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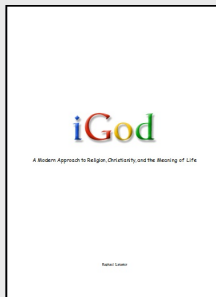
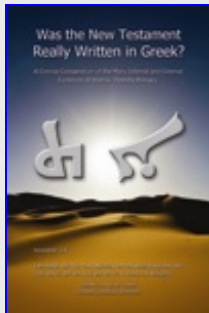
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## Etheridge Translation - Matthew

The Preaching Of Mathai The Apostle.

THE HOLY GOSPEL: THE PREACHING OF MATHAI THE APOSTLE. BY THE STRENGTH OF OUR LORD AND OUR ALOHA JESHU MESHICHA, WE BEGIN TO WRITE THE BOOK OF THE HOLY GOSPEL; AND FIRST, THE GOSPEL, THE PREACHING OF MATHAI.

I. 1:1

THE RECORD of the generation of Jeshu the Meshicha, the son of David, son of Abraham. Abraham begat Ishok, Ishok begat Jakub, Jakub begat Jehuda and his brethren, Jehuda begat Pharets and Zoroch from Thomar. Pharets begat Hetsron, Hetsron begat Arom, Arom begat Aminodob, Aminodob begat Nachshun, Nachshun begat Salmun, Salmun begat Booz from Rochab, Booz begat Ubid from Ruth, Ubid begat Ishai, Ishai begat David the king; David begat Shelemun from [her who had been] the wife of Uriah; Shelemun begat Rehebaam, Rehebaam begat Abia, Abia begat Asa, Asa begat Johushaphat, Johushaphat begat Jurom, Jurom begat Uzia, Uzia begat Juthom, Juthom begat Ahaz, Ahaz begat Hezakia, Hezakia begat Menasha, Menasha begat Amun, Amun begat Jushia, Jushia begat Jukania and his brethren at the exile of Bobel. And after the exile of Bobel Jukania begat Shalathiel, Shalathiel begat Zurbobel, Zurbobel begat Abiud, Abiud begat Aliakim, Aliakim begat Ozur, Ozur begat Zoduk, Zoduk begat Akin, Akin begat Aliud, Aliud begat Aliozar, Aliozar begat Mathan, Mathan begat Jakub, Jakub begat Jauseph, husband of Mariam, of whom was born JESHU who is called the Meshicha.\* Thus all the generations from Abraham to David (were) fourteen generations; and from David to the exile of Bobel, fourteen generations; and from the exile of Bobel to the Meshicha, fourteen generations.

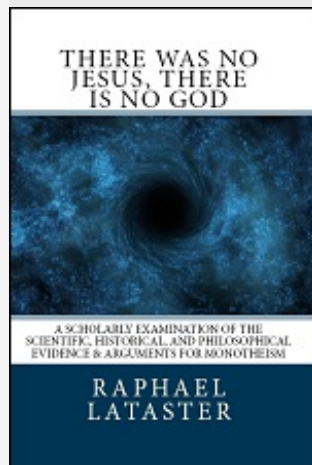
II. 1:18

NOW the nativity of Jeshu the Meshicha was thus: While Mariam his mother was betrothed to Jauseph, before they could be consociated, she was found to be with child from the Spirit of Holiness. But Jauseph her husband was just, and, not willing to defame her, meditated privately to release her. But while (on) these (things) he reflected, an angel of the Lord appeared to him in a dream, and said to him, Jauseph, son of David, fear not to take Mariam thy wife; for that which is conceived in her is from the Spirit of Holiness. She shall give birth to a son, and thou shalt call his name JESHU; for he shall save his people from their sins. Now all this was done, that what was spoken from the Lord by † the prophet might be fulfilled: Behold, a virgin shall be with child, and shall bring forth the son, and they shall call his name Amanuel; which is interpreted, With us (is) our Aloha. Then Jauseph, when he had arisen from his sleep, did as the angel of the Lord commanded him, and took unto him his wife; and knew her not until she had given birth to her son, the firstborn; and she called his name Jeshu.

\* Pronounced Meshee'ha. † By the hand of the prophet.

III. 2:1

**NEW book!**



The name says it all...

NOW when Jeshu was born in Beth-lechem of Jehuda, in the days of Herodes the king, there came Magians \* from the East to Urishlem: and they said, Where is the king of the Jews † who is born ? for we have seen his star in the east, and have come to worship him. But Herodes the king heard, and was troubled, and all Urishlem with him. And he assembled all the chief priests and scribes of the people, and anxiously inquired of them where the Meshicha should be born. But they said, In Beth-lechem of Jehuda; for so it is written in the prophet: Also thou, Beth-lechem of Jehuda, wast not the least among the kings of Jehuda; for from thee shall come forth the king who shall be as a shepherd to my people Isroel.

Then Herodes privately called the Magians, and learned from them at what time the star appeared to them: and he sent them to Beth-lechem, and said to them, Go and inquire diligently concerning the child; and when you have found him, come, show me, and I also will go and will worship him. But they, when they had heard the king, went forth; and, lo, the star, which they had seen in the east, proceeded before them, until it came and stood over against where the child was. Now when they saw the star, they rejoiced with very great joy. And they entered the house, and beheld the child with Mariam his mother; and they fell down, and worshipped him. And they opened their treasures, and offered unto him oblations; gold, and myrrh, and frankincense. And it was shown to them in a dream, that they should not return unto Herodes; so, by another way, they went unto their place.

\* Magushee; † Jihudoyee.

IV. 2:13

AND when they were gone, the angel of the Lord appeared in a dream unto Jauseph, and said to him, Arise, take the child and his mother, and flee into Metsreen, and there be until I tell thee; for it will be that Herodes will seek the child, that he may destroy him. Then Jauseph arose, took up the child and his mother, and fled by night into Metsreen, and was there until the death of Herodes. That it might be fulfilled which was spoken from the Lord by the prophet, saying, Out of Metsreen have I called my son.

Then Herodes, when he saw that he had been deluded by the Magians, was greatly wroth, and sent (and) killed all the children of Beth-lechem, and all its limits, from two years and under,\* according to the time which he had inquired from the Magians. Then was fulfilled what was spoken by Eramio the prophet, who said, A cry was heard in Rometha; weeping and great lamentation; Rochel weeping for her children, and not willing to be comforted, because they are not.

\* A son of two years.

V. 2:19

BUT when Herodes, the king, was dead, the angel of the Lord appeared in a dream to Jauseph in Metsreen, and said to him, Arise, take the child and his mother, and go into the land of Isroel; for they are dead who sought the life of the child. And Jauseph arose, (and) took the child and his mother, and came into the land of Isroel. But when he heard that Arkelaos was the king in Jehud, instead of Herodes his father, he was afraid to go thither: and it was shown to him in a dream, that he should go into the

region of Galila. And he came and dwelt in a city which is called Natsrath. So would be fulfilled that which was spoken by the prophet, that a Nazarene \* he should be called.

#### VI. 3:1

NOW in those days came Juchanon † the Baptizer preaching in the desert of Jehud, and saying, Repent! the kingdom of heaven hath drawn nigh. For this is he of whom it was spoken by Eshaia the prophet: The voice which crieth in the desert, Prepare ye the way of the Lord, make his paths plain. But this Juchanon, his clothing was of the hair of camels, with a loins-belt of leather upon his loins; and his food was locusts and wilderness-honey. Then went forth to him Urishlem, ‡ and all Jehud, and the whole country about Jurdan; and were baptized of him in Jurdan, the river, while they were confessing their sins.

But when he saw many of the Pharishee and Zodukoyee coming to be baptized, he said to them, Generation of vipers, who hath showed you to escape from the wrath that cometh? Work, therefore, fruits which are suitable to repentance. Neither ruminate and say within yourselves, that Abraham is father to us; for I say to you that Aloha is able from these stones to raise up sons unto Abraham. But, behold, the axe lieth at the root of the trees; every tree, therefore, which maketh not good fruit is cut down and falleth into the fire. I, indeed, baptize you with water unto repentance; but He who cometh after me is mightier than I; he, whose sandals I am not worthy to bear, -he baptizeth you with the Spirit of Holiness and with fire. He (it is) whose fan is in his hand, and, purifying his floors, the wheat he gathereth into his garner, but the chaff he burneth with the fire that is not quenched.

Then came Jeshu from Galila unto Jurdan to Juchanan to be baptized of him. But Juchanon prohibited him, and said, I need from thee to be baptized, and hast thou come unto me? But Jeshu answered and said unto him, Permit [this] now; for thus it becometh us to accomplish all righteousness. And then he permitted him. But when Jeshu was baptized, he immediately ascended from the waters; and the heaven was opened unto him; and he saw the Spirit of Aloha, who descended, like the dove, and came upon him. And, lo, the voice from heaven, which said, This (is) my Son, the Beloved, in whom I have delighted.

\* Natsroio. † Or, Yu'hanan. ‡ Pron. Oorishlem.

#### VII. 4:1

THEN Jeshu was led by the Spirit of Holiness into the desert, that he should be tempted by the Accuser. And he fasted forty days and forty nights; but afterward he hungered. And he who tempteth approached and said, If the Son thou art of Aloha, say that these stones shall become bread. But he answered and said, It is written that not by bread alone liveth the Son of man, but by every word which proceedeth from the mouth of Aloha. Then the Accuser taketh him to the holy city, and caused him to stand on the pinnacle of the temple; and said to him, If the Son thou art of Aloha, throw thyself down; for it is written that his angels he shall command concerning thee, and upon their hands they shall bear thee, that thou strike not against a stone thy foot. Jeshu said to him, Again it is written, Thou shalt not tempt the Lord thy Aloha. Again the Accuser took him to a mountain which is exceeding high, and showed him all the kingdoms of the world and their glory; and said to him, These all to thee will I give, if thou wilt fall and worship me, Then said Jeshu to him, Away with thee, Satana ! for it is written that the Lord thy Aloha thou shalt worship, and

him only thou shalt serve. Then the Accuser left him, and, behold, the angels drew nigh and ministered unto him.

#### VIII. 4:12

BUT when Jeshu heard that Juchanan was perfected, he removed into Galila. And he left Natsrath, and came and dwelt in Kaphar-Nachum by the sea-side \* on the borders of Zabolon and of Naptholi. That the thing might be fulfilled which was spoken by the prophet Eshaia, who said, The land of Zabolon, the land of Naptholi, the way of the sea beyond Jurdan, Galila of the peoples. The people who sat in darkness the great light hath seen; and they who have sat in the region and shadow of death, the light has arisen upon them.

From that time began Jeshu to preach, and to say, Repent ! for the kingdom of heaven hath drawn nigh. And while he walked by the sea of Galila, he saw two brethren, Shemun who was called Kipha, and Andreas his brother, who were casting their nets into the sea, for they were fishers. And Jeshu said to them, Come after me, and I will make you to become fishers of men. And they immediately forsook their nets and went after him. And when he had passed thence, he saw two other brethren, Jakub-bar-Zabdai and Juchanan his brother, in a vessel with Zabdai their father, repairing their nets: and Jeshu called them; and they forthwith left the vessel and their father, and went after him.

And Jeshu perambulated all Galila, and taught in their synagogues, † and preached the announcement of the kingdom, and healed all disease and affliction in the people. And his fame was heard in all Suria; and they brought to him all those who were grievously affected with various diseases, and those who were pressed down by strong pains, and demoniacs, and lunatics, and the paralysed; and he healed them. And there went after him great gatherings from Galila, and from the ten cities, and from Urishlem, and from Jehud, and from beyond Jurdan.

\* By the hand of the sea. † Or assemblies, congregations.

#### IX. 5:1

BUT when Jeshu saw the multitudes, he ascended a mountain; and when he had sat down, his disciples drew near to him; and he opened his mouth and taught them, saying: BLESSED (are) the poor in spirit, for theirs is the kingdom of heaven. Blessed the mourners, for they shall be comforted. Blessed the meek, for they shall inherit the earth. Blessed they who hunger and thirst unto righteousness, for they shall be satisfied. Blessed the merciful, for upon them shall be mercy. Blessed they who are pure in their hearts, for they shall see Aloha. Blessed the makers of peace, for the children of Aloha shall they be called. Blessed they who are persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are you when they treat you with reviling, and persecute you, and say concerning you every evil word, for my sake, in falsity. Then be glad and exult, for your reward is great in heaven; for so persecuted they the prophets who were before you.

You are the salt of the earth: but if it happen that salt become tasteless, with what shall it be seasoned? It goeth for nothing but to be thrown without and trodden down by men. You are the light of the world: It is not possible that a city which is built upon a hill can be hidden. Nor do they kindle a lamp and place it beneath a measure, but on a candlestick, and it enlighteneth all who are in the house. So let your light shine before the sons of men, that they may see your good works, and glorify your Father who is in heaven.

Think not that I came to loose the law or the prophets: not that I might loose, but that I might fulfill. For, Amen I say unto you, that until heaven and earth shall pass away, one yod, or one point,\* shall not pass from the law, till all be done. Every one, therefore, who shall set loose one from these least commandments, and shall so teach the children of men, the least shall he be called in the kingdom of heaven: but every one who shall do and teach [them], this [one] shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness shall abound more than that of the scribes † and the Pharisee, you shall not enter into the kingdom of heaven.

#### X. 5:21

YOU have heard that it was said unto them who were before, Thou shalt not kill; and whosoever shall kill is obnoxious to the judgment. But I say unto you, that he who is angry against his brother rashly, is obnoxious to the judgment; and he who shall say to his brother, Thou empty one ! is liable to the council; and every one who shall say, Thou fool ! is liable to the gihano of fire. If it occur, therefore, that thou bring thy oblation to the altar, and there rememberest that thy brother retaineth some enmity against thee; leave there thy oblation at the altar, and go, first be reconciled with thy brother, and then come and offer thy oblation. Be at one with thine adversary ‡ quickly, while thou art with him in the way; lest thy adversary deliver thee to the judge, and the judge deliver thee to the exactor, and thou fall into the house of the bound. And, Amen I say unto thee, that thou shalt not come forth from thence till thou hast rendered the last shamuna.\*\*

You have heard that it hath been said, Thou shalt not commit adultery. But I say to you, that every one who beholdeth a woman so as that he shall desire her, already committeth adultery in his heart. But if thy right eye cause thee to offend, root it out and cast it from thee: it is better to thee that one of thy members should perish, than that thy whole body should fall into gihano. And if thy right hand cause thee to offend, cut it off and cast it from thee; for it is better to thee that one from thy members should perish, rather than thy whole body should fall into gihano.

It hath been said, that he who looseth his wife should give her a writing of divorcement. But I say unto you, that whosoever looseth his wife, except on account of fornication, maketh her to commit adultery; and whosoever taketh her who is sent away, committeth adultery. Again, you have heard it was said to those beforetime, Thou shalt not lie in thine oaths, but shalt fulfil thine oaths unto the Lord. But I say unto you, Swear not at all: not by heaven, for it is the throne of Aloha; nor by earth, for it is the foot-stool beneath his feet; neither by Urishlem, for it is the city of the great king. Neither shalt thou swear by thy head, for thou canst not make a single hair in it either black or white. But let your discourse be, Yea, yea; Nay, nay; for whatsoever is more than these is from the evil.

You have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, that you shall not rise up against evil: but if any one strike thee on the right cheek, turn to him the other also. And if any one will contend with thee to take away thy tunic, leave him thy mantle also; and if a man compel thee one mile, go with him twain. Give to him who asketh from thee, and him who would borrow from thee refuse not.

You have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. § But I say unto you, Love your enemies; bless them who execrate you; do that which is good to him who hateth you; and pray for them who lead you with a chain, and persecute you. That you may be the children of your Father who is in heaven, who causeth his sun to arise on the good and on the evil, and who sendeth showers on the just and on the unjust. For if you love those (only) who love you, what reward have you ? do not even the tribute-gatherers this ? And if you wish peace to your brethren only, what more do you than

they ? do not also the tribute-gatherers this ? Be ye therefore perfect, as your Father who is in heaven is perfect !

\* "One line."-Codex Viennensis.

† Sophree. This order of public teachers (the preaching and writing clergy of the Jews) does not seem sufficiently indicated by the word " scribes " in the English version. Luther well renders the corresponding Greek term by Schriftgelehrten.

‡ Beel-dino, "lord of strife."

\*\* A minute coin, in value the one-eighth of the asor, or assarius; from the Hebrew shemoneh, " eight."

§ Master of enmity.

XI. 6:1

SEE that in your almsgiving you do it not before men, so as that you may be observed by them; otherwise no reward is for you with your Father who is in heaven. When, therefore, thou art doing alms, sound not a trumpet before thee, as do the assumers of faces in the assemblies and streets, so that they may be praised from men; and, Amen I say to you, they receive their reward. But thou, when thou art doing thy alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father, who seeth in secret, shall recompense thee in openness.

And when thou prayest, be not as the face-takers, who love to stand in the assemblies and at the corners of the streets to pray, that they may be seen of men;\* and truly I say to you that they receive their reward. But thou, when thou prayest, enter into thy secret chamber, and shut thy door, and pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee in openness. And when thou art praying, be not wordy, like the profane; for they think that in much speaking they are heard. Be you not like them, for your Father knoweth what is needful for you before that you ask him. Thus pray: Our Father who art in the heavens! be sanctified thy Name. Come thy kingdom. Be done thy will, as in heaven, also in earth. Give to us the bread of our need to-day; and forgive us our debts, as also we forgive our debtors; and lead us not into temptation, but deliver us from the evil. For thine is the kingdom and the power and the glory to the age of ages. For if you forgive men their trespasses, your Father who is in heaven will forgive you also. But if you will not forgive men, your Father also forgiveth not your trespasses unto you.

\* The sons of men.

XII. 6:16

WHEN, too, you fast, be not morosely sad as the assumers of faces, for they defile their countenances so as that they may appear unto men to fast: and, Amen I say unto you, they receive their reward. But thou, when thou art fasting, wash thy face and anoint thine head, that it may not appear to men that thou art fasting, but to thy Father who is in secret; and thy Father who seeth in secret, he shall reward thee.

Lay not up for yourselves treasures in the earth, a place where moth and rust corrupt, and where thieves dig through and steal: but lay up for yourselves treasures in heaven, where no moth and no rust corrupt, and where thieves do not dig through and steal. For where your treasure is, there also your hearts are. The lamp of the body is the eye: if thine eye therefore be perfect, thy

whole body will be illuminated; but if thine eye be evil, thy whole body will be dark. If therefore the light that is in thee be darkness, what will thy darkness be ? No man can serve two lords; for the one he will hate, and the other he will love, or the one he will honour, and the other he will neglect: you cannot serve Aloha and riches.

#### XIII. 6:25

WHEREFORE I say unto you, Let not your souls be anxious what you shall eat and what you shall drink, and for your bodies what you shall wear. Is not the life more excellent than food, and the body than raiment ? Behold the fowls of the heaven; they sow not, neither do they reap, nor collect into granaries; yet your Father who is in heaven nourisheth them: are you not far more considerable than they ? But who among you by being anxious can add to his stature one cubit? and concerning raiment why are you anxious ? Look upon the lilies of the wilderness how they increase; they toil not, neither do they spin. Yet I say to you, Not even Shelemun in all his glory was covered like one from among these. But if the herb of the field, which to-day exists, and tomorrow falleth into the oven, Aloha thus clotheth, how much more you, little of faith? Be not anxious, therefore, nor say, What shall we eat, or, What shall we drink, or, How shall we be covered ? For after all these things do the people of the world inquire: but your Father who is in heaven knoweth that also by you are required these all. But seek first the kingdom of Aloha and his righteousness, and all these shall be added unto you. Be not therefore anxious for to-morrow; the morrow shall care for its own: the evil of to-day is enough for it.

#### XIV. 7:1

JUDGE not, that you be not judged. For with the judgment that you judge, you shall be judged; and with the measure that you mete, it shall be measured to you. But why dost thou look at the rod that is in thy brother's eye, while the rafter that is in thine own eye thou dost not consider? Or how sayest thou to thy brother, Permit that I draw forth the rod from thine eye, and, behold, there is a rafter in thine own eye ? Hypocrite ! draw forth first the rafter from thine own eye, and then thou wilt see to draw forth the rod from thy brother's eye.

Give not the holy unto dogs, and throw not your precious stones before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened unto you. For every one who asketh receiveth, and he who seeketh findeth; and to him who knocketh it is opened. Or what man from among you, who if his son shall ask bread, will reach forth a stone to him ? Or if a fish he shall ask of him, a serpent will he reach forth to him ? If, therefore, you who are evil know to give good gifts unto your children, how much more shall your Father who is in heaven give good things to those who ask him? All therefore that you will that men shall do unto you, so also do you unto them: for this is the law and the prophets.

#### XV. 7:13

ENTER in at the narrow gate: for wide is the gate, and spacious the way, that conducteth to destruction; and they are many who go therein. How small is the gate, and narrow the way, that leadeth unto salvation; and they are few who find it !

Beware of false prophets, who come to you in the clothing of sheep, but within are ravening wolves. By their fruits you shall know them. Do they gather from thorns grapes, or from briers figs? So every good tree maketh good fruits; but an evil tree maketh evil fruits. A good tree cannot make evil fruits, nor an evil tree make good fruits. Every tree that maketh not good fruits is cut down, and falleth into the fire. Wherefore by their fruits you shall know them. Not every one that saith to me, My Lord, my Lord, entereth into the kingdom of heaven; but he who doeth the will of my Father who is in heaven. Multitudes will say to me in that day My Lord, my Lord, in thy name have we not prophesied, and in thy name ejected devils, and in thy name performed many mighty works? And then will I confess to them, I never knew you; go far from me, ye workers of iniquity.

Every one therefore who heareth these my words, and doeth them, shall be likened to a wise man, who built his house upon a rock. And the rain descended, and the torrents came, and the winds blew, and rushed against that house, but it fell not, for its foundations were placed upon the rock. And every one who heareth these my words, and doeth them not, shall be likened to a man who built his house upon sand. And the rain descended, and the torrents came, and the winds blew, and rushed against that house, and it fell, and the ruin of it was great.

And when Jeshu had finished these words, the multitudes wondered at his doctrine. For he taught them as one having power, and not as their scribes and the Pharisee.

XVI. 8:1

WHEN he had descended from the mountain, great multitudes clave to him. And, behold, a certain leper came (and) worshipped him, and said, My Lord, if thou art willing, thou canst cleanse me. And Jeshu extended his hand, and touched him, and said, I am willing: be clean; and in that very hour his leprosy was cleansed. And Jeshu said to him, See that thou tell no man, but go, show thyself to the priests, and offer the oblation that Musha required for their testimony.

Then when Jeshu had entered into Kapharnachum, a certain centurion approached him, and besought of him, saying, My Lord, my child is lying in the house, paralysed and grievously tormented. Jeshu saith to him, I will come and heal him. The centurion answered and saith, My Lord, I am not worthy that thou shouldst come beneath my roof; \* only speak in a word, and my child shall be healed. For I also am a man under authority, and under my hand there are soldiers. I say to this one, Go, and he goeth; and to the other, Come, and he cometh; and to my servant, Do this, and he doeth. When Jeshu heard this, he was moved with admiration, and said to those with him, Truly I say to you, that in Isroel I have not found faith like this. But I tell you, That many shall come from the east, and from the west, and shall recline with Abraham, and Is'hok, and Jakub, in the kingdom of the heavens; but the children of the kingdom shall go forth into outer darknesses; there will be weeping and gnashing of teeth. And Jeshu said unto the centurion, Go; as thou hast believed, it shall be to thee. And his child was healed in that very hour.

\* Shadow.

XVII. 8:14

AND Jeshu came to the house of Shemun, and saw his mother-in-law lying, a fever having seized her. And he touched her with his hand, and the fever left her; and she arose and ministered to them.

And when it was evening, they brought before him many demoniacs, and he cast out their devils by a word; and all those who

were heavily afflicted he healed. So was fulfilled what had been spoken by the prophet Eshaia, who said, That he should take our griefs, and bear our infirmities.

Now when Jeshu saw the great multitudes which encompassed him, he commanded that they should go to the opposite shore. And a certain scribe approached him, and said, Rabi, I will come after thee to the place whither thou goest. Jeshu saith to him, The foxes have their dens, and the fowls of heaven a bower, but the Son of man hath not where to lay his head. And another from his disciples said to him, My Lord, permit me first to go and bury my father. But Jeshu said to him Come after me, and leave the dead ones burying their dead.

#### XVIII. 8:23

AND when Jeshu had ascended into the ship, his disciples ascended with him. And, behold, a great commotion was made on the sea, insomuch that the vessel was covered by the waves; but Jeshu himself was asleep. And the disciples approached him, that they might awake him, saying to him, Our Lord, deliver us, we are perishing ! And Jeshu said to them, Why are you fearful, you little in faith ? Then he arose, and forbade the wind and the sea, and there was a great calm. But the men were struck with wonder, saying, What (being) is this, to whom the winds and the sea are obedient ?

And when Jeshu came to the other side, to the region of the Godroyee, there met him two demoniacs, who came forth from the place of sepulchres, exceedingly malignant, insomuch that no man could pass by that way. And they shouted, saying, What to us, and to thee, Jeshu, son of Aloha ? Hast thou come hither before the time, to torment us? Now there was at a distance from them a herd of many swine feeding. Those demons, therefore, supplicated from him, saying, If thou cast us out, suffer us to go into the herd of swine. Jeshu saith to them, Go: and immediately they went forth, and entered into the swine; and the whole herd rushed directly over the rock, and, plunging into the sea, perished in the waters. And they who tended them, fled, and went into the city, and showed every thing that was done, and what concerned these demoniacs. And the whole city came forth to meet Jeshu himself; and when they beheld him, they besought from him that he would remove from their coasts.

And he ascended (into) the ship, and went over, and came to his city. And they brought to him a paralytic lying on a bed; and Jeshu saw their faith, and said to the paralytic, Be comforted, my son, thy sins are forgiven thee. But men from among the scribes said within themselves, This blasphemeth. But Jeshu knew their reasonings, and said to them, Why reason ye evil in your hearts? For which is easier, to say, Forgiven are thy sins, or to say, Arise, walk ? But that ye may know that authority hath the Son of man in the earth to remit sins, he saith to him-the paralytic, -Arise, lift up thy bed, and go to thy house: and he arose (and) went to his house. When the assembly saw this, they feared, and glorified Aloha who had given such power as this unto men.

#### XIX. 9:9

AND when Jeshu had passed thence, he saw a man who was sitting at the place of the tribute-takers, whose name was Mathai; and he said to him, Come after me; and he arose and went after him.

And while he reclined in the house, there came to him many tribute-gatherers and sinners, and reclined with Jeshu and with his disciples. And when the Pharisee saw (it), they say to his disciples, Why doth your master eat with tribute-takers and sinners? But Jeshu, when he heard (it), said to them, The healthful have no need for the physician, but they who are diseased.\* Go, learn

what that is:-" I require mercy, and not sacrifice; " for I am not come to call the righteous, but the sinners.

Then drew nigh to him the disciples of Juchanon, and said, Why do we and the Pharisee fast much, and thy disciples fast not ? Jeshu said to them, Neither can the sons of the marriage-chamber fast while the bridegroom is with them: but the days are coming when the bridegroom shall be taken up from them, and then shall they fast. No man inserteth a piece of new cloth upon an old garment, lest he should take away its fulness from that garment, and the rent be greater. Neither do they pour new wine into old bottles, † that the bottles may not be broken, and the wine be spilled, and the bottles perish. But they pour new wine into new bottles, and both are preserved.

\* Grievously affected. † Sacks.

XX. 9:18

WHILE he spake these words with them, a certain chief came, drew near, worshipped him, and said, My daughter is now dead; but come, lay thy hand upon her, and she shall live! And Jeshu arose, with his disciples, and went after him. And, behold, a woman whose blood had flowed twelve years, came behind him, and touched the edge of his vestment. For she was saying within herself, If I touch but his garment, I shall be healed. But Jeshu turned and seeth her, and said to her, Be comforted, my daughter, thy faith hath saved thee.\* And the woman was healed from that very hour. And Jeshu came to the ruler's house, and saw the minstrels and the crowds which were making a tumult. And he said to them, Retire; for the damsel is not dead, but asleep. And they laughed at him. And when he had put forth the crowds, he entered, and took her by the hand; and the damsel arose. And the rumour of this went forth through all that land.

XXI. 9:27

AND when Jeshu had passed thence, two blind men clave to him, and besought him, and said, Have compassion on us, Son of David ! And when he had come into the house, these blind men were brought to him. Jeshu saith to them, Believe you that I am able to do this ? They say to him, Yes, our Lord! Then he touched their eyes, and said, As you believe be it to you. And immediately their eyes were opened. And Jeshu forbad them and said, Beware lest any man know. But they went forth and spread the report of it through all that land.

And when Jeshu went forth, they brought to him a dumb person in whom was a demon. And when the demon had gone out, the dumb spake; and the multitudes were astonished, and said, Never was it thus seen in Isroel. But the Pharisee said, By the chief of the devils he casteth out devils.

And Jeshu itinerated in all their cities and villages, and taught in their assemblies, and preached the gospel of the kingdom, and healed all diseases and all pains.

\* Given thee life.

XXII. 9:36

BUT when Jeshu saw the multitudes, he had compassion upon them, because they fainted and were dispersed as sheep that had no shepherd; and said to his disciples, The harvest is great, and the labourers few. Ask, therefore, from the Lord of the harvest, that he would thrust forth labourers into his harvest.

And he called his twelve disciples, and gave them power over unclean spirits to cast them out, and to cure every disease and infirmity. Now, of the twelve apostles the names are these: the first of them, Shemun who is called Kipha, and Andreas his brother, and Jakubbar-Zabdai, and Juchanon his brother, and Philipos, and Bar-Tholmai, and Thoma, and Mathai the tribute-gatherer, and Jakubbar-Chalphai, and Labi who was surnamed Thadai, and Shemun the zealous,\* and Jihuda S'carjuta, he who betrayed him.

These twelve Jeshu sent, and commanded them and said, In the way of the heathens go not, and into the city of the Shomroyee do not enter; but go rather unto the sheep which have perished from the house of Isroel. And as you go, proclaim and say that the kingdom of heaven hath drawn near. The diseased heal, the lepers cleanse, the dead raise, and the demons cast forth. Freely you have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor a wallet for the road; neither two tunics, nor sandals, nor staff: for worthy is the workman of his meat. And into whatsoever city or town you enter, inquire who is worthy in it, and there be till you depart. And when you enter into the house, invoke peace for the house; and if the house be worthy, your peace shall come upon it; but if it be not worthy, your peace upon yourselves shall revert. But whosoever doth not receive you or hear your words, when you depart from that house, or that town, set free the dust from your feet. And, Amen, I say unto you, that for the land of Sadum and of Amura it will be more tolerable, in the day of the judgment, than for that city.

\* Kenanaia.

XXIII. 10:16

LO, I send you forth as sheep among wolves: be you, therefore, wise as serpents and guileless as doves. But beware of the sons of men; for, delivering you to the house of judgments, in their synagogues they will scourge you, and before governors and kings bring you, on my account, for the testimony concerning them and the gentiles. But when they deliver you up, be not solicitous how or what you shall speak; for it is given you in that hour what you shall speak. For it is not you speaking, but the Spirit of your Father speaking in you.

But the brother shall deliver his brother unto death, and the father his son; and the sons shall rise up against their fathers, and shall slay them. And you shall be abhorred by all men on account of my name: but he who shall persevere until the end, he shall be saved.\* When they persecute you in this city, escape to the other; for, Amen I say unto you, that you shall not have completed all the cities of the house of Isroel, till the Son of man shall come. The disciple is not greater than his master, nor the servant than his lord. It sufficeth the disciple that he be as his master, and the servant as his lord. If the master of the house they have called Beelzebub, how much more his house-sons ! You shall not fear, therefore, from them; for there is nothing covered which shall not be revealed, nor secret which shall not be known. Whatsoever I say to you in darkness, declare you in the light; and whatsoever you have heard in your ears, proclaim upon the [house-]roofs. And fear not them who kill the body, but the soul cannot kill; but fear rather One who the soul and the body can destroy in gihano. Are not two sparrows sold for an asor? ‡ yet one of them, without your Father, doth not fall upon the earth. But of you, also, the hairs of your head are all numbered. Fear not,

therefore; than many sparrows more precious are you. Every man, therefore, who shall confess me before the sons of men, I myself will confess him also before my Father who is in heaven. But whosoever shall deny me before the sons of men, I also will deny him, I, before my Father who is in heaven.

\* Shall live. ‡ The assarius, value three farthings.

#### XXIV. 10:34

EXPECT not that I have come to send forth peace on the earth; I have not come to send forth peace, but the sword. For I have come to cause a man to separate from † his father, and a daughter from her mother, and a daughter-in-law from her mother-in-law; and the adversaries of a man (to be) his own house-sons. Whosoever loveth father or mother more than me is not worthy (of) me; and whosoever loveth son or daughter more than me is not worthy (of) me. And every one who taketh not his cross and cometh after me, is not worthy of me. Whosoever will find his life shall lose it, and whosoever shall lose his life for my sake shall find it. Whosoever receiveth you, receiveth me; and whosoever receiveth me, Him who sent me he receiveth. Whosoever entertaineth a prophet in the name of a prophet, the reward of a prophet receiveth. Whosoever entertaineth a just man in the name of a just man, the reward of the just man he receiveth. And whosoever only giveth one of these little ones a cup of cold (waters) to drink in the name of a disciple, Amen, I say unto you, he shall not lose his reward.

† To divide against.

#### XXV. 11:1

AND it was that when Jeshu had finished instructing his twelve disciples, he removed from thence to teach and preach in their cities. But Juchanon, when he heard in the house of the bound the works of the Meshicha, sent by his disciples, and said to him, Art thou He that cometh, or another are we to expect? Jeshu answered and said to them, Go, recount to Juchanon these things which you hear and see; (that) the blind see, the lame are walking, the lepers are made clean, the deaf hear, the dead arise, and the poor are evangelized; and blessed is he who shall not be offended with me.

But when they were gone, Jeshu began to speak to the assembly concerning Juchanon: What went you forth into the waste to see ? a reed that by the wind was shaken ? And if not, what went you forth to see ? a man clothed in soft vestments ? Behold, they who are softly clothed are in the house of kings. And if not, what went you forth to see ? a prophet ? I tell you, Yes; and more than a prophet. For this is he concerning whom it is written, Behold, I send my angel before thy face, to prepare the way before thee. Amen I say to you, there hath not arisen among them born of women [one] who [is] greater than Juchanon the Baptizer: yet, the least in the kingdom of heaven is greater than he. But from the days of Juchanon the Baptizer until now, the kingdom of the heavens by violence is taken, and the violent ones seize it. For all the prophets and the law prophesied\* until Juchanon; and if you are willing, receive, that he is Elia who was to come. Whoever hath ears to hear, he shall hear.

\* Or. were prophetic.

#### XXVI. 11:16

BUT to what shall I compare this generation ? It is like children who sit in the public place, and cry to their companions, and say, We have sung to you, and you have not danced; we have wailed unto you, and you have not mourned. For Juchanon came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, See a man a devourer, a wine-drinker, a friend of tribute-takers and of sinners. But justified is wisdom by her servants.

Then began Jeshu to reproach those cities in which were done many of his miracles, and which did not repent, saying, Woe to thee, Korazin ! woe to thee, Bethsaida! for if in Tsur and in Tsaidon those miracles had been done which have been performed in you, they would a while ago in sackcloth and ashes have repented. But I say to you, that for Tsur and Tsaidon it shall be more tolerable\* in the day of judgment than for you. And thou, Kaphernachum, who unto heaven art exalted, unto Shiul shalt be brought down; for if in Sadum had been done those miracles which have been done in thee, it would have stood until this day. But I tell you that for the land of Sadum it shall be more tolerable \* in the day of judgment than for thee.

\* Or, tranquil.

#### XXVII. 11:25

IN that time Jeshu answered and said, I praise thee, my Father, the Lord of the heavens and of the earth, that thou hast concealed these (things) from the wise and prudent [ones], but hast revealed them unto little children. Yes, my Father, for thus was it pleasing before thee ! All things are delivered to me from my Father; and no man knoweth the Son but the Father; also the Father no man knoweth, except the Son, and he (to) whom the Son pleaseth to reveal (him). Come unto me, all you (who) are wearied and bearing burdens, and I will give you rest. Bear my yoke upon you, and learn of me; for I am peaceful and lowly in my heart, and you shall find repose for your souls. For my yoke is kindly, and my burden is light.

At that time Jeshu was walking on the sabbath among the grain;\* and his disciples hungered, and began to pluck the ears and to eat. But when the Pharisee saw them, they say to him, Look, thy disciples do something which is not lawful to be done on the sabbath. But he said to them, Have you not read what David did when he hungered, and they who were with him ? how he went to the house of Aloha, and the bread of the table of the Lord did he eat,-that which was not lawful for him to eat, nor for them who were with him, but for the priests only ? Or have you not read in the law that the priests in the temple profane the sabbath in it, and are without blame ? But I say to you, that (one) greater than the temple is here. Moreover, if you knew what that (meaneth), " I desire mercy and not a sacrifice," you would not have condemned them who are not faulty. For the Lord of the sabbath is the Son of man.

\* Or, in the place of seeds.

#### XXVIII. 12:9

AND Jeshu passed thence, and came into their synagogue. And a certain man was there whose hand was withered. And they questioned him, saying, Is it lawful on the sabbath to heal? that they might accuse him. But he said to them, What man is there

among you that hath one sheep, (who), if it fall into a pit on the sabbath-day, doth not take and lift it up ? How much more precious is a child of man than a sheep ! Wherefore it is lawful on the sabbath-day to do that which is good. Then saith he to the man, Stretch forth thine hand! and he stretched forth his hand, and it was restored like the other its fellow. And the Pharisee went forth and took counsel against him, how they might destroy him. But Jeshu knew, and passed from thence; and great crowds went after him, and he healed them all. And he forbad that they should make him known. That what was spoken by the prophet Eshaia might be fulfilled, who said,

Behold my servant, in whom is my pleasure:  
My beloved, in whom my soul delighteth.  
My Spirit will I put upon him,  
And judgment to the peoples shall he preach.  
He shall not contend nor cry,  
And no man shall hear his voice in the street.  
A bruised reed he will not break,  
And a flickering lamp he will not extinguish,  
Until he bring forth judgment unto victory.  
And in his name shall the gentiles hope.

#### XXIX. 12:22

THEN they brought to him a certain demoniac who was dumb and blind; and he healed him, so that the dumb and blind could speak and see. And all the multitude were amazed, and said, Is not this the Son of David ? But the Pharisee, when they heard, said, This (man) doth not cast forth demons unless by Beelzebub, the prince of the devils. But Jeshu knew their reasonings, and said to them, Every kingdom that is divided against itself is destroyed; and every city which is divided against itself shall not stand. And if Satan\* cast out Satan, he is divided against himself; how then standeth his kingdom? And if I by Beelzebub cast forth demons, your sons, by whom do they cast them forth ? On this account they shall be your judges. But if I by the Spirit of Aloha cast forth demons, the kingdom of Aloha hath come nigh upon you. Or, how can one enter the strong one's house, and spoil his goods, unless he first bind the strong one ? and then can he spoil his house. He who is not with me is against me; and he who gathereth not with me, in scattering scattereth. Wherefore, this I say to you: That all sins and blasphemies shall be forgiven unto the sons of men; but the blasphemy which is against the Spirit shall not be forgiven to the sons of men. And every one who shall speak a word against the Son of man, it shall be forgiven him; but every one who against the Spirit of Holiness shall speak, it shall not be forgiven to him, neither in this world nor in the world to come. Or make the tree good, and the fruits (will be) good; or make the tree evil, and the fruits (will be) evil: for by the fruits the tree is known. Brood of vipers ! how can you speak good who are evil? For from the abundancies of the heart the mouth speaketh. A good man from the good treasures bringeth forth good things, and an evil man out of the evil treasures bringeth forth evil (things). But I tell you, that for every useless word which the sons of men shall speak, they must give the answer for it in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

\* Satana.

XXX. 12:38

THEN answered certain from the scribes and Pharishee, and said to him, Teacher, we would wish to see a sign from thee. But he answered them and said, A generation depraved and adulterous requireth a sign; but a sign shall not be given to it, but the sign of Jaunon the prophet; for as Jaunon was in the belly of the fish three days and three nights, so the Son of man shall be in the heart of the earth three days and three nights. The men of Ninevoë. shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jaunon; and, behold, a greater than Jaunon (is) here. The queen of the south shall arise in the judgment with this generation, and shall condemn it; for she came from the confines of the earth that she might hear the wisdom of Shelemun; but one more excellent than Shelemun is here. When the unclean spirit shall have gone forth from a child of man, he wandereth through places that have no waters in them, and seeketh repose, but findeth (it) not. Then he saith, I will return unto the house from whence I came forth; and coming, he findeth it untenanted, cleansed, and decorated. Then he goeth and taketh with him seven other spirits, than himself more wicked, and they enter and dwell in him. And the end of that man is worse than his beginning. So shall it be with this wicked race ! While he spake to the assembly, his mother and his brethren came, standing without, and seeking to speak with him. And a man said to him, Thy mother and thy brethren are standing without, and are requesting to speak with thee. But he answered and said to him who spake to him, Who is my mother, and who are my brethren ? And he stretched forth his hand towards his disciples, and said, Behold my mother, and behold my brethren ! For every one who doeth the will of my Father who is in heaven, he is my brother, and my sister, and my mother.

XXXI. 13:1

IN that day Jeshu went forth from the house and sat by the sea-side;\* and great multitudes gathered near him, so that he went up and sat in a vessel; and all the multitude were standing on the shore of the sea. And he discoursed largely to them in parables, and said:

Behold, there went forth a sower to sow; and as he sowed, some fell by the road-side, and the fowl came and devoured it. Another (portion) fell upon the rock, where there was not much soil; and immediately † it sprung up, because there was no depth of earth. But when the sun was risen, it burned, and, because it had no root, it withered away. And another fell among the thorns, and the thorns sprang up and choked it. And another fell into good earth, and gave fruits, this a hundred, another sixty, and another thirty. He who hath ears to hear, let him hear.

And his disciples approached, saying to him, Why dost thou speak to them in parables ? He replied and said to them, Because unto you it is given to know the mystery of the kingdom of heaven, but unto them it is not given. For unto him who hath, it shall be given, and it shall be increased to him: but [as] to him who hath not, that also which he hath shall be taken from him. On this account I speak to them in parables. Hence they see, and (yet) see not; and they hear, and (yet) hear not, neither understand; and accomplished in them is the prophecy of Eshaia, who said, that hearing they should hear, but not understand, and seeing they should see, but not know. For the heart of this people is become gross, and with their ears they have heard heavily, and their eyes they have shut, that they may not see with their eyes, nor hear with their ears, nor understand with their hearts, and be converted, and I heal them. But blessed are your eyes which see, and your ears which hear: for, Amen I say unto you, that many prophets and just ones have desired to behold what you see, and have not beheld, and to hear what you hear, and have not heard.

You, then, attend to the comparison of the seed: (When) any one who heareth the doctrine of the kingdom doth not understand it, there cometh the evil (one), and snatcheth away the doctrine that was sown in his heart: this is what by the road-side was sown. But that which was sown upon the rock is he who heareth the word, and at once with joy apprehendeth it. Yet hath he no root in him, but is (only) for a time; and when affliction or persecution occurs on account of the doctrine, he is quickly offended. That sown [in] the place of thorns, is he who heareth the word, but the anxious thought of this world and the illusions of riches stifle the word in him, and he is without fruits. But that which upon good ground was sown is he who heareth my doctrine, and understandeth (it), and giveth fruits, and produceth, whether a hundred, or sixty, or thirty fold.

\* By the hand of the sea. † Bar-shoteh, " the son of its hour."

XXXII. 13:24

ANOTHER comparison he allegorized unto them, and said: The kingdom of heaven is like unto a man who sowed good seed in his field. And while men slept, came his adversary, and sowed zizania among the wheat, and went. And when the plant sprang up and produced fruit, then appeared the zizania. And the labourers of the house-lord drew near and said to him, Our lord, didst thou not sow good seed in thy field ? From whence then is the zizania in it? But he said to them, A foeman hath done this. The labourers say to him, Art thou willing that we go and gather them? But he said to them, (No,) lest, when ye gather the zizania, you root out with them the wheat also. Leave (them), that both may grow together till the harvest; and in the season of harvest I will say to the reapers, Gather first the zizania, and bind them (together in) bundles, that they may burn; but the wheat collect into my barns.

Another comparison allegorized he to them, and said: The kingdom of heaven is like a grain of mustard, which a man took and sowed in his field. This is less than all other seeds; but when it has grown, it is greater than all herbs, and becometh a tree, so that the fowl of the heavens come (and) build in its branches. Another parable he spake to them: The kingdom of heaven resembles that leaven which a woman took and hid in three sats \* of meal, until the whole was leavened.

All these spake Jeshu in parables to the multitude; and without a parable he did not speak with them. That there should be fulfilled what was spoken by the prophet, who said, I will open my mouth in comparisons, and pour forth things hidden from before the foundation of the world.

Then Jeshu dismissed the multitudes, and came into the house; and his disciples drew near him, and said to him, Expound to us the comparison of the zizania of the field. He answered and said to them, He who sowed the good seed is the Son of man. The field is the world. Now, the good seed are the sons of the kingdom, but the zizania are the sons of the evil one. The adversary who sowed them is Satana; the harvest is the consummation of the world; the reapers are the angels. As, therefore, the zizania are gathered and burned in the fire, so shall it be in the completion of this world. The Son of man shall send forth his angels, and they shall collect from his kingdom all those who cause offence, and all (who) work iniquity, and shall throw them into a furnace of fire; there shall be weeping and gnashing of teeth. Then the just shall shine forth as the sun in the kingdom of their Father. He who hath ears to hear, let him hear.

Again, the kingdom of heaven is like a treasure which was hidden in a field, (and) which a man found and concealed, and from joy went and sold all that he had, and bought that field.

Again, the kingdom of heaven is like unto a man a merchant, who sought goodly pearls; but who, when he had found one pearl

of exceeding price, went, sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, which was thrown into the sea, and from every kind collected. And when it was full, they drew to the shore, and sat down, and selected; and the good they threw into vessels, and the bad they cast without. Thus shall it be at the consummation of the world. The angels shall go forth, and separate the evil from among the just, and cast them into the furnace of fire; there shall be weeping and gnashing of teeth !

Jeshu said to them, Have you understood all these ? They say to him, Yes, our Lord. He saith to them, On this account every scribe who is learned in the kingdom of heaven, is like to a man a house-lord, who bringeth forth from his treasures the new and the old.

\* The seä, or sata, was the third of an ephah.

#### XXXIII. 13:53

AND when Jeshu had finished these parables, he passed from thence, and came to his city, and taught them in their synagogues, so that they were astounded and said, Whence hath he (Whence to him) this wisdom and these powers ? Is not this the son of the carpenter ? Is not his mother called Mariam, and his brothers, Jakub, and Josi, and Shemun, and Jehuda? and his sisters, all, are they not with us? Whence to this one all these? And they were offended with him. But Jeshu said to them, No prophet is contemned except in his own city, and in his own house. And he did not many miracles there on account of their unbelief.

In that time Herodes Tetrarka heard the rumour concerning Jeshu; and he said to his servants, This is Juchanon the Baptizer: he hath risen from the house of the dead, therefore powerful works are wrought by him. For he, Herodes, had seized Juchanon, and bound him, and cast him (into) the house of the chained, because of Herodia the wife of Philip his brother. For Juchanon had said to him, It is not lawful that she should be to thee a wife. And he would have killed him, but he feared the people, because as a prophet they held him. But at the birth-day of Herodes, the daughter of Herodia danced before those who reclined, and she pleased Herodes; wherefore with an oath he swore to her to give her whatever she should demand. Then she, because instructed by her mother, said, Give me here in a dish the head of Juchanon the Baptizer. And the king sickened, yet, on account of the oath and the guests, he commanded that it should be given to her. And he sent [and] cut off the head of Juchanon in the house of the chained. And his head was brought in a dish, and given to the girl, and she carried it herself to her mother. And his disciples came near, took up his corpse, buried (it), and came and showed Jeshu. Then Jeshu, when he heard, removed from thence by ship to a desert place by himself; and when the multitude heard it, they came after him on dry land from the cities. And Jeshu came forth, and saw great multitudes, and felt compassion for them, and healed their diseases.

#### XXXIV. 14:15

BUT when it was eventide, his disciples approached him, and said to him, The place is desert, and the time passed over; send away these multitudes of men, that they may go to the villages, and buy for themselves food. But he said to them, It is not needful that they should go; give you them to eat. They said to him, We have nothing here but five cakes and two fishes. Jeshu said to them, Bring them hither to me. And he directed the multitudes to recline upon the ground; and he took the five loaves and

two fishes, and looked up to heaven, and blessed, and brake, and gave to his disciples, and the disciples themselves placed (it) before the multitudes. And all did eat, and were satisfied; and they took up, of the abundance of the fragments, twelve baskets when full. Now those men who had eaten were five thousand, besides women and children. And immediately he constrained his disciples to ascend into the bark, and proceed before him to the other shore, while he was dismissing the crowds. And when he had sent the multitudes away, he went up to a mountain by himself, to pray.

XXXV. 14:24

AND when it was dark, he alone was there. But the vessel was distant from the land many stadia, being greatly beaten with the waves, for the wind was against them. But in the fourth watch of the night, Jeshu came to them, walking upon the waters. And the disciples beheld him walking on the waters, and they were troubled, saying, That it was a spectre; \* and from fear they cried out. But Jeshu at once spoke to them, and said, Take courage, I am, fear not ! And Kipha answered, and said to him, My Lord, if it be thou, command me to come to thee upon the waters. Jeshu said to him, Come. And Kipha descended from the ship, and walked on the waters to go to Jeshu. But when he saw the furious wind, he feared, and began to sink; and he lifted up his voice, and said, My Lord, deliver me! And immediately our Lord reached forth his hand, and seized him, and said to him, Little of faith, why art thou divided (in mind) ? And when they had ascended into the ship, the wind was tranquil. And they who were in the ship, came and adored him, and said, Truly the Son thou art of Aloha. And they rowed, and came to the land of Genésar; and the men of that country recognized him, and sent to all the villages that were about them, and they brought to him all those who were grievously afflicted, and besought from him that they might touch only the border of his mantle; and those who touched were healed.

\* Or, a false vision.

XXXVI. 15:1

THEN came to Jeshu Pharisee and Sophree,\* who were from Urishlem, saying, Why do thy disciples transgress the tradition of the elders, and wash not their hands when they eat bread? Jeshu answered, and said to them, Why also do ye transgress the commandment of Aloha for the sake of your tradition? For Aloha hath said, Honour thy father and thy mother; and whoso curseth his father or his mother, to die he shall die: but ye say, Every one who shall say to a father, or to a mother, (It is) my oblation whatever thou wouldst be profited by me, and shall not honour his father or his mother (shall be guiltless). Thus you have abolished the word of Aloha for the sake of your tradition. Ye hypocrites! rightly prophesied concerning you Eshaia the prophet, and said, This people with the lips honour me, but their heart (is) very far from me. But in vain they reverence me, while they teach the doctrines of the commandments of men.† And he called to the multitudes, and said to them, Hear, and understand: It is not that which, entering the mouth, contaminates a man; but that which shall come from the mouth, that contaminates a man. Then drew near his disciples, saying to him, Knowest thou that the Pharisee who heard this word were offended? But he answered, and said to them, Every plantation which my Father who is in heaven hath not planted shall be rooted up. Leave them: they are blind leaders of the blind; but if a blind man shall lead a blind man, both shall fall into the ditch. And Shemun Kipha answered and said, My Lord, expound to us this parable. But he said to them, Do you also not yet understand? Know you not that whatsoever

entereth the mouth, goeth into the belly, and from thence in purification it is cast without ? But whatsoever from the mouth shall come forth, from the heart cometh forth, and this [it is that] contaminates a child of man. For from the heart proceed evil thoughts, adultery, murder, fornication, robbery, false witness, blasphemy. These are they which defile a man; but if any one eat when his hands are not washed, he is not defiled.

\* Scribes. † Sons of men.

#### XXXVII. 15:21

AND Jeshu went forth from thence, and came to the borders of Tsur and Tsaidon. And, beheld, a Canaanite woman from those coasts came forth crying, and saying, Have mercy upon me, my Lord, son of David ! my daughter is grievously possessed with the demon ! But he did not return her an answer. And the disciples approached and requested from him, saying, Dismiss her, for she crieth after us. But he answered and said to them, I am not sent but to the sheep which have wandered from the house of Israel. Then she came, worshipped him, and said, My Lord, help me ! Jeshu said to her, It is not proper to take the children's bread and throw it to the dogs. But she said, Even so, my Lord; yet the dogs eat from the crumbs that fall from the tables of their masters, and live. Then said Jeshu to her, O woman, great is thy faith ! be it to thee as thou wilt ! And healed was her daughter from that hour. And Jeshu passed from thence, and came near the sea of Galila; and he ascended the mountain and sat there. And there drew near to him great gatherings (of people), and with them there were the lame, and the blind, and the dumb, and the mutilated, and many others; and they cast them at the feet of Jeshu, and he healed them. So that those multitudes were astounded as they beheld the dumb speaking, and the mutilated made whole, and the lame walking, and the blind seeing; and they glorified the Aloha of Isroel.

#### XXXVIII. 15:32

BUT Jeshu himself called his disciples, and said to them, I have pity for this multitude, who, behold, for three days have continued with me, but there is nothing for them to eat; and to send them away fasting, I am unwilling, lest they should faint in the way. The disciples say to him, Whence can we have bread in the wilderness, that we may satisfy this whole multitude ? Jeshu saith to them, How many loaves have you ? They say to him, Seven, and a few small fishes. And he directed that the multitudes should recline upon the ground. And he took those seven loaves and the fishes, and offered praise, and brake, and gave to his disciples, and the disciples gave to the multitudes; and they all did eat and were satisfied: and they took up of the abundance of fragments seven baskets full. And they who had eaten, were four thousand men, besides women and children. And when he had dismissed the multitudes, he ascended into a ship, and came to the coasts of Magodu.

And there came Pharishée and Zadukoyee, tempting him, and demanding that he would show them a sign from heaven. But he answered and said to them, When it is evening, you say, It will be serene weather, for the heaven hath reddened. And in the early morning you say, To-day will be tempestuous, for the heaven hath reddened gloomily. Hypocrites ! the aspect of the heaven you are skilful to discriminate, (but) the signs of this time you know not how to distinguish. A depraved and adulterous race requireth a sign, but a sign shall not be given to it, save the sign of Jaunon the prophet; and he left them, and went away. And when his disciples had come to the opposite [shore], they had forgotten to take bread with them. But he said to them, Take heed

and beware of the leaven of the Pharisee and Zadukoyee. But they thought within themselves, saying, (It is) because bread we have not taken. But Jeshu knew, and said to them, Why reason you within yourselves, little in faith, because bread you have not brought ? Have you not yet understood ? Do you not remember those five loaves for the five thousand, and how many panniers you took up ? Or those seven loaves and the four thousand, and how many baskets you took up ? Why do you not understand that it was not concerning bread I spoke to you, but that you should beware of the leaven of the Pharisee and of the Zadukoyee ? Then they understood that he did not say that they should beware of the leaven of bread, but of the doctrine of the Pharisee and of the Zadukoyee.

XXXIX. 16:13

NOW when Jeshu had come to the place of Cesarea of Philipos, he questioned his disciples, saying, What do men say concerning me who am the Son of man ? They said to him, Some say that thou art Juchanon the Baptizer, but others Elia, and others Eramia, or one from the prophets. He saith to them, But you, whom say you that I am ? Shemun Kipha answered and said, Thou art the Meshicha, Son of Aloha the Living. Jeshu responded and said to him, Blessed art thou, Shemun-bar-Jona; because flesh and blood have not revealed (this) to thee, but my Father who is in heaven. Also I say unto thee, that thou art Kipha, and upon this rock will I build my church, and the gates of Sheul shall not prevail against her. To thee will I give the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. Then he commanded his disciples that no man they should tell that he was the Meshicha.

XL. 16:21

AND from that time began Jeshu to show to his disciples that it was to be that he should go to Urishlem, and suffer much from the elders and the chief priests and scribes, and be slain, and the third day arise again. Then Kipha took him (apart ?) and began to expostulate with him, and said, Far be it from thee, my Lord, that this should be to thee ! But he turned and said to Kipha, Get thee behind me, Satana ! thou art a stumbling-block to me, because thou thinkest not from Aloha, but from the sons of men ! Then said Jeshu to his disciples. Whosoever willeth to come after me, let him deny himself, and let him take up his cross and follow me. For whosoever willeth to save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. For what shall a man be profited, if the whole world he shall acquire, and his soul shall perish? or what equivalent shall a man give for his soul? For it is to be, that the Son of man shall come in the glory of his Father with his holy angels, and then shall he render unto every man according to his works.

XLI. 16:28

AMEN, I say unto you, There are men standing here who shall not taste death, until they shall have seen the Son of man coming in his kingdom. And after six days, Jeshu took Kipha, and Jakub, and Juchanon his brother, and led them to a high mountain by themselves. And Jeshu was changed before them; and his countenance shone like the sun, and his vestments were resplendent as the light. And there were seen with them Musha and Elia talking with him. Then answered Kipha, and said to Jeshu, My Lord, it is good for us to be here; and if thou art willing, we will make here three tabernacles; one for thee, and one

for Musha, and one for Elia. But while he spake, behold, a bright cloud overspread them, and the voice was from the cloud, saying, This is my Son, the Beloved, in whom I have delighted: to him attend. And when the disciples heard, they fell upon their faces and feared greatly. And Jeshu approached them and touched them, and said, Arise, fear not. And they lifted up their eyes and saw no man, except Jeshu by himself. And while they were descending from the mountain, Jeshu charged them, and said to them, Before no man declare this vision,\* until the Son of man be risen from the dead.† And the disciples asked and said to him, Why therefore say the scribes that Elia must come first? Jeshu answered and said to them, Elia cometh first that he may fulfil every thing; but I say to you, that, behold, Elia hath come, but they knew him not, and have done to him as they would. So also is the Son of man to suffer from them. Then understood the disciples that concerning Juchanon the Baptizer he spake to them.

\* To the eye of man tell not this vision. † From (among) the dead: plural.

#### XLII. 17:14

AND when they came to the multitude, a man approached him and kneeled upon his knees, and said to him, My Lord, have mercy on me ! my son is lunatic and grievously afflicted; for often he falleth into the fire and often into the water. And I brought him to thy disciples, but they could not heal him. Jeshu answered and said, O unbelieving and perverse generation ! how long shall I be with you, how long shall I bear with you? Bring him hither to me. And Jeshu rebuked him, and the demon went forth from him, and the youth was healed from that hour. Then came the disciples to Jeshu by himself, and said to him, Why were we not able to heal him? Jeshu saith to them, Because of your unbelief; for assuredly I tell you, if there were in you faith as a grain of mustard, you should say to this mountain, Pass hence, and it would pass away; and nothing should overcome you. But this kind goeth not forth but by fasting and by prayer.

#### XLIII. 17:22

WHEN they had returned into Galila, Jeshu said to them, It is coming that the Son of man shall be delivered into the hands of men, and they shall kill him; and in the third day he shall arise. And it grieved them exceedingly. And when they came to Kaphernachum, they who took the two zuzis, the head-silver, approached Kipha and said to him, Your master, doth he not give his two zuzeen? \* He saith to them, Yes. And when Kipha entered the house, Jeshu anticipated him, and said to him, How doth it appear to thee, Shemun? the kings of the earth, from whom do they take custom and headsilver, from their children, or from aliens? Shemun saith to him, From aliens: Jeshu saith to him, Then the children are free.† But that we may not offend them, go to the sea, and cast the hook; and the fish that first cometh up, open his mouth; and thou shalt find a stater, that take and present for me and thee.

\* The zuz, or zuza, was a silver coin, value one drachm. † Sons of the free.

#### XLIV. 18:1

IN that hour the disciples came near to Jeshu, saying, Who is greatest in the kingdom of heaven? And Jeshu called a child,

and made him stand in the midst of them, and said, Amen I say to you, unless you be converted and become as children, you shall not enter the kingdom of heaven. Whosoever therefore humbleth himself as this child, he shall be greatest in the kingdom of heaven. And whosoever shall receive [such] as [are] like this child in my name, he receiveth me. And every one that shall offend one of these little ones who believe in me, to him it had been better that the mill-stone of an ass \* were hung to his neck, and himself plunged into the depths of the sea. Woe to the world from causes of offence ! for it is unavoidable that causes of offence will come; but woe to the man by whom † the causes of offence shall come! If, then, thine hand or thy foot shall be a cause of offence to thee, cut it off, and cast it from thee; for it is good for thee that thou enter into life ‡ lame or mutilated; and not that, having two hands or two feet, thou fall into the fire of eternity. And if thine eye be a cause of offence to thee, dig it out, and cast it from thee; good (it is) for thee that with one eye thou enter into life; ‡ and not that, having two eyes, thou fall into the gihâna of fire. See that you condemn not one of these little ones: for I say unto you that their angels in all time are beholding the face of my Father who is in heaven. For the Son of man is come to save that which had perished. How doth it appear to you ? if a man have an hundred sheep, and one of them shall wander from them, doth he not leave the ninety and nine on the mountain, and, going, seek that which had wandered ? And if he shall find it, assuredly I tell you that he rejoiceth in it more than (in) the ninety and nine which wandered not. So it is not good § before your Father who is in heaven, that one of these little ones should perish.

\* That is, the stone of a mill worked by an ass or mule. † By whose hand. ‡ Lives.  
§ Ad lit., " The will."

#### XLV. 18:15

NOW if thy brother offend against thee, go, and argue (the matter) between thyself and him alone; and if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two, that upon the mouth of two or three witnesses may be established every word. And if, also, he will not hear them, tell the church; but if he will neither hear the church, let him be to thee as a publican and as a heathen. And, Amen I say unto you, that whatsoever you shall bind on earth shall be bound in heaven; and whatsoever you shall loose on earth shall be loosed in heaven. Again I say to you, that if two of you shall consent on earth concerning every thing that they shall ask, it shall be done for them by my Father who is in heaven. For where two or three are assembled in my name, there am I in the midst of them. Then Kipha came near to him, and said to him, My Lord, how many times, if my brother offend me, shall I forgive him; until seven times? Jeshu said to him, I say not to thee, Until seven, but, Until seventy times seven and seven. \*

\* Septuaginta vices septem, et septem vices: vel septuagies septies et septies; id est, quatuordecim vicibus septuagies. Vide TREMELLIUM, in loc.

#### XLVI. 18:23

THEREFORE is the kingdom of the heavens likened to a royal person † who would take the account from his servants. And when he began to receive, they brought to him one who owed a myriad talents. And when he had nothing to pay, his lord

commanded that they should sell (both) himself, his wife, and his children, and all that he had, and to pay. And that servant fell and worshipped him, saying, My lord, be patient of spirit toward me, and all things I (will) pay thee. And the lord of that servant had mercy, and absolved him, and forgave him his debt. Then went forth that servant, and found one of his fellows who owed him a hundred pence; and he seized him, strangling, and saying to him, Give me what thou owest to me. His fellow-servant fell at his feet, beseeching him, and saying, Be patient of spirit towards me, and I (will) pay thee. But he would not, but went and threw him into the house of the chained until he should have rendered him what he owed him. When their fellow-servants saw what was done, they were greatly grieved, and went and declared to their lord all that was done. Then his lord summoned him and said to him, Evil servant ! all that debt did I forgive thee, because thou didst entreat me. Oughtest thou not to have been as gracious to thy fellow-servant as I was gracious unto thee? And his lord was indignant, and delivered him to the tormentors, until he should have paid all whatsoever he owed to him. Thus will your heavenly Father deal with you unless you forgive each his brother from your heart his trespasses.

† A man a king.

XLVII. 19:1

AND it was that when Jeshu had finished these words, he removed from Galila and came into the confines of Jehud beyond Jurdan. And great multitudes came after him, and he healed them there. And the Pharisee approached him, and, tempting him, propounded to him whether it was lawful for a man to send away his wife for every cause. But he answered and said to them, Have you not read that He who created from the beginning, male and female hath made them? And he said, On this account a man shall leave his father and his mother, and shall cleave to his wife, and they two shall be one flesh. Wherefore they were not [constituted] two, but one body. That, therefore, which Aloha hath conjoined, man shall not separate. They said to him, Why then did Musha direct that he should give a writing of dismissal and send her away? He said to them, Musha, on account of the hardness of your heart, permitted you to send away your wives; but from the beginning it was not so. And I say to you that whosoever shall forsake his wife who is not adulterous, and take another, committeth adultery; and whosoever taketh the deserted one, committeth adultery. His disciples say to him, If thus be the case between the man and the woman, it is not expedient to take a wife. But he said to them, Not every man is sufficient for this doctrine, but he to whom it is given. For there are some eunuchs who from their mother's womb are born so; and there are some eunuchs who by men are made eunuchs; and there are eunuchs who have made themselves eunuchs on account of the kingdom of heaven. Whosoever is capable of receiving (this), let him receive (it). Then they brought to him children, that he should put his hand upon them and pray. And his disciples forbade them. But Jeshu himself said, Suffer children to come unto me, and forbid them not; for of those who are as these, is the kingdom of heaven. And he put his hand upon them, and went thence.

XLVIII. 19:16

AND one came and approached and said to him, Good teacher, what of good shall I do, that I may have the life of eternity ? But he said to him, Why dost thou call me good ? none is good but one, Aloha. But if thou wilt enter into life, keep the commandments. He said to him, Which ? Jeshu answered him, Thou shalt not kill, neither commit adultery, nor steal, neither shalt

thou witness false testimony; and honour thy father and thy mother, and love thy neighbour as thyself. The young man saith to him, These all have I kept from my childhood: how am I deficient ? Jeshu saith to him, If thou wilt become perfect, go, sell thy possession and give to the poor, and there shall be for thee a treasure in heaven: and come after me. But he, the young man, heard this word, and went away with sadness, for he had great property. But Jeshu said to his disciples, Amen I say unto you, that it is difficult for the rich to enter the kingdom of heaven. Again I say to you, that it is easier for a camel to enter through the aperture of a needle, than the rich to enter into the kingdom of Aloha. But the disciples when they heard were greatly hurt, saying, Who then can be saved? Jeshu, beholding them, said, With the sons of men it is not possible; but with Aloha every thing is possible.

XLIX. 19:27

THEN answered Kipha and said to him, Behold, we have abandoned every thing, and have come after thee: what then shall there be for us ? Jeshu saith to them, Amen I say to you, that you who have come after me, in the new world, when the Son of man shall sit upon the throne of his glory, you also shall sit upon twelve seats, and shall judge the twelve tribes of Isroel. And every man who hath relinquished houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, on account of my name, shall receive a hundred-fold, and shall inherit the life of eternity, Many however are first who shall be last, and the last first.

L. 20:1

FOR the kingdom of heaven is like a man, a house-lord, who went forth in the early morn to hire labourers for his vinery. And he bargained with the labourers for a denarius a day, and sent them into his vinery. And he went forth in three hours, and saw others who were standing in the public place and unemployed. And he said to them, Go also you in the vinery, and what is suitable I will give you. Then went they. And he went forth again in six and nine hours, and did the same. And about eleven hours he went out, and found others who were standing and unemployed; and he said to them, Why are you standing all the day unemployed ? They say to him, Because no man hath hired us. He saith to them, Go also you into the vinery, and whatever is suitable you shall receive. But when it was evening, the lord of the vinery said to the chief of his household, Call the workmen and give to them their wages; and begin from the last unto the first. And they came who (had wrought) from eleven hours; and they received each a denarius. But when the first came, they expected to take more; but they also received each a denarius. And when they had received, they murmured against the house-lord, and said, These last have wrought one hour, and thou hast made them equal with us, who have borne the burden of the day and its heat. But he answered and said to one of them, My friend, I am not unjust towards thee: didst thou not bargain with me for a denarius ? Take what is thine and go: I will unto these last to give as unto thee. Is it not lawful for me that whatsoever I am willing, I may do with mine own ? Is thine eye evil because I am good? Thus the last shall be first, and the first last; for many are the called, but few the chosen.

LI. 20:17

NOW Jeshu was about to go up to Urishlem, and he took his twelve disciples by themselves \* in the way, and said to them,

Behold, we go up to Urishlem, and the Son of man is betrayed to the chief priests and to the scribes, and they shall condemn him to the death; and they shall consign him to the Gentiles, and they shall mock him, and scourge him, and shall crucify him, and on the third day he shall arise. Then came to him the mother of the sons of Zabdai, she and her sons, and worshipped him, and supplicated a certain thing of him. But he said to her, What wilt thou? She said to him, Declare that these my two sons shall sit, one at thy right hand, and one at thy left, in thy kingdom. Jeshu answered and said, You know not what you ask: are you able to drink the cup of which I am about to drink, or with the baptism with which I am baptized will you be baptized? They say unto him, We are able! He saith to them, My cup you shall drink, and with the baptism with which I am baptized you shall be baptized: but that you may sit at my right hand, and at my left, is not mine to give, unless to them for whom it is prepared by my Father. And when the ten heard it, they were indignant against those two brothers. And Jeshu called them, and said to them, You know that the princes of the Gentiles are their lords, and their great ones exercise power over them; but it shall not be so among you; but whoever among you willeth to be great, let him be minister to you. And whoever among you willeth to be first, let him be to you the servant. So, the Son of man came not to be served, but to serve, and to give his life the redemption for many.

\* Between him and themselves.

LII. 20:19

AND when Jeshu went forth from Jirichu, a great multitude cometh after him. And, behold, two blind men were sitting by the side \* of the way; and when they heard that Jeshu was passing, they gave voice, saying, Be merciful upon us, my Lord, Son of David! But the crowds rebuked them that they should be silent; but they lifted up their voice the more, saying, Our Lord, be merciful upon us, O Son of David! And Jeshu stood and called them, and said, What will you that I should do for you? They say to him, Our Lord, that our eyes may be opened. And he had compassion on them, and touched their eyes, and immediately their eyes were opened, and they went after him.

\* By the hand of the way.

LIII. 21:1

AND when he drew nigh to Urishlem, and had come to Beth-phage, at the mount of Olives, Jeshu sent two of his disciples, and said to them, Go to this village which is over against you, and you shall at once find an ass tied, and her colt with her; loose and bring (them) to me. And if any one say ought to you, say to him that it is requested for our Lord, and immediately he will send them hither. But all this was done that there should be fulfilled what was spoken by the prophet, who said, Tell you the daughter of Tsheum, Behold, thy king cometh to thee, lowly, and riding on an ass, and on a colt the foal of an ass. Then the disciples went, and did as Jeshu had commanded them; and brought the ass and the colt, and laid upon the colt their clothes, and Jeshu rode upon him. And many of the crowds spread their vestments in the way; and others cut down branches from the trees, and strewed them in the way. But the throngs who went before him, and came after him, cried out and said, Ushana to the son of David! blessed be He who cometh in the name of the Lord! Ushana in the heights! And when he had entered Urishlem, the whole city was commoved, and said, Who is this? But the multitude answered, This is Jeshu, the prophet who is from Natsrath

of Galila.

And Jeshu went into the temple of Aloha, and cast out all those who sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of those who sold doves; and said to them, It is written, that my house shall the house of prayer be called, but ye have made it a den of thieves. And there came to him in the temple the blind and the lame, and he healed them. But when the chief priests and Pharishee saw the wondrous things which he did, and the children who were crying in the temple, and saying, Ushana to the son of David, they were displeased with them, saying to him, Hearest thou what these say ? Jeshu saith to them, Yes: have ye not read, that from the mouth of children and of babes thou hast prepared praise ?

LIV. 21:17

AND he abandoned them, and went forth without the city to Bethania, and lodged there. But in the early morn, as he returned to the city, he hungered: and he saw a certain fig-tree in the way, and came to it, but found nothing thereon but leaves only; and he said, Let there be no fruit upon thee again for ever. And immediately that fig-tree withered. And the disciples saw, and were astonished, saying, How in a moment is the fig-tree withered ! Jeshu answered and said to them, Amen I say to you, that if faith were in you, and you did not hesitate, \* you should not only do (as) to this fig-tree, but also were you to say to this mountain, Be thou lifted up and fall into the sea, it should be done. And whatsoever you shall ask in prayer and shall believe, you shall obtain. And when Jeshu came to the temple, the chief priests and elders of the people approached him, while he taught, saying to him, By what authority doest thou these things, and who gave thee this authority? Jeshu answered and said to them, I will also ask you one word; and if you will tell me, I will also tell you by what authority I do these (things). The baptism of Juchanon, whence is it, from heaven or from men ? But they thought within themselves, saying, If we shall say, From heaven, he saith to us, Why did ye not believe him? And if we shall say, From men, we fear from the crowd; for all have regarded Juchanon as a prophet. And they answered, saying to him, We know not: Jeshu saith to them, Also I tell not you by what authority I do these (things).

\* Were not divided; that is, in mind.

LV. 21:28

BUT how doth [it] appear to you ? a certain man had two sons; and he came to the elder, and said to him, My son, go to-day work in the vinery. But he answered and said, I am not willing: yet afterwards he relented, and went. He came to the other, and said likewise. He answered and said, I (will), my lord; yet went not. Which of these two did the will of his father ? They say to him, The elder. Jeshu saith to them, Amen I tell you, the tribute-takers and harlots go before you into the kingdom of Aloha. For Juchanon came to you in the way of righteousness; and you believed him not. But the tribute-takers and harlots believed him: but you neither when you saw (him, nor) afterwards, repented, that you might believe him. Hear another comparison: A certain man was a house-lord; and he planted a vinery, and surrounded it with an hedge, and dug a wine-press in it, and built in it a tower, and had it taken by labourers, and journeyed. And when the time of fruits drew near, he sent his servants to the husbandmen, that they might send him of the fruits of his vinery. And the husband-men took his servants, and beat some, and stoned some, and killed others. And again he sent other servants more than the first, and they acted towards them likewise: last, he sent to them his son, saying, Now will they be ashamed from my son. But the husbandmen, when they saw the son, said among themselves, This

is the heir; come, let us kill him, and take the inheritance. And they seized and cast him without the vinery, and killed him. When the lord of the vinery, therefore, cometh, what will he do to these husbandmen ? They say to him, Most miserably will he destroy them, and the vinery will he cause to be held by other labourers, (even) such as will give him the fruits in their seasons. Jeshu saith to them, Have you not read in the scripture, that the stone which the builders rejected, this is become the head of the corner ? By the Lord was this done, and it is wondrous in our eyes. On this account I tell you, that the kingdom of Aloha is taken from you, and shall be given to a people who will yield fruits. And whosoever shall fall upon this stone shall be broken; but every one upon whom it shall fall, it will scatter (him). And when the chief priests and Pharishee heard his comparisons, they knew that concerning themselves he had spoken. And they sought to apprehend him, but feared the people, because as a prophet they regarded him.

LVI. 22:1

AND Jeshu answered again by comparisons, and said, The kingdom of heaven resembles a royal person who made a feast to his son; and he sent his servants to call the invited ones to the feast, but they were not willing to come. And again he sent other servants, and said, Tell the invited ones, Behold, my dinner is prepared, my oxen and my fatlings are killed, and all things are ready; come to the feast. But they despised (it), and went, one to his domain, and another to his business. But the rest took his servants and shamefully treated and killed (them). But when the king heard, he was wroth; and sent his forces and destroyed those murderers, and burned their city. Then said he to his servants, The feast is prepared, and those who were invited were not worthy. Go therefore into the outlets of the highways, and every one whom you find call to the feast. And those servants went forth into the highways, and assembled all whom they found, the bad and the good; and the place of feasting was filled with guests,\* And the king entered to see the guests,\* and he saw there a man who was not dressed in the garments of a festival. And he said to him, My friend, how didst thou enter here, when thou hast not the vestments of the feast ? But he was silent. Then said the king unto the servitors, Bind his hands and his feet, and cast him forth into the darkneses without: there shall be weeping and gnashing of teeth. For many are the called, but few the chosen.

\* Recliners.

LVII. 22:15

THEN went the Pharishee and took counsel how they might ensnare him in discourse. And they sent to him their disciples with (certain) of the household of Herodes, saying to him, Doctor, we know that thou art resolutely true, and (that) the way of Aloha in truth thou teachest; neither carriest thou fear for man, for thou acceptest not the person of men.† Tell us then, how doth it appear to thee ? is it lawful to give head-money ‡ unto Cesar or not? But Jeshu knew their malice, and said, Why do you tempt me, you hypocrites ? Show me the denarius of the head-silver. And they presented to him a denarius. And Jeshu said to them, Whose are this image and inscription ? They say, Cesar's. He saith to them, Give then (the things) of Cesar unto Cesar, and (the things) of Aloha unto Aloha. And when they heard, they wondered, and left him, and went.

† Faces of men. ‡ Head-silver.

LVIII. 22:23

IN that (same) day came the Zadukoyee, affirming to him, (that) there is no life for the dead. And they questioned him, saying to him, Doctor, Musha has said to us that if a man die having no children, his brother shall take his wife and raise up seed unto his brother. But there were with us seven brethren: the eldest (of whom) took a wife, and died. And because he had no children, he left his wife unto his brother. So also did he who was second, and he who was the third, and unto the seventh of them. But the last of all the woman also is dead. In the resurrection, therefore, of whom from these seven shall she be the wife ? for all had taken her. Jeshu answered and said to them, You do err, because you understand not the scriptures nor the power of Aloha. For in the resurrection of the dead, they take not wives, neither are wives [united] to husbands; but as the angels of Aloha in heaven are they. But concerning the resurrection of the dead, have you not read that which has been spoken to you by Aloha, who said, I am the God of Abraham, the God of Is'hok, the God of Jakub ? But Aloha is not of those who are dead, but of those who are alive. And when the multitudes heard, they were wonder-struck at his doctrine.

LIX. 22:34

BUT when the Pharisee heard that he had silenced the Zadukoyee, they gathered together. And one from them, who was skilful in the law, questioned him, tempting him, Doctor, which commandment is greatest in the law? Jeshu 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. This is the commandment, the great and the first. And the second is like unto it, That thou shalt love thy neighbour as thyself. On these two commandments hang the law and the prophets.

While the Pharisee were gathered together, Jeshu questioned them, and said, What say you concerning the Meshicha, -whose son [is he] ? They say to him, Son of David. Saith he to them, And how doth David in spirit call him THE LORD ? For he said, that the Lord said unto my Lord, Sit thou at my right hand until I put thine adversaries beneath thy feet. If, then, David calleth him the Lord, how is he his son ? And no man could give to him the answer; nor did any man dare again from that day to question him.

Then Jeshu discoursed with the multitudes and with his disciples, and said to them, Upon the chair of Musha sit the scribes and the Pharisee. Every thing, therefore, which they tell you to observe, observe and do; but after their practices do not act; for they say, and do not. And they bind heavy burdens, and lay them on the shoulders of men, but they [themselves] with their fingers are not willing to touch them. And all their works they do that they may be seen of men; for they widen their tephillin,\*\* and lengthen the fringes of their waving vestments,† and love the chief reclining-places at evening feasts, and the highest seats in synagogues, and the shaloma in public places, and to be called of men Râbi.‡ But be you not called Râbi: for One is your Master; but all ye are brethren. And call no man Abâ§ to you upon earth: for One is your Father, who is in heaven. Neither be ye called Medabronee : ¶ for One is your Guide, -the Meshicha. But he who is great among you, let him be your servitor. For whosoever will exalt himself shall be humbled; and whosoever will abase himself shall be exalted.

\* Or, from all, &c. \*\* Phylakteries; called as above, from the Chaldee tephilla, " prayer." For their formation and uses, see the commentators. † Martuto; vestis tremula: from the Chaldee rethath, tremuit. ‡ My Master. § Father. ¶ Guides.

LX. 23:13

WOE to you, scribes and Pharisee, hypocrites ! because you devour the houses of widows, with the pretext of prolonging your prayers; on account of which you shall receive the greater judgment. Woe to you, scribes and Pharisee, hypocrites ! because you hold the kingdom of heaven closed before the children of men; for you will not enter in yourselves, and them who are entering you will not permit to enter. Woe to you, scribes and Pharisee, hypocrites ! because you go over sea and dry (land) to make one proselyte; and when you have done it, you make him doubly more a son of gihana than yourselves. Woe to you, ye blind guides, who say, That [to him] who sweareth by the temple, it is nothing; but if he swear by the gold which is in the temple, he is liable ! You senseless and blind ! for which is greater, the gold, or the temple that sanctifieth the gold? And (that) whoever sweareth by the altar, it is nothing; but [if] he swear by the oblation which is upon it, he is liable. You foolish and sightless ! for which is greater, the oblation, or the altar that sanctifieth the oblation ? He therefore who sweareth by the altar, sweareth by it, and by all things that are upon it. And he who sweareth by the temple, sweareth by it, and by whatever abideth in it. And whosoever sweareth by heaven, sweareth by the throne of Aloha, and by Him who sitteth thereon. Woe to you, scribes, Pharisee, hypocrites ! because you tithe mint, dill, and cummin, and omit the more grave [requirements] of the law, -justice, benignity, and faithfulness. For these you should have done, and those not omitted. You blind guides, who strain out gnats and swallow camels. Woe to you, scribes and Pharisee, hypocrites ! who cleanse the outside of the cup and dish (which) within are full of rapine and injustice. Sightless Pharisee ! cleanse first the inside of the cup and the dish, that their outside also may be clean. Woe to you, scribes and Pharisee, hypocrites ! for you are like whited sepulchres, which without appear beautiful, but within are full of the bones of the dead and all impurity. So you also from without appear to the sons of men as righteous, but within you are full of unrighteousness and hypocrisy.

LXI. 23:29

WOE to you, scribes and Pharisee, hypocrites ! because you rebuild the tombs of the prophets and beautify the sepulchres of the just; and say, If we had been in the days of our fathers, we would not have been with them partakers in the blood of the prophets: thus bearing witness against yourselves, that you are the sons of them who killed the prophets. And you also, -complete the measure of your fathers. Serpents, birth of vipers ! how will you escape from the judgment of gihana ? On this account, behold, I send to you prophets, and wise men, and scribes; (some) of these you shall kill and crucify; and (some) of these you shall scourge in your synagogues, and persecute them from city to city. So that there shall come upon you all the blood of the just which hath been shed upon the earth; from the blood of Habil the righteous, unto the blood of Zakaria-bar-Barakia, whom you slew between the temple and the altar. Amen I say unto you, that all these shall come upon this generation. Urishlem, Urishlem ! who killest the prophets, and stonest them who are sent unto her, what times would I have gathered thy children, as gathereth the hen her young ones beneath her wings, and you would not ! Lo, your house is left unto you desolate. For I say unto you, That you shall not see me from henceforth, until you shall say, Blessed is he who cometh in the name of the Lord.

LXII. 24:1

AND Jeshu went forth from the temple to depart: and his disciples approached him, showing him the building of the temple. But he said to them, See you not all these ? Amen I say to you, There shall not be left here a stone upon a stone which shall not be destroyed. And while Jeshu sat upon the mount of Olives, his disciples drew near and said between themselves and him, Tell us when these things shall be; and what is the sign of thy coming and of the consummation of the world. Jeshu answered and said to them, Beware that no man cause you to err; for many will come in my name and will say, I am the Meshicha; and many will be deceived. But it will be for you to hear [of] wars and the noise of battles; (yet) see that you be not perturbed; for all these will take place, but not yet is the end. For people will rise against people, and kingdom against kingdom; and there shall be famines, and plagues, and earthquakes in various places. But these are all the beginning of sorrows. Then shall they deliver you to affliction, and shall kill you; and you shall be hated of all peoples on account of my name. Then shall many be offended, and shall hate one another, and betray one another. And many lying prophets shall stand up, and shall delude the multitudes. And because of the abounding of iniquity, the love of many will languish. But he who shall persevere unto the end, -he shall live. And this annunciation of the kingdom shall be proclaimed in the whole world as a testimony for all nations; and then will come the end. But when you see the unclean sign of desolation which was spoken of by Daniel the prophet, that it standeth in the holy place; -he who readeth let him understand ! -then let those who are in Jehud escape to the mountain. And let not him who is on the roof descend to take what [is in] his house; nor he who is in the field turn back to take his vestment. But woe to those who are with child, and to those who give suck in those days ! But pray that your flight may not be in the winter, nor on the shabath. For then shall be the great affliction, such as hath not been from the beginning of the world until now, neither shall be (again). And unless those days be cut short, none could live of all flesh: but on account of the chosen those days shall be cut short. Then if any one shall say to you, Lo, here is the Meshicha, or there; believe them not. For there shall arise false Meshichas and prophets of untruth; and they shall give forth magnificent signs, so as to seduce, if possible, the chosen also. If therefore they shall say to you, (observe ! I have told you before,) Behold, he is in the desert; go not forth: or, Behold, he is in the inner chamber; believe not. As the lightning cometh forth from the east, and is seen unto the west, so shall be the advent of the Son of man. But where the body shall be, there will be assembled the eagles. But immediately after the affliction of those days, the sun will become dark, and the moon show not her light, and the stars shall fall from heaven, and the powers of heaven be commoved. And then shall be seen the standard of the Son of man in heaven, and then all the generations of the earth\* shall wail, and they shall see the Son of man coming upon the clouds of heaven, with great power and glory. And he shall send his angels with the great trumpet, and they shall gather the chosen who are his from the four winds and from the ends of heaven.† But from the fig-tree learn a parable: As soon as her branches are soft, and they put forth her leaves, you know that summer draweth nigh. So also, when all these are seen, you know that it cometh to the door. Amen I say to you, that this race ‡ shall not have passed away until all these shall take place. Heaven and earth shall pass away; but my words shall not pass away.

\* Or, tribes of the land. † From the extremity of the heavens to their extremity.

‡ Sharebtha, " tribe, people, nation."

LXIII. 24:36

BUT concerning that day and concerning that hour, no man knoweth; neither the angels of heaven, but the Father only. But as the days of Nûch, so shall be the coming of the Son of man. For as before the deluge they were eating and drinking, taking wives

and giving to husbands, until the day that Nûch went into the ark; and knew not till the deluge came, and carried them all away; so shalt be the advent of the Son of man. Then two shall be in the field; one shall be taken, and one be left. Two shall be grinding in the mill; one is taken, and one is left. Be wakeful therefore, because ye know not in what hour cometh your Lord. But this know; that if the master of the house knew in what watch the thief would come, he would have been watching, and not have suffered his house to be broken through. Wherefore be ye also prepared, because in the hour that ye expect not shall come the Son of man.

#### LXIV. 24:45

WHO is the servant faithful and wise whom his lord shall appoint over the children of his house, to give every one his meat in his time ? Blessed is that servant, who, when cometh his lord, shall be found doing so. Amen I say to you, that he will establish him over all that he hath. But if that evil servant shall say in his heart, My lord withholdeth to come; and shall begin to beat his fellow-servants, and shall be eating and drinking with drunkards; the lord of that servant shall come in a day that he computeth not, and in an hour which he doth not know, and shall sunder him, and set his lot with the hypocrites. There shall be weeping and gnashing of teeth.

#### LXV. 25:1

THEN shall be likened the kingdom of heaven unto ten virgins, who took their lamps, and went forth to meet the bridegroom and the bride. But five of them were wise, and five foolish. And those foolish (ones) took their lamps, but did not take with them the oil: but those were wise who took oil in vessels with their lamps. But while the bridegroom withheld, they all dozed and slept. And in the dividing of the night there was the cry, Behold, the bridegroom cometh; go forth to his meeting. Then all the virgins arose, and prepared their lamps. But those foolish ones said to the wise, Give to us from your oil; for, behold, our lamps are gone out. But the wise ones answered them, saying, Lest it should not suffice for us and for you; but go to those who sell, and buy for you. And while they were gone to buy, the bridegroom came, and those who were prepared entered with him into the house of festivity,\* and the gate was shut. At last came also those other virgins, saying, Our Lord, our Lord, open to us! But he answered and said to them, Assuredly I tell you, I know you not. Be wakeful therefore, for you know not that day nor the hour.

\* Beth-chelulo, domus chori, seu domus nuptiarum.

#### LXVI. 25:14

FOR as a man who journeyed called his servants, and delivered to them his property: To one he gave five talents, and to another two, and to another one, each man according to his faculty; and forthwith went away. But he who had received five talents went and traded with them, and gained five others. Likewise he who (had received) two by trading gained two others. But he who had received one went, dug in the earth, and hid the money of his lord. After a long time the lord of those servants came, and received from them the account. Then he drew near who had received the five talents, and brought five others, and

said, My lord, five talents thou gavest me: behold, five others I have gained by them. His lord said to him, It is well, good and faithful servant; over a little thou hast been faithful, over much I will establish thee: enter into the joy of thy lord. And he of the two talents approached, and said, My lord, two talents thou gavest me: behold, two others I have gained by them. His lord saith to him, It is well, servant good and faithful; over a little thou hast been faithful, over much will I establish thee: enter into the joy of thy lord. But he also drew near who had received the one talent, and said, My lord, I knew thee, that thou wast a hard man, reaping where thou hadst not sowed, and gathering together from whence thou hadst not dispersed. And I feared, and went and hid thy talent in the earth: behold, thou hast thine own. His lord answered, Thou evil and slothful servant, thou didst know me that I reap where I have not sowed, and collect from whence I have not dispersed. Did it not behove thee to cast my money upon the table, that when I came I might require mine own with its increase ? Take therefore from him the talent, and give it unto him who hath ten talents. For unto him who hath shall be given, and it shall be added to him; but he who hath not, that also which he hath shall be taken from him. And the indolent servant cast forth into the darknesses without; there shall be weeping and gnashing of teeth.

#### LXVII. 25:31

WHEN the Son of man cometh in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats. And he shall cause the sheep to stand upon his right hand, and the goats on his left. Then shall the King say to them on his right hand, Come, blessed of my Father, inherit the kingdom which was to be for you from the foundation of the world. For I was hungry, and you gave me to eat; I thirsted, and you made me to drink; I was a stranger, and you received me; I was naked, and you covered me; I was sick, and you cared for me; and I was in prison, and you came to me. Then shall say unto him those righteous, Our Lord ! when did we see that thou wast hungry, and fed thee, or that thou didst thirst, and we gave thee drink ? and when did we see thee a stranger, and received thee, or naked, and covered thee ? and when did we see thee sick, or in prison, and came to thee ? And the King shall answer and say to them, Amen I say to you, Inasmuch as you did it unto one of these my least brethren, unto me you did it. Then shall he say also unto them on his left hand, Go from me, accursed, into the fire of eternity, which was prepared for the accuser and for his angels. For I was hungry and you gave me not to eat; and I thirsted, but you made me not to drink; and I was a stranger, and you received me not; and naked, and you clothed me not; and I was sick, and in prison, and you visited me not. Then shall they also answer and say, Our Lord! when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer and say to them, Amen I say unto you, that inasmuch as you did it not unto one of these little ones, you did it not to me. And these shall go away into the torment which is eternal, and the just into the life which is eternal.

#### LXVIII. 26:1

AND when Jeshu had finished all these discourses, he said to his disciples, You know not that after two days is the Petzcha,\* and the Son of man is delivered up to be crucified. Then assembled the chief priests, and the scribes, and the elders of the people, in the hall of the chief of the priests, who was called Kaiapha. And they held counsel concerning Jeshu, how that by artifice they might apprehend and kill him. And they said, Let it not be on the festival, lest there be a tumult among the people.

And when Jeshu was at Bethania, in the house of Shemun the leper, there drew near to him a woman who carried a vase of aromatic balsam, great of price, and she poured it upon the head of Jeshu as he reclined. But his disciples saw and were displeased, and said, For what is this destruction ? For this could have been sold for much, and given to the poor. But Jeshu knew, and said to them, Why grieve you the woman ? a good work hath she wrought upon me. For in all time the poor you have with you, but me you have not in all time with you. For this (woman) who hath poured this balsam upon my body, as unto my funeral hath done [it]. And Amen I say unto you, Wheresoever this my Gospel shall be proclaimed, in all the world, this also which she hath done shall be told for her memorial. Then went one from the twelve, named Jihuda S'carjuta, unto the chief priests, and said to them, What are you willing to give me, and I will deliver him to you ? But they settled to him thirty of silver. And from that time ‡ he sought to him opportunity to betray him.

\* Passover. ‡ From them.

LXIX. 26:17

BUT in the first day of the (Phatiree) unleavened-bread days, the disciples came to Jeshu, and said to him, Where wilt thou that we prepare for thee to eat the passover ? But he said to them, Go into the city to a certain man, and say to him, Our master saith, My time hath come! with thee will I perform the passover with my disciples. And the disciples did as Jeshu had commanded, and prepared the passover. And when it was evening, he reclined with his twelve disciples. And while they were eating, he said, Amen I say unto you, that one from you betrayeth me. And they were very sad, and began to say to him, one by one of them, My Lord, is it I ? But he answered and said, One who dippeth his hand with me in the dish, he shall betray me. And the Son of man goeth as it is written concerning him; but woe to him, to that man by whom † the Son of man is betrayed! Better had it been for that man if he had not been born. Then Jihuda the traitor answered and said, Am not I (he), Rabi ? Jeshu replieth to him, Thou hast said! But while they were eating, Jeshu took the bread, and blessed, and brake, and gave to his disciples, and said, Take, eat, this (is) my body. And he took the cup, and offered thanks, and gave to them, and said, Take, drink of this all of you: this (is) my blood of the new covenant, which for multitudes is shed for the remission of sins. But I say to you, that I will not drink from henceforth of this product of the vines, until the day in which I shall drink it with you new in the kingdom of Aloha. And they sang praises, and went forth unto the mount of Olives.

† By whose hand.

LXX. 26:31

THEN said Jeshu unto them, You all shall be offended in me this night; for it is written, I will strike the shepherd, and scattered shall be the sheep of his flock. But after that I am risen I am before you in Galila. Kipha answered and said to him, Though every man should be offended in thee, I never will be offended in thee. Jeshu saith to him, Amen I say to thee, that in this night, before the cock shall crow, three times thou wilt deny me. Kipha saith to him, If I am to die with thee, I will not deny thee. The same also all the disciples said. Then cometh Jeshu with them unto the place which is called Gedsiman; and he said to his disciples, Sit here while I go and pray. And he took Kipha and the two sons of Zabdai; and he began to be sorrowful, and to

be vehemently agonized. And he said to them, My soul is afflicted unto death; wait for me here, and watch with me. And he removed a little, and fell upon his face, praying, and saying, My Father, if it be possible, let this cup pass from me; yet not as I will, but as thou. Then he came to his disciples, and found them sleeping; and he said to Kipha, How, could you not for one hour watch with me ? Be watchful and pray, that you enter not into temptation. The spirit is ready, but the body is infirm. Again he went the second time, and prayed, and said, My Father, if it be not possible for this cup to pass, unless I drink it, be done thy will ! And he came again, and found them asleep; for their eyes had become heavy. And he left them, and went again, and prayed the third time, and said the same word. Then he came to the disciples, and said to them, Sleep on now, and be at rest; lo, the hour cometh, and the Son of man is betrayed into the hands of sinners. Arise, let us go: behold, he cometh who betrayeth me. And while he was speaking, behold, Jihuda the traitor, one from the twelve, came, and a great multitude with him, with swords and clubs, from the chief priests and elders of the people. And Jihuda the traitor had given to them a sign, and said, Whomsoever I shall kiss, that is he: take him. And immediately he approached Jeshu, and said, Peace, my master ! and kissed him. But he, Jeshu, said to him, (Is it) for that thou hast come, my companion ? Then they came on, and laid their hands upon Jeshu, and took him. And, behold, one from those who were with Jeshu stretched forth his hand, and unsheathed a sword, and struck a servant of the high priest, and took off his ear. Then said Jeshu to him, Return thy sword to his place; for every one of them who take swords, by swords shall die. Or thinkest thou that I cannot request from my Father, and he shall appoint to me now more than twelve legions of angels ? (But) how, then, would the scripture be accomplished, that thus it ought to be ? In that hour Jeshu said to the multitudes, As against a robber are you come out, with swords, and with clubs, to seize me ? Every day with you in the temple I sat and taught, and you did not apprehend me. But this was done that what is written in the prophets might be fulfilled. Then the disciples all deserted him, and fled. And they who apprehended Jeshu led him unto Kaiapha, chief of the priests, where the jurists and elders were assembled. But Shemun Kipha went after him from afar unto the court of the chief of the priests, and entered and sat within with the attendants, that he might see the end. But the chief priests, and the elders, and the whole assembly, sought against Jeshu witnesses, that they might put him to death; but they found not (any). And many witnesses of falsehood came. But, last, two came near, declaring, This said, I can destroy the temple of Aloha, and in three days rebuild it. And the chief of the priests arose, and said to him, Dost thou return no word ? What are these witnessing against thee? But Jeshu was silent. And the chief of the priests answered and said to him, I swear thee, by Aloha the Living, that thou declare to us whether thou be the Meshicha, the Son of Aloha ? Jeshu saith to him, Thou hast said: but I say to you, That hereafter ye shall see him, the Son of man, sitting at the right hand of Power, and coming on the clouds of heaven. Then the chief of the priests tore his robes, and said, Behold, he hath blasphemed ! what further need have we of witnesses ? Behold, now we have heard his blasphemy. What will you ? They answered saying, He deserves death. Then did they spit in his face, and smote him; and others struck him, saying, Prophecy to us, Meshicha ! Who is he that smiteth thee? But Kipha was sitting without, in the hall, and a certain female domestic approached him, saying to him, Thou also wast with Jeshu Natsroia. But he denied before all, and said, I know not what thou sayest. And when he had gone out into the vestibule, another saw him, and said to them, This also was there with Jeshu Natsroia. And again he denied with oaths, I know not the man. But, after a little while, they who were standing drew near, and said to Kipha, Assuredly thou art of them; for thy speech also makes thee known. Then began he to imprecate and to swear, I know not the man ! And in that hour the cock crowed. And Kipha remembered the word of Jeshu, who had said to him, That before the cock shall crow, three times wilt thou have denied me. And he went without, and wept bitterly.

BUT when it was morning, the chief priests and elders of the people took counsel against Jeshu, how they should put him to death. And they bound him, and led him away, and delivered him to Pilatos the governor. Then Jihuda the traitor, when he saw that Jeshu was condemned, repented him, and went hastily, and returned those thirty of silver unto the chief priests and elders, and said, I have sinned, for I have betrayed the innocent blood. But they said to him, To us ? what to us ? Thou knowest, -thou ! And he cast down the silver in the temple, and passed away, and went and strangled himself. But the chief priests took up the silver, and said, It is not lawful that we throw it into the place of offering, because it is the price of blood. And they took counsel, and bought with it the field of the potter, for the burial-place of strangers. Wherefore that field has been called, The field of blood, until this day. Then was fulfilled what had been spoken by the prophet, who said, And I took the thirty (pieces) of silver, the price of him who was precious, whom the sons of Isroel bargained for; and gave them for the field of the potter, as the Lord commanded me. But Jeshu himself stood before the governor. And the governor questioned him, and said to him, Thou art the king of the Jihudoyee ? Jeshu said to him, Thou hast said. And while the chief priests and elders were accusing him, he returned not a word. Then said Pilatos unto him, Hearest thou not what they witness against thee ? But he gave him no answer, no, not in one word; and upon this (Pilate) marvelled greatly. Now at every festival the governor was accustomed to release one of the bound unto the people, whomsoever they would. But there was (then) bound a notorious prisoner who was called Bar-aba. And when they were assembled, Pilatos said to them, Whom will you that I release unto you, Bar-aba, or Jeshu who is called the Meshicha ? For Pilatos knew that from malice they had delivered him. But while the governor sat upon his tribunal, his wife sent to him saying, Let there be nothing between thee and that Just One; for much have I suffered in a dream to-day on his account. But the chief priests and elders persuaded the multitude that he should release to them Bar-aba, that they might destroy Jeshu. And the governor answered and said to them, Whom will you that I shall release to you of these two ? Then they said, Bar-aba. Pilatos saith to them, And to Jeshu who is called the Meshicha, what shall I do with him ? They all said, Let him be crucified. Pilatos saith to them, Why, what evil hath he done ? But they clamoured the more, and said, Let him be crucified ! Then Pilatos, when he saw that nothing availed, but that the tumult became greater, took waters (and) washed his hands before \* the assembly, and said, I am expiated from the blood of this Just One. You shall know. And all the people answered and said, His blood upon us, and upon our children !

\* In the eye of the assembly.

LXXII. 27:26

THEN he released to them Bar-aba; and scourged Jeshu with thongs, and delivered him to be crucified. Then the soldiers of the governor took Jeshu to the Praetorium, and the whole cohort gathered against him. And they stripped him, and invested him with a cloak of crimson. And they interwove a crown of thorns, and set it upon his head, and a cane in his right hand: and they kneeled upon their knees before him, and mocked him, saying, Hail, king of the Jihudoyee ! And they did spit in his face, and took the cane, and struck him upon his head. And when they had derided him, they stripped him of the cloak, and clothed him with his own garments, and led him away to be crucified. And when they had gone forth, they found a Kurinean man whose name was Shemun: this (man) they compel to carry his cross. And they came to a place which is called Gogultho, which is expounded, The skull. And they gave him to drink vinegar mingled with gall: and he tasted, but was not willing to drink. And when

they had crucified him, they divided his garments by lot: that what was spoken by the prophet might be fulfilled, They parted my garments among them, and upon my vesture did they cast lots. And they sat down and watched him there. And they placed over his head the occasion of his death, in the writing, This (is) Jeshu, the King of the Jihudoyee.

LXXIII. 27:38

AND they crucified with him two thieves, one on his right hand, and one on his left. But they who passed by railed against him, moving their heads, and saying, Destroyer of the temple, and builder of it in three days ! deliver thyself, if thou art the Son of Aloha, and come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders and Pharisee, saying, He saved others; himself he cannot save. If he be the King of Isroel, let him now descend from the cross, that we may see and believe in him. He trusted upon Aloha; let him liberate him now, if he delighteth in\* him; for he said, I am the Son of Aloha.

Likewise also the robbers who were crucified with him reviled him.

\* Willeth him.

LXXIV. 27:45

BUT from the sixth hour \* there was darkness upon all the land until the ninth hour. And about the ninth hour Jeshu cried with a high voice, Aloha ! Aloha ! why hast thou forsaken me ? † But certain of them who stood there, when they heard, said, This hath cried unto Ilio. And forthwith ran one from them, and took a sponge, and filled it with vinegar, and set it upon a cane, and gave him to drink. But the rest said, Let alone, we will see whether Ilio (will) come to deliver him. But he, Jeshu, again cried with a high voice, and dismissed his spirit. And at once the veil ‡ of the temple was rent in twain from above to beneath; and the earth was shaken, and the rocks were riven. And the house of the buried was opened; and the bodies of many of the saints who had been asleep arose, and came forth, and after his resurrection went into the holy city, and were seen by many. But the centurion and those with him, who guarded Jeshu, when they saw the commotion and those (portents) which took place, feared greatly, and said, Assuredly this was the Son of Aloha. (And) many women were there, beholding from afar; those who had come after Jeshu from Galila, and had ministered unto him. One of them was Mariam Magdolitha, and Mariam the mother of Jakub and of Josi, and the mother of the sons of Zabdai.

\* Six hours, &c. † IL ! IL ! lamono shabakthóni ! ‡ The faces of the gate.

LXXV. 27:57

BUT when it was evening, there came a rich man from Rometha, whose name was Jauseph, who himself also was a disciple of Jeshu. This went unto Pilatos, and begged the body of Jeshu. And Pilatos commanded that the body should be given to him. And Jauseph took the body, and wound it round in a cloth of pure linen, and laid it in a new house of burial of his own, which was hewn out in the rock. And they rolled a great stone, and heaved it against the door of the sepulchre, and went. Now there

were there Mariam Magdolitha and the other Mariam, who were sitting over against the sepulchre.

LXXVI. 27:62

BUT the day which was next after the preparation, the chief priests and Pharishee came together unto Pilatos, saying to him, Our lord, we remember that that impostor said while alive, That after three days I will arise. Command therefore that they watch the sepulchre till (after) the third of the days; lest his disciples come, and steal him away by night, and tell the people that from the house of the dead he has risen, and the last delusion be worse than the first. Pilatos saith to them, Ye have guards; go, watch diligently, as ye know how. So they went, and set a watch (about) the sepulchre, and sealed the stone along with the guards.

LXXVII. 28:1

FROM the evening (end) of the sabbath, when the first (day) in the week was lightening, Mariam Magdolitha and the other Mariam came to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven and drew near, rolled the stone from the door, and sat upon it. His aspect was like lightning, and his raiment was white as the snow. And with fear of him they who were watching were shaken, and became as the dead. But the angel answered and said to the women, Fear not ye; for I know that for Jeshu who was crucified you are seeking. He is not here: for he is risen, even as he said. Come, see the place in which our Lord was laid: and go with speed, and tell his disciples that he is risen from the house of the dead; and, behold, he goeth before you into Galila. There shall you see him. Lo, I have told you. And they went quickly from the sepulchre, with fear and with great joy, and ran that they might tell his disciples. And, behold, Jeshu met them, and said to them, Peace to you! And they approached [him], held him by the feet, and adored him. Then said Jeshu to them, Fear not; but go tell my brethren, that I will go into Galila, and there they shall see me. But while they went, there came certain from those guards into the city, and told the chief priests every thing that had been done. And they assembled with the elders, and took counsel; and they gave money not a little to the guards, telling them, Say you that his disciples came (and) stole him away in the night, while we slept. And if this be heard before the governor, we will persuade him, and make you without care. But they, when they had received the money, did as they had instructed them; and that saying went forth among the Jihudoyee until to-day. But the eleven disciples went into Galila, unto the mountain where Jeshu had appointed them. And when they saw him, they worshipped him; but from them some had doubted. And Jeshu drew near, and discoursed with them, and said to them, There is given unto me all power in heaven and in earth. As the Father sent me, so also I send you. Go therefore, disciple all nations, and baptize them in the name (of) the Father, and (of) the Son, and (of) the Spirit of Holiness. And teach them to observe all things whatsoever I have commanded you. And, behold, I am with you all the days, until the consummation of the world. Amen.

Finished is the Holy Gospel of the Preaching of Mathai; which he preached in Hebrew in the land of Palestine.