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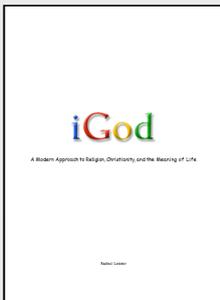
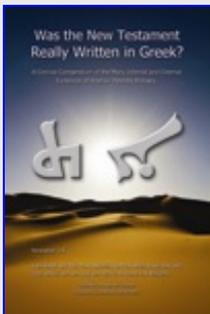
[Holy Bible](#)

George M. Lamsa

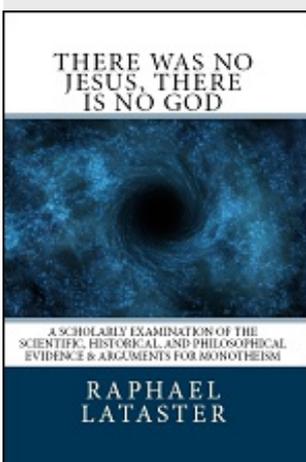
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Etheridge Translation - Luke

The Preaching Of Lukos The Evangelist.

THE HOLY GOSPEL, THE PREACHING OF LUKOS THE EVANGELIST: WHICH HE SPAKE AND DECLARED IN GREEK IN ALEXANDRIA THE GREAT.

I. 1:1

BECAUSE many have willed to record histories of those transactions of which we are persuaded, according to that which they have delivered to us, (they) who from the first were eye-witnesses and ministers of his doctrine; it appeared also to me, that having been intimately near to them all, I should record every thing in its order for thee, illustrious Theophile, that thou mayest know the truth of those doctrines in which thou hast been instructed.

THERE was in the days of Herodes, king of the Jihudoyee, a certain priest whose name was Zakaria, of the service of the house of Abia, and his wife (was) of the daughters of Aharun; her name was Elishaba. And they were both just before Aloha, and walked in all his commandments, and in the righteousness of the Lord, without blame. But they had no son because Elishaba was barren, and both had become many in their days.

But it was while he was acting-as-priest in the order of his ministry before Aloha, according to the custom of the priesthood he came to set on incense, and entered into the temple of the Lord. And all the congregation of the people were praying without at the time of incense. And there appeared to him, to Zakaria, the angel of the Lord, standing on the right hand of the altar of incense. And Zakaria trembled when he saw him, and fear fell upon him. And the angel said to him, Fear not, Zakaria, for thy prayer is heard, and thy wife Elishaba shall bear thee a son, and thou shalt call his name Juchanon.* And to thee shall be joy and exultation, and many shall rejoice in his birth: for he shall be great before the Lord, and wine and strong liquor † shall he not drink, and with the Spirit of Holiness shall he be filled, from the womb of his mother. And many of the sons of Isroel shall he convert to the Lord their Aloha. And he shall go before him in the spirit and the power of Elia the prophet, to turn the hearts of the fathers unto the children, and those who believe not to the knowledge of the righteous, and to prepare for the Lord a perfect people.

And Zakaria said to the angel, How shall I know this ? for I am old, and my wife many in her days. And the angel answered and said to him, I am Gabriel, I stand before Aloha, and I have been sent to speak with thee and to announce to thee these things. From henceforth thou shalt be dumb, and shalt not be able to speak, till the day when these things shall be done, because thou hast not believed these words, which shall be fulfilled in their time.

But the people were standing, and expecting Zakaria. and were wondering at his delay in the temple. But when Zakaria had come forth, he could not speak to them; and he made them understand that he had seen a vision in the temple, and signing he signed to them, and remained dumb. And when the days of his service were fulfilled, he came to his house.

And it was after those days Elishaba his wife conceived, and she secluded herself five months. And she said, These things hath the Lord done for me in the days of my desolation, to take away my reproach from among the children of men.

* Pronounced, Yu'hanan. † Shak'ra.

II. 1:26

BUT in the sixth month Gabriel the angel was sent from before Aloha to Galila, to a city whose name (is) Natsrath, unto a Virgin espoused to a man whose name was Jauseph, of the house of David, and the name of the Virgin was Mariam. And the angel entered to her, and said to her, Peace to thee, full of grace ! our Lord is with thee, thou blessed among women ! But she, when she saw, was troubled at his words, and reasoned what this salutation was. And the angel said to her, Fear not, Mariam, for thou hast found favour with Aloha. For, behold, thou shalt conceive, and shalt bring forth a son, and thou shalt call his name Jeshu. He will be great, and the Son of the Most High * shall he be called, and Aloha the Lord shall give unto him the throne of David his father. And he shall reign over the house of Jakub for ever, and of his kingdom there shall be no end. And Mariam said to the angel, How shall this be, because a man is not known to me? The angel answered and said to her, The Spirit of Holiness shall come, and the Power of the Most High * shall shadow over thee; on account of this He who (shall be) born from thee is the Holy, and the Son of Aloha shall be called. And behold, Elishaba thy kinswoman, she also beareth a son in her old age, and this is the sixth month to her,-to her who is called the barren. For nothing is difficult to Aloha. And Mariam said, Behold, I am the handmaid of the Lord, be it unto me as thou hast said. And the angel went from her.

* Eloia.

III. 1:39

AND Mariam arose in those days, and went with haste to the mountain to a city of Jehud; and she entered into the house of Zakaria, and saluted* Elishaba. And it was that when Elishaba heard the salutation of Mariam, the infant leaped in her womb. And she was filled with the Spirit of Holiness; and she cried with a loud voice, and said unto Mariam,

Blessed art thou among women,
And blessed is the fruit of thy womb !
Whence unto me is this,
That the mother of my Lord should come to me ?
For, lo, as fell the voice of thy salutation on my ears,
For great Joy leaped the infant in my womb.
And happy is she who hath believed,
For there is a fulfilment of those things which have
been spoken to her from the Lord.

And Mariam said:

My soul doth magnify the Lord,
And my spirit rejoiceth in Aloha my Saviour,
Who hath looked upon the lowliness of his handmaid:
For, behold, from now all generations shall give blessedness
to me.
Because he hath done for me great things, he who is mighty,
And holy is his name.
And his grace is for ages and generations
Upon those who fear him.
He hath wrought victory with his arm;

He hath scattered the proud in the thoughts of their hearts.
He hath overturned the mighty from their thrones,
And hath exalted the humble.
The hungry he hath satisfied with good things,
And the rich he hath sent away empty.
He hath helped Israel his servant,
And hath remembered his mercy;
As he spake with our fathers,
With Abraham and with his seed for ever.
And Mariam stayed with Elishaba three months, and returned to her house.

* Or, inquired for the peace of.

IV. 1:57

BUT to Elishaba had come the time that she should give birth, and she gave birth to a son. And her neighbours and the sons of her family heard that Aloha had magnified his grace upon her; and they rejoiced with her. And it was the eighth day, and they came to circumcise the child; and they called him by the name of his father, Zakaria. And his mother answered and said to them, Not so; but he shall be called Juchanon. And they said to her, No man in thy kindred is called by this name. And they signed to his father (to show) how he willed they should call him. And he requested a tablet, and wrote, and said, Juchanan is his name. And every man wondered. And immediately his mouth and his tongue were opened, and he spake, and blessed Aloha. And there was fear upon all around them; and in all the hill country of Jehud were these things spoken. And all who heard reasoned in their hearts, and said, What is this child to be? And the hand of the Lord was with him. And Zakaria his father was filled with the Spirit of Holiness, and he prophesied, and said:

Blessed be the Lord, the Aloha of Israel;
For he hath visited his people, and wrought
for him redemption,
And hath raised up for us the horn of redemption
In the house of David his servant;
As he spake by the mouth of his holy prophets,
Who have been from of old,
That we should be delivered from our adversaries,
And from the hand of all who hate us;
To perform his grace with our fathers,
And to remember his holy covenant;
The oath which he swore to Abraham our father,-
That to us he would grant
That, being delivered from the hand of our adversaries,
Without fear we might serve before him
All our days in righteousness.
And thou, child, the Prophet of the Most High
Shalt thou be called;
For thou shalt go before the face of the Lord,
And thou shalt prepare his way;
To give the knowledge of salvation to his people
In the forgiveness of their sins,
Through the compassions of the grace of our Aloha;
Whereby the morn-splendour shall visit us from on high,

To illumine those who sit in darkness and the shadow of death.
And to direct our feet into the way of peace.
And the child grew, and was strong in the spirit, and was in the desert till the day
of his manifestation unto Isroel.

V. 2:1

NOW it was in those days that there went forth a mandate from Augustus Caesar to enrol the people of his dominion. This enrolment was first made under the government of Qurinos in Suria. And every man went to be enrolled in his city. And Jauseph also went up from Natsrath of Galila, unto Jehud, to the city of David, which is called Beth-lechem, because he was of the house and of the family of David, with Mariam his espoused while with child, there to be enrolled. And it was that while they were there, the days were fulfilled that she should give birth: and she brought forth her son, the first-born, and wrapped him in bandages, and laid him in the manger; because there was no place for them where they stayed. But there were shepherds in the country who were staying there, and keeping watch by night over their flocks. And, behold, the angel of Aloha came to them, and the glory of the Lord shone upon them; and they feared with great fear. And the angel said to them, Fear not; for, behold, I announce to you great joy, which shall be to all people: for there is born for you to-day the Redeemer, who is the Lord the Meshicha, in the city of David. And this is to you the sign, You shall find the infant wrapped in bandages, and laid in a manger. And instantly there were seen with the angel many hosts of the heavens, glorifying Aloha, and saying, Glory to Aloha in the heights, and upon earth peace and good hope for the sons of men. And when the angels were gone from them into heaven, the shepherds spake one with another, and said, Let us go unto Beth-lechem, and see the thing which the Lord hath made known to us. And they came with speed, and found Mariam, and Jauseph, and the infant who was laid in the manger; and when they saw, they showed the word which had been spoken to them concerning the child. And all who heard wondered at those (things) which were told them by the shepherds. But Mariam kept all these words, and compared them in her heart. And those shepherds returned, glorifying and praising Aloha for all that they had seen and heard as they had been spoken to them.

VI. 2:21

AND when the eight days completed to circumcise the child, his name was called Jeshu, for he was so called by the angel before he was conceived in the womb. And when were completed, the days of their purification according to the law of Musha, they carried him up to Urishlem, to present him* before the Lord: (as it is written in the law of the Lord, That every male [who] openeth the matrix the holy to the Lord shall be called :) and to offer the sacrifice as it is said in the law of the Lord, A pair of turtle-doves, or two of the young of pigeons. But there was a certain man in Urishlem, whose name was Shemun; and this man was just and righteous, and he had waited for the consolation of Isroel, and the Spirit of Holiness was upon him. And it was said to him from the Spirit of Holiness, that he should not see death, until he had seen the Meshicha of the Lord. Behold, this man came in the Spirit to the temple, and when his parents † brought in Jeshu the child, to do for him as it is commanded in the law, he took him upon his arms and blessed Aloha, and said,

Now dismiss thy servant, my Lord, according to thy word, in peace;

For lo, mine eyes have seen thy grace,
Which thou hast prepared in the face of all the nations;
A light for the revelation of the peoples,
And the glory of thy people Isroel.

But Jauseph and his mother wondered at these words which were spoken concerning him. And Shemun blessed them, and said to Mariam his mother, Behold, this child is set for the ruin and uprising of many in Isroel, for the sign of contention. And through thine own soul shall pass a spear, that may be revealed the reasonings of the hearts of many.

* Literally, that they might make him stand before, &c. So also the Latin Vulgate.

† Fathers.

VII. 2:36

NOW Chana,* the prophetess, (was) the daughter of Phanuel, of the tribe of Asher; she was aged also in her days, and seven years with her husband had lived from her virginity. And she was a widow as of years eighty and four, and she removed not from the temple, and with fasting and with prayer she worshipped † in the day and in the night. And she also arose in that hour and confessed ‡ the Lord, and discoursed concerning him with all who were expecting the redemption of Urishlem.

And when they had fulfilled every thing according to the law of the Lord, they returned unto Galila, to Natsrath their city. But the child grew, and was strengthened in spirit, and was filled with wisdom; and the grace of Aloha was upon him. And his relatives § every year went unto Urishlem at the feast of Petscha.

* Or, 'Hana. † Or, served, ‡ Or, praised. § Or, his men.

VIII. 2:42

AND when he was a son of twelve years, they went up, as they were used, to the festival. And when the days (were) fulfilled, they returned. But Jeshu, the child, remained in Urishlem, and Jauseph and his mother knew not. For they thought that he was with the sons of the company; and when they had gone the journey of one day, they sought him with the men and with any who knew him. And they found him not: and they returned again to Urishlem, and sought him. And after three days they found him in the temple, sitting in the midst of the doctors,* hearing them and questioning them. And all of them were astonished, as they heard him, at his wisdom and at his answers. And when they saw him, they wondered; and his mother said to him, My son, why hast thou done with us thus? for, behold, I and thy father with great anxiety have sought thee. He saith to them, Why have you sought me (elsewhere) ? Knew you not that (in) the house of my Father it behoveth me to be ? But they did not comprehend the word that he spake to them. And he went down with them, and came to Natsrath, and was subject to them. But his mother kept all these words in her heart. But Jeshu increased in his stature, and in his wisdom, and in favour with Aloha and men.

* Malphonee.

IX. 3:1

NOW in the fifteenth year of the reign of Tiberios Cesar, in the government of Pontios Pilatos in Jehud, Herodes being chief † of the Fourth in Galila, and Philipos his brother chief of the Fourth in Ituria and in the region of Trakona, and Lusania chief of the Fourth of Abilini; in the high priesthood of Chanan and of Kaiopha, was the word of Aloha unto Juchanon bar Zakaria in the desert. And he came into the whole country about the Jurdan, preaching the baptism of repentance for the remission of sins. As it is written in the book of the words of Eshaia the prophet, who said,

The voice which crieth in the desert,
Prepare the way of the Lord,
And make straight in the plain the highways for our Aloha.
All valleys shall be filled,
And all mountains and heights be brought low,
And the mound shall be a level (place),
And the rough place a plain,
And all flesh shall see the salvation of Aloha.

And he said to those multitudes who came to him to be baptized, O brood of vipers, who hath showed you to flee from the wrath that cometh? Work therefore fruits which are worthy of repentance. And begin not to say within yourselves that Abraham is father to us; for I tell you, that from these stones Aloha is able to raise up sons unto Abraham. But, behold, the axe is laid at the root of the trees. Every tree therefore which good fruit maketh not, is cut down and into the fire falleth. And the assemblies inquired of him, saying, What then shall we do? He answered and said to them, Whoever hath two tunics, let him give to him who hath none; and whoever hath food, so let him do (likewise). The publicans * also came to be baptized, and they said to him, Malphona, what shall we do? But he said to them, Demand not any thing more upon what is prescribed to you to require. And the military servants asked of him and said, What shall we also do? And he said to them, Molest no man, oppress no man, and let your wages satisfy you. But while the people thought concerning Juchanon, and all of them reasoned in their hearts whether he were the Meshicha, Juchanon answered and said to them, Behold, I baptize you with waters, but there cometh after me He who is mightier than I; He, the latchet of whose sandals I am not worthy to unloose; He shall baptize you with the Spirit of Holiness and with fire: He who, holding the fan in his hand, and cleansing his floors, gathereth the wheat into his garners, and the chaff he will burn in the fire which is not quenched. But many other things he also taught and preached to the people.

But Herodes Tetrarka, because he was reprov'd by Juchanon concerning Herodia the wife of Philipos his brother, and concerning all the evil things which he had done, added this also upon all, and shut up Juchanon in the house of the chained. But it was when he had baptized all the people, and also Jeshu he baptized. And while he prayed, the heavens were opened, and the Spirit of Holiness descended upon him in the bodily likeness of a dove: and the voice was from the heavens, which said, Thou art my Son the Beloved One, in thee I have delighted.

† Risha-rabioya. * Mokasee.

X. 3:23

NOW Jeshu himself was as a son of thirty years, and was considered the son

of Jauseph bar Heli, bar Mattath, bar Levi, bar Malki, bar Jani, bar Jauseph, bar Mattha, bar Amuts, bar Nachum, bar Chesli, bar Nagi, bar Math, bar Matath, bar Shemri, bar Jauseph, bar Jihuda, bar Juchanon, bar Rosa, bar Zurbobel, bar Shelathiel, bar Niri, bar Malki, bar Adi, bar Kusam, bar Elmudod, bar Ir, bar Jose, bar Eleazar, bar Joram, bar Mathitha, bar Levi, bar Shemun, bar Jihuda, bar Jauseph, bar Jonam, bar Eliakim, bar Malia, bar Mani, bar Mattha, bar Nathan, bar David, bar Jeshi, bar Ubid, bar Boos, bar Salmon, bar Nachshun, bar Aminodob, bar Aram, bar Chetsrun, bar Pharets, bar Jihuda, bar Jakub, bar Ishok, bar Abraham, bar Tarach, bar Nachur, bar Soruk, bar Aru, bar Pholeg, bar Ebor, bar Shaloch, bar Kainan, bar Arphakshad, bar Shim, bar Nuch, bar Lamek, bar Mathushalach, bar Chanuk, bar Jared, bar Mahloleel, bar Kainan, bar Anush, bar Sheth, bar Adom, who was from Aloha.

XI. 4:1

BUT Jeshu, being full of the Spirit of Holiness, returned from the Jurdan, and the Spirit led him into the desert, to be tempted forty days by the accuser.* And he ate nothing in those days; and when they were fulfilled, afterwards he hungered. And the accuser said to him, If thou art the Son of Aloha, tell this stone to become bread. Jeshu answered and said to him, It is written, It is not by bread alone that the son of man liveth, but by every word of Aloha. And Satana carried him up into a high mountain, and showed him all the kingdoms of the earth in a little time. And the accuser * said to him, To thee will I give all this power and the glory of it, which to me is delivered; and to whomsoever that I will, I give it unto him. If therefore thou wilt worship before me, thine shall be all. But Jeshu answered and said to him, It is written, That the Lord thy Aloha thou shalt worship, and him only shalt thou serve. And he caused him to be at Urishlem, and to stand on the pinnacle of the temple, and said to him, If thou art the Son of Aloha, throw thyself from hence beneath: for it is written, His angels he shall charge concerning thee to keep thee, and upon their arms to bear thee up, that thou strike not thy foot against a stone. But Jeshu answered and said to him, It is spoken, Thou shalt not tempt the Lord thy Aloha. And when the accuser had accomplished all his temptations, he removed from him for a time.

* Akelkartsa.

XII. 4:14

AND Jeshu returned in the power of the Spirit into Galila, and there went forth a report concerning him in all the region about them, and he taught in their assemblies, and was glorified of every one. And he came to Natsrath where he had grown up; and he went out, as his custom was, into the synagogue on the day of shabath, and he stood up to read. And there was given to him the book of Eshaia the prophet, and Jeshu opened the book and found the place where it is written,

The Spirit of the Lord is upon me,
Because he hath anointed me to evangelize to the poor,
And hath sent me to heal the contrite in heart,
To proclaim to the captives release,
And to the blind, vision,
And to assure the contrite by remission,
And to proclaim the year of acceptance of the Lord.

And he rolled the book, and gave it to the minister, and went and sat down; but

the eyes of all them in the synagogue beheld him. And he began to say to them, Today is fulfilled this scripture which is in your ears. And all witnessed him and wondered at the words of grace which proceeded from his mouth. And they said, Is not this the son of Jauseph ? Jeshu said to them, You will perhaps say to me this proverb, Physician, heal thyself; and all that we have heard that you have done in Kapher-nachum do also here in your own city. But he said, I tell you assuredly, There is no prophet who is received in his (own) city. For I say to you the truth, that many widows were in the house of Isroel in the days of Elia the prophet, when the heavens were shut up for three years and six months, and great famine was in all the land; and to none of them was Elia sent, but to Sarephath of Tsaidon, unto a woman a widow: and many lepers were in the house of Israel, in the days of Elisha the prophet, and not one of them was cleansed only Namon the Aramian. And when they heard these things, they who were in the synagogue were all of them filled with anger, and they arose, forced him without from the city, and brought him to the brow of the hill on which their city was built to throw him from the rock: but he passed through them and went.

XIII. 4:31

AND he went down to Kapher-nachum, a city of Galila, and instructed them on the shabath. And they were astonished at his doctrine, for with power was his word. And there was in the synagogue a man who had the spirit of an unclean devil, and he cried with a high voice, and said, Leave me, what to us and to thee, Jeshu Natsroia? art thou come to destroy us? I know thee who thou art, the Holy One of Aloha. And Jeshu rebuked him, and said, Close thy mouth, and come forth from him. And the devil cast him down in the midst, and came forth from him, and hurt him not any thing. And wonder seized on every man, and they spake with each other and said, What thing is this ? for with authority and with power he commandeth the unclean spirits, and they go forth. And there went out the fame concerning him into all the region which surrounded them.

And when Jeshu had gone forth from the synagogue, he entered into the house of Shemun; and the mother-in-law of Shemun was afflicted with a great fever, and they besought him on behalf of her; and he stood over her and rebuked the fever, and it left her, and she rose up at once and ministered to them. But at the setting of the sun all they who had diseased ones, who were diseased with various diseases, brought them to him, and he upon every one of them laid his hand, and healed them. And he cast forth also devils from many, (they) crying out, and saying, Thou art the Meshicha, the Son of Aloha. And he rebuked them, and suffered them not to speak, for they knew that he was the Meshicha. And at the dawn of day he departed, and went to a desert place; and the people sought him, and came to him, and held him, that he should not go from them: but Jeshu said to them, To other cities also must I go to announce the kingdom of Aloha, for concerning this I have been sent. And he preached in the synagogues of Galila.

XIV. 5:1

AND it was while the assembly gathered upon him to hear the word of Aloha, he stood upon the bank of the sea of Genesar; and he saw two vessels standing by the sea-side, and the fishermen who had gone up from them, and were washing their nets. And one of them was of Shemun Kipha; and Jeshu ascended, sat in it, and directed that they should take * it a little from the land into the waters; and he sat, and taught the multitudes from the vessel. And when he was

silent from his discourses, he said to Shemun, Lead into the deep, and cast forth your nets for a draught. Shemun answered and said to him, Rabi, the whole night we have laboured and nothing have we taken; but at thy word I throw the net. And when they had this done, they enclosed great multitudes of fishes, and their net brake. And they signed to their companions, who were in another vessel, to come and help them. And when they had come, they filled those two vessels, so that they were nigh to be swallowed up. But when Shemun Kipha saw, he fell before the feet of Jeshu and said to him, I pray from thee, my Lord, remove thee from me, for I am a man a sinner. For amazement had seized him, and all who were with him, on account of the draught of fishes which they had taken. Even so also Jacob and Juchanon, sons of Zabdai, who were partners of Shemun. But Jeshu said, Fear not, from henceforth the sons of men shalt thou catch unto life. And they brought the vessels to land, and forsook every thing, and went after him.

XV. 5:12

AND when Jeshu was in one of the cities, there came a certain man who was wholly filled with leprosy; he saw Jeshu, and fell upon his face, and prayed of him, and said to him, My Lord, if thou art willing, thou canst make me clean. And Jeshu extended his hand, touched him, and said to him, I am willing; be clean. And in an instant his leprosy went from him. And he commanded him, Tell no man, but go show thyself to the priests, and offer the oblation for thy cleansing, as Musha ordained for their testimony. And the fame concerning him went forth the more, and much people were gathered together to hear him and to be healed from their diseases. And he passed away into the desert, and prayed.

And it was on one of the days, while Jeshu was teaching, (certain) Pharisee and doctors of the law were sitting. And they had come from all the villages of Galila and of Jehud, and from Urishlem: and the power of the Lord was (there) to heal them. And some brought on a couch a certain man a paralytic; and they sought to enter, that they might set him before him. And when they found not how to bring him in because of the multitude of people, they ascended to the house-top, and sent him with his couch from the roof into the midst before Jeshu. And when Jeshu saw their faith, he said to the paralytic, Man, forgiven to thee are thy sins. And the Sophree and Pharisee began to reason and to say, Who is this who speaketh blasphemy? Who can forgive sins but Aloha only? But Jeshu knew their reasoning, and said to them, What reason you in your hearts? Which is easier, to say, Forgiven to thee are thy sins; or to say, Arise, walk? But that you may know that authority hath the Son of man in the earth to forgive sins, -he saith to the paralytic, -To thee I say, Arise, take up thy couch, and go to thine house. And immediately he arose before them, and took up his couch, and went to his house, glorifying Aloha. And amazement held every man; and they glorified Aloha, and were filled with fear, saying, We have seen today wonders.

After these things Jeshu went forth, and saw a tribute-taker, whose name was Levi, sitting at the house of tribute. And he said to him, Come after me: and he left every thing, and arose, and went after him. And Levi made in his house a great feast; # and there was a large company of tribute-takers, and of others that reclined with them. And the Sophree and Pharisee murmured, saying to his disciples, Why with tribute-takers and sinners eat you and drink? Jeshu answered and said to them, The whole do not require the physician, but they who are grievously ill. I am not come to call the just, but the sinners, to repentance. But they say to him, Why do the disciples of Juchanon constantly † fast, and pray also as the Pharisee, but thine eat and drink? But he said to them,

How can you make the sons of the chamber fast, while the bridegroom is with them ? But the days will come when the bridegroom will be taken up † from them: then shall they fast in those days. He spake to them a parable: No man cutteth a piece from a new material, § and fasteneth it upon an old garment; lest he rend the new, without completing the old with the piece that is new. And no man poureth new wine into old bottles; ¶ lest the new wine burst forth, and the wine be shed, and the bottles perish. But they pour new wine into new bottles, and both are preserved. And no man, drinking old wine, immediately asketh new: for he saith, The old is softer.

* Or, lead it. # A great reception. † Or, faithfully. ‡ Or, exalted. § Garment. ¶ Or, bags.

XVI. 6:1

IT was on the shabath, while Jeshu was walking among the corn,* and his disciples gathered the ears, and rubbed in their hands and ate (them). But some of the Pharishee said to them, Why do you a thing which it is not lawful on the shabuth to do ? Jeshu answered and said to them, And this have you not read, what David did when he hungered, and they who were with him ? that he went into the house of Aloha, and the bread of the table of the Lord he took, ate, and gave to them who were with him, that (bread) which was not lawful to eat, except by the priests only ? And he said to them, That the Lord of the shabath is the Son of man.

And it was on another shabath (that) he entered into the synagogue, and taught. And there was a man whose right hand was dried: and the Sophree and Pharishee watched him, if he would heal on the shabath, that they might accuse him. But he knew their thoughts, and said to the man whose hand was dried, Rise (and) come into the midst of the assembly. And when he had come and stood, Jeshu said to them, I ask you which is lawful to do on the shabath, good or evil, life to save or to destroy ? And he beheld them all, and said to him, Stretch forth thine hand: and he stretched it forth, and his hand was restored as its fellow. But they were filled with envy, and spake one with another what they should do with Jeshu.

* The place of grain.

XVII. 6:12

BUT it was in those days that Jeshu went forth into a mountain to pray; and there remained he all night in the prayer of Aloha. And when the day brake, he called his disciples, and chose from them twelve, those whom he named Apostles,-Shemun, he whose name was Kipha, and Andreas his brother, and Jacub, and Juchanon, and Philipos, and Bar Tholmai, and Mathai, and Thoma, and Jakub bar Chalpai, and Shemun who was called the Zealous, and Jihuda bar Jakub, and Jihuda Scaruta,* he who was the traitor. And Jeshu descended with them, and stood in the plain, and a great assembly of his disciples and a multitude of people from all Jehud, and from Urishlem, and from the sea-coast of Tsur and Tsaidon, who had come to hear his words, and to be healed of their diseases; and they who were vexed by unclean spirits, and they were healed. And all the multitudes sought to approach to him, for the power went forth from him, and all of them he healed.

* Or, S'karjuta.

XVIII. 6:20

AND he lifted up his eyes upon his disciples, and said, Blessed are you poor, for yours is the kingdom of Aloha. Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh. Blessed are you when the sons of man hate you, and separate you, and revile you, and cast out your name as evil, for the sake of the Son of man. Rejoice in that day, and exult, for your reward is great in heaven; for thus did they to your fathers the prophets.

But woe to you (who are) rich, because you have received your consolation. Woe to you (who are) full, for you shall hunger. Woe to you who laugh now, for you shall weep and lament. Woe to you when the sons of men shall speak well of you, for so did to the prophets of falsity their fathers. But I say to you who hear, Love your adversaries, and do good to those who hate you, and bless those who execrate you, and pray for those who lead you by violence.* And to one who striketh you on your cheek, offer to him the other: and whosoever taketh your cloak, forbid him not your coat also. To every one who asketh of you give; and from him who taketh of yours demand not (again). And as you will that the sons of man should do to you, so do you also to them. For if you love them who love you, what is your grace ? for sinners also love those who love them. And if you do good to those who benefit you, what is your grace? for the sinners also thus do. And if you lend to them from whom you expect to be recompensed, what is your grace ? for sinners also lend to sinners, that they might be profited. But love your adversaries, and do good to them, and lend, and cut not off the hope of any one; and great shall be your reward, and you shall be the children of the Most High; for he is benign to the evil and to the ungrateful. Be you therefore merciful, as also your Father is merciful.

* Or, with a chain.

XIX. 6:37

JUDGE not, and you shall not be judged; condemn not, and you shall not be condemned; release,* and you shall be released; give, and it shall be given to you; in good measure, compressed, redundant, shall they pour into your bosoms. For in that measure you mete, it shall be measured to you.- And he spake to them a parable: How can the blind lead the blind, and not fall into the ditch ? The disciple than his master is not greater; but every man who is perfect shall be as his master. For why behold you the rod that is in the eye of your brother, but the rafter in your (own) eye is not seen by you ? Or how can you say to your brother, My brother, permit (that) I pull out the rod that is in your eye, and behold the rafter in your own eye is not seen by you ? Hypocrite ! first take out the rafter from your own eye, and then shall you see to take out the rod that is in the eye of your brother. A good tree maketh not evil fruits; also an evil tree maketh not good fruits: for every tree by its fruits is known. For how gather they from thorns figs ? neither also from the bramble do they gather in grapes. The good man, from the good treasures which are in his heart, bringeth forth good things; and the evil man, from the evil treasures which are in his heart, bringeth forth evil things; for from the adundancies of the heart the lips speak. Why call you me, My Lord, my Lord, and the things which I say do not ? Every man who cometh to me and heareth my words, and doeth them, I will show you to whom

he is like. He is like a man who built a house, and digged deep, and laid the foundations upon the rock: but when there was an inundation, † the inundation beat against that house, and it could not shake it, for its foundations were set upon a rock. And he who heareth and doeth not, is like a man who built his house upon the dust, without a foundation: and when the river beat against it, it immediately fell, and the ruin was great of that house.

* Or, absolve. † Or, fulness, that is, of water.

XX. 7:1

AND when he had finished all these words in the hearing of the people, Jeshu entered into Kapher-nachum. But the servant of a certain centurion, who was valued by him, was sick, and nigh unto dying. And he heard of Jeshu, and sent to him the elders of the Jihudoyee, and besought him to come (and) save his servant. And they, when they came to Jeshu, besought of him earnestly, saying, He is worthy that thou do this for him; for he loveth our people, and also a synagogue* he hath built for us. And Jeshu went with them. But when he was not greatly distant from the house, the centurion sent to him his friends, saying to him, My Lord, labour not, for I am not worthy that thou shouldst enter beneath my roof. Wherefore I was not worthy to come to thee; but speak by a word, and my youth shall be healed. For I also am a man who am subjected under authority; and there are under my hand soldiers, and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth. Now when Jeshu heard these (words), he admired, and turned and said to the company who came after him, I tell you, that not also in the house of Isroel have I found faith like this. And they who had been sent, returned to the house, and found the servant who had been sick now well.

* Beth kenushtha, " an house of assembly."

XXI. 7:11

AND it was the day after, that he went to a city whose name was Nain, and his disciples with him, and a great multitude. And as he approached the gate of the city, he saw (them) following (one) dead, who was the only born of his mother, and she his mother was a widow: and a great multitude of the people * of the city were with her. And Jeshu beheld her, and had compassion upon her, and said to her, Weep not. And he went and touched the bier; and they who were carrying it stood. And he said, Young man, to thee I say, Arise. † And the dead sat up, and began to speak. And he gave him to his mother. And fear seized all men; and they glorified Aloha, saying, A great prophet hath arisen among us, and Aloha hath visited his people. And this word concerning him went forth into all Jihud, and into the whole region around them. And the disciples of Juchanon showed him all these.

* Sons of the city. † Alima, lok amar-no, Koom.

XXII. 7:19

AND Juchanon called two from his disciples, and sent them to Jeshu, saying, Art thou He who cometh ! or another should we expect ? But in that very hour he healed many from diseases, and from plagues, and from evil spirits; and to

many blind he gave to see. And Jeshu answered and said to them, Go tell Juchanon every thing you have seen and heard: that the blind see, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead arise, and the poor are evangelized; and blessed is he whosoever is not offended in me.

But when the disciples of Juchanon were gone, Jeshu began to speak to the people concerning Juchanon: What went you forth into the wilderness to see ? a reed from the wind shaken ? If not, what went you forth to see ? a man clothed in soft raiment ? Behold, they who are clothed in bright vestments, and are (living) in pleasures, are in the house of kings. If not, what went you forth to see? a prophet ? Yes, I tell you, and more than a prophet: he, concerning whom it is written,

Behold, I send mine angel before thy face,

Who shall prepare the way before thee.

I tell you, that no prophet among those born of women (hath been) greater than Juchanon the Baptizer. Yet the least in the kingdom of Aloha is greater than he. (And all the people that heard him, and the tribute-gatherers also, justified Aloha, because they were baptized with the baptism of Juchanon. But the Pharisee and Sophree rejected against themselves the will of Aloha, because they were not baptized of him.) With what therefore shall I compare the men of this generation, and to what are they like ? They are like children sitting in the public place, and crying to their companions, and saying, We have sung to you, and you have not danced; we have wailed to you, and you have not wept. For Juchanon the Baptizer came, neither eating bread nor drinking wine, and you say, A devil is in him. The Son of man came eating and drinking, and you say, Behold a man a devourer and a drinker of wine, and a friend of tribute-takers and of sinners ! But justified is wisdom of her sons.

XXIII. 7:36

NOW there came one of the Pharisee requesting of him to eat with him: and he entered into the house of the Pharisha, and reclined. And a woman, a sinner, was in that city; and when she knew that in the house of the Pharisha he reclined, she took a vase of ointment, and stood behind him at his feet and wept, and began with her tears to bedrop his feet, and with the hair of her head to wipe them, and she kissed his feet, and anointed (them) with the ointment. But when the Pharisha who had invited him saw (this), he thought within himself and said, Were this a prophet, he would know who this is and what is her report, for this woman is a sinner who toucheth him. But Jeshu answered and said to him, Shemun, I have somewhat to say to thee. He said to him, Say, Rabi. Jeshu said to him, A certain creditor* had two debtors: the one owed him five hundred dinoree, and the other fifty dinoree. And when they had nothing to pay, he forgave them both. Which, therefore, of them the most would love him ? Shemun answered and said, I think he to whom much was forgiven. Jeshu said to him, Thou hast judged rightly. And he turned to that woman, and said to Shemun, Thou seest this woman: I entered thy house; waters for my feet thou gavest me not; but this with her tears hath bedropped my feet, and with her hair hath wiped them. Thou didst not kiss me; but, behold, this from (the time) I entered hath not ceased my feet to kiss. Thou with ointment my feet didst not anoint, but this with ointment of balsam my feet hath anointed. Therefore I tell thee, That forgiven to her are her many sins, because she hath loved much. For he to whom little is forgiven, little loveth. And he said to her, Woman, forgiven to thee (are) thy sins. But they who reclined said among themselves, Who is this who also sins forgiveth ? But Jeshu said to that woman, Thy faith hath saved

thee; go in peace.

* Lord of debt.

XXIV. 8:1

AND it was after these things that Jeshu itinerated among the cities and villages, and preached and announced the kingdom of Aloha, and his twelve with him, and those women who had been healed from infirmities and from evil spirits, Mariam who was called Magdalitha, she from whom he had cast out seven devils, and Juchana the wife of Kusa, chief of the household of Herodes, and Shushan, and many others, who ministered unto him from their possessions. And when a great multitude had assembled, and from all the cities had come to him, he discoursed in parables.

A sower went forth to sow his seed. And as he sowed, some fell by the road-side; and it was trodden down, and the fowl devoured it. And other fell upon the rock; and it immediately sprang up, and, because it had no moisture, it withered. And other fell among thorns, and they sprang up with it, and choked it. And other fell into ground good and fair, and sprang up, and made fruit an hundredfold. And when he had said these (words), he cried, Whoever hath ears to hear, let him hear.

And his disciples asked him, What is (the signification of) this parable ? But he said to them, To you it is given to know the mysteries of the kingdom of Aloha; but to those who are the rest in similitudes is it spoken; that while seeing they may not see, and while hearing they may not understand. But this is the parable: The seed is the word of Aloha. Now they by the road-side are they who hear the word; and the adversary cometh, and taketh up the word from their hearts, that they should not believe and be saved. But those who fell upon the rock are those who, when they hear, with joy receive the word; yet root they have not, but for a time is their faith, and in the time of temptation they are offended. But that which fell among thorns are they who hear the word, and by the cares, and by the riches, and by the lusts of the world, they are choked, and fruit they give not. But that which (was) in good ground are they who, with hearts humble and good, hear the word and retain, and give fruits with perseverance.

XXV. 8:16

NO man lighteth a lamp, and covereth it with a measure, or setteth it under a bed; but setteth it upon a candlestick, that every one who cometh in may see the light of it. For there is nothing hidden which shall not be revealed, and nothing secret that shall not be known and come into openness. Take heed how you hear: for unto him who hath, it shall be given; and from him who hath not, that also which he thinketh that he hath shall be taken from him.

Now came to him his mother and his brethren, and could not speak with him on account of the assembly. And they said to him, Thy mother and thy brethren are standing without, desiring to see thee. But he answered and said to them, These are my mother and my brethren, they who hear the word of Aloha, and do it.

XXVI. 8:22

NOW it was on one of the days that Jeshu ascended and sat in a vessel and his disciples: and he said to them, Let us pass to the other side of the water. But as

they went, Jeshu himself slept. And there became a storm of wind on the water, and nigh was the vessel to be swallowed up. And they approached (and) awoke him, saying to him, Our master, our master, we perish ! But he arose and rebuked the winds and the waves of the sea; and they quieted, and there was a calm. And he said to them, Where is your faith ? But they, afraid, wondered, saying one with another, Who is this that also commandeth the winds, and to whom the waves and the sea are obedient ? And they went forward and came to the country of the Godroyee, which is over against Galila. And when he had gone forth to the land, there met him a certain man from the city, who had a devil in him a great time, and (who) wore no clothes, and in a house dwelt not, but in the place of the buried. But when he saw Jeshu, he cried out, and fell before him, and said in a high voice, What to us and to thee, Jeshu, son of Aloha Marima ? * I beseech of thee, torment me not. For Jeshu commanded the unclean spirit to come forth from the man. For long † was the time that he had been enthralled of him; and (when) bound with chains, and kept with fetters, he had burst asunder his bonds, and had been driven by the demon into the waste. And Jeshu demanded of him, What is thy name ? He saith to him, Legion: because that many devils had entered into him. And they besought from him that he would not cast them out to go into the abyss. Now there was there a great herd of many swine which fed on the hill: and they besought from him that he would permit them to enter into the swine. And he permitted them. And the demons went forth from the man, and entered into the swine; and the whole herd went directly to the precipice, and plunged into the waters, and were suffocated. And when the herdmen saw the thing that was done, they fled, and made known in the city and in the villages. And the men went forth to see the thing which was done. And they came to Jeshu, and found the man from whom the demons had gone out, clothed, sober, and sitting at the feet of Jeshu. And they feared. And they who had seen it showed to them how the man of the demon had been healed. And the whole multitude of the Godroyee besought of Jeshu that he would go from them, because great fear had taken them. And he, Jeshu, ascended the ship, and returned from them. But he, the man from whom had gone forth the demons, besought of him that he might be with him. But Jeshu dismissed him, and said to him, Return to thine house, and show what Aloha hath done for thee. And he went and proclaimed in every city what Jeshu had done for him.

* God the Most High. † Much or great.

XXVII. 8:40

WHEN Jeshu returned, a great multitude received him: for they were all expecting him. And a certain man whose name was Jorush, head of the synagogue, fell before the feet of Jeshu, and besought him to enter into his house; for he had an only daughter, as a daughter of twelve years, and she was nigh unto death. And as Jeshu went with him, the great multitude pressed him. And a certain woman whose blood had gushed forth twelve years, she who among the physicians had spent all her substance, but could not be healed by any one, approached him from behind, and touched the border of his garment, and immediately stood the flowing of her blood. And Jeshu said, Who touched me ? And when all denied, Shemun Kipha and those with him said, Raban,* the crowd straiteneth and presseth thee, and sayest thou, Who touched me ? But he said, Some one hath touched me, for I know that power hath gone forth from me. And she, the woman, when she saw that she was not hid, came trembling and fell (and) worshipped him. And she told before all the people † for what cause

she had touched him, and how at once she had been healed. But he, Jeshu, said to her, Be comforted, ‡ my daughter: thy faith hath saved thee, go in peace.

And while he was speaking, there came a man from the § chief of the synagogue and said to him, Thy daughter is dead, weary not the Malphona. But Jeshu heard, and said to the father of the damsel, Fear not, only believe, and she lives ! But Jeshu came to the house, and he suffered no man to enter with him, save Shemun, and Jakub, and Juchanon, and the father of the damsel, and her mother. And they were all weeping and wailing for her; but Jeshu said, Weep not, for she is not dead, but asleep. And they laughed at him, for they knew that she was dead. But he put every man forth without. And he took her by the hand, and called and said, Damsel, arise.¶ And her spirit returned, and she arose. And he directed that they should give her to eat. And her parents were astonished; but he cautioned them that no man they should tell what he had done.

* Our Master. † In the eye of all the people. ‡ Be of heart. § Rab-kenushtha. ¶ Talitha kumi.

XXVIII. 9:1

AND Jeshu called his twelve, and gave them power and authority over all demons and diseases, to heal. And he sent them to proclaim the kingdom of Aloha, and to heal the diseased. And he said to them, Take nothing for the way, neither staff, nor bag, nor bread, nor silver; nor two tunics shall you have. And into whatever house you enter, there be, and from thence go forth. And whoever will not receive you, when you depart from that city the dust also from your feet shake off as a testimony against them. And the apostles went forth and itinerated in the villages and the cities, and evangelized and healed in every place.

But Herodes, Tetrarka, heard all that was done by his hand, and was astonished; for men said that Juchanon had risen from the house of the dead. But others said that Elia had appeared, and others that a prophet from the former prophets had risen. And Herodes said, The head of Juchanon I have cut off; but who is this of whom I hear these (things) ? And he willed to see him.

And when the apostles returned, they showed Jeshu all that they had done. And he took them by themselves to a desert place of Bethsaida. But the multitudes, when they knew it, went after him, and he received them, and discoursed to them concerning the kingdom of Aloha. And those who had need of healing he healed.

XXIX. 9:12

BUT when the day began to decline, the disciples drew near and said to him, Send away the multitudes, that they may go to the villages and hamlets that are around, to lodge in them and to find for themselves victuals, because we are in a desert place. Jeshu said to them, Give you them to eat. But they said, We have nothing more than five loaves and two fishes, unless we go and buy food for all this people: for they were about five thousand men. Jeshu said to them, Make them recline in reclining companies, fifty men in a company. And the disciples did so. And they all reclined. And Jeshu took those five loaves and two fishes, and looked up to heaven and blessed and brake and gave to his disciples, that they should set before the multitude. And all did eat and were filled. And they took up fragments which abounded, twelve baskets.

XXX. 9:18

AND as he was praying alone, and his disciples with him, he asked them and said, What say concerning me the multitude, that I am? They answered and say to him, Juchanon the Baptizer; and others that (thou art) Elia; but others that a prophet from the former prophets hath arisen. He saith to them, But what do you say that I am ? Shemun answered and said, The Meshicha of Aloha ! But he forbade them and cautioned them that this they should tell no man. And he told them how it was to be (that) he the Son of man should suffer many things and be rejected by the elders and the chief priests and Sophree, and (that) they would kill him; and that on the third day he would arise.

And he said before all, Whoever willet to come after me, must deny himself, and take up his cross daily, and come after me. For whoever willet to save his life, loseth it; but whoever (is willing) to lose his life, for my sake, he saveth it. For what is helped a son of man, if he shall gain the whole world and lose his soul, or perish ? For whoever shall be ashamed of me and of my words, the Son of man will be ashamed of him, when he cometh in the glory of his Father with the holy angels.

XXXI. 9:27

THE truth I say to you, that some who are standing here shall not taste death, until they have seen the kingdom of Aloha. And it was after these words about eight days, that Jeshu took Shemun and Jakub and Juchanon, and went up into a mountain to pray. And while he prayed, the appearance of his countenance was changed, and his garments became white and shone. And, behold, two men talked with him, who were Musha and Elia, who appeared in glory; but they spake concerning his going forth which should be accomplished at Urishlem. And Shemun, and they who were with him, had been heavy with sleep, and were scarcely awaked when * they saw his glory and those two men who stood with him. And when they began to depart from him, Shemun said to Jeshu, Rabi, it is good for us to be here: and let us make three tabernacles; for thee one, and for Musha one, and for Elia one. But he knew not what he said. And as he spoke these (words) there was a cloud which shadowed over them, and they feared when they saw that Musha and Elia entered into the cloud. And the voice was from the cloud, saying, This is my Son, the Beloved, Him hear. And when the voice had been, Jeshu was found alone. And they were silent, and told no man in those days what they had seen.

* Compare the use of the vau in Eph. i. 20.

XXXII. 9:37

AND the day after when they had descended from the mountain, a great multitude met them. And a certain man from the multitude cried and said, Malphona, I beseech thee, turn unto me; (there is) my son, my only one, and a spirit passeth upon him, and he suddenly crieth, and gnasheth his teeth, and lacerateth, and hardly removeth from him when he hath bruised him. And I besought thy disciples to cast him out, but they could not. Then Jeshu answered and said, Ah generation unbelieving and perverse ! how long shall I be with you and bear with you ? Bring thy son hither. And as they brought him near, the devil cast him down and bruised him: and Jeshu rebuked that unclean spirit and healed the youth and gave him to his father. And they all wondered at the majesty * of Aloha. And while every one wondered at all which Jeshu did, he

said to his disciples, Treasure these words in your ears; for the Son of man is to be delivered into the hands of men. But they understood not that saying, because it was hidden from them that they should not know it: and they feared to ask of him concerning that saying.

And there entered among them the thought, Who should be greatest among them? But Jeshu knew the thought of their heart; and he took a child and made him stand with him. And he said to them, Every one who receiveth a child like this in my name, receiveth me. And whosoever receiveth me, he receiveth Him who sent me. For he who is least among you, he shall be greatest. And Juchanon answered and said, Raban, † we saw a man who was casting out demons in thy name, and we forbade him, because he came not with us after thee. Jeshu saith to them, Forbid him not; for he who is not against us, he is for us.

* Rabutha. † Our Master.

XXXIII. 9:51

AND it was that when the days were fulfilled for his Assumption, he directed his face to go to Urishlem. And he sent messengers before his face, and they went and entered into a village of the Shomroyee, so as to prepare for him. And they would not receive him, because his face unto Urishlem was set to go. And when Jacub and Juchanon his disciples saw it, they say to him, Maran, † art thou willing that we call fire to descend from heaven to consume them, as Elia did? But he turned and reproved them, and said, You know not of what spirit you are: for the Son of man is not come to destroy lives, but to save. And they went to another village.

And while they went in the way, a certain man said to him, I will follow thee to the place whither thou goest, my Lord. Jeshu saith to him, The foxes have holes and the fowls of the heaven a shadow, but the Son of man hath not where to lay his head. And he said to another, Come after me. But he said to him, My Lord, permit me first to go bury my father. Jeshu said to him, Leave the dead burying their dead; and thou, go and preach the kingdom of Aloha. And another said to him, I will come after thee, my Lord, but first permit me to go to salute the sons of my house, and I will come. Jeshu saith to him, No man putting his hand upon the coulter of the yoke, and looking behind him, is fit for the kingdom of Aloha.

† Our Lord.

XXXIV. 10:1

AFTER these Jeshu separated from his disciples seventy others, and sent them by two and two before his face to every place and city whither he was himself to come. And he said to them, The harvest is great, but the labourers (are) few; pray therefore from the Lord of the harvest to send forth labourers into his harvest. Go; behold, I send you as sheep among wolves. Take with you neither purses, nor bags, nor sandals, neither with the salutation (shaloma) shall you salute any man in the way. But into whatever house you enter, first say, Peace to the house ! * And if a son of peace be there, your peace shall descend upon him; but if not, your peace upon you shall return. But in that house be, eating and drinking of theirs: for worthy is the labourer of his hire. And remove not from house to house. And into whatever city you enter and they receive you, eat such things as are set to you. And heal those who are sick, and say to them, There hath drawn

nigh upon you the kingdom of Aloha. But if any city which you enter will not receive you, go you out into the street and say, Even the dust which cleaveth to our feet from your city we shake off against you; nevertheless know this, that hath come nigh upon you the kingdom of Aloha. I tell you that for Sadum it shall be more tolerable in that day than for that city. Woe to thee, Kurazin ! woe to thee, Bethsaida ! for if in Tsur and Tsaidon had been wrought the miracles which were wrought in you, now long since in sackcloth and in ashes would they have repented. Nevertheless for Tsur and for Tsaidon it shall be more tolerable in the day of the judgment, than for you. And thou, Kapher-nachum, which unto heaven art lifted up, unto Shiul shalt thou be abased. He that you heareth, me heareth; and he who you rejecteth, me he rejecteth; and he who me rejecteth, he rejecteth him who sent me.

And the seventy whom he had sent, returned with great joy, saying to him, Our Lord, the demons also are subjected to us through thy name. Then he said to them, I saw him, Satana, when he fell as lightning from heaven. Behold, I give you power to tread upon serpents and scorpions, and all the strength of the enemy, and nothing shall hurt you. Nevertheless in this rejoice not, that the demons are subject to you; but rejoice that your names are written in heaven.

In that hour Jeshu exulted in the Holy Spirit, and said, I praise thee, my Father, Lord of heaven and of earth, that thou hast hid these things from the wise and the intellectual, and hast revealed them unto children. Yes, my Father, for so was thy will. † And he turned to his disciples, and said to them, Every thing is delivered to me by my Father: and no man knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son willeth to reveal.

And he turned to his disciples by themselves, and said, Blessed are your eyes because they see what you see; for I tell you that prophets many and kings have desired to see what you see, and have not seen, and to hear what you hear, and have not heard.

* Sholoma lebaitha. † Or, so was the will before thee.

XXXV. 10:25

AND, behold, a certain Sophra stood up to try him, saying, Malphona, what shall I do to inherit everlasting life? But Jeshu said to him, In the law how is it written, how readest thou ? He answered and said to him, Thou shalt love the Lord thy Aloha with * all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself, Jeshu said to him, Thou hast said correctly. This do, and thou shalt live. But he, willing to justify himself, said to him, And who is my neighbour ? Jeshu saith to him, A certain man went down from Urishlem to Jerichu, and fell among robbers, who stripped him and wounded him, and left him with little life subsisting in him, and went. And a certain priest happened to go down by that way, and he saw him and passed over. And likewise also a Levoia, being come to that place, beheld him, and passed over. But a man, a Shomroya, while he journeyed, came where he was, and saw him, and had compassion on him, and went near, and bound up his wounds, and poured in upon them wine and oil, and set him upon his ass, and brought him to the inn, and was anxious for him. And on the morning of the day, he took out two dinoreen, gave to the host, and said to him, Take care of him; and if more thou layest out, when I return I will give to thee. Which therefore of these three doth it appear to thee was neighbour to him who fell into the hands of the thieves ? And he said, He who had compassion on him. Jeshu saith to him, Go thou also and do likewise.

* Or, from all, &c.

XXXVI. 10:38

AND it was that as they went in the way, he entered into a certain village, and a woman whose name was Martha received him into her house. And she had a sister whose name was Mariam, and she came, sat at the feet of our Lord, and heard his words. But Martha was occupied with much serving. And she came and said to him, My Lord, carest thou not that my sister leave me alone to serve ? Tell her to help me. Jeshu answered and said to her, Martha, Martha, thou art careful and disturbed about many, but (there) is the one that is needed. And Mariam the good portion hath chosen, that which shall not be taken from her.

XXXVII. 11:1

AND it was that while he was praying in a certain place, when he had finished, one of his disciples said to him, Our Lord, teach us to pray as also Juchanon taught his disciples. Jeshu said to them, When you pray, thus be saying,

Our Father who (art) in the heavens, be sanctified thy name. Come thy kingdom. Be done thy will as in the heavens also upon earth. Give to us the bread of our need every day, and forgive us our sins, for we also forgive all who are indebted to us. And lead us not into temptation, but deliver us from the evil.

And he said to them, Who of you that has a friend, and shall go to him at midnight,* and shall say to him, My friend, lend me three loaves, because a friend has come to me from the way, and I have nothing to set to him ? and that friend from within shall answer and say unto him, Disturb me not, for the door is shut, and my children are with me in bed: I cannot rise and give to you. I tell you if for friendship's sake he will not give him, (yet) because of importunity he will arise and give him as many as he needeth. I say also to you, Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For every one who asketh receiveth, and who seeketh findeth, and who knocketh hath it opened to him. For what father (is there) among you who, if his son shall ask bread, will reach to him a stone? or should he ask a fish, how instead of a fish will he reach to him a serpent ? or if an egg he shall ask, will he a scorpion reach to him ? And if you, who are evil, know to give good gifts to your children, how much more will your Father from the heavens give the Spirit of Holiness to those who ask him !

* The dividing of the night.

XXXVIII. 11:14

AND he was casting out a demon which was dumb; and when he had cast out the demon, the dumb spake, and the multitudes wondered. But some from them said, By Beelzebub, the prince of the devils, he casteth out devils; while others, tempting him, the sign from heaven demanded of him. But Jeshu, who knew their thoughts, said to them, Every kingdom which is divided against itself will be desolated; and a house that against its own self is divided falleth; and if Satana against himself be divided, how will his kingdom stand? Because you say that through Beelzebub I cast out devils. But if I by Beelzebub cast out devils, your sons, by what do they cast (them) out ? On account of this they shall be your

judges. But if by the finger of Aloha I cast out devils, there hath drawn nigh upon you the kingdom of Aloha. When the strong one armed keepeth his court, his possession is in peace; but if a stronger than he shall come, he shall overcome him; all his armour he taketh on which he depended, and he divideth his spoils.

He who is not with me is against me; and he who does not collect with me, by scattering he scattereth. The unclean spirit, when he hath gone out from a son of man, goeth about through regions which have no waters in them, because he seeketh to him rest. And when he cannot find it he saith, I will return to my house from whence I went out. And when he cometh he findeth it swept and ornamented. Then he goeth, taketh seven other spirits who are more wicked than himself, and they enter and dwell there, and the last of that man is worse* than his first.

XXXIX. 11:27

AND while he spake these words, a certain woman lifted up her voice from the crowd, and said to him, Blessed is the womb that bare thee, and the breasts which thou hast sucked! He said to her, Blessed are they who hear the word of Aloha and keep it. And when the assemblies had gathered together, he began to say, This evil generation requireth a sign; but no sign shall be given to it save the sign of Jaunon the prophet. For as was Jaunon a sign to the Ninvoyee, so shall also the Son of man be to this generation. The queen of the south shall rise in judgment with the men of this generation, and shall condemn them; for she came from the confines of the earth to hear the wisdom of Shelemun, and, lo, a greater than Shelemun is here. The men of Nineveh † shall rise in judgment with this generation and shall condemn it: for they repented at the preaching of Jaunon, and, lo, a greater than Jaunon is here. No man lighteth a lamp and setteth it in a secret (place) or under a measure, but upon a candlestick, that they who enter may see the light of it. The lamp of thy body is thine eye; when therefore thine eye is simple, thy whole body also will be illuminated; but if it be evil, thy body also will be darkness. Beware, therefore, lest the light that is in thee become darkness. But if thy whole body be illuminated, and no part whatever in it be darkness, the whole will be light, as when a lamp with its flame enlighteneth thee.

* Walton and Le Jay's Polyglotts, as well as the Paris minor and Vienna editions, read, bisho yathir, " far worse." † Gabree Ninvoyee, the men the Ninevites.

XL. 11:37

AND as he was speaking, a certain Pharisha requested of him to dine with him, and he went in to recline. But he, the Pharisha, when he saw him, wondered that he had not first washed before his dinner. But Jeshu said to him, Now you Pharishiee cleanse the outside of the cup and the dish, but within you are full of rapine and wickedness. Wanting in understanding ! did not he who made that which is without, make also that which is within? But of whatever there is, give in alms, and, behold, every thing is clean to you. But woe to you, Pharishiee ! for you tithe mint, and rue, and every herb, and pass by judgment and the love of Aloha. These hath it behoved you to do, and those not to have omitted. Woe to you, Pharishiee ! for you love the chief seats in the assemblies, and the salutation in the public places. Woe to you, scribes and Pharishiee, hypocrites ! for you are like tombs that are not known, and men walk upon them, and do not know. And one of the Sophree answered and said to him, Doctor,

while you say these things, you vilify us also ! But he said, Also unto you, Sophree, woe! because you lade men with heavy burdens, and you with one of your fingers will not touch those burdens. Woe to you ! for you build the tombs of the prophets whom your fathers killed: thus you bear witness that you consent in the deeds of your fathers; for they killed them, and you build their sepulchres.

XLI. 11:49

ON this account also Wisdom saith, Behold, I will send to them prophets and apostles; and of them they will persecute and kill; that the blood of all the prophets which hath been shed from the creation of the world may be required from this generation. From the blood of Habil unto the blood of Zakaria who was killed between the temple and the altar: yes, I tell you, It shall be required of this generation. Woe to you, Sophree; for you have taken away the key of knowledge; you enter not in (yourselves), and they who are entering you prohibit. And while he spoke these (words) to them, the Sophree and Pharishee began to be displeased, and they were wrathful, and controverted his words, and enticed him on many (points), seeking to lay hold on something from his mouth that they might be able to accuse him.

XLII. 12:1

AND when (there) had gathered (by) myriads great assemblies, so that they would have trodden upon one another, Jeshu began to say to his disciples, Beware for yourselves before all things * of the leaven of the Pharishee, which is hypocrisy. For nothing is hidden which shall not be revealed, and nothing secreted which shall not be made known. For all that you say in darkneses in the light shall be heard, and what you whisper in the ear in closets shall be proclaimed on the housetops. But I say to you, my beloved ones, Fear not them who kill the body, and who afterward can do nothing more; but I will show you whom you shall fear; † Him who, after he hath killed, hath power to cast into gihana, yes, I say to you, Fear this (one). Are not five sparrows sold for two asorin; ‡ and one of them is not forgotten before Aloha. But of you, the numbers of the hairs of your head are all numbered. Fear not, therefore; than many sparrows more precious are you. But I tell you that every one who shall confess me before men, the Son of man will also confess him before the angels of Aloha. But he who denieth me before men, I will deny him before the angels of Aloha. And every one who shall speak a word against the Son of man, it may be forgiven him; but whoever against the Spirit of Holiness shall blaspheme, it shall not be forgiven him. And when they bring you into the synagogues, before heads and authorities, be not anxious how you shall express yourselves, § or what you shall say; for the Spirit of Holiness will teach you in that hour what you ought to say.

* Luq'dam, imprimis, chiefly. † Or, of whom you shall be fearful, of Him, &c.
‡ Value, three half pence. § Tephakun rucho, how you shall put forth the mind.

XLIII. 12:13

AND a man from the assembly said to him, Malphona, tell my brother to divide with me the inheritance. But Jeshu said to him, Man, who established me over you a judge and a divider ? And he said to his disciples, Beware of all avarice: for life is not in the abundance of riches. And he spake a parable to

them: The ground of a certain rich man produced him much provisions. And he thought within himself, and said, What shall I do ? for I have not where to collect my provisions. And he said, This will I do: I will destroy my house of stores, and will build and enlarge it; and there will I collect all my provender and my good things: and I will say to my soul, My soul, thou hast many good things laid up for many years: be at ease, eat, drink, and be merry. But Aloha said to him, Reasonless (man) ! * this night thy soul they shall require of thee; and then, (the things) which thou hast prepared, whose shall they be? So is he who layeth up to himself treasures, and towards Aloha is not rich.

And he said to his disciples, Therefore I tell you, Be not anxious for yourselves, what you shall eat; neither for the body, how you shall dress: for the soul is more precious than food, and the body than raiment. Consider the ravens, which sow not nor reap, which have no chambers or barns, yet Aloha feeds them. How much, therefore, are you better than the fowls ! And which of you by being anxious could add to his stature one cubit ? But if indeed you are not capable of (that which is) the least, why concerning the rest are you anxious ? Consider the lilies, how they grow, which toil not nor spin; but I tell you that even Shelemun in all his glory was not arrayed like one of these. But if the herbage, which today is in the field, and to-morrow is cast into the furnace, Aloha thus clothes, how much more you, little in faith ! And seek you not what you shall eat, and what you shall drink; nor let your mind be distracted for these: for all these the nations of the world seek; but to you also your Father knoweth that these are needful. But seek the kingdom of Aloha, and these all shall be added to you.

* Chasir reyona, wanting reason.

XLIV. 12:32

FEAR not, little flock; for your Father hath willed to give you the kingdom. Sell your substance, and give alms: make to you bags which become not old, and a treasure which is not transient, in the heavens, where the thief does not approach, and the moth destroys not. For where your treasure is, there will be also your heart. Let your loins be bound, and your lamps be burning, and be you like men who wait for their lord, when he shall return from the place of festivity, that, when he hath come and knocked, immediately they may open to him. Blessed those servants who, when their lord shall come, shall be found watching. Amen I tell you, He will gird his loins, and make them recline, and will come over and serve them. And if in the second or the third watch he shall come and find them thus, blessed will be those servants. But this know, that if the lord of the house had known in what watch the thief would come, he would have watched, and not have permitted his house to be dug through. Also you, be you therefore ready: for, in that hour that you think not, cometh the Son of man. Shemun Kipha said to him, Our Lord, to us speakest thou this parable, or to all men also ? Jeshu said to him, Who then is that steward, faithful and wise, whom his lord hath established over his service, to give the portion in its time ? Blessed that servant whom, when his lord shall come, he shall find so doing. Assuredly I tell you, He will establish him over all his substance. But if that servant shall say in his heart, My lord withholdeth to come, and shall begin to beat the servants and the handmaids of his lord, and shall begin to eat and to drink and be drunken; the lord of that servant will come in a day when he thinketh not, and in an hour which he knoweth not; and shall sunder him, and set him his portion with those who are not faithful. And that servant who knew the will of his lord,

and prepared not himself according to his will, shall be beaten with many But he who knew not, and did that which was worthy of stripes, shall be beaten with few stripes. For every one to whom much is given, much will be required from him; and to whom much is committed, the more will they require at his hand.

XLV. 12:49

FIRE have I come to send forth upon the earth, and I would that it already burned: and I have a baptism (wherewith) to be baptized, and greatly am I pressed till it be completed. Suppose you that peace I have come to send forth on the earth ? I tell you, not (peace), but divisions. For from henceforth there will be five in one house, who (will be) divided, three against two, and two against three. For the father will be divided against his son, and the son against his father; the mother against her daughter, and the daughter against her mother; the mother-in-law against the daughter-in-law and the daughter-in-law against the mother-in-law. And he said to the assembly, When you see a cloud arisen from the west, immediately you say, The rain cometh; and it is so: and when bloweth the south, you say, It becomes heat; and it is so. You hypocrites, the aspect of the sky and of the earth you know to distinguish; but this Time how do you not distinguish? But why of yourselves judge you not the truth ?

When thou art going with thine adversary to the magistrate, while in the way, negotiate, and be freed from him; lest he bring thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into the house of the bound; and Amen I tell thee, Thou wilt not be delivered from thence till thou shalt have given the last shomona.

XLVI. 13:1

NOW at that time came some and told him of the Galiloyee, they whose blood Pilatos had mingled with their sacrifices. Jeshu answered and said to them, Think you that these Galiloyee were sinners more than all the Galiloyee, that thus it was (with) them ? No; but I tell you that all of you also, if you repent not, will thus perish. Or those eighteen on whom fell the tower in Silucha, and killed them; think you that they were sinners above all men who dwell in Urishlem ? No; but I tell you that, if you repent not, all of you likewise shall perish. And he spake this parable: A man had a fig-tree which was planted in his vinery: and he came and sought fruits on it, but did not find. And he said to the husbandman, Behold, three years come I seeking fruits from this fig-tree, but I have not found: cut it down; why maketh it the ground useless ? The husbandman saith to him, My lord, suffer it also this year, until I tend it and manure it: and if it produce fruits, (well): but if not, then afterwards I will cut it down.

XLVII. 13:10

AS Jeshu was teaching on a shabath in one of the synagogues, a woman was there who had a spirit of infirmity eighteen years; and she was bowed down, and could not be straight at all. But Jeshu saw her, and called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hand upon her; and at once she was made straight, and glorified Aloha. But the chief of the synagogue answered, being angry that Jeshu had healed on the shabath, and said to the congregation, Six days there are in which it is lawful to work: in them come and be healed, and not on the day of shabath. But Jeshu answered and said to him, Hypocrite, doth not any one of you on the shabath loose his ox or his ass

from the manger, and going giveth to drink ? But this daughter of Abraham, whom, behold, the Accuser* hath bound eighteen years, is it not lawful to loose from this binding on the day of shabath ? And as he said these things, ashamed were all they who had risen up against him; and all the people rejoiced in all these wonders that were done by his hand.

Jeshu said, What doth the kingdom of Aloha resemble, and to what shall I compare it ? It resembles a grain of mustard,† which a man took (and) cast into his garden: and it grew, and became a great tree; and the fowl of the heaven built in its branches. Jeshu said again, To what shall I compare the kingdom of Aloha ? It is like leaven which a woman took; (and) hid in three sats of meal, until all had leavened.

And he journeyed, teaching in the villages and in the cities, and going forwards to Urishlem.

* Akelkartsa. † Chardala, *Sinapis orientalis*.

XLVIII. 13:23

ONE had demanded (of) him if they are few who are saved. But Jeshu said to them, Strive to enter in at the strait gate: for I say to you that many will seek to enter in, but shall not be able. From the hour that the Lord of the house shall have risen up and have shut the door, you may stand without, knocking at the door, and may begin to say, Our Lord, our Lord, open to us ! But he will answer and say, I tell you that I know not whence you are. And you shall begin to say, Before thee we have eaten and drunk, and in our streets thou hast taught. And he shall say to you, I know you not whence you are: depart from me, workers of falsity. There will be weeping and gnashing of teeth, when you shall see Abraham and Ishok and Jakub and all the prophets in the kingdom of Aloha, but you be cast forth without. And they shall come from the east, and from the west, and from the south, and from the north, and shall recline in the kingdom of Aloha. And, behold, there are last who shall be first, and there are first who shall be last.

In that day came men from the Pharishee, saying to him, Remove, go from hence, because Herodes desireth to kill thee. Jeshu saith to them, Go, tell that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected. Nevertheless it behoveth me to-day and to-morrow to work and the (day) after I shall go; because it cannot be that a prophet perish out of Urishlem.

Urishlem, Urishlem ! killing the prophets, and stoning them that are sent to her, what times would I have gathered thy sons as the hen gathereth her chickens under her wings, and you willed not ! Behold, left to you is your house a desert; for I say to you, that you will not see me until you shall say, Blessed is he who cometh in the name of the Lord.

XLIX. 14:1

AND it was that while he went into the house of one of the chief Pharishee to eat bread, on the day of shabath, they watched him. And, behold, a certain man who had gathered waters* was before him. And Jeshu answered and said to the Sophree and the Pharishee, Is it lawful on the shabath to heal ? But they were silent. And he took him, and healed him, and dismissed him. And he said to them, Who from you, whose son or his ox hath fallen into a pit on the day of shabath, doth not at once bring him forth ? And they could not give him the

answer concerning this. And he spoke a parable to them who had been invited there, forasmuch as he had observed them, that they chose the chief places of reclining: When thou art invited by one into the house of festivity, go not to recline on the principal seat, lest there be invited thither one more honourable than thou; and he come who thyself and him had called, and say to thee, Give place to this; and thou be ashamed as thou arisest to take another place. But when thou art invited, go, recline thee in the last (seat), that when he who called thee cometh, he may say to thee, My friend, ascend and recline above, and thou shalt have honour before all of them who recline with thee. For every one who exalteth himself shall be humbled; and every one who humbleth himself shall be exalted. And he said to him who had called him, When thou makest a dinner or a supper, thou shouldest not call thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours, lest they also call thee, and thou have this recompence. But when thou makest a feast,† call the poor, the maimed, the lame, the blind, and thou shalt be blessed, because they cannot recompense thee; for thy recompence shall be in the resurrection of the just.

But when one of those who reclined heard these (words), he said to him, Blessed he who shall eat bread in the kingdom of Aloha! Jeshu saith to him, A certain man made a great supper, and called many. And he sent his servant, at the time of the supper, to say to them who were called, Behold, every thing is prepared for you, come. And every one of them began to excuse himself. The first said to him, I have bought an estate, and am constrained to go forth to see it: I beseech thee, permit me to be excused. Another said, Five yoke of oxen have I bought, and I go to prove them: I beseech thee, permit me to be excused. Another said, A wife have I taken, and therefore I cannot come. And the servant came and told his lord these things. Then the lord of the house was angry, and said to his servant, Go into the streets and outskirts of the city, and bring hither the poor, and the afflicted, and the lame, and the sightless. And the servant said, My lord, it is done as thou hast commanded, and yet there is place. And the lord said to his servant, Go forth into the ways, and among the hedges, and constrain them to come in, that my house may be filled: for I tell you, that not one of those men who were called shall taste of my supper.

* Daknish vo mäyo, an expression for the dropsy. † Reception.

L. 14:25

AND while great multitudes were going with him, he turned and said to them, Whoever cometh with me, and doth not hate his father and his mother, and his brethren and his sisters, and his wife and his children, and himself also, a disciple he cannot be of mine. And whoever doth not take up his cross and come after me, a disciple he cannot be of mine. For who of you that willeth to build a tower, and doth not first sit down and reckon the expense of it, whether he have (wherewith) to finish it? lest, when he shall have laid the foundation, and shall not be able to finish, all who see shall deride him, saying, This man began to build, and was not able to finish. Or, what king, going to war with a king his neighbour, doth not first consider, whether he be able with ten thousand to meet him who cometh against him with twenty thousand? and if not, while he is distant from him, he may send legates, and pray for peace. So every one of you who doth not leave all his possession, cannot be unto me a disciple. Salt is good; but if the salt also shall become insipid, with what shall it be seasoned? Not for the earth, nor for the dunghill, it goeth. They cast it out. Who hath ears to hear,

let him hear.

Then drew near to him the publicans and sinners to hear him. And the Sopher and Pharisee murmured, and said, This (man) receiveth sinners, and eateth with them. And Jeshu spake to them this parable: What man of you, who hath a hundred sheep, if he shall lose one from them, does not leave the ninety and nine in the wilderness, and, going, seeketh that which was lost until he shall have found it? And when he hath found it, he rejoiceth and carrieth it upon his shoulders. And, coming to his house, he calleth his friends and his neighbours, and saith to them, Rejoice with me; for I have found the sheep which was lost. I say to you, that thus shall there be joy in heaven over one sinner who repenteth, more than over the ninety and nine just ones who have no need of repentance. Or, who is the woman that hath ten zuzis, and shall lose one of them, (and) does not light a lamp and sweep the house, and seek it diligently, until she shall have found it? And when she hath found it, she calleth her friends and her neighbours, and saith to them, Rejoice with me; for I have found my zuzi that I had lost. I say to you, that so shall there be joy before the angels of God over one sinner that repenteth.

LI. 15:11

AND Jeshu said to them again, A certain man had two sons; and his minor * son said to him, My father, give to me my division of the goods of thy house. And he divided to them his substance. And after a few days the minor son gathered together his all whatsoever, and went into a distant country, and there dispersed his substance in living profusely. And when every thing he had was finished, there was a great famine in that country; and he began to want. And he went and joined himself to one of the sons of the city of that place; and he sent him into the field to tend the swine. And he had a desire to fill his belly with those karubs † which the swine did eat; and no man gave to him. And when he came to himself, he said, How many hirelings are there now in my father's house, who have abundance of bread, and I here with hunger am perishing! I will arise, go to my father, and say to him, My father, I have sinned against heaven and before thee, and am no more worthy thy son to be called: make me as one of thy hirelings. And he arose, (and) went to his father. And while he was (yet) afar, his father saw him, and had compassion upon him, and ran, fell upon his neck, and kissed him. And his son said to him, My father, I have sinned against heaven and before thee, and am not worthy thy son to be called. But his father said to his servants, Bring forth the first ‡ robe to clothe him, and put a ring upon his hand, and let him be, shod with sandals, and bring, kill the calf that is fat, and let us eat and be glad; for this my son was dead, and he is alive; he was lost, and is found. And they began to rejoice. But he, the elder son, was in the field; and as he came and drew near to the house, he heard the voice of music; and he called one of the youths, and asked him what this was. He said to him, Thy brother hath come, and thy father hath killed the calf that was fat, because he hath received him well. And he was angry, and would not go in. And his father came forth and besought him. But he said to his father, Behold, how many years have I wrought thee service, and never have I transgressed thy commandment: yet never hast thou given me a kid, that I might feast with my friends. But this thy son, when he hath wasted thy substance with harlots, and hath come, thou hast killed for him the fatted calf. His father saith to him, My son, thou in all time art with me, and every thing that I have is thine. But to rejoice it behoves us, and to be glad, because this thy brother was dead, and is alive; and was lost, and is found.

* Zuro, less. † Kurubee, the pods of the karub-tree, ceratonia siliqua. ‡ Or, principal.

LII. 16:1

AND he spake a parable to his disciples: There was a certain rich man who had a house-chief; * and he was accused to him that his substance he wasted. And his lord called him, and said to him, What is this that I hear of thee ? give me the account of thy house-headship; for thou canst no longer be house-chief unto me. And the house-chief said within himself, What shall I do ? for my lord taketh from me the house-headship. I cannot dig, and to beg I am ashamed. I know what I will do, that when I shall be put out of the house-headship, they may receive me into their houses. And he called one by one from the debtors of his lord, and said to the first, How much owest thou to my lord ? And he said to him, An hundred metres of oil. He saith to him, Take thy book, and sit down quickly, and write fifty metres. And he said to another, And thou, how much owest thou to my lord ? He saith to him, An hundred kureen † of wheat. He saith to him, Take thy book, and sit down, write eighty kureen. And praised our Lord the house-chief who was unjust, in that he had done wisely; for the sons of this world are wiser than the sons of light in this their generation. Also I say unto you, Make to you friends from this wealth of unrighteousness, that, when perfect, they may receive you into the tabernacles of eternity. Whoever in the little is faithful, in the great also is faithful; and he who in the little is unjust, in the great also is unjust. If, therefore, in the wealth of unrighteousness you have not been faithful, the truth to you who will confide ? And if in that which is not yours you are not found faithful, your own who will give to you ? No man can serve two lords; for either the one he will hate, and the other he will love; or the one he will honour, and the other despise. You cannot serve Aloha and wealth. But the Pharisee, when they heard all these things, because they loved money, derided him. But Jeshu said to them, You are they who justify yourselves before the sons of men; but Aloha knoweth your hearts. For, what is exalted among men, before Aloha is abominable. The law and the prophets were until Juchanon; from thenceforth the kingdom of Aloha is preached, and every one presseth to enter. But it is easier for heaven and earth to pass away than one letter from the law to pass away. Every one who looseth his wife, and taketh another, committeth adultery; and every one who taketh the dismissed, committeth adultery.

* Rab-baitho. † The Hebrew kor was about seventy-five gallons, five pints.

LIII. 16:19

NOW there was a certain rich man, and he was clothed in byssos * and purple, and every day feasted gaily. † And there was a certain poor man, whose name was Loózar; and he lay at the gate of him who was rich, bruised with wounds, and desired to fill his belly with the crumbs which fell from the table of that rich. And also the dogs came and licked his wounds. Now that poor man died, and angels conducted him to the bosom of Abraham: but that rich man also died, and was buried. And, tormented in shiul, he lifted up his eyes afar, and seeth Abraham, and Loózar in his bosom. And he cried with a high voice, and said, My father Abraham, have compassion upon me, and send Loózar, that he may dip the top of his finger in waters, and moisten my tongue; for, behold, I am

tormented in this flame. Abraham said to him, My son, remember that thou didst receive thy goods in thy life, and Loózar his evils, and now, behold, he repositeth here, and thou art tormented. And with all these, there is a great void set between us and you, that they who would pass from hence unto you are not able, nor they also who would pass from thence to us. He said to him, I pray thee, then, my father, to send him unto my father's house: for five brethren have I; let him go and testify unto them, that they also come not to this place of torment. Abraham said to him, They have Musha and the prophets, let them hear them. But he said to him, No, my father Abraham, but if one from the dead shall go unto them, they repent. Abraham saith to him, If Musha and the prophets they hear not, neither, if one from the dead should rise, would they believe him.

* Butso, Hebrew, but; (2 Chron. v. 12;) an Egyptian linen, extremely fine, soft, and white. † Gayóith.

LIV. 17:1

AND Jeshu said to his disciples, It cannot be that offences should not come, but woe to him by whom they shall come. It were better for him that an ass-millstone were hanged on his neck, and he be cast into the sea. Woe (to him) who shall offend * one of these little ones ! Take heed to yourselves; if thy brother transgress, reprove him, and if he repent, forgive him. And if seven times in the day he shall trespass against thee, and seven times in the day return to thee and say, I repent, forgive him. And the apostles said unto our Lord, Increase to us faith. He saith to them, If you had faith as a grain of mustard, you should say to this mulberry tree, Be rooted up and planted in the sea, and it would obey you. Which of you, having a servant who leadeth a yoke (of oxen) or who tendeth the flock, and when he cometh from the field, saith to him at once, Pass on and recline thyself ? but (rather) saith to him, Prepare me something that I may sup, and gird thy loins, serve me until I have eaten and drunk, and afterwards thou also shalt eat and drink. Does that servant receive thanks because he hath done what was required of him ? I consider not. Thus also you, when you have done all those things which are required of you, have said, We are unprofitable servants, because what we were obligated to do, (that) have we done.

* Or, cause to stumble.

LV. 17:11

AND it was that as Jeshu was going to Urishlem, he passed among the Shomroyee from Galila. And as he drew near to enter a certain village, there met him ten men, lepers, and they stood from afar, and lifted up their voice and said, Our Lord Jeshu, have mercy upon us! And when he saw them, he said to them, Go show yourselves to the priests. And as they went, they were cleansed. Then one of them, when he saw that he was cleansed, returned to him, and with a high voice glorified Aloha. And he fell upon his face before the feet of Jeshu, and thanked him. And, behold, this was a Shomroya. And Jeshu answered and said, Were not they who were cleansed ten? Where are the nine? None have separated to come (and) give praise to Aloha, but this, who is from a strange people. And he said to him, Arise, go; thy faith hath saved thee.

LVI. 17:20

AND when Jeshu was questioned from the Pharishee, When cometh the kingdom of Aloha ? he answered and said to them, The kingdom of Aloha cometh not with watchings: nor say they, Behold, it is here ! and, Behold, it is there ! for the kingdom of Aloha is within you. And he said to his disciples, The days will come, when you will desire to see one of the days of the Son of man, and you will not see. And if they say to you, Behold here, and, Behold there, go not. For as the lightning lighteneth from heaven, and illuminateth all beneath the heaven, so shall be the Son of man in his day. But first it will be that he shall suffer many (things), and be rejected of this generation. And as it was in the days of Nuch, so will it be in the days of the Son of man; when they ate and drank and took wives and gave to husbands, until the day when Nuch entered into the ark, and the deluge came, and destroyed every one. So also as it was in the days of Lut; they ate and drank, and bought and sold, and planted and builded; but in the day that Lut went forth from Sadum, the Lord rained fire and brimstone from heaven and destroyed them all. Thus will it be in the day when the Son of man shall be revealed. In that day, he who is on the roof and his garments in the house, let him not go down and take them. And he who is in the field, let him not turn his back. Remember the wife of Lut. Whoever willet to save his life shall lose it, and whoever is willing to lose his life shall save it. I tell you, that in that night two shall be in one bed; the one shall be taken and the other left. Two shall be grinding together, one shall be taken and the other left. Two shall be in the field, one shall be taken and the other left. They answered and said to him, Where, our Lord? He saith to them, Where the body is, there will be assembled the eagles.

LVII. 18:1

AND he spake also a parable to them, that in all time (men) should pray and not weary. There was a judge in a certain city who of Aloha was not afraid, and of men was not regardful. But a certain widow was in that city, who came to him, saying, Avenge me of my adversary. And he was not willing long time; but afterward he said within himself, If of Aloha I am not afraid, and of men am not regardful, yet, because this widow wearies me, I will avenge her, that in all time she come not molesting me. And our Lord said, Hear what saith the unrighteous judge. But shall not Aloha do vengeance for his chosen, who cry to him by day and by night, and prolong his spirit towards* them? I tell you he will avenge them speedily. Nevertheless, when the Son of man shall come, will he find faith upon the earth ?

And he spake this parable against some who trusted in themselves that they were just, and despised all (men): Two men went up to the temple to pray, the one a Pharisha, the other a publican; and, behold, the Pharisha stood (and) within himself these words prayed: Aloha, I thank thee that I am not as the rest of men, rapacious and unjust, and adulterers; nor as this publican. But I fast twice in the week, and tithe whatever I possess. But that publican stood from afar, and would not even his eyes lift up to heaven, but smote upon his breast, saying, Aloha, be merciful to me a sinner! I tell you that this one went down justified to his house, rather than that Pharisha. For every man who exalteth himself shall be humbled, and every one who humbleth himself shall be exalted.

Then they brought to him infants, that he should touch them: and the disciples saw it, and rebuked them. But Jeshu called them, and said to them, Suffer children to come to me, and forbid them not; for of those who are as these, of them is the kingdom of heaven. Amen I say to you, That whoever does not receive the kingdom of Aloha as a child, shall not enter into it.

* Or, upon them.

LVIII. 18:18

AND one of the rulers asked him, saying, Good Teacher, what shall I do that I may inherit eternal life ? Jeshu saith to him, Why callest thou me good, and none is good but one, Aloha ? The commandments thou knowest, Thou shalt not kill, and, Thou shalt not commit adultery, and, Thou shalt not steal, and, Thou shalt not witness false testimony, Honour thy father and thy mother. He saith to him, These all have I kept from my childhood. But when Jeshu heard this, he said to him, One thing is lacking with thee; go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come after me. But he, when he heard these words, was grieved; for he was very rich. And when Jeshu saw that he was grieved, he said, How difficult is it to those who have riches to enter into the kingdom of Aloha ! It is easier for a camel into the aperture of a needle to enter, than the rich into the kingdom of Aloha. They who heard said to him, And who can be saved ? But Jeshu said, Those (things) which with the sons of men are not possible, with Aloha are possible to be done. Shemun Kipha said to him, Behold, we have forsaken every thing, and have come after thee. Jeshu saith to him, Amen I say to you, That no man who leaveth houses, or fathers, or brethren, or wife, or children, for the kingdom of Aloha, and shall not receive by two-fold (as) many in this time, and in the world that cometh the life that is eternal.

LIX. 18:31

AND Jeshu took the twelve, and said to them, Behold, we go up to Urishlem, and shall be fulfilled all (things) that are written in the prophets concerning the Son of man. For he will be delivered to the Gentiles; and they will deride him, and spit in his face, and will scourge him, and maltreat him, and kill him; and the third day he shall arise. But not one of these understood they: for this word* was hidden from them, and they knew not those sayings which were spoken with them.

And as he drew nigh to Jirichu, a certain blind man was sitting by the road-side, † and begging. And he heard the voice of the multitude as it was passing, and asked what was this. They say to him, Jeshu Natsroya passeth. And he cried and said, Jeshu bar David, have mercy on me ! And they who went before Jeshu rebuked him, that he might be silent: but he cried out the more, Son of David, have mercy on me ! And Jeshu stood, and commanded that they should lead him unto him. And when he, approached him, he asked him and said to him, What wilt thou I shall do for thee ? And he said, My Lord, that I may see. And Jeshu said to him, See ! thy faith hath saved thee. And in an instant he saw, and came after him, and glorified Aloha: and all the people, when they saw, gave praise to Aloha.

And as Jeshu entered and passed through Jirichu, there was a certain man whose name was Zakai; he was rich and chief of the publicans: ‡ and he wished § to see Jeshu, who he was, and could not for the crowd, because in his stature Zakai was small. And he ran before Jeshu, and ascended a wild fig-tree ¶ to see him, because so he was about to pass. And when Jeshu came to that place, he saw him, and said to him, Be in haste, descend, Zakai; for to-day I must be at thy house. And he was in haste, and descended, and received him rejoicing. But when they all saw (this), they murmured, and said that with a man a sinner he

hath gone in to abide. But Zakai stood, and said to Jeshu, Behold, my Lord, the dividing of my wealth give I to the poor; and to every man, whatever I have wrongfully taken, fourfold I restore. Jeshu saith to him, To-day is there salvation to this house, because this (man) also (is a) son of Abraham. For the Son of man came to save that which was lost. And when they had heard these things, he added to speak a parable; because he had drawn nigh to Urishlem, and they expected that in that hour would be revealed the kingdom of Aloha. And he said, A certain man of a noble house# went into a distant country, to receive for himself a kingdom, and to return. And he called his ten servants, and gave to them ten minin,+ and said to them, Trade till I come. But his citizens hated him, and sent messengers after him, saying, We are not willing that this should reign over us. And having received the kingdom and returned, he spake to call to him those servants to whom he had given the silver, that he might know how every one of them had traded. And the first came and said, My lord, thy mani ten minin hath gained. He saith to him, Well, good servant: because in a little thou art found faithful, thou shalt have rule over ten towns. And the second came and said, My lord, thy mani five minin hath made. He saith also to this, Thou also shalt have rule over five towns. And the other came and said, My lord, behold thy mani which I have had with me, laid up in a napkin. For I feared thee, because thou art a hard man, taking up what thou hadst not laid down, and reaping what thou sowedst not. He said to him, From thy own mouth I will judge thee, evil servant: thou didst know that I was a hard man, taking up what I had not laid down, and reaping what I sowed not: why (then) gavest thou not my silver upon the table, that when I came I might require it with its increase ? And to those who stood before him he said, Take from him the mani, and give to him who hath the ten minin. They say to him, Our lord, he hath ten minin. He saith to them, I tell you, that to every one who hath (it) shall be given; and from him who hath not, that also which he hath shall be taken. But those adversaries who would not that I should reign over them, bring them, and slay them before me.

* Or, doctrine. † Hand of the way. ‡ Rab Mokasee. § Willed. ¶ Titha phakihta, the ficus silvestris. # Bar tuhma raba, " A son of a great family." + The mani (Heb. maneh) is said to have been equal to sixty shekels, or nine pounds English.

LX. 19:28

AND when Jeshu had said these things, he went forward to go to Urishlem. And when he came to Bethphage and Beth-ania, at the mount that is called the Place of Olives, he sent two from his disciples, and said to them, Go to the village over against us; and as you enter, behold, you will find a colt tied, whereon no man hath ridden: loose and bring him. And if any man demand why you loose him, thus say: It is requested by our Lord. And they who were sent went and found as he had told them. And as they were loosing the colt, the owners of him said to them, Why loose you the colt ? And they said to them, Because by our Lord it is requested. And they brought him to Jeshu; and they cast upon the colt their garments, and Jeshu rode upon him. And as they went, they spread their clothes in the way. And when he had come nigh to the declivity of the Mount of Olives, the whole assembly of the disciples began to rejoice, and praise Aloha with a high voice, for all the mighty acts which they had seen: and they said, Blessed be the King who cometh in the name of the Lord ! Peace in the heavens, and glory in the highest ! But some of the Pharishee from among the multitudes say to him, Rabi, rebuke thy disciples. He saith to them, I tell you, if these should be silent, the stones would cry out.

LXI. 19:41

AND when he approached, and saw the city, he wept over her, saying, If thou hadst known these things which are for thy peace, and in this thy day ! But now they are hidden from thine eyes. But the days will come to thee when thine enemies shall encompass thee and straiten thee on every side, and they shall overthrow thee, and thy children within thee, and not leave in thee one stone upon another,* because thou knewest not the time of thy visitation. And as he went into the temple, he began to cast out those who bought in it and sold, and said to them, It is written that my house is the house of prayer; but you have made it a den of thieves. And he taught every day in the temple; but the chief priests and the scribes and the elders of the people sought to destroy him, but could not find what they might do to him; for all the people hung upon him to hear him.

LXII 20:1

AND it was on one of the days, while he taught the people in the temple and evangelized, the chief priests and scribes with the elders rose up against him, and said to him, Tell us by what authority thou doest these, and who is he who gave thee this authority ? Jeshu answered and said to them, I will also ask of you a word, and tell you me: the baptism of Juchanon, from heaven was it, or from the sons of men ? But they reasoned within themselves, saying, If we shall say, From heaven, he saith to us, Why did you not believe him? But if we shall say, From men, all the people will stone us; for they are persuaded that Juchanon was a prophet. And they said to him, We know not from whence it is. Jeshu saith to them, Nor tell I you by what authority I do these. And he began to speak to the people this parable: A certain man planted a vinery, and let it to husbandmen, and removed for a great time. And at the season he sent his servant to the husbandmen that they should give him of the fruit of the vinery. But the husbandmen beat him, and sent him away empty. And he added and sent another servant; but they beat him also, and maltreated him, and sent him away empty. And he added and sent a third; but they also wounded him, and cast him out. The lord of the vinery saith, What shall I do? I will send my son, the beloved; now will they see him and reverence him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, and the inheritance will be ours. And they cast him out of the vinery, and killed him. What therefore shall the lord of the vinery do to them ? He will come and destroy those husbandmen, and will give the vinery to others. But when they heard, they said, May this not be ! But he beheld them, and said, And what is that which is written, The stone which the builders rejected is become the head of the corner ? † And every one who shall fall upon this stone shall be broken; and every one on whom it shall fall it will scatter him. But the chief priests and Sophree sought to lay hands on him in that very hour; but they feared the people, for they knew that concerning them(selves) he had spoken this parable. And they sent to him spies, who should resemble just men, that they might take him in discourse, and deliver him to the judgment and to the authority of the governor. And they asked him, and said to him, Doctor, we know that thou speakest and teachest rightly, neither dost thou deceive, ‡ but with integrity thou teachest the way of Aloha. Is it lawful for us to give head-silver to Cesar or not ? But he understood their subtilty, and said, Why tempt you me? Show me a dinara. Of whom upon it is the image and the inscription ? But they said, Of Cesar. Jeshu

saith to them, Give then of Cesar's to Cesar, and of Aloha's unto Aloha. And they could not take hold of his words before the people; and they wondered at his answer, and were silent.

* A stone upon stone. † The head corner of the angle. ‡ Thou art not an assumer of faces.

LXIII. 20:27

BUT some of the Zadukoyee approached, they who say that there is no resurrection; and they questioned him, and said to him, Doctor, Musha wrote to us that if a man's brother die having a wife who hath not children, his brother shall take his wife, and raise up seed unto his brother. But there were seven brethren; and the first took; a wife, and died without children. And the second took his wife, and he died without children. And the third also took her; and so also the seven of them: and they died and left no children. Died in the end also the woman. In the resurrection therefore, whose of them shall she be the wife ? for the seven of them had taken her. Jeshu saith to them, The sons of this world take wives, and women become (the wives) of men: but they who of that world are worthy, and of the resurrection which is from among the dead, take not wives, neither do women become (the wives) of men. Neither again can they die, for they are as the angels; and the children are they of Aloha, because they have become the children of the resurrection. But that the dead arise, Musha also showeth; for he commemorateth at the bush, while he saith, The Lord the God of Abraham, and the God of Ishok, and the God of Jakub. But he was not the God of the dead, but of the living: for they all live unto him. And some of the Sophree answered and said to him, Doctor, thou hast well said. And they dared not question him again of any thing.

LXIV. 20:41

AND he said to them, How say the Sophree concerning the Meshicha, that he is the Son of David ? And David himself saith in the book of Psalms, The Lord * said unto my Lord, Sit thou at my right hand, until I put thine adversaries beneath thy feet. If David therefore calleth him Lord, how is he his son ? And while all the people heard, he said to his disciples, Beware of the Sophree, who will to walk in stoles, and love the shaloma in public places, and the chief seats in the synagogues, and the chief reclining-places at evening feasts; who devour the houses of widows, and for the occasion prolong their prayers: these shall receive the greater judgment.

Jeshu looked at those rich (persons) who were throwing into the house of treasure their oblations. And he saw also a certain poor widow who threw in two shomonee. And he said, Truth I say to you, That this poor widow hath thrown in more than every one: for all those from what abounded to them have thrown into the house of the oblation of Aloha: but this from her penury all that she possessed hath she thrown in.

* Moria, mria, " the Lord." The Syrians hold this name to be equivalent to the Hebrew tetragrammaton Yhwh, and consider the letters in it as designating the glory of the divine nature. Thus M is the initial for Morutha, " dominion; " R, for rabutha, " majesty; " A and I for aithutha, " essence," or " eternal subsistence."

LXV. 21:5

AND as some spake of the temple, (with) what beautiful stones and gifts it was adorned, Jeshu said to them, These that you see, the days shall come (when) of them there will not be found a stone upon a stone that shall not be destroyed. And they inquired of him, and said, Malphona, when shall these be ? and what is the sign that these are nigh to be ? But he said to them, Beware lest you be seduced: for many will come in my name, and will say, I am the Meshicha; and the time hath drawn nigh: but go not you after them. And when you hear of wars and commotions, fear not: for these are first to be; but not yet cometh the end. For nation shall rise up against nation, and kingdom against kingdom: and great earthquakes will be in divers places, and famines, and plagues; and there will be portents, and terrors, and great signs from the heavens will appear, and great tempests shall there be. But before all these, they will lay hands upon you, and persecute you, and deliver you up to the synagogues, and to the house of the bound. And they will bring you before kings and governors on account of my name. And it shall be to you for a testimony.* But lay it up in your hearts that you may not be learned for the answer; for I will give you a mouth and wisdom which all your adversaries cannot stand against. But your fathers, and your brethren, and your kinsfolk, and your friends will betray you, and some of you they shall put to death. And you will be hated of all men on account of my name: yet a hair of your head shall not perish, but in your perseverance you shall possess your souls. But when you see Urishlem encompassed by an army, then know that its destruction hath drawn nigh. Then let them who are in Jihud escape to the mountain, and they who are within her escape, and let not them who are in the country places enter into her. For those (will be) the days of retribution, that all which is written may be fulfilled. But woe to those who are with child and to those who suckle in those days ! for there will be great distress in the land, and wrath upon this people. And they shall fall by the edge † of the sword, and be led captive into every place, and Urishlem shall be trodden down of the Gentiles, until shall be fulfilled the times of the Gentiles. And there will be signs in the sun, and in the moon, and in the stars, and on earth distress of nations, and smiting of hands from astonishment at the voice of the sea, the commotion hurrying forth the souls of the sons of men from fear of what is about to come upon the earth; and the powers of the heavens shall be commoved. And then shall they see the Son of man coming in the clouds, with power and great glory. But when these things begin to be, take courage, ‡ and lift up your heads, because your redemption hath drawn nigh.

* A martyrdom. † Mouth. ‡ Ethlabbu, take heart.

LXVI. 21:29

AND he spake to them a parable, Behold the fig-tree and all the trees; when they bud forth, immediately from them you know that summer hath drawn nigh. Thus also you, when you see that these are, know that nigh is the kingdom of Aloha. Amen I say to you, That this race shall not pass away till all these things shall be. Heaven and earth shall pass away, but my words shall not pass away. But take heed to yourselves, that at any time your hearts be not heavy with excess and drunkenness, and the care of the world, and unawares shall come upon you that day. For as a net it will overtake all them who dwell upon the faces of the whole earth. Be therefore wakeful at all time, and pray that you may be worthy to escape from those things that are about to be, and that you may stand before the Son of man.

So in the day (time) he taught in the temple, and at night he went forth and lodged in the mount which is called the Place of Olives. And all the people were early with him at the temple to hear his word.

LXVII. 22:1

BUT the feast of the Phatiree, which is called Petscha, drew on. And the chief priests and the Sophree sought how they might kill him; for they feared from the people. But Satana entered into Jihuda called Scarjuta, who was of the number of the twelve. And he went, and spoke with the chief priests, and the Sophree, and the chief authorities of the temple, how he would deliver him to them. And they were glad, and confirmed to give him silver. And he promised to them, and sought him opportunity to betray him apart from the multitude. And the day of unleavened bread came, on which it was the custom to slay the petscha.* And Jeshu sent Kipha and Juchanon, and said to them, Go prepare for us the petscha, that we may eat. But they said to him, Where wilt thou that we prepare ? He saith to them, When, you have entered into the city, a man meeteth you, bearing a pitcher of waters; go after him, and when he hath gone in, say to the lord of the house, Our Master saith, Is there a dining-place where I may eat the petscha with my disciples ? And he will show you a certain large upper chamber which is furnished: there make ready. And they went, and found as he had told them: and they prepared the petscha. And when it was time, Jeshu came and reclined, and the twelve apostles with him. And he said to them, With desire have I desired to eat this petscha with you before I suffer: for I tell you that from henceforth I shall not eat it, until it shall have been fulfilled in the kingdom of Aloha. And he took the cup, and praised, and said, Take this, and divide it among yourselves: for I tell you that I shall not drink of the fruit of the vine, until the kingdom of Aloha shall have come. And he took bread, and praised, and brake, and gave to them, and said, This is my body which for you is given: this do in my memory.† And thus also respecting the cup, when, after they had supped, he said, This cup is the new covenant in my blood, which for you is shed. ‡ Nevertheless, the hand of him who betrayeth me is on the table. And the Son of man goeth, as he was set apart: § nevertheless woe to that man by whom he is betrayed ! And they began to inquire among themselves, who it was of them who this should do.

But there was also a contention among them, who of them was the greatest. And Jeshu said to them, The kings of the Gentiles are their lords; and they who exercise authority over them, doers of good are called. But you, not so: yea, he who is great among you, let him be as the least; and he who is chief, as one who serveth. For who is greatest, he who reclineth, or he who serveth ? Is not he who reclineth ? But I am among you as he who serveth. You are they who have remained with me in my temptations. And I promise to you, as hath promised to me my Father, a kingdom; that you may eat and drink at the table in my kingdom, and may sit upon thrones, and judge the twelve tribes of Isroel.

* Petscha = Heb. Pasach, " the paschal lamb."

† Hono phagri d'all aphaikun methyiheb, hode' vaithun obdin ledukroni.

‡ Hono coso d'diathiki chadatho b'demi dachlophaikun metheshed.

§ Or, separated.

LXVIII. 22:31

AND Jeshu said to Shemun, Shemun, behold, Satana, demandeth to sift thee as wheat; but I have prayed for thee, that thy faith may not fail: and thou also, in

the time that thou art converted, confirm thy brethren. But Shemun said to him, My Lord, with thee I am prepared, and for the house of the bound, and for death. Jeshu saith to him, I tell thee, Shemun, that the cock will not crow to-day, till three times thou hast denied that thou knowest me. And he said to them, When I sent you without purse, or scrip, or shoes, was any thing wanting to you ? They say to him, Nothing. He saith to them, Henceforth, he who hath a purse, let him take it, and likewise a scrip also; and he who hath not a sword, let him sell his garment and buy a sword. For I tell you also, that what is written must be fulfilled in me, that with the transgressors he was numbered: for all which concerns me must be accomplished. And they say to him, Our Lord, behold, here are two swords. He saith to them, They suffice.

And he came forth, and went, as he was used, to the mount of the Place of Olives; and his disciples also went after him. And when come unto the spot, he said to them, Pray that you enter not into temptation. And he removed from them as (about the distance of) a stone's throw, and bowed the knee, and prayed, and said, Father, if thou wilt, let this cup pass: nevertheless not my will, but thine be done. And an angel appeared to him from heaven, who strengthened him. And being in terror, more vehemently he prayed, and his sweat was as drops of blood, and fell upon the ground. And he arose from prayer, and came to his disciples, and found them asleep, from sorrow. And he said to them, Why sleep you ? arise and pray, that you enter not into temptation. And as he was speaking, behold a multitude, and behold him who was called Jihuda, one of the twelve, coming before them, and he came nigh to Jeshu, and kissed him: for this was the sign he had given to them, He whom I shall kiss is he. Jeshu saith to him, Jihuda, with the kiss betrayest thou the Son of man?* But when they who were with him saw what was done, they say to him, Our Lord, shall we strike with the sword ? And one of them struck the servant of the high priest, and took off his right ear. Jeshu answered and said, It sufficeth until this; and he touched his ear which he had struck, and healed it. And Jeshu said to them who had come against him, the chief priests, and elders, and the chiefs of the forces of the temple, As against a thief are you come forth against me, with swords and clubs to take me ? Every day with you have I been in the temple, and you did not stretch forth upon me (your) hands; but this is your hour and the power of darkness. And they took (and) brought him to the house of the chief of the priests; and Shemun came after him from afar. Now they had kindled a fire in the midst of the hall, and were sitting around it, and Shemun also sat with them. And a certain damsel saw him as he sat by the fire, and, looking at him, she said, This also was with him. But he denied, and said, Woman, I know him not. And after a little while, another saw him, and said, Thou also art of them. But Kipha said, I am not. And after one hour another contended and said, Assuredly this also was with him, for he is also a Galiloya. Kipha saith, Man, I know not what thou sayest. And at once, while he was speaking, the cock crew. And Jeshu turned, and looked upon Kipha; and Shemun remembered his word which our Lord had spoken to him, that before the cock shall crow thou wilt have denied me three times. And Shemun went without and wept bitterly. And the men who held Jeshu mocked him, and veiled him, and they struck him upon the face, saying, Prophecy, who struck thee. And many other things they blasphemed and spake against him.

* Jihuda, b'nushektho mashlem ath labareh denosho ?

LXIX. 22:66

AND when it dawned, the elders and chief priests and the Sophree came

together, and took him into the house of their assembly; saying to him, Art thou the Meshicha ? tell us. He saith to them, Should I tell you, you would not believe me; and were I to ask you, you would not return me a word, nor release me. Henceforth the Son of man sitteth at the right hand of the power of Aloha. Then said they all, Thou art, then, the Son of Aloha? Jeshu saith to them, You say that I am. They say, Why yet need we witnesses ? for we have heard from his mouth.

And the whole assembly of them arose, and brought him to Pilatos. And they began to accuse him, saying, We have found this who deludeth our people, and forbiddeth that tribute * unto Caesar we should give, saying of himself that he is the King Meshicha. But Pilatos asked him, and said to him, Art thou the king of the Jihudoyee ? He saith to him, Thou hast said. And Pilatos said to the chief priests and to the assembly, I find no occasion against this man. But they cried out and said, He commoveth our people while he teacheth throughout all Jihud, beginning from Galila unto this place. Pilatos, however, when he heard the name of Galila, asked if the man were a Galiloya. And when he knew that he was from the limit of the jurisdiction of Herodes, he sent him unto Herodes, because that in Urishlem he was in those days. And Herodes, when he saw Jeshu, was very glad; for he had desired to see him of a great time: for he had heard concerning him many things, and hoped that some sign he should see from him. And many words he asked him; but Jeshu gave him no answer whatever. And the chief priests and scribes stood and strenuously accused him. Then Herodes and his soldiers treated him as a fool ; † and when he had derided him, he dressed him in a robe of crimson, and sent him to Pilatos. And in that day Pilatos and Herodes were friends with each other; for before there had been enmity between them. And Pilatos called the chief priests and the rulers of the people, and said to them, You have brought to me this man as a perverter of your people; and, behold, I have examined him in your sight, and have found no cause in this man of all that you accuse him: nor also Herodes; for I sent him unto him, and, behold, nothing worthy of death is done to him: I will therefore chastise ‡ him, and dismiss him. For a custom had he to release to them one at the festival. But all the multitude cried out, saying, Take this, and release to us Baraba; he who, for insurrection and murder which had been done in the city, had been thrown into the house of the chained. But Pilatos spake with them again, being willing to release Jeshu. But they cried out, saying, Crucify him ! Crucify him ! He the third time also said to them, Why, what evil hath this done? Cause whatever that is worthy of death, I find not in him: I will therefore chastise him, and dismiss him. But they were urgent with a high voice, demanding that they might crucify him; and theirs and the voices of the high priests prevailed. And Pilatos commanded that their requirement should be done. And he released to them him who, for insurrection and murder, had been thrown into the house of the chained, whom they had asked: but Jeshu he delivered to their will.

* Or, head-silver. † Shoteh hu. ‡ Or, admonish.

LXX. 23:26

AND as they led him away, they laid hold on Shemun Kurinoya, who was coming from the country, and they laid on him the cross, that he might bear (it) after Jeshu. And there followed him much people, and those women who mourned and wailed for him. And Jeshu turned to them, and said, Daughters of Urishlem, weep not for me, but for yourselves weep, and for your children. For, behold, coming are the days in which they shall say, Blessed are the barren, and the wombs which have not borne, and the breasts that have not suckled. Then

shall they begin to say to the mountains, Fall on us ! and to the heights, Cover us ! For if to the tree which is good* they do these things, unto the dry what shall be ? And there went with him two others, workers of evil, to be put to death. And when they came to a certain place called Karkaphtha, † there they crucified him, and those workers of evil, one on his right hand, and one on his left.

* Or, prepared. † The Skull.

LXXI. 23:34

BUT Jeshu himself said, Father, forgive them; for they know not what they do. * And they divided his garments, and cast for them lots. But the people stood beholding, and the rulers also, mocking him, and saying, He saved others, let him save himself, if he be the Meshicha, the Chosen of God. And the soldiers also, deriding him, approaching him, and offering to him vinegar, said to him, If thou art the King of the Jihudoyee, save thyself. And there was also an inscription which was written over him in Greek and Roman and Hebrew, †

THIS IS THE KING OF THE JIHUDOYEE.

And one of those workers of evil who were hanged with him, blasphemed against him, saying, If thou art the Meshicha, deliver thyself, and deliver us also. And his companion rebuked him, and said to him, Dost thou not fear (even) Aloha? for thou also art in this judgment. And we righteously, forasmuch as we have been deserving, and as we are punished for that which we have done; but this hath done nothing that is abominable. And he said to Jeshu, Remember me, my Lord, when thou art come into thy kingdom ! Jeshu saith to him, Amen I say to thee, That to-day with me thou shalt be in Paradise. ‡

* Aba shebuk lehun, lo gir yodin mono obdin. † Javanoith, Rumoith, Ebroith. ‡ Amin omar-no lok, d'yaumono ami tehve be-paradiso.

LXXII. 23:44

NOW it was about six hours, and there was darkness over all the earth until nine hours. And the sun darkened, and rent was the vail of the temple through the midst of it. And Jeshu cried with a high voice, and said, My Father, in thy hands I place my spirit. * This he said, and completed.

But when the centurion saw what was done, he glorified Aloha, saying, Assuredly this was a just man. And all the multitude, they who were assembled to see this, when they saw what was done, returned, smiting upon their breasts. And there were standing afar off all the acquaintances of Jeshu, and those women who came with him from Galila; and they saw these things.

* Abi, b'idaik soëm-no ruchi.

LXXIII. 23:50

BUT a certain man, whose name was Jauseph, a senator from Rometha, a city of Jehud, a man (who) was good and just: (this had not consented to the counsel and deed of them; and he was waiting for the kingdom of Aloha :) this approached Pilatos, and begged the body of Jeshu; and he took it down, and wrapped it in a cloth of linen, and laid it in a hewn sepulchre, in which no one

had hitherto been laid. And it was the day of the preparation; and the shabath had lighted. And the women also drew near, they who had come with him from Galila; and they saw the sepulchre, and where the body was laid; and, returned, they prepared balsams and aromatics, and on the shabath rested, as it is commanded.

But on the first (day) in the week, in the morning, while yet dark, they came to the sepulchre, and brought those aromatics which they had prepared; and with them there were other women. And they found the stone rolled from the sepulchre, and entered, but found not the body of Jeshu. And it was that while they were amazed at this, behold, two men stood over against them, and whose raiment shined; and they were in fear, and bowed their faces to the earth. And they said to them, Why are you seeking the living with the dead ? He is not here, he is risen. Remember what he spake with you while he was in Galila, and (when he) said, The Son of man must be delivered into the hands of men of sins, and he will be crucified, and (in) the third of the days he will arise. And they remembered his words, and returned from the sepulchre, and told all these (things) unto the eleven, and to the rest. Now it was Mariam Magdalitha, Juchanon, and Mariam his mother, and Jacub, and the rest who were with them, who told these (occurrences) to the apostles. And these words appeared in their eyes as dreams, and they believed them not. But Shemun arose, and ran to the sepulchre, and, looking in, he saw the linen clothes lying apart; and he went away, wondering in himself at what was done.

LXXIV. 24:13

AND, behold, two of them in that day went to a village whose name was Emaos, and distant from Urishlem sixty stadia. And they talked one with the other of all these (events) which had happened. And while they discoursed and investigated one with the other, Jeshu himself came and went with them, and walked with them. And their eyes were holden, that they should not know him. And he said to them, What are these words that you speak with each other, as you walk and are sad? And one of them answered, whose name was Kleopha, and said to him, Art thou only a stranger from Urishlem, who knowest not what hath been done in it in these days ? He saith to them, What ? They say to him, Concerning Jeshu, who was of Natsrath, a man who was a prophet, and mighty in word and in deed before Aloha, and before all the people. And the chief priests and elders delivered him to the judgment of death, and crucified him. But we had hoped that it was he who shall redeem Isroel; and, lo, three days (have passed) since all these things were done. But women also of us have astonished us; for they were before at the sepulchre; and when they found not his body, they came and told us that angels they had seen there, and (that) they had said concerning him that he was alive. And some also of us went to the sepulchre, and found even as the women had said, but him they saw not. Then said Jeshu to them, O wanting in understanding, and hard of heart to believe all the things which the prophets have spoken ! Was it not to be that these the Meshicha should suffer, and enter into his glory ? And, beginning from Musha and all the prophets, he explained to them concerning himself from all the scriptures. And they drew near to that village to which they were going; and he made them suppose that to a more distant place he was going. And they constrained him, and said to him, Abide with us, because the day now inclines to darken. And he went in to remain with them. And it was that, while he reclined with them, he took bread, and blessed, and brake, and gave to them. And at once their eyes were opened, and they knew him; and he was taken from them. And they said

one to the other, Did not our hearts burn within us, while he spake with us by the way, and explained to us the scriptures ? And they arose in the same hour, and returned to Urishlem, and found the eleven, who were assembled, and they who were with them, saying, Assuredly our Lord is risen, and hath appeared unto Shemun. And they also declared those things which had happened in the way, and how he was made known to them while he brake the bread.

LXXV. 24:36

AND while they were discoursing, Jeshu stood among them, and said to them, Peace be with you ! I am; fear not. And they were troubled, and were in fear; for they thought they beheld a spirit. Jeshu saith to them, Why are you perturbed, and why arise thoughts in your hearts ? Behold my hands and my feet, that it is I: feel me, and see; for a spirit hath not flesh and bones, as you see that I have. And while these words he spake, he showed them his hands and his feet. And while they as yet believed not for joy, and wondered, he said to them, Have you here somewhat to eat ? And they gave to him a portion of broiled fish, and of the comb of honey; and he took (and) did eat before their eyes. And he said to them, These are the words that I spoke with you while I was with you, that every thing must be fulfilled which is written in the law of Musha, and in the Prophets, and in the Psalms, concerning me. Then opened he their minds, that they might understand the scriptures. And he said to them, that so it is written, and so it was just, that the Meshicha should suffer, and should rise from among the dead in the three days, and that in his name should be preached repentance and the forgiveness of sins among all nations, and that the commencement should be from Urishlem. And you are the witnesses of these. And I will send upon you the promise of my Father. But await you in Urishlem the city until you be clothed with power from on high.

And he brought them out unto Bethania, and lifted up his hands, and blessed them. And it was that while he blessed them, he was separated from them, and he ascended to the heavens. And they worshipped him, and returned to Urishlem with great joy. And at all time were they in the temple, praising and blessing Aloha. Amen.

Finished is the Holy Gospel of Lukos the Evangelist.