone that sees a married woman (or, woman) and covets her has committed adultery with her already in his heart. (29) And if your right eye seduces you, pluck it out, and throw it from yourself. For it is better for you that one of your members should perish, than your whole body should be thrown into hell. (30) And if your right hand seduces you, cut it off, and cast it from yourself. For it is better for you to lose one of your limbs than lose your whole body in hell.” (31) And Jesus said to his disciples: “It was said also to those of long ago, ‘Whoever shall leave his wife and divorces her is to give her a certificate of divorce. (32) But I tell you not only that everyone that leaves his wife is to give her a divorce certificate, but also he who fails to do so commits adultery and he who takes her commits adultery. (33) Again, you have heard that it was said to them of long ago, ‘You shall not take an oath by my Name falsely but shall perform your oath to Yahweh.’ (34) However, I tell you, do not swear at all falsely or in vain neither by the heaven*s*, 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 God *in the* *heavens*. (36) Neither shall you swear by your head, for you have no power to whiten one hair or to turn it black again. (37) But if you want to be believed, your words should be, ‘Yes, yes; No, no,’ and whatever is more than these is of evil. (37.1) You shall not be double-minded nor double-tongued for the double tongue is a snare of death. your word shall not be false or empty, but fulfilled by action. (38) You have heard that it was said in the Law to the magistrates, ‘An eye for an eye, and a tooth for a tooth.’ (39) But I tell you as individuals, do not repay evil for evil but whoever strikes you on your right cheek, turn to him the left and you shall thus be perfect. (40) And if any man opposes you in judgment and takes away your coat, give him also your shirt. (41) And whoever shall compel you to go one thousand steps, go with him two thousand. (42) Give to him that asks to borrow from you, and from him that wishes to borrow of you, do not hold back. (42.1) Do not be found holding out your hands to receive, but instead draw your hands inward to give. (42.2) For it is more blessed to give than receive. (42.3) And if a man takes away something of yours, do not ask for it back. For the Father desires that gifts be given to all from His riches. Blessed is he who gives according to the commandmentS, for he is BLAMELESS. But Watch out YOU who receive. FOR IF ANYONE RECEIVES HAVING NEED, HE IS BLAMELESS. bUT WHOEVER DID NOT HAVE NEED SHALL GIVE AN ACCOUNT WHY HE RECEIVED IT, AND FOR WHAT PURPOSE; AND COMING INTO DISTRESS, HE SHALL BE STRICTLY EXAMINED CONCERNING HIS NEEDS AND he will not come out FROM that until HE SHALL HAVE PAID back the last penny. But concerning this it has been said: let your gifts to the poor stay in your hand long enough for you to learn to whom to give.” (43) Again Jesus said to his disciples: “You have heard that it was said to those of long ago, ‘You shall love your neighbor and hate your enemy.’ (44) But I tell you, love your enemies and do good to the one who hates you and pray for them that persecute you, and oppress and spitefully use you. (44.1) Bless them that curse you, and pray for your enemies and fast for them that persecute you. (44.2) For the one who is far away today, tomorrow will be near you. (45) Be kind and merciful, as your Father is kind and merciful. In this way you may be come sons of your Father who is in the heaven*s*. For He makes His sun to shine on the evil and the good, and sends rain on the just and the unjust. (46) for what thankS do you deserve if you love them that love you? Do not even other men do the same? But Love them that hate you, and YOU shall not have an enemy. For if you love them that love you, what reward have you? Do not even the transgressors do the same? (47) And if you ask after the Peace (Shalom) of only your brothers, what do you exceed over what others do? ” And He said, “You never should be joyful except when you behold your brothers with love andcharity. (47.1) You shall not hate any man, but some you shall reprove, and for others you shall pray, and others you shall love more than YOUR life. (48) Be perfect even as your Father who is in the heavens is perfect.

## **Chapter Six**

(1.1) You shall never forsake the commandments of the Lord; but shall keep those things which you have received, neither adding to them nor taking away from them. (1) Beware that you do not give your gifts to the poor before men that they might see and praise you. If you do, you have no reward with your Father who is in the heaven*s*. (2) When therefore you give gifts to the poor, do not desire to make a proclamation or sound a trumpet before you, as the hypocrites do in the marketplace and in the streets, that men may see them. Indeed I tell you, they have already received their reward. (3) But when you give gifts to the poor, do not let your left hand know what your right hand is doing (4) that your gifts to the poor may be in secret. And your Father, *the One*who sees hidden things, shall repay you openly and in public.” (5) At that time Jesus said to his disciples: “And when you pray, do not raise your voice and do not be like the sad hypocrites. For they love to stand and pray in the synagogues and in the corners of the courtyards, and they pray with *haughty*speech that men might hear and praise them. Indeed I tell you, they have already received their reward. (6) But you, when you pray, go to your couch and close your doors upon you, and pray to your Father in secret, and your Father, *the One* who sees in secret, shall reward you. (7) When praying, do not use many words as the heretics do. For they think that they shall be heard for their multitude of words. (8) Do not be like them. Don’t you see that your Father who is in the heavens knows your words and what you need before you open your mouth? (9) *And so*, you shall pray ‘Our Father, may Your Name be *Holy* and sanctified. (10) May Your Kingdom *be blessed*and attain its proper time. May your will be done -- as in the heaven*s,* so be it on earth. (11) Give us this day our bread for tomorrow. (12) And forgive us the debt of our sins, as we forgive the debt of those who sin against us. (13) And do not lead us into the hands of a test but keep us free from all evil. For yours is the kingdom and the power, and the glory, forever and ever. Amen.’ (14) For if you forgive men their sins, your Father in the heaven*s* will also forgive your sins. (15) But if you do not forgive others, neither will your Father forgive you your sins.” (16) And again He said to them, “Moreover when you fast, do not act as the hypocrites who make themselves appear sad and who disfigure their faces to show their fastings before men. Indeed I tell you, they have already received their reward. (17) But you, when you fast, wash your head, and your face (18) that you do not appear to men to fast, but only to your Father who is in secret. And your Father, who is in secret, shall reward you openly.” (19) And again he said to them, “ Don’t keep heaping up treasures on earth so that they decay and the grub devour it, and where thieves dig through and steal. (20) But make for yourselves treasures in the heaven*s*, where neither the worm nor grub devours, and where thieves do not dig through and steal. (21) For where your treasure is, there your heart will also be. (22) The lamp of the body is your eyes. If therefore your eyes look straight ahead then your body shall not be in the dark but shall be full of light. (23) But if your eye grows dim, your whole body shall become dark. And if the light that is in you becomes darkness, all your ways will be dark.” (24) At that time Jesus said to His disciples, “No man can serve two *lords*. For either he will hate the one, and love the other; or else he will honor and stay close to one, and despise the other. You cannot serve God and wealth. (24.1) Except you fast to the world, you shall in no wise find the kingdom of God. (24.2) If you do not observe the sabbath as sabbath, you will not see the Father. (25) Therefore I say to you, do not be anxious for your souls in what you shall eat or what you shall drink, or for your bodies in what you shall wear. The soul is more precious than food, and the body more than clothing. (26) See the birds of the heaven*s.*They do not sow seed. Neither do they reap. Nor do they gather into barns. It is your exalted Father of the heavens who feeds them. Aren’t you more precious than they? (27) And which of you by being anxious can add twenty inches to your height? (28) If this is the case, why are you anxious concerning your clothing? Consider the lilies of the Sharon field, how they grow yet they do not labor or weave, neither do they spin. (29) Of a truth, I tell you, that even Solomon in all his glory was not clothed like one of these. (30) But if God clothes the straw which is in the standing grain fresh to-day, and tomorrow it is dried up and thrown into the oven, so much the more shall He give you your clothing, Oh you of little faith. (30.1) Thus, if you have one garment, what do you lack? Who can add years to your life by worrying about such things ? God Himself will provide you with clothing! (31) If God so thinks of you, do not therefore be anxious *to say*, ‘What shall we eat?’ Or, ‘What shall we drink?’ (32) because all these things bodies *require*. For your Father who is in the heavens knows that you have need of all these things. (33) But *pray first on behalf of* God and His righteousness, and all these things shall be given to you. So if you ask for the Great Things, God will add to you the little things. (34) Therefore, do not be anxious about tomorrow. Tomorrow will be anxious about itself. The trouble of today is enough to care about.

## **Chapter Seven**

(1) Judge not and you shall not be judged. (1.1) Condemn not and you shall not be condemned. (2) For with what judgment you judge, you shall be judged, and with what measure you use to judge, it shall be used again to measure you. (3) And why do you see the splinter that is in your brother’s eye, but do not see the beam that is in your own eye? (4) Or how can you say to your *fellowman*, ‘Permit me to take out the splinter in your eye’ when there is a beam in your own eyes? (5) Hypocrite! First take the beam out of your own eyes; and then you shall see clearly to remove the splinter from your fellowman’s eye.” (6) Again he said to them, “Give not that which is holy flesh to the dogs, neither cast your pearls before the swine. Otherwise, they will chew them, and the dogs turn and tear at you. (7) Ask from God, and it shall be given you. Keep seeking, and you shall find. Keep knocking, and it shall be opened to you. (8) For everyone that keeps asking shall receive; and he that keeps seeking will find; and to him that calls, it shall be opened. (8.1) He who seeks shall not cease until he finds, and finding he shall marvel, and having marveled he shall reach the kingdom, and having reached the kingdom he shall rest. (9) Or what man is there among you who, if his son asks him for a piece of bread, will give him a stone? (10) Or if he asks for a fish, will give him a serpent? (11) If you who are evil therefore know how to seek to give good gifts among yourselves, how much more shall your Father who is in the heaven*s* give good requests and His good spirit to them that seek Him? (12) All things therefore whatever you would that men should do for you, do to them. For this is the Law and the words of the Prophets. Thus as you prove yourself kind, so you will experience kindness. (13) At that time, Jesus said to his disciples, “Enter in by the narrow gate. For wide and deep is the gate of destruction, and many are they that are going through it. (14) For narrow is the gate, and strict is the way, that leads straight to life, and few are they who find it. (15) Beware of false prophets who come to you in sheep’s clothing, but inside they are as full of deceit as ravening wolves. (16) By their fruits you shall recognize them. Do men gather grapes of thorns, or figs of briars? (17) Even so, every good tree produces good fruit. But every bad tree produces evil fruit. (18) A good tree cannot produce evil fruit. Neither can a bad tree produce good fruit. (19) Every tree that does not produce good fruit is cast into the fire. (20) Therefore by their fruits you shall know them. (21) Not every who says to me, ‘Lord, Lord,’ shall enter into the kingdom of the heavens. But he that does the will of my Father who is in heaven will enter with me into the kingdom of the heaven*s*. (22) Many will say to me in that day, ‘Lord, Lord, did we not eat and drink in your name, and prophesy in your name, and in your name cast out demons, and do many signs and wonders in your name? (23) And then I will profess to them ‘ I do not know you. Depart from me, all you that work iniquity.’” (23.1) And the Master said, “If you be with me gathered in my bosom, and do not the will of the Father who is in the heavens, and you do not keep my commandments, I shall cast you away, out of my bosom, and say to you, ‘Depart from me. I know not where you come from, you workers of wickedness. For if you keep not the lesser mysteries, who shall give you the greater? (24) Everyone therefore that hears these words of mine, and does them, is like a wise man who 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 did not fall for it was founded upon the rock. (26) And everyone that hears these words of mine, and does not do them, is like a foolish man who built his house upon the sand. (27) And the rain descended, and the floods came, and the winds blew, and beat upon the house, and the house fell. And great was its fall.” (28) While Jesus was speaking these words, the crowds were astonished at his *leadership behavior* (29) for he was preaching to them with great power, as one having ability of his own, and not as one of the scribes or the Pharisees.

## **Chapter Eight**

(1) And when he had come down from the mountain, great crowds followed him. (2) And there came to him a leper who *bowed unto* him, saying, “Lord, if you wish, you can heal me.” (3) And Jesus extended his hand, and touched him, saying, “ I wish that you are made clean.” And immediately his leprosy was cleansed. (4) And Jesus said to him, “ Strive vigorously not to tell any man. But go, show yourself to the priest, and offer, as a testimony, the gift as *Yahweh commanded Moses* in your law. (4.1)*Now some people were showing up at that very time reporting to Him about the Galileans whose blood Pilate mixed with the sacrifices.*(4.2)*And answering, Jesus* *said to them, “Do you think that these Galileans were worse sinners than all the Galileans, because they have suffered such things?*(4.3)*Not at* *all for I tell you that unless you are repenting, you will all likewise perish. Or those of the eighteen on whom the lookout tower of Siloam fell and killed them, do you think that these were more debtors than all the other people dwelling in Jerusalem? Not at all for I tell you that unless you are repenting, you will all likewise perish.”* (5) And when he entered Capernaum- hamartha, a captain of hundreds came to him, begging him, and saying, “My Lord, my son lays in the house sick of contraction and he is very weak with the illness.” (7) And Jesus said to him: “I will come and heal him.” (8) And the captain of hundreds answered and said: “Lord, I am not ready that you should come under my roof; but only make the decision and he shall be healed. (9) For I am a sinful man and I am the provost, the one in charge and having under myself horses and riders, valiant men, and I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.” (10) And when Jesus heard it, he marveled, and said to them that were following him, “ Indeed, I tell you, I have not found such a faith in Israel. (11) And I tell you that many shall come from the east and the west, and shall rest with Abraham, and Isaac, and Jacob, in the kingdom of *the* heaven*s*, (12) but sons of the kingdom shall be cast outside into the outer darkness of hell; there shall be the weeping and the gnashing of teeth.” (13) And Jesus said to the captain of hundreds, “Go your way. As you have believed, it will be done to you.” And the *young boy* was healed the same hour. (14) And when Jesus had come into Peter’s house, he saw the mother of Peter’s wife lying sick in a continual burning fever. (15) And he touched her hand, and the burning fever left her. And she arose, and ministered to them . (16) And when evening came, they brought to him many possessed with demons. And by his word alone cast out the spirits for them, and he healed every sickness (17) that it might be established which was spoken through Isaiah the prophet of blessed memory, saying, “Surely our sicknesses he bore and our pains he suffered.” (18) Now when Jesus saw great crowds around him, he gave commandments to go to the other side of the sea. (19) And there came a sage, and said to him, “Teacher, I will follow you wherever you go.” (20) And Jesus said to him, “The foxes have holes, and the birds have nests, but the Son of man has no floor where to lay his head.” (21) And another of the disciples said to him, “Lord, suffer me first to go and bury my father.” (22) But Jesus said to him, “Follow me, and leave the dead to bury their dead.” (23) And when Jesus entered into a boat, his disciples followed him. (24) And there arose a great storm in the sea, so much so that waves were coming into the boat, and the boat was thought to be breaking up but he himself was asleep. (25) And the disciples came to him, and begged him, saying, “Save us, *our Master*; lest otherwise we will perish.” (26) And he said to them, “ Why are you fearful, Oh you little of faith?” Then he arose, and rebuked the winds and the sea. And immediately the large waves became calm. (27) And when the one-hundred men who were there saw this, they marveled, saying, “Who is *He!* This *one* that even the winds and the sea obey him!” (28) And when he crossed over to the other side of the sea into the country of the Girgashites, two possessed with demons met him, coming out of the tombs, and were very fierce, so that no man could pass by that way. (29) And they cried out, saying, “What have we to do with you Jesus, Son of God? Did you come here to torment us before the set time?” Jesus said to them, “Come out from there, evil host.” (30) Now there was near by them a herd of many pigs feeding. (31) And the demons asked him, saying, “If you cast us out, grant us authority to go into the herd of pigs.” (32) And he said to them, “Go!” And they came out, and went into the pigs. And the whole herd rushed down with a great commotion and slipped off into the sea, and perished in the sea. (33) And they that fed them were afraid and fled, and went away into the city, and told everything that had happened to them who were possessed with demons. (34) So the whole city was afraid. And behold, all the city came out to meet Jesus. And when they saw him, they begged him not to pass into their border.

## **Chapter Nine**

(1) And Jesus entered into a boat, and set sail, and returned to his own city Capernaum-by-the-Sea. (2) And behold, they brought to him a man sick of contractions, lying on a bed. And Jesus seeing their faith said to the sick man, “My son, have confidence. It is by the faith of Yahweh that your sins have been forgiven.” (3) And certain of the sages said to themselves, “This man blasphemes.” (4) And Jesus perceived their thoughts and said, “Why do you think evil in your hearts? (5) For which is easier to say, ‘Your sins are forgiven,’ or to say, ‘Arise, and walk?’ (6) But to inform you that the Son of Man has authority on earth to forgive sins” (then he spoke to the sick man), “Arise, and take up your bed and walk.” (7) And the man arose and walked into his house. (8) But when the crowds saw it, they were very afraid and struck with awe, and praised *the Mighty One*, who had given such authority to men. (9) \*\*\*\* (10) Then I, Matthew, his disciple brought Jesus to my house to eat and it came to pass, as he sat at meat in the house, many affluent sinners were at the table and were dining with Jesus and his disciples. (11) And when the Pharisees saw it, they said to his disciples, “Why does your Teacher sit and eat with affluent sinners and evil men ?” (12) But when Jesus heard it, he said, “There is no need of a physician to heal the healthy but only to heal them that are sick. (13) But go and learn that which is written, ‘I desire loving- kindness, and not sacrifice,’ for I came not to *convert* the righteous, but to convert sinners to repentance.’” (14) Then the disciples of John came to him, saying, “Why do we and the Pharisees fast often, but your disciples do not fast?” (15) And Jesus said to them, “Can the friends of the bridegroom weep and fast as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they will fast. (16) And no man wastes a piece of new cloth upon an old garment; for the force of the piece stretches the worn out garment, and a worse tear is made than before. (17) Neither do men put new wine into old wine-skins. For if they do the skins burst, and the wine is spilled, and the skins are ruined: but they put new wine into new wine-skins, and both are preserved.” (18) While he said these things to them, there came a captain who bowed down to him, saying, “Master, My daughter just died, but hurry and please come and lay your hand upon her, and restore her to life.” (19) And Jesus arose, and followed him, and his disciples did likewise. (20) And a woman who had an issue of blood for twelve years came behind him, and touched the fringe of his garment. (21) For she said to herself, “If I only touch his garment, I shall immediately be made whole.” (22) But Jesus turning and seeing her said, “Have confidence my Daughter. *May you have a long life* through Yahweh, blessed be He. Your faith has made you whole and thus your healing is because of your faith.” And the woman was made whole from that hour. (23) And when Jesus came into the captain’s house, and saw the pipers and dirge makers and many people weeping, (24) he said, “Go outside for the girl is not dead, but she is sleeping.” But in their eyes he was as one who jests and they derided him. (25) But when the crowd was put outside, he entered in, and took her by the hand, and said, “Young girl, arise!” And the girl arose. (26) And this report went into all that land. (27) And as Jesus passed by from there, two blind men were begging, crying out, and saying, “Have mercy on us, son of David.” (28) And when he came into the house, the blind men came to him. And Jesus said to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.”(29) Then he touched their eyes, saying,“According to your faith it will be done unto you. And thus your faith will heal you.” (30) And their eyes were immediately opened. And Jesus strictly charged them, saying, “Be careful lest the matter be made known.” (31) But they went out, and spread abroad his fame in all that land. (32) And as they went out, a dumb man possessed with a demon was brought to him. (33) He cast out the demon, so that the dumb man spoke. And the crowds marveled, saying, “Nothing like this has ever been seen in Israel.” (34) But the Pharisees said, “In the name of the prince of demons -- Belseboul -- he casts out demons.” (35) And Jesus went about all the cities and regions, teaching in their synagogues, and preaching the good tidings of the kingdom, and healing all manner of disease and all manner of sickness. (36) But when he saw the crowds, he was moved with compassion for them, because they were weary and lying *down*, as sheep not having a shepherd. (37) Then he said to his disciples, “The standing grain indeed is plentiful, but the reapers are few. (38) Pray the Lord of the standing grain sends many reapers to harvest his grain.”

## **Chapter Ten**

(1) And he called to himself his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and every sickness and every plague. (2) Now the names of the twelve envoys called Apostles are these: the first, Simon, who is called *Kefa* or Peter, and Andrew his brother; James called Jimi and John his brother, the son of Zabdi, (3) Philip, and Nathaniel Bar-Tholomew (*i.e.*, Son of Ptolemy); Thomas, and Matthew, a lender for interest and who was a transgressor; James Aluphei, and *Taddai*; (4) Simeon the merchant from Canaan, and Juda Ascereyotah who delivered him up to death. (5) Jesus sent out these twelve, and charged them, saying, “Do not go into any way of the Gentiles, and do not enter into any city of the Samaritans. (6) But go rather to those sheep who strayed from the family of Israel. (7) And as you go, preach, saying, ‘Turn, Turn, the kingdom of the heaven*s*is at hand!’ (8) Heal the sick, raise the dead, cleanse the lepers, and cast out demons. Do not take wages. Freely you received. Freely give. For you received for nothing. And for nothing you shall give. (9) Possess neither gold nor silver nor money in your money belts. (10) Neither pack for your journey a change of clothes nor shoes nor staff in your hand. For the workman is worthy to receive enough for his food. (11) And into whatever city or region you shall enter, ask who is good and honorable among them, and there live until you leave. (12) And as your enter into the house, give them a Shalom, a salutation of Peace, saying ‘Shalom to this house, Shalom to all who in dwell in it.’ (13) If the house is honorable, it will return to you your peace, that is, your Shalom. (14) But any man who will not welcome you, nor listen to the sound of your words, go out from that house or city, and shake off even the dust of your feet. (15) Indeed I tell you, it shall be more tolerable for the land of Sodom and Gomorrah in that day of doom and judgment than for that city. (16) I send you out as sheep among wolves. Be therefore wiser than serpents, and as harmless as doves. (17) But beware of men. They will deliver you up in their courts, and scourge you with whips in their houses of assembly. And you shall be led before (18) governors and kings. You will be able to bear witness on my behalf, for a testimony to them and to the Gentiles. (19) But when they deliver you up, take no thought how or what you will say. In that hour the answer you need shall come to you. (20) For it is not you who speaks, but the Holy Spirit of my Father that speaks through you. (21) And brother shall deliver up brother to death, and the father his child, and the sons shall rise up against their fathers, and cause them to be put to death. (22) And you shall be come a derision and a fright to all the nations for my name’s sake. But he that endures to the end, the same shall be saved. As often as you fall, rise up, and you will be saved.” (23) Again Jesus said to his disciples, “But when they persecute you in one city, flee to another. Indeed I tell you, you shall not have yourselves gone through the cities of Israel before the Son of Man comes. (24) A disciple is not greater than his teacher, nor is a servant greater than his master. (25) It is enough for the disciple that he should be like his teacher, and the servant to be like his master. If they have called the *owner* of the house Baalzebub, that is Lord of Tricks, how much more will they do so to the children of his household! (26) Therefore do not fear them. For there is nothing covered that shall not be revealed. And nothing hid that shall not be made known. (27) What I tell you in the darkness, declare it in the light. And what you hear in the ear, proclaim it upon the rooftops.(28) And do not be afraid of them who kill the body, but have no power to kill the soul. But rather fear Him who is able to cause to be perished both soul and body in hell. (29) Are not two sparrows sold for the smallest coin? And not one of them shall fall on the ground without the will of your Father who is in the heaven*s*. (30) But the very hairs of your head are all numbered. (31) Therefore do not fear. You *man* are more valuable than many sparrows. (32) Everyone therefore who shall *confess* me in the sight of men, I will also *confess* him before my Father who is in the heaven*s*. (33) But whoever shall deny me in the sight of men, I will also deny him before my Father who is in heavens. ” (34.1) In that hour, Jesus said to his disciples: (34.2) “I have come to cast *divisions* upon the earth -- (35) to separate mankind -- the son from his father, and the daughter from her mother. (36) Among the enemy shall be loved ones. (34.3) For there will be five in a house. There’ll be three against two, and two against three; father against son and son against father. And they will stand alone. (37) He that loves his father or mother more than me or whoever loves his son or daughter more than me is not worthy of me. I am not suitable for him. (38) And whoever does not take up his cross and follow me, the same is not worthy of me. (39) He that loves his life shall lose it. And he that loses it for my sake shall find it. (40) He who hears me, hears Him who sent Me. He that receives you receives me, and he that receives me receives the One that sent me. (41) He that receives a prophet in the name of a prophet shall receive a reward of the prophet, and he that receives a righteous one in the name of a righteous one shall receive the reward of the righteous one. (42) And whoever shall give a single cup of cold water to drink to one of my little disciples in the name of my disciple, Amen, I tell you he shall in no way lose his reward.”

## **Chapter Eleven**

(1) And it came to pass when Jesus had finished commanding his twelve disciples, he departed on from there, and commanded them to teach and reprove in their own synagogues. (2) Now when John heard in the fortress prison about the works of Jesus, he sent two of his disciples (3) and they said to him, “Are you the one who is to come, or should we look for another?” (4) And Jesus answered and said to them, “Go and tell John the things which you hear and see: (5) the blind*--they see*, and the lame*--they* walk, the lepers*--they* are cleansed, and the deaf*--they* hear, and the dead--*they are now the living*, and the poor*--they* are acquitted and made happy. (6) And *happy* and blessed is the one who has no doubt about me.” (7) And as these went their way, Jesus began to say to the crowds concerning John, “ What did you go into the desert to see? A reed shaken in the wind? (8) But what did you go out to see? A man clothed in noble garments? They that wear noble garments are in king’s houses. (9) But why did you go out to see him? To see a prophet? Yes, I tell you, and much more than a prophet. (10) This is he, of whom it is written, ‘I send my messenger who shall make the way clear before me.’” (11) Again Jesus said to his disciples, “Truly I tell you, among them that are born of women there has not arisen a greater one than John the Baptist. (12) And from the days of John the Baptist until now the kingdom of heaven suffers violence and has been oppressed. And forceful senseless persons plunder it, tearing it apart. (13) For the prophets and the law spoke concerning John. (14) And if you wish to receive it, he is Elijah that is to come. (15) He that has ears to hear, let him hear.” (16) Again Jesus said, “But to what shall I compare this generation? It is like lads sitting in the marketplaces who call to their companions (17) and say, ‘We sang to you, and you did not dance; we wailed, and you did not weep.’ (18) For John came neither eating nor drinking, and they say, ‘He has a demon.’ (19) The Son of Man came eating and drinking, and they say ‘A gluttonous man and a drinker of wine, a friend of affluent sinners!’ So fools judge the wise. But wisdom is proven correct by her children. ” (20) Then began he to reprove the cities where most of his mighty works were done, because they did not turn from their evil deeds. (21) “Woe to you, *Korozin*! Woe to you, Beth Saida! For if the mighty works had been done in Tyre and Sodom which were done in you, they would have repented from evil long ago in sackcloth and ashes. (22) But I tell you, it shall be more tolerable for Tyre and Sodom in the day of judgment than for you. (23) And you, Capernaum, shall you be exalted to heaven? From there you shall go down: for if the mighty works had been done in Sodom which were done in you, perhaps Sodom would have remained until this day. Unto Sheol you will be brought down. (24) But I tell you that it shall be easier for the land of Sodom in the day of judgment than for you.” (25) At that time Jesus stood up and said, “ I thank you Father. Be praised my Father, Creator of heaven and earth, that you did hide these things from the wise and prudent, and revealed them to the lightly esteemed -- humble young children. (26) Truly this was because it was upright before you, my Father. Yes, Oh Father, for so was your will before you.” (27) Then turning to the disciples, Jesus said, “All things of my Father have been delivered to me. (27.1) I will choose for myself the most worthy. The most worthy are those whom my Father in the heavens has given me. (27.2) And no one knows a son except a father. Neither does any know a father except a son, and he to whomever a son wants to reveal him. (28) Come to me, all you who are weary and enduring labor, and I will help you bear your yoke. (29) Take my yoke as your yoke, and learn from me.And you shall find rest for your souls. *Know*that I am downcast in heart, and driven to break up the soil as cattle does for planting of seed. (30) For my yoke is gentle and soft, and my burden is easy to bear.”

## **Chapter Twelve**

(1) At that time Jesus went on the Sabbath Day through the grainfields. His disciples were hungry and began to pluck ears of corn from the stalks and to crush them between their hands and to eat. (2) But the Pharisees when they saw it said to him, “Your disciples do that which it is not proper or permitted to do upon the Sabbath.” (3) But Jesus said to them, “Have you not read what David did, when he was hungry, and they that were with him? (4) How he entered into the house of God, and ate from the showbread of the Presence (that is holy bread) which is not to be eaten except by the priests alone? (5) Or have you not read in the Law that on the Sabbath that the priests in the temple profane the Sabbath, and yet are without sin? (6) But I tell you that the temple is greater than this cornfield. So what is lawful in the temple is lawful in this cornfield. (7) But if you had known what this means, ‘I desire mercy and not sacrifice,’ you would not have condemned the innocent. (8) For the Son of Man is Master even of the Sabbath.” (9) And it came to pass at the end of the days that he departed from there, and went into their synagogues. (10) And a man was there who had a withered hand and asked Jesus, “I was a mason, seeking a livelihood by my hands. I beg you Jesus that you restore me to health, that I may not have to shamefully beg for food.” And the sages asked Jesus, saying, “Is it permissible to heal him in the Sabbath?” And they said all of this so that they might accuse him before the court of justice. (11) And he said to them, “What man among you, if his sheep falls into a pit in the Sabbath Day would not grab it and lift it out? (12) So much the more is man better than such a sheep. Thus, it is permissible and necessary to do good during the Sabbath Day.” (13) Then he said to the man, “Stretch out your hand.” And he stretched it out; and it was restored whole as the other. (14) But the Pharisees went out, and took counsel against Jesus, how they might put him to death. (15) *And it was after this, because* Jesus knew it, he withdrew from there. And many sick followed him, and he healed them all. (16) And he charged them that they should not make him known (17) that the word spoken through Isaiah the prophet would be fulfilled, who prophesied: (18) “My servant whom I uphold, My chosen one in whom my soul is *delighted*, I have put my Spirit upon him, And he shall declare justice to the nations. (19) And He shall not fear or cry nor will he lift up his heal to run. Neither shall anyone hear his voice in the streets. (20) A bruised reed shall he not break, And a dim wick shall he not put out. *He will not fail or be discouraged until he establishes justice in the earth* forever *according to truth*. (21) And the isles shall wait for his Law.” (22) Then one who was blind and unable to speak as well as possessed with a demon was brought to him. Jesus healed him so that he was able both to speak and see. And the crowds saw it (23) and were amazed, and said, “Is this not the son of David?” (24) But the Pharisees were quick to hear this, and they said, “This man casts out demons by Baalzebub, the lord of the demons.” (25) And Jesus knowing their thoughts said to them in a parable, “Every kingdom divided against itself is brought to desolation. And every city or house divided against itself shall fall. (26) And if Satan casts out another Satan, he is divided against himself. How then shall his kingdom stand? (27) And if I cast out demons by Baalzebub *who belongs to your sons*, then why don’t your sons cast them out? Therefore they shall be your judges. (28) But if I by the Spirit of God cast out demons, then truly is the end of his kingdom come. (29) Or how can one enter into the house of the strong man, and rob his goods, except he binds him first? And then he will rob his house. (30) He that is not with me is against me. And whoever does not gather with me, the same scatters. (31) Therefore I tell you, every sin and blasphemy shall be forgiven the sons of men. However, the blasphemy against the Spirit shall not be forgiven. (32) And whoever speaks a word against the Son of Man, it shall be forgiven him. However, whoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the world which is to come. (33) *Determine* whether the tree is good, according to good fruit; or*determine* whether the tree is corrupt *according to* its bad fruit. For the tree is known by its fruit. (34) Family of vipers, how can you being evil speak good things? Surely the mouth awakens, the heart speaks. (35) The good man produces out of the treasure of a good heart good things. And the evil man produces out of the treasure of an evil heart evil things. (36) And I tell you that every useless and idle word that men shall speak, they shall give an account in the day of judgment. In whatever things I find you speaking, in those I shall judge you. (37) For by your words you shall be judged and by your words you shall be condemned.” (38) Then certain of the sages and Pharisees answered him, saying, “Rabbi, we wish to see a sign from heaven by you.” (39) But he answered and said to them, “An evil *and* ***hypocritical*** generation seeks after a sign. And there shall no sign be given 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 buried in the ***belly of the earth.***(41) The men of Nineveh shall stand up in the judgment *with* this generation, and shall condemn it. For they turned in repentance at the words of Jonah. And behold, one greater than Jonah is here. (42) The queen of Sheba 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, one greater than Solomon is here. (43) But the unclean spirit, when he is gone out of the man, passes through waterless places, seeking rest, and does not find it. (44) Then he says, ‘I will return to my house where I came out.’ And when he returns, he finds it empty, cleaned out with shovels, safe and adorned and ready. (45) Then he goes and takes with himself seven other spirits more evil than himself, and they enter in and dwell there. And the last state of that man is worse than the first. Even so, it shall happen similarly to this evil generation.” (46) While he was yet speaking to the crowds, his mother and brothers stood outside, seeking to speak to him. (47) And one said to him, “Your mother and brothers stand outside, seeking to speak to you.” (48) But he answered and said to the one who had spoken to him, “Who is my mother? And who are my brothers?” (49) And he stretched out his hand over his disciples, and said, “These are my mother and my brothers! (50) For whoever does the wishes of my Father who is in *the* heaven*s*, they are my brother and my sister and my mother.”

## **Chapter Thirteen**

(1) On that day Jesus went out *from* the house, and sat *on the shore of the sea*. (2) And there were gathered around him a great crowd *until he needed to enter a boat*, and the crowds stood on the beach. (3) And he spoke to them many things in parables, saying, “Behold, the sower went out from his house in the morning to sow his seed. (4) And as he sowed, some seeds fell on the road, and the birds came and devoured them. (5) And others fell upon rocks where they had not much soil. And quickly they sprang up, because they had no depth of soil. (6) And when the sun arose and above it became warm, they withered. And because they had no root, they dried up. (7) And others fell upon the thorns. And the thorns grew up and suffocated and darkened them. (8) And others fell upon the good ground, and yielded fruit, the first a hundred times, the second sixty, and the third thirty. (9) He that has ears, let him hear.” (10) And the disciples came near to him, and said to him, “Why do you speak to them in parables?” (11) And he answered and said to them, “To you it is given to know the kingdom of heaven, but to them it is not given. My secret is for me and the offspring of my house. (12) For whoever has in their hand, to him it shall be given again, and he shall abound. But whoever has nothing, from him it shall be taken away even that little which he thinks he has. (13) Therefore I speak to them in parables because seeing they see not, and hearing they hear not. (14) And to them is fulfilled what was said through Isaiah the prophet: ‘Go and say to this people, “Hearing, you hear but do not comprehend. Seeing, you see but do not understand. (15) Make the heart of this people fat and make their ears heavy and blind their eyes, otherwise, it sees with its eyes, and hears with its ears, and understands with its heart and returns, and is healed.” (16) But happy are your eyes, for they see. And your ears for they hear. (17) For Amen I tell you, that many prophets and righteous men desired to see the things which you are seeing, and saw them not. And to hear the things which you are hearing, and heard them not. (17.1) I will give you what no eye has seen and no ear has heard and no hand has touched and what has never arisen in the human heart. (18) But hear then the parable of the sower. (19) The Sower *? He* is the Son of Man. And the seed which fell on the road *? All those* who hear the word of the kingdom of heaven and do not understand it so the Adversary comes, and snatches away that which has been sown in his heart. This is what the example of the seed sown on the road represents. (20) And he that was sown upon the rocks*?* *He is the one* who hears the word *of the Mighty One*, and quickly with joy receives it; (21) but is like the seed which has no root and is in confusion, but endures for an hour. And when a little trouble and persecution comes to them because of the word, Satan causes them to forget from their heart *the word of the Mighty One* *and he makes no fruit* and is offended. (22) And he that was sown among the thorns*?* This is he that hears the word, and in his desire to gather wealth -- unfair mammon, the Adversary causes him to forget the word of God and suffocates the word, and he *doesn’t* make *any* fruit. (23) And he that was sown upon the good ground*?* This is he that hears the word, and understands it; who truly bears fruit, that is, good works, and produces from the first a hundred times, and from the second sixty, and from the third thirty. As for the hundred, this is the one purified in heart and sanctified in body; as for the sixty, this is the one separated from women. As for this thirty, this is the one sanctified in matrimony, in body and in heart.” (24) Another parable *he placed* before them, saying, “The kingdom of heaven is similar to a man that sowed good seed in his field. (25) However, while his men slept, his enemy came and sowed tares also over the wheat, and went away. (26) But when the herb sprang up and produced fruit, then he saw the tares also. (27) And the servants of the owner of the house came and told him, ‘Sir, didn’t you sow good seed in your field? Why have tares come into it ?’ (28) And he answered them, ‘My enemy has done this.’ And the servants replied to him, ‘We will uproot the tares.’ (29) But he said to them, ‘No. For as you collect the tares, you might at the same time 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 individual bundles to burn them; but gather the wheat into my barn.”’” (31) Another parable *he placed*before them, saying, “The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field. (32) It indeed is smaller than all garden herbs. However, when it falls on the tilled ground, it produces a large branch, and it becomes a shelter for the birds of the sky.” (33) He told them another parable: “The kingdom of heaven is similar to leaven which a woman took and hid in three measures of flour, and it leavens all of it.” (34) All these things Jesus spoke in parables to the crowds, and he did not speak anything except parables to them (35) that it might be fulfilled which was spoken through the prophet, saying, “I will open my mouth in parables. I will utter riddles and enigmas from ancient times.” (36) Then he left the crowds, and went into the house. And his disciples came to him, saying, “Explain to us the parable of the tares of the field.” (37) And he answered and said, “In this example, he that sows the good seed is *the Son of Man*. (38) And the field*?* *It’s* the world --*this age*. And the good fruit *? T*hese are the righteous. And the tares*? They* are the *ungodly,*sons of Belial. (39) And the enemy that sowed them? *He* is the Adversary, the devil. And the standing grain *at the end? It* is the *age* of the world to come. And the reapers*? They* are the angels. (40) As the reapers gather the tares to burn, so it shall be in the end of days. (41) The Son of Man shall send out his angels and they shall uproot from his kingdom all evil ones that cause offence, and them that do iniquity. (42) And they shall cast them into the furnace of fire. (43) Then shall the righteous shine as the sun in the kingdom of their Father. He that has ears to hear, let him hear.” (44) Again Jesus said to his disciples: “The kingdom of *the* heaven*s* is like a treasure hidden in the field which a man found, and hid. And in his joy over the value he went and sold all that he had, and bought that field. (45) Again, the kingdom of heaven is like a man who is a merchant who possessed merchandise and was seeking to buy good pearls. (46) The merchant was prudent. Having found one precious pearl, he went and sold all his merchandise, and bought the pearl alone. (46.1) You, too, are to seek for the treasure that does not fail, that endures, where no moth comes near to devour and where no worm destroys. (47) Again, the kingdom of heaven is like a drag net that was cast into the sea and gathered of every kind of fish (48) which, when it was filled, they drew it out up on the beach. And the fishermen sat down on the sea shore and chose the good and put them into vessels, but the bad they threw away. (49) So it shall be in the end of days. The angels shall come, and separate the wicked from the midst of the righteous, (50) and shall throw the wicked into the furnace of fire. There shall be the weeping and the gnashing of *their* teeth. (51) Have you understood all these things?” They said, “Yes.” (52) And he said to them, “Therefore every scribe or wise man who has been made a disciple to the kingdom of heaven is like a man that is a householder who brings out of his treasure things new and old.” (53) And it came to pass, when Jesus had finished these parables, he passed over from there. (54) And coming into his own native land he taught them in their synagogues, and they were astonished, and said in their hearts, “From where did this man get this wisdom, and power to do these works? (55) Is not this the blacksmith’s son? Is not his mother Mary? And his brothers James, Joseph, and Simon, and Judah? (56) And are not his sisters all with us? Don’t you know all of them among us? So how did all these things come to this one?” (57) And they were confused about him. But Jesus said to them, “ A prophet is not acceptable in his own country, neither does a physician work cures upon them that know him.” (58) And he did not wish to do there any sign because of their stubbornness and *little belief*.

## **Chapter Fourteen**

(1) At that time, Herod the Tetrarch heard the report concerning Jesus, (2) and said to his servants, “Behold I believe that John the Baptizer is doing these miracles and therefore these powers work in him.” (3) For Herod had arrested John, and bound him in prison. This was because John was reproving him that Herod should not take as his wife Herodias because she was his brother’s wife. (4) John was saying to him, “It is not *permissible* for you to have her.” (5) And then Herod wished to kill him except he feared the people because they believed John was a prophet. (6) But on Herod’s birthday, he called the nobles of his kingdom to eat with him, and while they were eating, the daughter of Herod danced among them, and it pleased Herod. (7) He promised with an oath to give her whatever she should ask. (8) And she, being urged by her mother, said, “Give me here the head of John the Baptist on a plate.” (9) And the king was *very sad*. However, because of his oath he made before his dinner guests, he commanded it to be given. (10) And he sent the command to kill John in the prison. (11) And they brought John’s head in a dish, and gave it to the girl. And she brought it to her mother. (12) And the disciples of John came, and took up the body, and buried him. And they went and told Jesus. (13) Now when Jesus heard it, he left there in a boat, to a place in the desert wilderness of Judah. And when the crowds heard about this, they followed him on foot from all the cities. (14) And he came out, and saw a great crowd, and he extended kindness on them, and healed their sick. (15) And when evening had come, the disciples came to him, saying, “This place is a desert, and it is getting late. Send the crowds away, that they may go into the surrounding regions and *towers*, and buy themselves necessities for nourishment.” (16) But Jesus said to them, “They have no need to go away. You will give them something to eat.” (17) And they said to him, “We have here only five loaves and two fishes.” (18) And he said, “Bring them to me.” (19) And he commanded the crowds to sit down on the grass. And he took the five loaves and the two fishes, and as he looked up to heaven, he blessed them, and brake and gave the loaves to the disciples. And the disciples made distributions to the crowds. (20) And they all ate the bread, and were satisfied. They also ate the fish according to what they desired. After they finished, that which remained over of the broken pieces of bread was twelve baskets full. (21) And those who ate were about five thousand men besides women and children. (22) And soon thereafter he commanded the disciples to enter into the boat, and to go ahead of him to the city to which the crowds were going. (23) And after he had left the crowds, he went up into the mountain to pray alone. And when evening had come, he was standing there alone. (24) But the boat was now in the middle of the sea, being driven by the waves because the wind was against them. (25) About three o’clock in the morning, he came to them, walking upon the waters of the sea. (26) And when the disciples saw him walking on the sea, they were alarmed, saying, “It is a phantom or a demon.” And they cried out from the greatness of their fear. (27) But right then Jesus said to them, “ Let faith be among you! Rest assured it is I. Do not be afraid!” (28) And Peter answered him and said to him, “Master, if it is you, command me to come over to you on the water.” (29) Jesus said “Come!” So Peter went down from the boat, and walked upon the waters to come to Jesus. (30) But when he saw the boisterous strength of the wind, he was afraid that he should sink; and he cried out, saying, “*My* Master, save me.” (31) And immediately Jesus stretched out his hand, and took hold of him, and said to him, “Man of little *belief*, why did you doubt?” (32) And when they were gone up into the boat, the wind immediately ceased. (33) And they that were in the boat *bowed down before* him, saying, “Truly you are the Son of the *Mighty One*.” (34) And they departed from over the sea, and came into the land of Genossar. (35) And when the men of that place *recognized* him, they went into all the surrounding region and brought to him all that were sick with various kinds of diseases. (36) And they *implored* him that they might only touch the border of his garment. And as many as touched him were delivered.

## **Chapter Fifteen**

(1) Then Pharisees and sages came to Jesus saying, (2) “Why do your disciples transgress the ordinances and traditions of antiquity? For they do not wash their hands before eating.” (3) And he answered and said to them, “Why do you also transgress the commandments and words of God, *the Mighty One,* because of your ordinances and tradition? (4) Is it not written in your Law from the mouth of God, ‘Honor your father and your mother: and, He that curses or smites his father or mother, will surely be put to death’? (5) But you say, ‘Whoever can say to his father or his mother in financial need, “Whatever help you might otherwise have gotten from me was already given as money donated to the Temple treasury,  then he does not supposedly have to honor his father or mother.’ Thus you make any donation at the temple he might give *for the sake of himself* as a sinner able to wipe out this iniquity against his parents. It *is*supposedly*forgiven* and will be removed from him. You have thus made the commandment of God void because of your tradition. (6) So he does not honor his father and his mother by helping them in their financial need, and so you have despised the words of God, *the Mighty One,* because of your tradition. (7) You hypocrites! Isaiah did correctly prophesy of you, saying, (8) ‘Thus Yahweh says: “This people has come near me with their mouth and lips, but their heart is far from me (9) *and their*reverence toward me has become the observance of commandments taught by men.”’ (10) And Jesus called to him the crowd, and said to them, “Hear and know! (11) It is not that which enters into the mouth which soils and defiles the man. Rather, it is that which comes out of the mouth that renders impure the man.” (12) Then came the disciples, and said to him, “Don’t you realize that the Pharisees were perplexed and annoyed by this word when they heard this saying?” (13) But he answered and said, “Every plant which my heavenly Father did not plant shall be rooted up. (14) Leave them alone. The blind are leading the blind, and if a blind man leads another blind man, both shall fall into a ditch.” (15) And Peter answered and said to him, “*My Master*, explain to us the riddle.” (16) And he said, “Are you also still without any understanding? (17) Don’t you understand that whatever goes into the mouth passes into the belly, and goes on to the natural place? (18) But the things which come out of the mouth are moved by the heart. And they are what soils and defiles the man. (19) For out of the *soiled*defiled heart comes evil thoughts, murders, adulteries, fornications, thefts, the witness of liars, curses and blasphemies. (20) These things soil and render iniquitous the man. However, to eat with unwashed hands does not soil or defile the man. (20.1) Yet abstain by all means from meat sacrificed to idols; for it is the worship of dead gods.” (21) And Jesus went out from there, and withdrew into the parts of Tyre and Sidon. (22) And a Canaanite merchant woman *who* came out from the lands of the east *was crying*, saying, “Have mercy on me, Oh Master, you son of David. My daughter is tormented by demons.” (23) But he answered her not a word. And his disciples came and asked him, saying, “*Our Master,*why do you abandon this woman who is crying out after us?” (24) But he answered and said, “I was only sent to the lost sheep of the house of Israel.” (25) But she came and prostrated herself to the ground before him, saying, “*Master*, help me.” (26) And he answered and said, “It is not good that a man take bread from his children and cast it to the dogs.” (27) But she said, “That’s certainly true, Lord but even the dogs eat of the crumbs which fall under their master’s table.” (28) Then Jesus answered and said to her, “Woman, how great is your *belief*. What you asked will be done to you even as it is in your heart to be done.” And her daughter was healed from that hour. (29) And Jesus departed there, and he went to the region across Galilee to a mountain. And he went up on the mountain, and as he stood there (30) he saw many people having with them the lame, leprous, maimed, and many others. And they threw them selves down at his feet, and he healed them. (31) As a result, the crowd wondered when they saw those who hadn’t been able to speak were speaking, and the crippled were walking, and the blind could see again. And all of them magnified the God of Israel. (32) And Jesus called his disciples, and said, “I have compassion for the crowds because they continue with me now two days since they came across and have nothing to eat. And I will not let them go fasting, and they faint away.” (33) And the disciples asked him, “Where will we get so many loaves in a desert place to satisfy this people ?” (34) And Jesus said to them, “How many loaves of bread do you have?” And they said, “Seven and a few small fishes.” (35) And he commanded the crowd to sit down on the grass. (36) And he took the seven loaves, and he gave thanks and broke them in pieces, and gave the pieces to the disciples, and the disciples then gave them to the people. (37) And they all ate, and were filled. And they took up seven baskets full of that which remained over of the broken pieces. (38) And they who ate were four thousand men besides women and children. (39) And he sent away the crowds, and entered into the boat, and came into the borders of Magdula.

## **Chapter Sixteen**

(1) Sages and Pharisees and Zadducees came, and tempted him by asking him to show them a single sign from heaven. (2) \*\*\*\* (3) \*\*\*\* Jesus said: “You know how to judge the *face of*the heaven*s* and the earth, but you have not known what is ahead of you. You do not know how to test this time and thus you cannot discern the signs of the times. (4) The offspring of evildoers seek after a sign. And no sign shall be given to it except the sign of Jonah the Prophet.” And he left them, and *walked away*. (5) And when Jesus came to the sea shore he told his disciples to prepare bread. Then he entered a boat with his disciples, but the disciples forgot to take bread. (7)\*\*\*(8) Jesus then said to them, “You have little understanding if you think you have no bread. (9) Don’t you yet understand or remember the five loaves for the five thousand, and how many baskets you gathered up afterwards? (10) Don’t you remember the seven loaves for the four thousand, and how many baskets you gathered up afterwards?” (10.1)[old 6] And Jesus said to them, “Take heed and beware of the leaven of the Pharisees and Sadducees.” (10.2)[old 7] And they reasoned among themselves, saying, “Is it because we took no bread?” And when Jesus knew their thoughts, he said “What are you thinking, you of little faith, that it is because you have taken no bread that I say this? (11) How is it that you do not perceive that I am not talking to you concerning round loaves of bread? But beware of the teaching and behavior of the Pharisees and Sadducees.” (12) Then they heard and understood that he asked them not to beware the leaven of bread, but of the doctrine of the Pharisees and Sadducees. (12.1) Jesus explained, "The Pharisee plans in advance. Before doing wrong, he slyly reasons everything out by making all manner of subtle excuse. Take care that you do not end up suffering the same fate as them. For the wicked of humanity receive judgment not only among the living, but also they will undergo punishment and much torment later.” (13) Now when Jesus came into Caesarea Philippi, he asked one and all of his disciples, saying, “What do the *sons of mankind* say about me, the Son of Man? (14) And they said, “Some say you are John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.” (15) He said to them, “But who do you say that I am?” (16) And Simon called Peter answered and said, “You are the Messiah, the Son of God who has come into this world.” (17) And Jesus answered and said to him, “Happy are you, Simon, Son of John for this was not revealed to you by flesh and blood, but was revealed to you by my Father who is in heaven. (18) And I also tell you, you are a stone and over you I will build my house of prayer and the *faction-makers* of Hell shall not *gain the upper hand* against you. (19) I will give to you the keys of the kingdom of heaven: and whatever you shall bind on earth shall be bound in heaven; and whatever you shall loose on earth shall be loosed in heaven.” (20) Then he charged the disciples that they should tell no man that he, Jesus, was the Messiah. (21) From that time Jesus began to show his disciples that he must go to Jerusalem, and suffer the injustice of many scourgings and many mockings, from the elders, scribes and leading priests, and be killed, and the third day he would be raised up. (22) And Peter took him aside, and began to rebuke him, saying, “God forbid, *Master*! All this shall never happen to you.” (23) But Jesus turned, looked at him, and said to Peter, “Follow after me! Do not disobey me and do not quarrel with me ~~--~~ Satan. You are an obstacle and insult to me *for you*do not take pleasure in the word of God but *only* in the words of men.” (24) Then said Jesus to his disciples, “If any man would follow me, he must reject himself, and take up his cross, and be willing to offer himself up to death, and become a dedicated follower *of me*. (25) For whoever would save his life will lose it for my sake. And whoever shall lose his life in this world for my sake, the same will save his soul for the life in the *age* of the world to come. (26) For what profit shall a man have if he shall gain the whole world but forfeit his spirit forever ? Or what good exchange does the man make if for the present things that are spoiling he should give his soul to the judgment of Hell? (27) For the Son of Man shall come in the glory *from* his Father with his angels. And then he shall reward to every man according to his works. (28) Amen I tell you that some who stand here shall not taste death until they see the Son of Man’s kingdom that comes.

## **Chapter Seventeen**

(1) And six days later, Jesus took Peter and James, and John, his brother, and brought them up into a high mountain where he might pray. (2) And the appearance of his face was altered before them. And the skin of his face did shine as the sun, and his garments became white like snow. (3) And Moses and Elijah appeared to them talking with him, and they told him all that would happen to him in Jerusalem. Peter and his companions were asleep. Asleep and not asleep. Awake but not awake. *They saw his body and the two men with him*. (4) When they went away, Peter said to Jesus, “It is good for us to be here. If you wish, I will make here three tabernacles--one for you and one for Moses, and one for Elijah,” because he did not know what he was saying. (5) While he was still talking, a cloud overshadowed them, and they were greatly alarmed. And a voice out of the cloud said, “This is my Son, my beloved, *and* My delight is in him. Listen to him. You shall obey him.” (6) And when the disciples heard it, they fell on their faces, and were very afraid. (7) When the voice ceased, Jesus approached and touched them and said to them, “Arise, and be not afraid.” (8) And lifting up their eyes, they saw no one except Jesus only. (9) And as they were coming down from the mountain, Jesus commanded them, saying, “Do not tell anyone about this vision which you have seen until the Son of Man is risen from the dead.” (10) And his disciples asked him, saying, “Why do the sages say that Elijah must come first?” (11) And he answered and said, “Elijah indeed comes, and shall save all the world and restore all things (12.1) but I tell you that Elijah came already, and they did not know him, but did to him whatever they *desired*.” (13) Then the disciples understood that he spoke about John the Baptist. (12.2) Jesus then said, “Even so shall they do to the Son of Man.” (14) And when they approached the crowd, there came to him a certain man who fell on his knees bowing, saying, (15) “*Master*, have compassion on my son because he is epileptic and terrified of an evil spirit. And he is sore afflicted with this sickness. He grinds his teeth and he foams at the mouth. And often he falls from his place to the ground, and he also falls into the fire, and often into the water. (16) And I brought him to your disciples, and they could not cure him.” (17) And Jesus answered and said, “O perverse generation! Woe to you who deny *me!* How long shall I be with you? How long shall I bear your trouble? Bring him here 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 privately, and said, “Why could we not cast it out?” (20) And he told them, “Because of the limitation of your *belief*. For truly I tell you, *if within you becomes a belief* as a grain of mustard seed, you shall tell this mountain, ‘Move away from here!’ and it shall immediately move away. And nothing shall be withheld from you. (21) But this kind of demon is overcome only by prayer and fasting.” (22) And while they were going into Galilee, Jesus told them, “The Son of Man shall be delivered up into the hands of men. (23) And they shall kill him. And on the third day he shall be raised up.” (24) And when they arrived at Capernaum- Martha, the tax-collectors that received the didrachma came to Peter, and said, “Your teacher does not follow the custom to pay the didrachma tax.” (25) *And*he *said,*“*Yes* certainly he does.” And when Peter came into the house, *he preceded Jesus in order to speak to him*. And Jesus anticipated him and prevented him from speaking first, saying, “What do you think, Simon? The kings of the earth, from whom do they receive customs tribute? From their own sons, or from foreigners?” (26) And when he said, “From foreigners,”Jesus said to him, “If so, the sons are free. Do not be dismayed at this.” (27) He said to Peter, “But, so we do not provoke them, go to the sea, and cast a baited net, and take up the fish that comes up first. And when you open his mouth, you shall find a didrachma coin. That take, and give it to them for us.”

## **Chapter Eighteen**

(1) In that hour the disciples came to Jesus, saying, “Who then *do you regard* is greatest in the kingdom of the heavens?” (2) And he called to himself a little boy, and set him among them, (3) and said, “Truly I tell you, except you repent and turn, and become as this little child, you shall in no wise enter into the kingdom of the heaven*s*. (4) Whoever therefore shall humble himself as this boy, the same shall be greatest in the kingdom of heaven. (5) And whoso shall receive one such boy as this in my name receives me. (6) But whoever shall cause one of these little ones that believes on me to stumble, it would be good for him never to have been born. It would be better for him that an upper millstone should be hanged about his neck, and that he should be cast into the depths of the sea than that he should cause one of my chosen to miss the mark. (7) Woe unto the inhabitants of the world because of offences. Such offences must come. But woe to that man by whom an offence comes! (8) And if your hand or your foot causes you to stumble, cut it off, and cast it from yourself. It is better for you to enter into life maimed or lame, rather than having two hands and two feet to be cast into the eternal fire. (9) And if your eye causes you to stumble, pluck it out, and cast it from yourself. It is better for you to enter into life with one eye rather than having two eyes to be given over to hell. (10) *And you are warned*not to judge one of these little ones. For I tell you that in heaven their angels do continually always report on the *children* of my Father who is in heaven.” (11) And Jesus continued: “The Son of Man has devoted himself entirely to saving the enemies of God. (12) What do you think? If any man has a hundred sheep, and one of them is lost and runs off, doesn’t he leave the ninety and nine *in the mountains*, and seek those which *were led* astray? (13) And if *he happens to find it*, Amen I tell you he rejoices 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 who is in heaven that one of these little ones should be lost.” (15) At that time, Jesus said to Simon called Peter, “And if your brother sins against you, go, show him his fault privately. If he listens to you, you have gained your brother. (16) But if he does not listen to you, reprove him before another. If by every oath he does not listen, add still one or two more witnesses, in order that your words might be before two or three witnesses because by two or three witnesses a *matter* and every word may be established. (17) And if by every oath he does not listen, then tell it in the assembly. And if he also refuses to hear *in* the assembly, consider him one to be shunned as an enemy and cruel. (18) Amen I tell you, what oath you shall bind on earth shall be bound in heaven. And what oath you shall loose on earth shall be loosed in heaven. (19) Again I tell you that if two of you shall agree on earth, *everything which* you shall ask shall be done for you by my Father who is in heaven. (20) For where two or three are assembled together in my Name, there am I among them. Wherever there are two, they are not without God. And wherever there is one alone, I say I am with him.” (21) Then came Peter also calledKepha, and he said to Jesus, “Lord, how often shall I forgive my brother when he sins against me?” (22) Jesus said to him, “If your brother sins in word and has made amends with you seven times in a day, receive him.” Simon, his disciple, said unto him, “Seven times in a day?” The Lord answered and said to him “up to seventy times seven. For the prophets were found with sinful speech even after they were anointed with the Holy Spirit. The one who has not forgiven seventy times seven is not worthy of me. (23) Therefore the kingdom of heaven is like a certain *king* who wished to make an accounting with his servants. (24) And when he had begun to make the accounting, one was brought to him that owed him about ten thousand pieces of gold. (25) But he had nothing to give to pay, so his master commanded him to be sold, and his wife and children and all that he had, until full payment was made to him. (26) The servant therefore fell down before his master and implored him to have pity on him, and to be patient with him because he would repay everything saying, ‘Lord, give me time, and be patient with me, for I will pay you all.’ (27) And the master of that servant had pity on him, released him, and forgave him the entire debt. (28) But that servant went out, and found one of his fellow-servants, who owed him a hundred meahs [that is about 1% of what the unforgiving servant was forgiven] and he laid hold on him, and held him fast and struck him, saying, ‘Pay what you owe.’ (29) So his fellow-servant fell down and begged him, saying, ‘Trust me and give me time and have patience with me, and I will pay everything to you.’ (30) And he would not listen to him. So he went and cast him into prison until he should pay all that which was due him. (31) So when the servants of the king saw this, they were very angry, and came and told their master all that the servant had done. (32) Then his master called him, and said to him, ‘You cursed Servant of Belial, I forgave you all your debt because you entreated me. (33) Shouldn’t you also have had pity on and forgiven your servant even as I had pity on you?’ (34) And his master’s anger was kindled, and commanded he be delivered to the prison and afflicted until he should repay him all his debt. (35) So shall also my Father in Heaven do to you if you do not forgive your brother *in a perfect heart* **your brother's** offenses against you.”

## **Chapter Nineteen**

(1) And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the region of Judah beyond the Jordan. (2) And great crowds followed him. And he healed all of them there. (3) And Pharisees came to him to tempt him, saying, “Is it lawful for a man to put away his wife for any cause and to give her a bill of divorce?” (4) And he answered and said, “Have you not read that the One who made them of old, made them male and female?” (5) And he said, “For this reason shall a man leave his father and mother, and shall be joined to his wife. And the two shall become one flesh.” (6) So that they are no more two but one flesh. What therefore the Creator has joined together, man cannot separate.” (7) They asked him, “Why then did Moses command to give her a bill of divorcement, and to put her away from his house?” (8) He said to them, “Moses for your obstinacy suffered you to put away your wives. But from the beginning, it had not been so. (9) And I tell you, whoever has put away or shall put away his wife except for adultery, and shall marry another, commits adultery. And he that marries her when she is put away in an unlawful manner commits adultery.” (10) The disciples said to him, “If this is the situation between a man and his wife, it is not good to marry.” (11) He said to them, “ Not all can receive this saying. [It is] only for those to whom it has been given. (12) For there are eunuchs that were born as such from their mother’s womb. These are those who have not sinned. And there are eunuchs that were made eunuchs by men. And there are eunuchs that made themselves eunuchs who subdue their desire for the kingdom of heaven’s sake. These are those who enter into great prominence. Whoso can accept it, let him accept it. And he that is able to understand it, let him understand it.” (13) Then little children were brought to him that he should lay his hands on them, and pray for them. And the disciples were driving them away. (14) But Jesus said, “Permit the little children, and restrain them not, to come to me. For the kingdom of the heaven*s*belongs to such who are like these children. Truly I say to you that one will not enter the kingdom of the heaven *s* except he is like these.” (15) And so he laid his hands on them, and departed from there. (16) And two rich men approached him, and one came to him *showing reverence towards Him*, and the other of the two said, “Teacher, what one good thing shall I do and thus live in the world to come?” (17) And he said to him: “Why do you ask me about the good? There is none good but God only. But if you would *come* into life of the world to come, perform the Law and the Prophets. And thus keep the commandments.” (18) He said to him, “What are they?” And Jesus said, “You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness against your neighbor, (19) Honor your father and mother; and, You shall love your neighbor as yourself.” (20) The young man said to him, “All these things have I observed from my youth. So yet what do I lack?” (21) Jesus said to him, “If you would be perfect, go, sell that which you have, and give to the poor, and you will have treasure in heaven, and come, follow me.” (22) But when the rich man heard this teaching, he scratched his head, and it displeased him. And he went away angry for he had much property. And the Lord said to him “How do you say ‘I have performed the law and the prophets?’ seeing that it is written in the Law ‘You shall love your neighbor as yourself,’ but many of your brothers, sons of Abraham, are clad with filth, dying for hunger, and your house is full of many goods, and nothing at all goes out of it to them.” (23) And Jesus said to Simon, son of John, *who was sitting by Him*, “Truly I tell you, It is hard for a rich man to *come* into the kingdom of the heaven*s*. (24) And again I tell you, it is easier for camel-rope to go through the eye of a needle, than to bring the rich into the kingdom of the heavens.” Jesus then prayed: “One in the heavens, grant salvation.” (25) And when the disciples heard it, they were very astonished, saying, “Who then can be saved?” (26) And Jesus looking upon them said, “With men the matter is difficult; but with God all things are easy.” (27) Then Peter answered and said to him, “We have left all, and followed you. What then shall we have?” (28) And Jesus said to them, “Truly I tell you that you who have followed me, in the day of judgment when the Son of *Man* shall sit on his throne of his glory, you also shall sit upon the twelve thrones and judge the twelve tribes of Israel. (29) And everyone that has left his home (including his wife and his children, or brethren, or sisters, or father, or mother), or left his lands, for my name’s sake, shall receive a hundred like them and shall inherit the kingdom of heaven and the sublime life. (30) *Many of the first ones shall be last*. *And many of the last ones shall be first.*”

## **Chapter Twenty**

(1) After this, Jesus said to his disciples, “For the kingdom of heaven is like a man that was a master in his house who rose and went out early in the morning to hire laborers to work in his vineyard. (2) And when he had agreed with the laborers for one denarius for the whole day, he sent them into his vineyard. (3) And he went out about nine o’clock in the morning, and saw others standing idle in the marketplace. (4) And he said to them, ‘Go also into the vineyard, and whatever is *just* I will give you.’ And they went their way. (5) Again he went out about noon and also at three o’clock, and did likewise. (6) And about five o’clock, he went out and found others standing around. And he said to them, ‘Why are you standing here idle all day?’ (7) They said to him, ‘Because no man has hired us.’ He said to them, ‘Go also into the vineyard.’ (8) And when even ing had come, the master of the vineyard said to his overseer, ‘Call the laborers, and pay them their wages.’ He began with the last and finished with the first. (9) The last received one denarius. And when those came that were hired about three o’clock, they received each man a denarius. (10) And when the first came, they supposed that they would receive more than these. But he only gave a denarius to each of them. (11) And when they received it, they murmured against the master of the vineyard, (12) saying, ‘These last have spent but one hour, and you have made them on the same level with us who have borne the burden of the day and the heat.’ (13) But he answered and said to one of them, ‘My Friend, I do you no injustice. Didn’t you contract with me for one denarius? (14) Take it and go. If I wish to give to this last, even as to you, (15) may I not do according to my desire? Or is there evil in your eyes when I am good?’ (16) So the last shall be first, and the first last. Many are called but few are the chosen.” (17) And as Jesus was going up to Jerusalem, he took the twelve disciples *in secret*, and on the way he said to them, (18) “We are going to Jerusalem. And the Son of Man shall be delivered to the chief sages and priests. And they shall condemn him to death. (19) And they shall deliver him to the Gentiles to smite and destroy him but on the third day he shall be raised up.” (20) Then the mother of the sons of Zabdi with her sons came to him, bowing down *before* him to ask him something. (21) And he said to her, “What do you want?” She said to him, “Command that these--my two sons--may sit, one on your right hand, and one on your left hand, in your kingdom.” (22) But Jesus answered and said, “You do not know what you are asking.” Turning to the sons, Jesus asked, “Are you able to endure the suffering and death that I am about to endure? Can you drink the cup that I shall drink of, and be immersed in the immersion that I shall be immersed in?” They said to him, “We can.” (23) He said to them, “Indeed you shall drink of my cup, and shall be immersed in the immersion that I shall be immersed in. But to sit on my right hand and on my left hand is not mine to give to you, but it belongs only for whom it is prepared for by my Father.” (24) And when the ten heard it, they were moved with anger in their eyes concerning the two brethren. (25) But Jesus called them to himself, and said, “You know that the rulers of the Gentiles rule it over them, and their great ones seek to subdue them and exercise authority among them. (26) It will not be so among you. But whoever *wants to* become great among you shall serve you. (27) And whoever *wants to* be first among you shall be your servant, (28) even as the Son of Man came not to be served, but to serve, and to give *his soul*as a ransom for many.” (28.1) And Jesus later told his disciples, “Seek to grow to be less, and you will grow to be more, while great ones who make no such effort will be brought low. And when you go in and have been called upon to dine, do not recline in the most prominent places, lest one more honorable than you should come and the one who called the dinner should come to you and say: ‘Your spot is still lower,’ and you should be ashamed. But if you sit down at the lesser place and one lesser than you should come, the one who called the dinner will say to you: ‘Go still higher.’ And this will be more profitable for you. Thus, seek to increase from that which is small, and from the greater to become less.” (29) And as they went into Jericho, a great crowd followed him. (30) And two blind men went out and sat by the way side. When they heard that the prophet Jesus from Nazara was passing by, they cried out, saying, “*Master*, have mercy on us, *Master!* Oh Son of David!” (31) And the crowd rebuked them, saying: ‘Be silent!’ that they should hold their peace. But they cried out the more, saying, “Have mercy on us, Lord, Oh son of David!” (32) And Jesus stopped, and called them, and said, “What do you want me to do for you?” (33) They said to him, “*Master*, that our eyes may be restored to sight.” (34) And Jesus, having pity on them, touched their eyes. And he said to them, “Your *belief* has healed you.” And immediately they received their sight, praised God, and followed him. Then, all the people praised God because of this.

## **Chapter Twenty-One**

(1) And when they came near to Jerusalem, and arrived at Bethphage on the mount of Olives, Jesus then sent two disciples, (2) telling them, “Go into the fortress enclosure that is opposite from you, and immediately you shall find a female donkey tied, and a foal by her side. Loose them, and bring them to me. (3) And if anyone says anything to you, say to them, “The Master needs them. And he will quickly let them go.” (4) Now this came to pass to fulfill what the prophet had said, saying, (5) “Tell the daughter of Zion, Your King comes to you. Poor, humble, just and victorious is he, riding upon a female donkey, even upon a colt, the foal of a female donkey.” (6) And the disciples went and did what Jesus told them to do. (7) And they brought the female donkey and the foal, and put on them their garments. And they put him on the foal. Then they made the ascent. (8) Many in the crowd spread their garments in the way. And others cut down leafy branches from the trees, and spread them in the way before him and behind him, carpeting the way. (9) And the crowds cried, saying, “Save us on high!” “ Save us on high. To the house and Son of David. Please save us! Savior of the poor! Blessed is he that comes in the name of Yahweh the Lord *Adonai*. Save us our savior! Please save the weary! May you be glorified in heaven and in earth.” (10) And when he was come into Jerusalem, all the city was seething with interest and quaked saying, “Who is this?” (11) And the crowds said, “This is Jesus, the Prophet from Nazara.” (12) And Jesus entered into the house of Yahweh, and found there them that sold and bought in the Temple. And he overthrew the tables of the money-changers, and the stalls of them that were selling doves. (12.1) For a certain fiery and starry light shone from His eyes which terrified them and put them to flight. (13) And he said to them, “It is written, ‘My house shall be called a house of prayer by all the nations, but you make it a robber’s den -- a cave of violent men.’” (14) And the blind and the lame came to him in the Temple. And he healed them. (15) The chief sages and priests came to see the wonders that he did, and the children that were crying in the Temple and saying, “Let the Son of God be praised. Hoshanna to the house of David. ”The sages mocked and were displeased (16) and said to him, “Do you hear what they are saying?” And Jesus replied to them, “I heard them. Did you never read, ‘Out of the mouth of children you have established strength ?’” (17) And he left them, and went out of the city to Bethany, and lodged there. There he was explaining the kingdom of God. (18) Now in the morning as he returned to the city, he was hungry. (19) And seeing a fig tree by the way side, he drew near to it, and found nothing on it, but leaves only. And he said to it, “Let there be no fruit from you from now and forever.” And immediately the fig tree dried up. (20) And when the disciples saw it, they were amazed, saying, “How did the fig tree immediately dry up?” (21) And Jesus answered and said to them, “Truly I tell you, if you have faith without doubt, you shall be able to do not only what was done to the fig tree, but even if you should say to this mountain, ‘Be taken up and cast into the sea,’ it shall be done. (22) And all things, whatever you ask in prayer and faith while believing, you shall receive.” (23) And he came into the Temple to teach, and there came to him the sages, chief priests and the rulers of the people, and said, “By what power do you do these things? And who gave you this strength?” (24) And Jesus answered and said to them, “I also will ask you one question, which if you tell me, I likewise will tell you by what power I do these things. (25) The baptism of John, from where did it come from? From heaven or from men?” And they argued among themselves, saying, “What shall we say? If we shall say, ‘From heaven,’ he will say to us, ‘Why then did you not believe him?’ (26) But if we shall say, ‘From men,’ we have to fear the crowd for all of them believe John was a prophet.” (27) And they answered Jesus, and said, “We do not know.” He also said to them, “Neither then do I tell you by what power I do these things.” (28) In that evening, Jesus said to his critics, “What is your opinion? A man had two sons. And he came to the first, and said, ‘Son, go work to-day in my vineyard.’ (29) And the son answered and said, ‘I do not wish to,’ but afterward he *was sorry*, and went. (30) And the father came to the second son, and said likewise. And the second son answered and said, ‘Here I am Sir.’ But he did not go. (31) Which of the two did the will of the father?” They answered, “The first.” Jesus said to them, “Truly, I tell you that transgressors -- the tax-collectors, violent men, publicans and the harlots -- will be advanced over you into the kingdom of heaven. (32) For John came to you in the Way of righteousness, and you did not seriously listen to him. But tax-collectors, violent men, and the harlots -- transgressors -- did heed him seriously. But you, when you saw it, you did not believe him, and you did not turn in repentance afterwards as they have done. To him who has ears to hear let him hear and be ashamed.” (33) At that time, Jesus said to his disciples and a company of the Jews, “Hear now another parable -- the parable of the Sower. There was a certain honorable man who planted a vineyard, and walled it up on every side, and dug a winepress in it, and built a tower in its midst, and entrusted it to vinedressers to cultivate it, and then he went into another country. (34) And when the fruit season approached, he sent servants to the vinedressers -- those working the vineyard -- to receive his *profit*. (35) But the vinedressers took his servants, and beat one, and killed another, and stoned another. (36) Again, he sent many more servants than the first time. And they did the same to them. (37) Finally, he sent to them his son, saying, ‘Perhaps they will honor my son.’ (38) But the vinedressers when they saw the son, said among themselves, ‘This is the heir. Come, let us kill him, and we will inherit his estate.’ (39) And they took him, and cast him out of the vineyard, and killed him. (40) Think for yourselves --when the lord of the vineyard shall come, what will he do to them? These vinedressers?” (41) They said to Jesus, “As for the wicked vinedressers -- *the ungodly --* he will destroy them in their wickedness, and will let out the vineyard to other workers who shall immediately render him the portion of his *profit*.” (42) Jesus said to them, “Did you never read in the Psalms, ‘The stone which the builders rejected, the same was made the head of the corner. This was from Yahweh, And it is marvelous in our eyes?’ (43) Therefore I tell you that the kingdom of heaven shall be taken away from you and shall be given to a nation producing fruit. (44) And he that falls on this stone shall be cast down and*broken apart* .” (45) And when the chief priests and the Pharisees heard his parables, they perceived that he spoke about them. (46) And they sought to kill him but they feared the crowds who believed him to be a prophet.

## **Chapter Twenty-Two**

(1) And Jesus answered and spoke again in parables to them, saying, (2) “The kingdom of heaven is like a certain king who made a marriage ceremony for his son. (3) And he sent out his servants to call them that were invited to the marriage ceremony. And they *did not want to come*. (4) Again he sent out other servants, saying, ‘Tell them that are invited. I have made ready my dinner. My oxen and my geese are killed, and all things are ready. Come to the marriage ceremony.’ (5) But they scorned it and were unresponsive, and went their way, some into the city and some to their businesses. (6) And others grabbed his servants, and abused them, and killed them. (7) The king heard this, and his anger was kindled. And he sent his hosts and destroyed those murderers, and burned their houses with fire. (8) Then he said to his servants, ‘The wedding is ready, but they that were invited were not worthy. (9) Go therefore to the outgoings of the highways, and as many as you shall find, invite to the marriage ceremony.’ (10) And those servants went out into the highways, and gathered together as many as they found, both bad and good. And the wedding ceremony was filled with those who were eating at the table. (11) But when the king came in to see the guests, he saw there a man who did not have on a wedding-garment. (12) And he said to him, ‘My Friend, how did you come in here not having a wedding-garment?’ And he was silent. (13) Then the king said to the servants, ‘Bind him hand and foot, and cast him out into the nether most and lowest hell. There shall be the weeping and the gnashing of teeth. (14) Many are called but few are chosen.” (15) Then the Pharisees went and took counsel how they might ensnare him in what he said. (16) And they sent to him their disciples, with violent men from Herod, saying, “Master, we know that you are sincere, and faithfully study the way of God in truth. You fear nothing *and do not argue from appearances,*and remain impartial -- not influenced by any man. (17) Tell us therefore, what you think. Is it lawful to give tribute to Caesar or not?” (18) But Jesus recognized their deceit and maliciousness, and said, “Why entice and tempt me, you hypocrites? (19) Show me the tax coin to pay tribute.” And they brought to him a *common one* -- a denarius. (20) And he said to them, “Whose *likeness* is this image and *inscription* ?” (21) They said to him, “Caesar’s.” Then he said to them, “Return therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.” (22) And when they heard it, they were amazed, and left him, and went away. (23) On that day there came to him Sadducees, and those that say that there shall not be a resurrection *of the dead*. And they asked him, (24) saying, “Rabbi, 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 among 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) Since she belonged to all of them, whose wife shall she be of the seven in the resurrection? Because all seven were her husbands. (29) But Jesus answered and said to them, “You err, not understanding the Writings, nor the power of God. (30) For in the day of the resurrection, men will not take women nor women will take men, but are as angels of God in heaven. (31) But as touching the resurrection of the dead, have you not read that which was spoken to you by God, saying, (32) ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob?’ If so, God is not the God of the dead, but of the living.” (33) And when the crowds heard it, they were astonished at his wisdom. (34) But the Pharisees *saw that the Sadducees had no answer*, so *they came together* and joined his scorners. (35) And one of them, a sage -- a doctor of the Law -- asked him a question *to tempt* him: (36) “Rabbi, which is the greatest commandment in the Law?” (37) And he said to him, “This is the First Commandment: You shall love and worship Yahweh, your God, and Him only shall you serve with all your heart and with all your strength, and with all your mind. (38) This is the greatest commandment in the whole Law. And this is the first. (39) But the second is like it, ‘You shall love your neighbor as yourself.’ (40) On these two commandments hangs all the Law and the prophets. (40.1) There are two ways--one of life and one of death. and there is a great difference between the two ways. (40.2) The way of life is this. (40.3) First of all, you shall love the God that made you. (40.4) Secondly, you shall love your neighbor as yourself. (40.5) And all things you would not want to happen to yourself, neither do to another. (40.6). These words are the Teaching of the Way of life.” (41) Now while the Pharisees were gathered together, Jesus asked them a question, (42) saying, “What do you think of the Messiah? Whose son is he?” They said to him, “The son of David.” (43) He said to them, “How then does David by the holy spirit call him Master, saying, (44) ‘Yahweh said to my Master “Sit on my right hand until I make your enemies the footstool of your feet?” (45) If David then calls him Master, how is he his son?” (46) And no one was able to answer him a word, and from that day they feared to ask him any more questions.

## **Chapter Twenty-Three**

(1) Then Jesus spoke to the crowds and to his disciples, (2) saying, “The scribes and the Pharisees sit on Moses’ seat. (3) *Now all that* he, Moses, says to you keep and do but do not do works according to their *commandments* for they *quote*Moses but do not do what they quote. (4) Yes, they demand and set forth heavy burdens that the shoulders of men are not able to bear, and they themselves will not lift a finger to help move them. (5) But all their actions and works they do for appearances -- to be seen by the children of men. They wear expensive garments and large tassels, (6) and love the principal couches and seats at dinner, and to be seated first in the synagogues and at benedictions (7) and to be called Rabbi in the marketplaces. (8) As to you, do not desire to be called Rabbi, neither be called Rabbi. For one is your Rabbi, your teacher, the Messiah, and you are all brothers. (9) Also do not be called father upon the earth. And*don’t you call* any man on the earth your father because one is your Father--He who is in heaven. (10) Neither be called teachers for one is your teacher even the Messiah. (11) The greatest among you shall serve you. (12) And whoever shall exalt himself shall be humbled. And whoever shall humble himself shall be exalted. (13) But woe to you sages, scribes and Pharisees! Hypocrites! Because you have received the keys of knowledge of the kingdom and have hidden them. And you thus shut the kingdom of heaven against the children of men while you yourselves have not entered the kingdom. And to them that were entering you did not open or permit them to enter, even those who eagerly wished to enter. (14) Woe to you sages, and Pharisees! Hypocrites! For you divide and devour widows’ houses with lengthy exposition and long speeches. Therefore you shall receive a lengthy punishment. (15) Woe unto you scribes and Pharisees! Hypocrites! For you travel a circuit of sea and land to bind the heart of one man *in your faith* as a disciple. And when you find one, you teach him your ways so he becomes doubly worse than you, and thus twice more a son of hell than yourselves. You have not let other people enter the kingdom of heaven since you yourself have not entered it. (16) Woe to you, *seat of the* blind guides, that say, ‘Whoever shall swear by the temple, he is not obligated and it is nothing, but whoever shall swear by anything which is consecrated to *the structure* of the temple such as the gold of the temple, you say he is obligated to pay. (17) You mad and blind! For which is greater? The gold? Or the Temple that sanctifies the gold? (18) And you say, ‘Whoever shall swear by the altar, is not obligated and it is nothing but whosoever shall swear that he will make a gift - offering, then you say he is obligated to give it.’ (19) You blind! For which is greater, the gift or the altar that sanctifies the gift? (20) He therefore that swears by the altar, swears by it, and by all things upon it. (21)...(22) And he that swears by the throne of God swears by it and by Him that *abides therein*. (23) Woe to you, scribes and Pharisees! Hypocrites! For you pay tithes of mint, dill, pomegranate and cummin, but commit robbery and have left undone that which are the weightiest matters in the Law -- the Torah’s judgments on *justice,* loving-kindness, faithfulness, and truth. These are commands worthy of doing. One should not forget them. (24) Offspring of blind leaders, nit-pickers who strain out the gnat, and swallow the camel! (25) Woe to you, scribes and Pharisees! Hypocrites! For you wash the outside of the cups and of the platters, but inside of them is full of wickedness, robbery and uncleanness. (26) Hypocrite! Wash first the inside of the cup in order that the outside might become pure. (27) Woe to you sages and Pharisees! Hypocrites! For you are like white-washed sepulchres which outwardly appear beautiful to the children of men, but inwardly are full of the bones of the dead and the filthy. (28) So you also outwardly appear righteous to the children of men, but inwardly you are full of depravity, hypocrisy and violence. (29) Woe to you sages and Pharisees! Hypocrites! For you build the sepulchres of the prophets, and garnish the tombs of the righteous, (30) and say, ‘If we had been alive in the days of our fathers, we should not have permitted them to put to death the prophets.’ (31) Wherefore you bear witness against yourselves that you are sons of them that slew the prophets. (32) You behave according to the deeds of your fathers. (33) You serpents! You offspring of vipers! How shall you escape the judgment of hell if you do not turn in repentance?” (34) At that time, Jesus said to the crowd, “Therefore, I send to you prophets, and sages, and scribes. Some of them you shall kill. And some of them you shall afflict with whips in your synagogues. And some you will pursue from city to city. (35) This is so 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 Jehoiada whom you slew between the sanctuary and the altar. (36) Truly I tell you, all these things shall come upon this generation and upon (37) Jerusalem, who kills the prophets, and removes those that are sent to her! How often I would have gathered your children together, even as a hen gathers her chickens under her wings, and you would not! (38) Behold, you will leave your houses desolate. (39) For I say unto you, you shall not see me hereafter until you shall say, ‘Blessed is he that comes in the name of our savior -- he that comes in the name of Yahweh.’”

## **Chapter Twenty-Four**

[John 8:1] Jesus went unto the mount of Olives. [John 8:2] And early in the morning he came again into the temple, and all the people came to him. And he sat down, and taught them. [John 8:3] And the scribes and the Pharisees brought a woman taken in many sins of adultery. And having set her in the midst, [John 8:4] they said to him, “Teacher, this woman has been taken in adultery, in the very act. [John 8:5] Now in the law Moses commanded us to stone such a person. What then do you say about her? [John 8:6] And this they said, trying him, that they might have something to accuse him about. But Jesus stooped down, and with his finger wrote on the ground. [John 8:7] But when they continued asking him, he lifted himself up, and said to them, “He that is without sin among you, let him cast the first stone at her.” [John 8:8] And again he stooped down, and with his finger wrote on the ground. [John 8:9] And they, when they heard it, went out one by one, beginning from the oldest, even to the last. And Jesus was left alone, and the woman, where she was, in the midst. [John 8:10] And Jesus lifted himself up, and said to her, “Woman, where are they? Does no man condemn you?” [John 8: 11] And she said, “No man, Lord.” And Jesus said, “Neither will I condemn you. Go your way. From now on sin no more.” (1) And Jesus went out from the Temple, and was going on his way back to the mount of Olives. And his disciples came to him to show him the buildings of the Temple. (2) But he answered and said to them, “Don’t you see all these things? Amen I tell you, there shall not be left here one stone upon stone.” (3) And as he sat on the mount of Olives opposite the Temple, Peter, John, and Andrew came to him privately, saying, “Tell us, what sign shall be at your coming and at the end of the world?” (4) And Jesus answered and said to them, “Take heed that no man lead you astray. (5) For many shall come in My Name saying ‘I am *He*, the Messiah’ -- ‘ I am Christ' [*i.e*., an imposter Jesus Christ, as Jesus restates in verses 23-27 below] and shall deceive and lead you astray. (6) And you shall hear of wars and rumors of wars. See that you are not foolish and dismayed for these things must come to pass. But the end is not yet. (7) For nation shall rise against nation, and kingdom against kingdom. And there shall be pestilence, famines and earthquakes in various places. (8) But all these things are the beginning of travail. (9) Then shall they give you over to tribulation, and shall kill you: and you shall be hated of all the nations, that is the Gentiles *because of My Name*. (10) And then shall many be perturbed and shall deal treacherously with his neighbor, and shall be enraged against his brother. (11) And many false prophets shall arise, and shall lead many astray. (12) When apostasy and iniquity shall abound, the charity and love of the many shall grow faint and cold. (13) But he that remains standing firm and patiently waits until the end, the same shall be saved and have life. (14) And this gospel of the kingdom [*i.e.*, of the imposter using Jesus’ name in verses 5,23-27 whom the apostate false prophets promote in verses 11-12] shall be preached in the whole world for a testimony to all the Gentiles -- the nations -- concerning me, and then shall the end come. (15) *So* this is the Anti-Christ [**i.e**., the imposter using Jesus’ name in vv. 5, 14, 23-27] and this is the abomination that desolates which was spoken of by Daniel as standing in the holy place. (Let the one who reads understand.) (16) Then let them that are in Judah flee to the mountains. (17) Let him that is on the housetop not go down to take out things that are in his house. (18) And let him that is in the field not return back to take his clothes. (19) But woe unto them that are about to bear a child and to them that nurse children in those days! (20) And pray to God that your flight is not in the winter, neither on a Sabbath, (21) for then shall be great tribulation, such as has not been from the beginning of the world until now, no, nor ever shall be after it. (22) And except those days had been shortened, no flesh would have been saved. But for the chosen’s sake, those days shall be shortened. (23) If any man shall say to you, ‘Lo, here is the Messiah or, Here,’ don’t believe it. (24) For there shall arise false messiahs, and false prophets, and shall show great signs and wonders, so that, if it can be, they will come to lead astray the chosen. (26) If therefore they shall say to you, ‘Behold, he is in the desert or wilderness,’ do not go out to see; or if they shall say ‘Behold, he is in the inner rooms,’ don’t believe it. (27) For as the lightning comes forth from the east, and is seen even unto the west, so shall be the coming of the Son of Man. (28) Wherever the body is, there will the vultures be gathered together. (25) Behold, I have told you beforehand. (29) 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 host of the heavens shall be shaken. (30) And then shall appear the sign of the Son of Man in the heaven*s.* And then shall all the families of the land mourn, and they shall see the Son of Man coming on the clouds of heaven with *many warriors* and *a very great fortification* with dreadful appearance and great power and glory. (31) And he shall send his angels with a trumpet, and with a great shout shall gather together his elect from the four winds, from the heights of heaven to the farthest ends. (32) Now from the fig tree learn her parable. When you see its branches and leaves sprouting, you know that the ripe fruit is near. (33) So likewise you, when you shall see all these things, know that he is near the gates, even at the doors. (34) Amen I tell you, this race [mankind? Jews?] shall not pass away until all these things be accomplished. (35) Heaven and earth shall pass away but my words shall not pass away. (36) Of that day and concerning that hour there shall be no man that knows. Only the Father knows.” (37) And Jesus said to his disciples, “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, being fruitful and multiplying, until the day that Noah entered into the ark. (39) And they did not know the end was near 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 righteous and the other evil; the one is taken, and the other is left: (41) two shall be in one bed; one shall be taken, and one shall be left; two women shall be grinding at the mill; one is taken, and the other is left. This is because the angels at the end of the world will remove the stumbling blocks from the world and will separate the good from the evil. ” (42) Then Jesus said to his disciples, “Be therefore alert and vigilant! For you do not know at what hour your Lord will come. (43) This you know, that if the master of the house had known in what watch the thief was coming, in truth he would have been alert and vigilant, and would not have suffered his house to be broken into. (44) Therefore also be ready because you do not know at what hour the Son of Man is going to come. (45) What do you think of the obedient and prudent servant whom his lord has set over the children to give them their bread in its time? (46) Blessed is that servant whom his lord finds him doing so when he comes. (47) Amen, I tell you that he will place him over all his substance. (48) But if that servant shall say wickedly in his heart, ‘My lord tarries to come,’ (49) and shall begin to beat the servants which are with him, and shall eat and drink with gluttons; (50) the lord of that servant shall come in a day when he is not expecting, and at a time when he does not know he is coming. (51) And his lord shall cut him asunder, and appoint his portion with the hypocrites. There shall be the weeping and the gnashing of teeth.”

## **Chapter Twenty-Five**

(1) Again Jesus said to his disciples, “Then shall the kingdom of heaven be like ten virgins who took their lamps and went out to meet the bridegroom and a bride. (2) And five of them were lazy fools, and five were alert and prudent. (3) For the five foolish, when they took their lamps, they took no oil with them (4) but the prudent took oil in their vessels with their lamps. (5) Now while the bridegroom was delayed, they all lingered and slept. (6) But at midnight there is a cry, ‘Behold, the bridegroom! Come out now to meet him.’ (7) Then all those virgins arose, and made ready their lamps. (8) And the foolish said to the prudent, ‘Give us of your oil. For our lamps have gone out.’ (9) But the prudent answered, saying, ‘We may not give you because there will not be enough for both us and you. Go 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 banquet-hall. And the door was locked closed. (11) Afterward came also the other virgins, saying, ‘Our Lord, Lord ! Open to us.’ (12) But he answered and said, ‘Amen I tell you, I do not know you.’ (13) *And therefore you* be careful, alert and vigilant! For you do not know the day nor the hour when the bridegroom will come.” (14) Again Jesus told his disciples another example, “The kingdom of the heaven*s* is like a man going on a far seafaring journey to a strange country abroad. He called his own servants, and delivered to them his money. (15) And to one he gave five coins of gold, to another two coins of gold, and lastly he gave one coin of gold to another; to each according to his ability -- what was suitable for him. And he went on his journey. (16) Immediately he that accepted the five coins of gold went and traded with them, and acquired five more gold coins. (17) He that accepted two gold coins went at once and squandered the substance with harlots and flute-women. (18) And he that received one gold coin went away and dug in the earth, and hid his lord’s money in the hole he dug. (19) Now after a long time the lord of those servants returned, and made an accounting with them. (20) And he that had accepted the five gold coins came near, saying, ‘Lord, you delivered to me five talents, and here are ten, including another five which I have gained for you.’ (21) His lord said to him, “Well done. Truly you are a good and obedient servant. You have been trustworthy over a few things. I will set you over many things. Enter into the joy of your lord. (22) He that accepted the two gold coins and squandered them on harlots and flute women was shut up in prison. (30) His Lord said: ‘And cast out this worthless and lazy servant into prison in the lowest places. There shall be the weeping and the gnashing of teeth.’ (24) And he also that had accepted the one gold coin came near and said, ‘Lord, I knew that you are a firm and hard man, reaping where you did not sow, and gathering where you did not scatter. (25) And I was afraid, and went away and hid your coin of gold in the earth. Here, you have back your gold coin as your own.’ (26) But his lord answered and said to him, ‘You wicked and lazy servant. You knew that I reap where I did not sow, and gathered where I did not scatter. (27) You ought therefore to have put my money to my money-changers, and at my return I should have received back mine own with profit. (28) Take away therefore the coin of gold from him, and give it to him that has the ten gold coins.’ (29) For to everyone that has shall more be given, and he shall have abundance. But from him that does not have any profit to show, even that which he has and was intended for him shall be taken away.” (31) And again Jesus said to his disciples, “But when the Son of Man shall come in his revelation, and all the angels with him, then he shall sit on his glorious throne. (32) And before him shall be gathered all the nations. And he shall separate *between* them one from another, these from those as the shepherd separates the sheep from the goats. (33) And he shall set the sheep on his right hand, but the goats on the left hand. (34) Then shall he say to them on his right hand, ‘Come, you blessed of my Father, inherit the kingdom prepared for you from the creation of the world until now. (35) For I was hungry, and you gave me to eat. I was thirsty, and you gave me drink. I was a wayfarer, and you took me in. (36) Naked, and you clothed me. I was sick, and you visited me. I was in prison, and you came to me.’ (37) Then shall the righteous *ones* answer him, saying, ‘Oh our Lord, when did we see you hungry, and feed you? Or thirsty, and gave you something to drink? (38) And when did we see you a stranger and took you in? Or naked, and clothed you? (39) And when did we see you sick, or in prison, and came to you?’ (40) And the King shall answer and say to them, ‘Amen I tell you, every time you did it to one of the needy of these which are my brothers even the little ones like these, it is as if you have done it to me.’ (41) Then he shall also say to them on the left hand, ‘Depart from me, you cursed, *and*get into the eternal fire--*the place* prepared for Satan and his angels. (42) Because I was hungry, and you did not give me anything to eat. I was thirsty, and you gave me no drink. (43) I was a wayfarer, and you did not take me in. Naked, and you did not clothe me. Sick, and in prison, and you did not visit me.’ (44) Then shall they also answer, saying, ‘Oh our Lord, when did we see you hungry, or thirsty, or a wayfarer, or naked, or sick, or in prison, and did not serve you?’ (45) Then shall he answer them, saying, ‘Amen I tell you, whenever *you*neglected to do so to these needy, even the little ones like these, you did not do it to me.’ (46) And these shall go away into eternal punishment but the righteous into eternal life.”

## **Chapter Twenty-Six**

(1) And it came to pass, when Jesus had finished all these words, he said to his disciples, (2) “You know that after two days the Passover arrives, and the Son of Man is betrayed and delivered up to be crucified.” (3) Then were gathered together the rulers of the priests, the scribes, and the great ones of the people, at the court of the high priest, who was called *Kayafa*. (4) And they took counsel together that they might take Jesus by craftiness and kill him. (5) But they said, “Not during the solemn day of the feast, otherwise a tumult will arise among the people.” (6) Now when Jesus was in the City of Bet-Hananya / Bethany, in the house of Simon the jarmaker, (7) there came to him a woman having a flask of costly aromatic oil, and she poured it upon his head, as he was reclining at the table. (8) But the disciples grumbled, and became upset and indignant over this waste. (9) For this oil might have been sold for a great price, and given to the poor. (10) But Jesus who knows everything in regard to any matter done, said to them, “Are you making an accusation against this woman? *In truth*, she has done a good and marvelous work for me. (11) For you have the poor always with you. But you do not always have me. (12) Her placing this oil on my body refers to my burial. (13) Amen I tell you, wherever this Good-News shall be preached in the whole world, what this woman has done shall also be spoken about in memory of her.” (14) Then one of the twelve, who was called Yehudah Iscariot went to the chief religious officers, (15) and said, “What are you willing to give me, and I will deliver Jesus to you?” And they promised him thirty pieces of silver. (16) And from that time he sought an opportune time to deliver him to them. (17) Now on the first day of unleavened bread known as *Chag HaMatzot* the disciples came to Jesus, saying, “Where do you wish that we prepare for you to eat the Passover?” (17.1) Jesus answered, “ With desire I have desired to eat this passover with you.” (18) And he said, “Go into the city to a certain man who will be a volunteer for the task, and tell him, ‘The Teacher says, My time is near. I along with my disciples keep the Passover with you.’” (19) And the disciples did as Jesus asked them. And they made ready the passover. (20) Now when evening was come, he was sitting at a meal at a table with the twelve disciples. (21) And as they were eating, he said, “Amen I tell you, that one of you shall inform against me.” (22) And they were very saddened, and began to ask him each one, ‘Is it I, Lord?’ (23) And he answered and said, “He that dips his hand with me in the dish, the same shall sell me.” All of them were eating from one dish. Therefore, they did not recognize him, because if they had recognized him, they would have destroyed him. (24) “The Son of Man goes to his fate, even as it is written of him: but woe to that man through whom the Son of Man is betrayed! It would have been better for that man if he had never been born.” (25) And Judas who sold him, answered and said, “Perhaps it is I, Rabbi?” He replied to him, “You have said it.” (26) And as they were eating, Jesus took bread, and blessed God, and divided it, and he gave it to the disciples, and said, “Take, eat! This is my body.” (27) And he took a cup, and gave praise*s* to his Father, and gave it to them, saying, “Drink from this all of you; (28) for this is my blood of the new covenant, which will be sacrificially poured out for many for the atonement of sinners. (29) But I tell you, I shall not drink from this time forward of this fruit of the vine, until that day when I drink it new with you in the kingdom of *the* heaven*s*.” (30) And when they had recited a psalm, *they returned* and they went out to the mount of Olives. (31) Then Jesus told them, “Come all of you, you will be grieved at me this night. For it is written, ‘I will smite the shepherd, and the sheep of the flock shall be scattered.’ (32) But after my resurrection from death, I will be revealed to you in Galilee.” (33) But Peter answered and said to him, “If all shall be angry with you and lose faith in you, I will never be grieved at you or lose faith in you.” (34) Jesus said to him, “Truly I tell you that this night, before the cock crows, you shall deny me three times.” (35) Peter responded to him, “Even if it is arranged for me that I must die with you, yet will I not deny you.” All the disciples said also the same thing. (36) Then Jesus went with them to a place called Geshemanim, and said to his disciples, “Sit here while I go over there to pray.” (37) And he took with him Peter and the two sons of Zebedeel, and began to be sorrowful, *grieved*and downcast. (38) Then he said to them, “My soul is *more than* grieving unto death. Support me, and keep watch with me.” (39) And he slowly went forward a little, and fell on his face, and prayed, saying, “My Father, if it is possible, *please* take this cup from me. Nevertheless, let it not be according as I will but *only* according to your will.” (39.1) And there appeared to him an angel from heaven, strengthening him. (40) And he returned to the disciples, and found them sleeping, and said to Peter, “What, you couldn’t be vigilant and stay awake with me one hour? (41) Be vigilant and pray that you do not enter into temptation. The spirit indeed is willing to go to its creator, but the flesh is weak and sick. But that which is weak shall be saved through that which is strong.” (42) Again a second time he went away, and prayed, saying, “My Father, if this cup cannot pass unless I drink it, your 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 the same prayer as he had said already. (45) Then he returned to the disciples, and told them, “Sleep on now, and take your rest.” After a while, Jesus warned them, saying: “Behold, the time has come near, and the Son of Man is delivered into the hands of sinners. (46) Arise, let us be going. Behold, he is at hand that betrays *me*.” (47) And while he still was speaking, Judas, one of the twelve disciples, came, and with him a great crowd with swords and spears, whips and clubs, who came from the chief priest and the princes of the people. (48) Now he that betrayed him gave them a sign, saying, “Whomever I shall kiss is the one you should arrest.” (49) And directly he came to Jesus, and said, “Shalom Rabbi.” And then he kissed him. (50) And Jesus said to him, “ My dear Friend, what have you done? To what end have you come? ” Then they came near and grabbed Jesus, and seized him. (51) And one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of one of the priests, and struck off his ear. (52) Then Jesus told him, “Put up again your sword into its place. For all they that draw the sword shall perish by the sword. (53) Do you not understand I *am able to meet* my enemies if I asked my Father? And indeed there will be for me more than twelve legions of angels? (54) But how then should the scriptures be fulfilled what is intended to be done?” (55) In that same hour Jesus said to the crowd, “Have you come out as against robbers with swords and spears, whips and clubs to seize me? I sat daily beside you in the temple teaching you, and you did not take me. (56) But all this is come to pass to establish the writings of the prophets.” Then all the disciples left him, and fled. (57) So they seized Jesus and led him away to the house of Kaiaphah, the high priest where the scribes and Pharisees were gathered together. (58) But Peter followed him afar off to the court of the high priest, and entered in, and sat with the guards and servants to see the end. (59) Now the chief priests and the Pharisees and the whole council sought false witness against Jesus, that they might put him to death. (60) And they found not even one, though many false witnesses came forward. But afterward came forward two false witnesses, (61) and said, “This man said I am able to destroy the Temple of God, and to repair it in three days.” (62) And the high priest stood up, and said to him, “Do you answer nothing to what these witness es are bearing against you?” (63) But Jesus answered not a word. And the high priest said to him, “I adjure you by the living God, that you tell us whether you are the Messiah, the Son of God.” (64) Jesus said to him, “You said it. Nevertheless I again say to you, you have yet to see the Son of Man sitting at the right hand of Yahweh and coming on the clouds of heaven.” (65) Then the high priest tore his garments, saying, “He has cursed God and blasphemed. What further need do we have of witnesses? You have now heard how he cursed God. (66) What do you think can be done?” They answered and said, “He is worthy of death.” (67) Then they spit in his face and some smote him with the fist on his back, and others slapped him in the face, (68) saying, “Prophesy for us, you Messiah. Who is it that just struck you?” (69) Now Peter was sitting at the entrance of the courtyard and a maid-servant came to him, saying, “Were you not also standing with Jesus the Galilean?” (70) But Peter *denied unto* her, saying, “I do not know what you are talking about.” (71) And when he was gone out into the porch, another maid-servant saw him, and said to them that were there, “This man also was standing with Jesus the Nazarene.” (72) And again he denied Jesus with an oath, and said, “I do not know him.” (73) And after a little while they that stood by came and said to Peter, “Truly you also are from this prophet’s group for it is clear from your accent. Your tongue betrays you.” (74) Then he began to deny and swear --“ I know not the man .” And immediately the cock crowed. (75) And Peter remembered the word which Jesus had said, “Before the cock crows, you shall deny me three times.” And he went out side, and wept with bitterness of soul.

## **Chapter Twenty-Seven**

(1) Now when morning came, all the chief sages and the elders of the people were in conclave together concerning Jesus to surely put him to death. (2) And they bound him, and led him away, and delivered him up to Pontius Pilate, the governor. (3) Then Judas Iscariot, when he saw that Jesus was condemned, began to turn in repentance and brought back the thirty dinars to the high priest and elders of the people, (4) saying, “I have sinned in that I have betrayed the blood of the righteous.” But they said, “What is that to us? You see to it.” (5) And he cast down the coins into the temple treasury chest, and departed. And he went away *and took for himself a rope*and hanged himself. (6) And the chief priests took the pieces of silver, and said, “It is not lawful to put these coins into the temple treasury, since it is the reward given for the blood of Jesus.” (7) And they took counsel, and bought with them the field of a certain potter of clay, to bury strangers in. (8) As a result, that field was called the field of blood -- Hakal Dama -- until this day. (9) Then was fulfilled that which was spoken through Zechariah the prophet, saying, “I said to them: if it is good in your eyes, multiply my wages, but if not, forebear. So they weighed for my wages thirty pieces of silver.” Then Yahweh said to me: “Cast it unto the potter.” This is for the man who forms clay. (10.1) And as the prophet Jeremiah said, “And they took the thirty pieces of silver, a goodly price of him that was valued, whom they valued of the children of Israel; and (10) gave them for the potter’s portion, as Yahweh commanded me.” (11) Now Jesus stood before Pilate who asked him, “Are you the King of the Jews?” And Jesus replied, “You said it.” (12) And when he was slandered and harassed by the chief priests and elders with regard to some word they spoke against him, he answered nothing. (13) Then Pilate said to him, “Don’t you hear the many things they testify against you?” (14) And he gave him no answer, and Pilate greatly marveled. (15) And at the honored feast of the Passover, it was the custom of the commander of the city to give to the crowds one prisoner *from among the prisoners*, whom*ever* they wished. (16) Pilate had a prisoner who was almost crazy called Jesus the Son of the Teacher -- Bar-Rabba, taken in a case of murder and sedition, and he had placed him in a dungeon. (17) When therefore they were gathered together, Pilate said to them, “Whom do you wish that I should release to you? Jesus the Son of the Teacher -- Bar-Rabba, or Jesus who is called Messiah?” (18) For he knew that for hatred without cause they had delivered him up. (19) And while he was sitting on the judgment-seat, his wife sent to him a messenger, saying, “I implore you that in no matter should you speak a word against this righteous man. For I have suffered many things this day in a vision because of him.” (20) Now the chief priests and the elders of the Law persuaded the crowds that they should ask for the Son of the Teacher -- Bar-Rabba that Jesus might die. (21) But the governor answered and said to them, “Which of the two do you wish that I release to you? And they said, “Son of the Teacher” -- Bar-Rabba.” (22) Pilate said to them, “What then shall I do to Jesus who is called *Mashiach*?” They all said, “Let him be hung.” (23) And he said, “Why? What evil has he done?” But they greatly cried out, saying, “Let them hang him ! Let them hang him! Let them hang him!” (24) So when Pilate saw that he had no power of resistance and prevailed nothing but rather that a great tumult was rising, he took water, and washed his hands before the crowd, saying, “I am innocent of the blood of this righteous man. Be careful what you do. See you to it.” (25) And all the crowd answered and said, “His blood be on us, and upon our seed.” (26) Then he released Bar-Rabbah to them. But he delivered to them Jesus for beating and affliction with whips that they might hang him. (27) Then the soldiers of the governor -- the horsemen of the court -- took Jesus under guard and delivered him to them in the court of justice where a great company had come together. (28) And they stripped him. They clothed him with silk garments and put on him a greenish silk robe. (29) And they encircled his head with a crown of thorns, and placed a reed in his right hand. And they kneeled down before him, and mocked him, saying, “Peace! Shalom be unto you! King of the Jews!” (30) And they spat in his face and took the reed and hit him on the head. (31) And when they had mocked him, they took off from him the robe, and put on him his own garments, and led him away to hang him. (32) And as they came out from the city, they found Simon, a man of Cyrene. They compelled him to carry the *beam*, that is, ‘the Cross.’ (32.1) [Luke 23:27]*And there followed him a great crowd of people, and of women who bewailed and lamented him.*(32.2)[Luke 23:28]*But Jesus turning to them said, “Daughters of Jerusalem! Weep not for me, but weep for yourselves, and for your children.*(32.3)[Luke 23:29] *For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.*(32.4)[Luke 23:30]*Then shall they begin to say to the mountains, ‘Fall on us;’ and to the hills, ‘Cover us.’*(32.5)[Luke 23:31]*For if they do these things in the green tree, what shall be done in the dry?* ” (33) And they arrived at a place called Golgoltha that is to say, Mount of the Skull. (34) They gave him wine mingled with opium to drink. And when he began to drink, and had tasted it, he perceived what it was and he would not drink. (35) And when they had placed him on the gallows, they parted his garments among themselves, casting lots. (36) And they sat down and guarded him. (37) And they set up over his head a writing which said “THIS IS JESUS OF NAZARA, THE KING OF ISRAEL.” (38) Then were crucified with him two robbers, one on the right hand and one on the left. (39) And those who passed by were reviling him, wagging their heads, (40) and saying, “See how you would destroy the temple of God and in yet three days build it. Save yourself. If you are the Son of God, come down from the gallows.” (41) In like manner also the chief priests mocking him, with the scribes and elders, said, (42) “He saved others. He cannot save himself. If he is the King of Israel, let him now come down from the tree, and we will believe in him. (43) He trusts on God. Let him deliver him now if he delights in him. For he said, ‘I am the Son of God.’” (44) And the robbers also that were hung with him reproached him with these very same words. (45.1) And Jesus prayed, “Father, forgive them, for they do not know what they do.” And because of this word of the Lord, many thousands of Jews and some others who stood around the cross afterwards believed. (45) Now from the sixth hour until the ninth hour there was darkness over all the land. (46) And about the ninth hour, Jesus cried with a *mighty*voice, saying in the holy language, “*ELIY, ELIY, LAMAH AZABETANIY*, that is My God, My God,*Why have you forsaken me?* ” (47) And some of them standing there when they heard it said, “This man calls for Elijah.” (48) And immediately one of them ran, and took spongy-bread, and filled it with vinegar, and gave him to drink. (49) And the rest said, “Let us see whether Elijah comes to save him.” (50) And Jesus cried again with a loud voice, and sent up his spirit to his Father. (51) *At once*, a massive lintel of the temple was split in two 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 those who had fallen asleep in the dust were raised. (53) And upon coming out of the tombs after his resurrection, they entered into the holy city and were revealed to many. (54) Now the centurion, and they that were with him *to guard*Jesus, when they saw the earthquake, and the things that were done, were very fearful, saying, “Vere filius dei suit iste,” which is Latin meaning, “Truly! This was the Son of God!” (55) And many women were there watching from a distance who had served Jesus from Galilee until that time, ministering to him. (56) Among them was *Mary from Magdala*, and Mary the daughter of James, and the mother of Joseph, and the mother of the sons of *Zavdai*. (57) And when evening arrived, there came a rich man from Ha-Ramathaim named Joseph, who was also himself a disciple of Jesus. (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 pure linen, (60) and laid it in his own new tomb, which he had freshly hewn out in the rock. And he rolled a great stone over the entrance of the tomb. (61) And there were present Mary the Magdalene and the other Marys sitting over against the sepulcher. (62) Now on the next day which was the day after the Preparation of the Passover, the chief priests and the Pharisees were gathered together before Pilate, (63) saying, “Sir, we remember that this deceiver said while he was yet alive, ‘After three days of my death I will rise again and come to life.’ (64) Therefore, command that the sepulcher be made sure until the third day. Otherwise, his disciples may come and steal him away, and say to the people, ‘He is risen from the dead.’ And the last error will be worse than the first.” (65) Pilate said to them, “Search out guards and make it as sure as you can.” (66) And he gave them armed men to sit right in front of the cave and guard it day and night. So they went, and completed the structure of the tomb by sealing the stone, and making the sepulcher inaccessible by placing a guard there.

## **Chapter Twenty-Eight**

(1) In the end of the second Sabbath that week, as the sun began to dawn toward day one of the week came Mary *of* *Magdala* and the other Mary to see the sepulcher. (2) And behold then the earth shook*!* Then an angel of Yahweh descended from heaven *to the tomb*, and came and rolled away the stone, *and stood up*and sat upon it. (3) His appearance was like lightning, and his raiment as snow. (4) And for fear of him the guards did quake, and became as dead men. (5) And the angel answered and said to the women, “Do not fear. For I know that you seek Jesus, who was crucified. (6) He is not here. For he is already alive, even as he said. Come, see the place where the Lord arose. (7) And go quickly, and tell his disciples, that the Lord is risen from the dead. And he is going before you into Galilee. There you shall see him as he told you.” (8) And they departed quickly from the tomb with fear because they had seen the angel, but with great joy because the Lord had *risen* to life. They ran to bring his disciples word. (9) As they were going Jesus passed before them saying: “Shalom be with you. May Yahweh deliver you.” And they came near and bowed down to him and held him by the feet. (10) Then Jesus said to them, “Do not fear. Go tell my brothers that they should depart for Galilee. There they shall see me.” (11) Now while they were going, some of the guard came into the city, and told the chief priests all the things that had happened. (12) And when they were assembled with the elders, and had taken counsel, they gave a great amount of money to the horsemen, (13) saying, “Say that his disciples came by night, and stole him away while you slept. (14) And if this comes to the ears of Pilate, we will persuade him to leave you alone, and thereby protect you.” (15) So they took the money, and did as they were told. And this saying was common among the Jews, and continues until this day. (16) But the twelve disciples went to Galilee, to the mountain where Jesus had instructed them. (17) And when they saw him, they *bowed down before* him. But some doubted him. (17.1) I Matthew also truly saw him in the flesh after the resurrection, and believe that he is. And, when he came to Peter and to those who were with Peter, he said to them: “Take, feel me and see that I am not an incorporeal daemon.” And immediately they touched him and believed. He said to them: “Why are you troubled, and thoughts ascend in your hearts? See my hands and feet, that it is I myself. Handle and discern, because a spirit does not have flesh and bones as you see that I have.” And, when he had said this, he showed them his hands and feet. (17.2a) **The disciples then asked: “Are you the sacrifice that appeases God’s wrath for all time, or should sacrifices continue? And Jesus replied**: “Unless you cease from sacrificing, the wrath shall not cease from you.” (17.2b) The disciples said to Jesus: “We know you will leave us. Who is going to then lead us?” Jesus said to them: “No matter where you reside, you are to go to James the Just, for whose sake heaven and earth came into being.” (17.3) And when the Lord had given his shroud to a servant of the priest he went to James and appeared to him. For James had sworn that he would not eat bread from that hour wherein he had drunk the cup of the Lord until he saw him rising from the dead.... **Jesus said to James**, “Bring a table and the bread.” And **Jesus** took up the bread and blessed **God** and broke **it** and afterwards gave it to James the Just and said to him, “My brother, eat your bread for the Son of Man is risen from them that sleep.” (18) And Jesus came to the disciples and spoke to them, saying, “All authority has been given to me in heaven and on earth. (19) Go to them and make disciples of all nations in my name. (20.1) *And guard and* teach them to carry out forever all things whatever I commanded you. (20.2) Act as you have seen me act. Instruct people in accordance with instructions I have given you. And be for them what I have been for you. (20.3) And behold, I am with you until the consummation of the ages. ” (20.4) (Luke 24:50) *When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them*. (20.5)(Luke 24:51) *While he was blessing them, he left them and was taken up into heaven*. (20.6)(Luke 24:52) *Then they having bowed before him returned to Jerusalem with great joy*. (20.7)(Luke 24:53) *And they stayed continually at the temple, praising God*.

UN-CONNECTED ADDITIONS

And, just as it is said in the gospel of the Nazaraeans, he had kissed the feet of each.

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