HEBREW GOSPEL OF MATTHEW

George Howard
A leaf from Shem-Tob's Even Bohan as it appears in Ms. Heb. 28, Bibliotheek der Rijksuniversiteit, Leiden (manuscript witness A in Howard's edition). This leaf includes (in late medieval Hebrew script) Matthew 10:23b-11:15; the marginal notes indicate perek (sections) 46, 47, and 48 of the text. A printed transcription of this portion of Shem-Tob's Hebrew Matthew, along with Howard's English translation, appears in the present edition on pages 46-51. An interesting and significant play on words (see pages 197-200) occurs in lines 6 and 5 from the bottom of this leaf (ממלכי and my messenger). Of interest also is the occurrence of one of Shem-Tob's polemic notes which begins with the third word (from the right) of the last line on this sample leaf.
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Preface to the Second Edition

It is now eight years since the first edition of this work appeared under the title *The Gospel of Matthew according to a Primitive Hebrew Text* (1987). As with all pioneering projects, the book contained a number of errors, typographical and otherwise, and raised a series of questions. This second and fully revised edition, retitled *Hebrew Gospel of Matthew*, intends to eliminate the errors and address the questions.

Considerable attention has been given to making the translation more readable. It has also been revised with regard to accuracy.

The analysis section of the book has largely been rewritten to take into account a series of studies I have published on the text since 1987. I have also tried to state things more clearly and less dogmatically. The main thrust of this second edition is to demonstrate that the Hebrew Matthew contained in Shem-Tob’s *Evan Bohan* predates the fourteenth century. In my judgment, Shem-Tob the polemist did not prepare this text by translating it from the Latin Vulgate, the Byzantine Greek, or any other known edition of the Gospel of Matthew. He received it from previous generations of Jewish scribes and tradents.

It is my hope that the modifications of the present work will provide the reader with a text of Shem-Tob’s Hebrew Matthew that is basically free from error and one that is set in a proper historical and linguistic context.

George Howard

University of Georgia
17 October 1994
Acknowledgments

First Edition

I wish to acknowledge with appreciation the British Library of London for permission to print portions of its copy of the Even Bohan, catalogued Add no. 26964. This manuscript serves as the base text for Matthew 1:1–23:22 in this volume. I also acknowledge with appreciation the Ivan F. and Seema Boesky Family Library, the Jewish Theological Seminary of America of New York City, for permission to print portions of its copy of the Even Bohan, catalogued Ms. 2426 (Marx 16). This manuscript serves as the base text for Matthew 23:23–end in this volume. Finally, I express with appreciation the financial grant from the office of the Vice President for Research at the University of Georgia that helped make this publication possible.

University of Georgia
29 July 1987

George Howard

Second Edition

For this second edition, renamed Hebrew Gospel of Matthew, I acknowledge the following.


Introduction

A complete Hebrew Text of Matthew appeared in the body of a fourteenth-century Jewish polemical treatise entitled Even Bohan (יווה בוהן, “The Touchstone”). The author, Shem-Tob ben-Isaac ben-Shaprut (sometimes called Ibn Shaprot), was born in Tudela in Castile in the middle of the fourteenth century. He later settled in Tarazona in Aragon where as a physician he practiced medicine. There he completed the Even Bohan in 1380. He revised his work several times—in 1385, around 1400, and even later—by adding another five books or sections to the original twelve. Most manuscripts contain either fifteen or sixteen chapters, not always arranged in the same order. Of the original books, usually the first deals with the principles of the Jewish faith, the next nine deal with passages in the Bible that were disputed by Jews and Christians, the eleventh discusses haggadic sections in the Talmud used by Christians or Jewish proselytes to Christianity, and the twelfth (sometimes thirteenth) contains the entire Gospel of Matthew in Hebrew, with polemical comments by Shem-Tob interspersed throughout the text.

Part one of the present volume contains the Hebrew text of Matthew found in Shem-Tob’s treatise. A critical apparatus, noting manuscript variation, accompanies the text, and an English translation appears on facing pages. The polemical comments of Shem-Tob have been eliminated so that the gospel text may run continuously from beginning to end without interruption.

Part two contains an analysis of Shem-Tob’s Hebrew Matthew, including its place within the traditional Hebrew/Aramaic-Matthew tradition, and a literary, textual, and theological profile.

Witnesses Used in This Edition

Ms. Add. no. 26964. British Library, London. (Serves as the printed text for 1:1–23:22.)
D Ms. 2426 (Marx 16). Library of the Jewish Theological Seminary of America, New York, (Serves as the printed text for 23:23–end.)
E Ms. 2279 (Marx 18). Library of the Jewish Theological Seminary of America, New York.
F Ms. 2209 (Marx 19). Library of the Jewish Theological Seminary of America, New York.
G Ms. 2234 (Marx 15). Library of the Jewish Theological Seminary of America, New York.

All the manuscripts date between the fifteenth and seventeenth centuries and are written in various types of script. The best manuscript of the lot is the British Library Ms. Add. 26964. Although this copy is incomplete, covering Matt 1:1–23:22, the excellent quality of its text demanded that it be printed. Manuscript C is an almost exact replica of the British Library ms., including breaking off at 23:22. It is written, however, in very small letters and is sometimes difficult to read.

Another manuscript of good quality belongs to the Jewish Theological Seminary of America, catalogued #2426 (noted as #16 by Marx in "The Polemical Manuscripts in the Library of the Jewish Theological Seminary of America," 252). It serves as the printed text for Matt 23:23–28:20. In the apparatus, it is noted as ms. D. Manuscript A, from Leiden, is of fair quality, but has received considerable revision with respect to improvements in grammar and assimilation to the Greek and Latin texts. Manuscript B, from the Bodleian Library, is of good quality, but is difficult to read. Because of the type of pen and ink used by the scribe, the letters often run together and are sometimes indistinguishable. Manuscripts E and F are virtually identical and are of mediocre quality. Manuscript G is the poorest in quality of all the texts I have used. It is written in a sloppy hand by a scribe who had little qualms in omitting and adding material. Manuscript H is only fragmentary, containing: 1:18b–19; 2:1, 13, 16–18; 3:16; 4:1; 5:27, 28, 31–34, 38–40, 43–44; 6:5, 19–20; 7:6, 24–28; 9:10–13, 32–38; 11:11–15.

Variants readings are noted in a critical apparatus. Except for plenary, or non-plenary vocalization and a few illegible scribings, the notation of all variants is complete. The limited number of manuscripts used in the apparatus, of course,
gives only a sampling of variation that occurs in the manuscript tradition as a whole.

The Translation

The translation attempts to be faithful to the Hebrew without being awkward or wooden. The rough style of the Hebrew, however, is often reflected by the English. Occasionally its sense is unclear (15:5; 16:21; 17:3) because the Hebrew is unclear. Proper names are usually given their common English spellings except where a different pronunciation is distinctly indicated by the Hebrew. In some instances, a variant reading has been translated rather than the printed text. This occurs where it is necessary for the sense of the text. These renderings are placed within parentheses. In many instances the printed text is translated, in spite of difficulties, in order to preserve a disparity between the Hebrew and the Greek. In no sense is the translation a thoroughgoing eclectic rendering of the manuscript tradition.

Abbreviations and Notations

( ) 1. Notes an occasional reading in the Hebrew text supplied from another manuscript because of a lacuna.
    2. Notes a variant reading in the translation where the variant is a substitution or an addition.

[ ] Notes an editorial addition in the translation.
The Hebrew Text

[MT 1:1-13]

These are the generations of Jesus
the son of David the son of Abraham.

Abraham begot Isaac and Isaac begot Jacob;
Jacob begot Judah and his brothers.

Judah begot Perez and Zerah from Tamar;
Perez begot Hezron; Hezron begot Ram.

Ram begot Amminadab; Amminadab begot Nahshon;
Nahshon begot Salmon.

Salmon begot Boaz from Rahab the harlot;
Boaz begot Obed from Ruth and Obed begot Jesse.

Jesse begot David; David begot (Solomon) from the wife of Uriah.

Solomon begot Rehoboam; Rehoboam begot Abia; Abia begot Asa.

Asa begot Jehoshaphat; Jehoshaphat begot Joram; Joram begot Uzziah.

Uzziah begot (Jotham, Jotham begot Ahaz, Ahaz begot) Hezekiah.

Hezekiah begot Manasseh; Manasseh begot Amon; Amon begot Josiah.

Josiah begot Jeconiah and his brothers in the Babylonian exile.

(After the Babylonian exile) Jeconiah begot Shealtiel;
Shealtiel begot Zerubbabel.

Zerubbabel begot Abihud; Abihud begot (Eliakim; Eliakim begot Azor.

Translation

Chapter 1

1 These are the generations of Jesus
the son of David the son of Abraham.

2 Abraham begot Isaac and Isaac begot Jacob;
Jacob begot Judah and his brothers.

3 Judah begot Perez and Zerah from Tamar;
Perez begot Hezron; Hezron begot Ram.

4 Ram begot Amminadab; Amminadab begot Nahshon;
Nahshon begot Salmon.

5 Salmon begot Boaz from Rahab the harlot;
Boaz begot Obed from Ruth and Obed begot Jesse.

6 Jesse begot David; David begot (Solomon) from the wife of Uriah.

7 Solomon begot Rehoboam; Rehoboam begot Abia; Abia begot Asa.

8 Asa begot Jehoshaphat; Jehoshaphat begot Joram; Joram begot Uzziah.

9 Uzziah begot (Jotham, Jotham begot Ahaz, Ahaz begot) Hezekiah.

10 Hezekiah begot Manasseh; Manasseh begot Amon; Amon begot Josiah.

11 Josiah begot Jeconiah and his brothers in the Babylonian exile.

12 (After the Babylonian exile) Jeconiah begot Shealtiel;
Shealtiel begot Zerubbabel.

13 Zerubbabel begot Abihud; Abihud begot (Eliakim; EIAKIM begot Azor.
Chapter 2

1 It came to pass when Jesus was born in Bethlehem of Judah in the days of Herod the king, behold astrologers came from the East to Jerusalem saying: Where is the king of the Jews who has been born. We have seen (his star) in the East and (we) have come with important gifts to worship him.

14 Azor begot Zadok; Zadok begot Achim; Achim begot Elihu.
15 Elihu begot Eleazar; Eleazar begot Mattan; Mattan begot Jacob.
16 Jacob begot Joseph. This Joseph was the husband of Mary (the mother of Jesus) who is called the Messiah, that is, Christ.
17 (So all the generations from Abraham unto David were fourteen generations and from David unto the Babylonian exile were fourteen generations and from the Babylonian exile unto Jesus were fourteen generations.
18 The birth of Jesus was in this way:) It came to pass when his mother was betrothed to Joseph, before he knew her, she was found pregnant by the Holy Spirit.
19 Joseph was a righteous man and did not wish to dwell with her nor to expose her by bringing her to shame or to bind her over to death. He rather wished to conceal her.
20 While he thought on this matter in his heart, behold an angel appeared unto him in a dream and said: Joseph son of David do not fear to take your wife Mary because she is pregnant by the Holy Spirit.
21 She will bear a son and you will call his name Jesus because he will save my people from their sins.
22 All this was to complete what was written by the prophet according to the Lord:
23 Behold the young woman is conceiving and will bear a son according to the Lord:
24 And you will call his name Emmanuel, that is, God with us.
25 While he thought on this matter in his heart, behold an angel appeared unto him in a dream and said: Joseph son of David do not fear to take your wife Mary because she is pregnant by the Holy Spirit.
26 But he did not know her until she bore her firstborn son and he called his name Jesus.
Herod the king heard and was dismayed and all the inhabitants of Jerusalem with him. So he gathered all his nobles and inquired from them if they knew where the Messiah would be born.

They answered him: In Bethlehem Judah, as it is written according to the prophet:

You Bethlehem Judah, Ephrathah, land of Judah, behold you are insignificant among the clans of Judah; from you shall come forth to me one to be ruler in Israel.

Then King Herod called the magicians in secret and asked them well concerning the time the star (appeared) to them.

He sent them to Bethlehem and said unto them: Go and inquire well concerning the child and when you find him inform me. I also will go to him to worship.

They harkened unto the king and went, and behold the star which they saw in the East was going before them until they came to the place. When they entered Bethlehem it stopped before the place where the child was.

When they saw the star they rejoiced with exceedingly great joy.

They (came) into the house, found him and his mother Mary, knelt before him, worshipped him, opened their sacks, and brought to him gifts of gold, frankincense, and myrrh, that is, mira.

Then they were commanded in a dream by the angel who spoke to them not to return to Herod; so they returned to their land by another route.

As they were going, behold the angel of the Lord appeared unto Joseph (saying:) Arise, take the boy and his mother, flee to Egypt and stay there until I tell you, because Herod will seek the boy to kill him.

So he took the boy and his mother.
and was there until Herod died, to fulfill what was spoken by the prophet: Out of Egypt I called my son.

Then Herod saw that the magicians had (mocked) him and was very displeased. Being grieved at heart, he commanded that word be sent to all his princes to kill all the male children who were in Bethlehem and its borders who had been born from the time when the magicians spoke to him concerning the birth of the boy.

Then was fulfilled that which Jeremiah the prophet spoke:

A voice was heard in Rama, lamentation and bitter weeping, Rachel weeping for her children, etc.

It came to pass when King Herod died, the angel of the Lord appeared in a dream to Joseph in Egypt saying: Arise, take the boy and his mother and go to the land of Israel, because those who were seeking the boy to kill him are dead.

So he arose, took the boy and his mother, and they returned to the land of Israel.

Then he heard that Horcanus, his name is Argelaus, reigned in Judah in the place of Herod his father, and he feared to go there. So the angel urged him in a dream that he should turn unto the land of Gilgal.

He came and dwelt in a city called Nazareth in order to fulfill what the prophet said: He shall be called Nazareth.

Chapter 3

In those days came John the Baptist preaching in the wilderness of Judah.

He said: Turn in repentance, for the kingdom of heaven is about to come,

to fulfill what was said by Isaiah the prophet: A voice of one crying, in the desert prepare the way of the Lord, make straight in the wilderness a path for our God.

Behold John was clothed with the hair of camels and black leather girded his loins and his food was locust and the honey of the forest.
Then they came out to him from Jerusalem, from all Judah, and from all the kingdom round about the Jordan, and at that time were confessing their sin and were baptizing in the Jordan because of his word.

He saw that many of the Pharisees, that is, Pharizei, and (Sadducees) came to his baptism and he said to them: (Offspring of serpents, who taught you) to flee from the wrath to come from God?

Produce the fruit of perfect repentance.

Do not say in your heart: Abraham is our father. Truly I say to you that God is able to raise up his son Abraham from these stones.

(Already the axe has reached the root of the tree; the one which does not produce good fruit will be cut down and burned in the fire. The crowds asked him: if so what shall we do? John answered them: He who has two shirts let him give one to him who has none. So the people came to him, that they may be baptized.) Many asked him: What shall we do? And he answered them: Be anxious for (no) man and do not chastise them, and be pleased with your lot. And all the people were thinking and reckoning in their circumcised heart: John is Jesus.

John answered all of them: Behold I truly baptize you in the days of repentance, but another comes mightier than I, the thong of whose sandals I am not worthy to unfasten. He will baptize you with the fire of the Holy Spirit.

His winnowing fork is in his hand to fan his threshing floor and he will gather the grain into his granary and the straw (he will burn with fire which is not quenched).

Then came Jesus from Galilee (to) the Jordan to be baptized by John. But John was doubtful about baptizing him and said: I should be baptized by you, and you come to me?

Jesus answered and said to him: Permit it, because we are obliged to fulfill all righteousness; then (John baptized him).
Immediately when he came up from the water,
the heavens were opened to him and he saw the Spirit of God coming
down like a dove and it dwelt upon him.

Then behold a voice from heaven was saying: This is my son, my
beloved, he is loved very much and my pleasure is in him.

Chapter 4

Then Jesus was taken by the Holy Spirit into the wilderness to be
tempted by Satan.

He fasted forty days and forty nights and afterwards was hungry.

The tempter drew near and said to him: If you are the Son of God say
that these stones should turn into bread.

Jesus answered and said to him: It is written: not by bread alone, etc.

Then Satan took him to the holy city, placed him on the highest point
of the city

It is written: This is my son, my
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Beloved, he is loved very much and my pleasure is in him.
in order to fulfill that which Isaiah the Prophet said:

15 Land of Zebulun and land of Naphtali, the way of the Sea, beyond the Jordan, Galilee of the gentiles.

16 The people who walk in darkness have seen a great light; those who
dwell in the land of deep darkness a light has shined upon them.

17 Henceforth Jesus began to preach and to say: Repent for the
kingdom of heaven is near.

18 Jesus went along the shore of the sea of Galilee and saw two brothers,
Shimon, who is called Simon, also called Petrofs, and Andrea his
brother casting their nets into the sea because they were fishermen.

19 He said to them come after me and I will make you fish for men.

20 So they left their nets in that hour and went after him.

21 He turned from there and saw two other brothers, James and John,
brothers who were sons of Zebedee, that is, Zabadao and Zabadah,
and their father in a boat setting up their nets and he called them.

22 They hastened and left their nets and their father and followed after
him.

23 Then Jesus went around the land of Galilee teaching their assemblies
and preaching to them the good gift, that is, mavangeleo, of the
kingdom of heaven and healing all the sick and every disease among
the people.

24 So a report about him went into all the land Syria and they brought unto
him all those who were sick from various kinds of diseases, those
possessed by demons, those who were terrified by an evil spirit and
those who shook, and he healed them.

25 Many followed him from Kapoli and Galilee, from Jerusalem, Juda,
and across the Jordan.
Chapter 5

It came to pass after this when he saw the crowds that he went upon the mountain and sat down. Then his disciples (came to) him

and he opened his mouth and spoke to them saying:

1 (Blessed are the humble of spirit for theirs is the kingdom of heaven.)
2 Blessed are those who wait for they shall be comforted.
3 (Blessed are the meek for they shall inherit the earth.)
4 Blessed are the innocent of heart for they shall see God.
5 Blessed are those who pursue peace for they shall be called sons of God.
6 Blessed are those who are persecuted for righteousness for theirs is the kingdom of heaven.
7 Blessed are you when they persecute and revile you and say against you all kinds of evil for my sake, but speak falsely.
8 Rejoice and be glad for your reward is very great in heaven, for thus they persecuted the prophets.
9 At that time Jesus said to his disciples: You are salt in the world. If the salt is neutralized in regard to its taste with what will it be salted? It is fit for nothing but to be cast outside to be trampled under foot.
10 You are light in the world. A city built upon a hill cannot be hidden.
11 They do not light a lamp to place it in a hidden place where it cannot shine; but they place it upon a lamp stand so that it might shine for all in the house.
12 Thus let your light shine before every man to show them your good deeds which are praised and glorified before your father who is in heaven.
13 At that time Jesus said to his disciples: Do not think that I came to annul the Torah, but to fulfill it.
14 Truly I say to you that until heaven and earth (depart) not one letter or dot shall be abolished from the Torah or the Prophets, because all will be fulfilled.
19 He who shall transgress one word of these commandments (and shall teach) others, shall be called a vain person (in the) kingdom of heaven; but whoever upholds and teaches [them] shall be called great in the kingdom of heaven.

20 At that time Jesus said to his disciples: Truly I say to you, if your righteousness is not greater than the Pharisees and the sages, you shall not enter into the kingdom of heaven.

21 Have you not heard what was said to those of old: You shall not murder and whoever murders is guilty of judgment of death?

22 But I say to you, he who angers his companion is guilty of judgment; he who calls his brother inferior shall be guilty of judgment before the congregation; (he) who calls him a fool is guilty of the fire of Gehenna.

23 If you should offer your gift at the altar and remember that you have a quarrel with your companion and he is complaining about you because of this matter,

24 leave your gifts there before the altar and go to appease him first and afterwards offer your gifts.

25 Then Jesus said to his disciples: See that you hasten to appease your enemy while you are walking with him in the way lest he deliver you to the judge and this judge delivers you to the servant to put you into the prison.

26 Truly I say to you, you will not come out from there until the last piece of money is given.

27 Again he said to them: You have heard what was said to those of long ago: You shall not commit adultery.

28 But I say to you that everyone who sees a woman and covets her has already committed adultery with her in (his) heart.

29 If your right (eye) seduces you, put it out and cast it from you.

30 Also, if your hand seduces you, cut it off. It is better for you to suffer the loss of one of your limbs than all your body in Gehenna.
Again Jesus said to his disciples:
You have heard what was said to those of long ago that everyone who leaves his wife and divorces [her] is to give her a bill of divorce, that is, libela repudio.

And I say to you that everyone who leaves his wife is to give her a bill of divorce. But concerning adultery, he is the one who commits adultery and he who takes her commits adultery.

Again you have heard what was said to those of long ago: You shall give to her a bill of divorce, that is, libela repudio.

Again you have heard what is said in the Torah: An eye for an eye, a tooth for a tooth.

And I say to you, do not repay evil for evil; but he who smites your cheek provide for him the other.

But let your words be yes yes or no no. Everything in addition to this is evil.

Again you have heard what is said in the Torah: An eye for an eye, a tooth for a tooth.

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Again you have heard what is said in the Torah: An eye for an eye, a tooth for a tooth.

And I say to you, do not repay evil for evil; but he who smites your cheek provide for him the other.

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And I say to you, do not repay evil for evil; but he who smites your cheek provide for him the other.

But let your words be yes yes or no no. Everything in addition to this is evil.
45 in order that you might be sons of your father who is in heaven who causes his sun to shine on the good and evil and rain to rain on the bad and the just.

46 If you love those who love you what is your reward? Do not the impudent love those who love them?

48 Be you (perfect) as your father is perfect.

Chapter 6

1 Beware lest you do your righteousness before men that they might praise you; if you do, you will have no reward from your father who is in heaven.

2 Again Jesus said to them: When you do righteousness do not wish to make a proclamation or [sound] trumpets before you as the hypocrites, that is, ipocrates, who do their righteousness in the streets and in the marketplaces in order that men might see them. Truly I say to you, they have received their reward already.

3 But you when you do righteousness, let not your left hand know what your right hand is doing,

4 in order that your gift might be in secret and your father who sees hidden things will reward you.

5 At that time Jesus said to his disciples: When you pray do not raise your voice and do not be like the sad hypocrites who love to pray in the synagogues and in the corner of the courtyards and pray with haughty speech that men might hear and praise them. Truly I say to you they have received their reward already.

6 But you, when you pray, go to your couch, close your doors upon you, and pray to your father in secret, and your father who sees in secret will reward you.

7 So you, when you pray, do not multiply words as the heretics who think that by the multitude of words they will make them heard.

8 Do you not see that your father who is in heaven knows your words before you ask from him?
But thus you shall pray: Our father, may your name be sanctified; may your kingdom be blessed; may your will be done in heaven and on earth.

Give our bread continually.

Forgive us our sins as we forgive those who sin against us, and do not lead us into the power of temptation but keep us from all evil, amen.

If you forgive men their sins your father who is in heaven will forgive your sins.

But if you do not forgive them he will not forgive you your sins.

Again he said to them: When you fast do not be as the sad hypocrites who make themselves appear sad and who change their faces to show their fasting before men; truly I say to you, they have received their reward already.

But when you fast, wash your heads that you might not appear to men to be fasting, but (to) your father who is in secret, and your father who is in secret will reward you.

Again he said to them: Do not keep on heaping up treasures on earth so that decay and the grub devour it or thieves dig through and steal them.

Make for yourselves treasures in heaven where the worm and the grub do not devour them and where thieves do not dig through and steal.

In the place where your treasure is (there will be your heart).

The lamp of your body is your eyes. If your eyes look straight ahead your body shall not be dark.

(If your eyes grow dim your whole body will become dark;) and if the light which is in you becomes dark, all your ways will be dark.
Behold the birds of the sky which sow not nor reap nor gather into barns, but your exalted Father feeds them. Are you not more precious than they?

Who among you of those who are anxious is able to add to his height one cubit?

If this is the case, why are you anxious for clothes? Behold the lilies of the field, how they grow. If the Lord so clothes the lilies of the field, how much more will he clothe you, O you of little faith?

Therefore I say to you: do not be anxious for the food for your souls nor for the clothing for your body, because the soul is more precious than food and the body than clothing.

Chapter 7

Judge not lest you be judged.

With what judgment you judge and with what measure you use, it will be measured to you.

Hypocrite, first cast the beam out of your eyes and afterwards you will cast the straw out of the eye of your fellowman.
6  Again he said to them:
Do not give holy flesh to dogs nor place your (pearls) before swine lest
they chew (them) before you and turn to rend you.
7  Ask from God and it will be given to you, seek and you will find,
knock and it will be opened to you.
8  Everyone who asks will receive, by the one who seeks it will be found,
and to the one who calls it will be opened.
9  Who is there among you whose son asks him for a piece of bread and
he gives him a stone?
10  Or if he should ask for a fish, he gives (him) a snake?
11  But if you being evil come to place good gifts before yourselves,
so much the more your father who is in heaven will give his good spirit
to those who seek him.
12  Everything you wish that men should do to you, do to them; this is the
Torah and the words of the prophets.
13  At that time Jesus said to his disciples: Enter in the narrow gate because
the gate of destruction is wide and deep and many are going
through it.
14  How narrow is the gate and grievous the way (that leads straight) to life
and few are those who find it.
15  Again he said to them: Beware of false prophets who come to you in
wool clothing like sheep, but inside are tearing wolves.
16  By their deeds you will know them. Does a man gather grapes from
thorns or figs from briars?
17  Every good tree makes good fruit and every bad tree makes bad fruit.
18  The good tree cannot make bad fruit
nor can the bad tree make good fruit.
Every tree which does not make good fruit (is burned in the fire).

Therefore it is according to fruits, that is, by their deeds, you will know them.

Because not everyone who says unto me, Lord, will enter the kingdom of heaven but the one who does the will of my Father who is in heaven will enter the kingdom of heaven.

Many will say to me in that day, Lord, Lord, did we not prophesy in your name and in your name cast out demons and do many signs in your name.

Then I will say to them: I never knew you. Depart from me all you workers of iniquity.

Again he said to them: Everyone who hears these words and does them is like a wise man who built (his) house on a rock.

The rain came down against it and the winds beat it and it did not fall because its foundation was a rock.

Everyone who hears these my words and does not do them is like a foolish man who built his house upon the sand.

While Jesus was speaking these words all the people were greatly astonished at his conduct,

because he was preaching to them with great power, not as the rest of the sages.

Chapter 8

It came to pass when Jesus came down from the mountain that a great crowd [came] after him.

Then behold a leper came and worshipped him saying: Lord, are you able to heal me?

Jesus stretched forth his hand and touched him saying: I wish that you be cleansed, and in that hour the leper was cleansed from his leprosy.
Then Jesus said to him:

Be careful lest you tell any man, but go to the priest to offer your gifts as Moses commanded in your law.

It came to pass when he entered into Capernaum-hamartha that a captain of hundreds came to him and implored him,
saying, Lord, my son lies in my house with the sickness of contraction, that is, (paralatiko) and he is weak with the illness.

Jesus said to him: I will go and heal him.

The captain of hundreds answered and said to him: Lord (I) am not worthy that you should come under my roof; only make the decision that he might be healed.

I am a sinful man and I have authority under the Pharisees and [I have]

At the time of evening they brought to him those seized by demons and (he) healed them by his word alone and he healed every sickness,
Surely our sicknesses he bore and our pains he suffered.

It came to pass after this Jesus saw many crowds around him and he commanded to go across the sea.

Then a sage came to him and said to him: Master I will follow you wherever you go.

Jesus answered him: The foxes have holes and the birds have nests, but the Son of Man, the son of the virgin, has no place to enter his head.

One of his disciples said to him: allow me to go and bury my father.

Jesus said to him: Follow me and let the dead bury their dead.

It came to pass when Jesus entered a boat, his disciples followed him.

A great storm came on the sea, and the waves were coming on excessively, and the boat was thought to be breaking up.

His disciples came to him and begged him saying: O our master save us lest we perish.

He said to them: Why do you look at one another, O you little of faith? He arose and commanded the sea and the winds that they should be quiet and immediately they became quiet.

When the men who were there saw, they marveled and said: Who is this that the winds and the sea do his will?

It came to pass when he crossed over the sea and passed by the region beyond the sea into the realm of the (Gaderi), that is, Ginitraros, there met him two demon-possessed men coming out of the tombs, raging until no man could pass by that way.
29 They cried out to him saying:
What is between you and us, Jesus son of God? Have you come before the time to grieve us and to destroy us? Jesus said to them: Come out from there, evil host.
30 There near them were herds of many swine feeding.
31 So the demons entreated him: Since we have to go out from here, grant us authority to go into these swine.
32 He said to them: Go. The demons went out from the men and entered the swine, and all the herd went in sudden haste, slipped off into the sea and died in the water.
33 Those who were feeding [them] feared, fled, and told everything in the city. So the whole city was frightened.
34 They went out to meet Jesus. They saw them and entreated him not to pass over into their border.

Chapter 9
1 Then Jesus entered a boat; they set sail and returned to his city.
2 They brought to him one who was sick with contractions, that is, paralitico, lying upon his bed. Jesus saw their faith and said to the sick man: Have courage my son. It is by the faith of God that your sins have been forgiven.
3 Some of the sages were saying in their heart: This one blasphemes.
4 Jesus saw their thoughts and said to them: Why do you think evil in your heart?
5 (Which) is easier to say: your sins are forgiven, or, rise walk?
6 But to inform you that the Son of Man is able to forgive sins on earth, then he said to the sick man: Arise and take your bed and walk.
7 He arose and went to his house.
8 The crowds saw, feared exceedingly, and praised God who had given power to men to do such things.
9 It came to pass when Jesus passed on from there, he saw a man sitting at the table of exchange; Matthew was his name, that is, Matyeo, and he said to him: Follow me. So he arose and followed him.

10 (He) brought him to his house to eat. It came to pass while he was eating, that behold many violent and evil men were at the table and behold they were dining with Jesus and his disciples.

11 The Pharisees saw [this] and said to his disciples: Why does your teacher sit and eat with violent and evil men?

12 Jesus heard [this] and said: The healthy have no need (for) healing, but the sick.

13 Go and learn that which is written: I desire kindness and not sacrifice; I have not come to restore the righteous but the wicked.

14 Then the disciples of John came to him and said to him: Why do we and the Pharisees fast often but your disciple(s) do not fast?

15 Jesus answered them and said: The friends of the bridegroom cannot weep and fast while he is with them. The days will come when the bridegroom will be taken from them; then they will fast.

16 No man wastes a piece of new garment on an old garment (because) the force of the piece (stretches) the worn out garment and it tears more.

17 Nor do they put new wine into old vessels lest the vessels break, and the wine spills out and the vessels perish. But new (wine) is for new vessels and both of them are preserved.

18 It came to pass when he had spoken to them, a captain approached and bowed down to him saying: Master, my daughter just died. Please come and place your hand upon her and restore her to life.

19 Jesus arose and went, he and his disciples with him.

20 Behold a woman with a flow of blood for twelve years came behind him and touched the fringe of his garment.
21 She was saying in her heart:
If only I touch his garment, I will immediately be healed.
22 He turned and said to her: Courage my daughter, through God, blessed be He, your healing is because of your faith. In that very hour she was healed.
23 It came to pass when he entered the house of the captain, he saw many people weeping.
24 He said to them: Go outside all of you and stop weeping because the girl is asleep and not dead. But in their eyes he was as one who jests. They were saying: Have we not seen that she is dead?
25 When he had put them outside, Jesus went to her, touched her hand, and the girl arose.
26 This report went out in all that land.
27 Jesus passed on from there, and behold two blind men were running after him and crying out to him: Have mercy on us, Son of David.
28 He came to the house, and the blind men drew near to him. He said:
29 Your faith will heal you.
30 The eyes of the two men were immediately opened and they saw. He commanded them saying: Be careful lest the matter be made known.
31 As for them, they went out and made him known in all that land.
32 Jesus went out from there, and they brought before him a dumb man who was demon possessed.
33 He cast out the demon so that the dumb man spoke. The crowds were amazed and said: We have not seen it like this in Israel.
34 The Pharisees said: Truly in the name of demons he casts out demons. He went around all the cities and towers teaching in the synagogues and preaching the good tidings and healing every illness and every sickness.

[MT 9:21-35]

[MT 9:21-35]
Jesus saw the crowds and had pity on them because they were weary and lying [around] like sheep without a shepherd.

37 Then he said to his disciples: The standing grain is much but the reapers are few.

38 Entreat now the Lord of the standing grain that he send many reapers to harvest his grain.

Chapter 10

1 Then Jesus called his twelve disciples and gave them power over every unclean spirit to cast them out from man and to heal every sickness and every plague.

2 These are the names of the twelve apostles, called Apostolos: Simon, called Petros, and Andrea his brother,

3 Philipos, and Bortolameos, and James, called Jimi, and John, his brother, sons of Zebedee, Thomas and Matthew, that is Matio, who by reputation was a lender of [money] for interest, James Aluphei and Tereos,

4 Simon the Canaanite, that is, Simon Cananayos, and Juda Ascareyotah, who after this betrayed him.

5 These twelve Jesus sent; he commanded them saying: To the lands of the Gentiles do not go and into the cities of the Samaritans do not enter.

6 Go to the sheep who have strayed from the house of Israel.

7 Preach to them that the kingdom of heaven will be fulfilled.

8 Heal the sick, restore life to the dead, (cleanse) the lepers, and cast out demons from men. Do not take wages. Freely you received, freely you shall give.

9 Do not heap up silver and gold; nor (have) wealth in your purse,
nor changes of clothes, nor shoes, nor a staff in your hand. The workman is worthy to receive enough for his food.

11 In every city and in every tower that you enter (ask) who is the good man among them and there remain until you go out.

12 When you enter into the house, give to them a shalom saying: Shalom to this house; shalom to all who dwell in it.

13 If that house should be worthy, your shalom will come upon it, but if it is not worthy, your shalom will return to you.

14 [When] one does not receive you or listen to you, you shall go out from that house and (shake off) your feet from the dust.

15 Truly I say unto you, it will be better for Sodom and Gomorrah in that day than for that city.

16 Behold I send you like sheep in the midst of wolves. Be as crafty as serpents and humble as doves.

17 Beware of men. They will not deliver you up in their congregations and houses of assembly,

18 but to governors and kings. You will be able to bear witness on my behalf to them and to the Gentiles.

19 When they seize you, do not consider what you will say, because in the hour that you are in need an answer will come to you.

20 It will not be you who speak, but the Holy Spirit of my Father will speak through you.

21 Brother will deliver up brother to death and a father his son; the sons will rise up against (their) fathers and lead them unto death.

22 You will become a derision and a fright to all the nations because of my name. Whoever endures, however, until the time of the end will be saved.
23 Again Jesus said to his disciples:
When they pursue you in this city flee to another; truly I say to you,
you will not have completed for yourselves the cities of Israel before
the Son of Man comes.

24 No disciple is greater than his teacher, nor is the servant greater than his
master.

25 It is sufficient for the disciple to be like his teacher,
and for the servant to be like his master. If they call the master
of the house Baalzebub, so much the more the sons of his house.

26 Do not fear them, because there is nothing which will not be seen, nor
hidden (which will not be made known).

27 (That which) I say to you in darkness, say it in the light; (that which you
hear by the ear, tell it in the gate).

28 Do not fear those who kill (bodies) who have no power to kill souls;
but fear the one who has power to destroy the soul and the body in
Gehenna.

29 Are not two sparrows (sold) for a small coin and not one of them will
fall to the earth except by the will of your Father who is heaven?

30 Are not all the hairs of your head numbered?

31 Do not fear, because (you) are better than the sparrows.

32 He who praises me before man
I will praise before my Father who is in
heaven.

33 In that hour Jesus said to his disciples: Do not think I have come to put
(peace) on the earth, but a sword.

34 I have come to separate mankind, the son from his father and the
daughter from her mother.

35 The enemy is to be loved ones.

36 He who loves his father and his mother more than me, I am not suitable
for him.

37 He who loves his life will lose it, he who loses (it) for my sake will
find it.
40 He who receives you, receives me
and he who receives me, receives the one who sent me.
41 He who receives a prophet in the name of a prophet, will receive the reward of the prophet; he who receives a righteous one in the name of a righteous one, will receive the reward of the righteous one.
42 He who gives a vessel of cold water to one of my little disciples in the name of my disciple, truly I say to you that he will not lose his reward.

Chapter 11
1 It came to pass when Jesus finished commanding his twelve disciples that he passed on from there and commanded them to teach and reprove in their [own] cities.
2 John, when he was in captivity, heard of the work of Jesus and sent two of his disciples
3 saying to him: Are you the one who is to come or should we expect another.
4 Jesus answered them: Go and tell John that which you have seen and that which you have heard:
5 the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are revived and the poor are acquitted.
6 Blessed is he who is not perplexed in me.
7 It came to pass as they were going that Jesus began to speak to the crowds about John: You went out into the wilderness to see what? A reed cast about by the wind?
8 Or what did you go out to see? Do you think that John was a man clothed in noble garments? Behold those who wear noble garments are in king's houses.
9 If so, what did you go out to see, a prophet? Truly I say to you that this one is greater than a prophet.
10 This is he about whom it is written: Behold I am sending my messenger and he will make the way clear before me.
11 Again Jesus said to his disciples: Truly I say to you, among all those born of women none has arisen greater than John the Baptizer.
12 From his days until now the kingdom of heaven has been oppressed (and senseless persons) have been rending it.
For all the prophets and the law spoke concerning John.

If you wish to receive it, he is Elijah who is going to come.

He who has ears to hear, let him hear.

Again Jesus said: I will liken this generation to lads who sit in the market place calling to one another,

saying: (We sang to you), and you did not (dance; we wailed) to you, and you did not weep.

Because John came neither eating nor drinking, and they say concerning him: He is possessed of demons.

But the Son of Man came eating and drinking, and one says concerning him: He is a glutton, a drunkard, and a friend to violent men and sinners. So fools judge the wise.

Then Jesus began to curse (the cities in which) his signs were done, for they did not turn in repentance.

Woe to you (Corozim) and woe to you Beth Saida, for if in Tyre and Sodom, that is, Tirao deter or Sidomah, the signs had been done which were done in you, they would have turned in repentance at that time in sack cloth and ashes.

Truly I say to you, it shall be easier for Tyre and Sodom (than for you).

You Capernaum, will you ascend to heaven? From there you will be brought down. Because if in Sodom the signs which were done in you had been done, perhaps she would have remained. Unto Sheol you will be brought down.

Truly I say to you that it shall be easier for the land of Sodom in the day of judgment than for you.

At that time Jesus raised himself up and said: Be praised (my Father) creator of heaven and earth, because you have hidden these words from the wise and prudent and have revealed them to the humble.
26 Truly this is because it was upright before you, my Father.
27 All has been given to me from my Father. There is none who knows the son, but the Father alone, and the Father no one knows, but the son and to whomver the son wishes to reveal him.
28 Come unto me all you who are weary and who are enduring labor, and I will help you to bear your yoke.
29 (Take) my yoke as your yoke and learn of me that I am humble and good and pure of heart and you shall find rest for your souls, (because my yoke is soft) and my burden light.

Chapter 12
1 At that time Jesus passed through the standing grain on the Sabbath day, and his disciples being hungry began to pluck the ears and to crush them between their hands and to eat them.
2 The Pharisees saw it and said to him: Behold your disciples are doing that which is not proper to do on the Sabbath day.
3 Jesus answered them: Have you not read what David did when he was hungry and his men
4 in the house of God when they ate from the bread of the Presence, that is, paan sagrah, which is not to be eaten except by the priests alone?
5 Also in the Torah have you not read that the priests in the Temple sometimes profane the Sabbaths and are without sin?
6 Truly I say to you that the temple is greater than this.
7 If you had known what this is: I desire kindness and not (sacrifice), you would not have convicted the innocent.
8 For the Son of Man is lord of the Sabbath.
9 It came to pass at the end of the days that Jesus passed on from there and entered into their Synagogues.
A man was there with a withered hand; so they asked him saying: Is it permissible to heal him on the Sabbath?

He said to them: Who among you has a sheep that falls into a pit on the Sabbath day and does not raise it up?

So much the more is man better than that. Therefore it is permissible and [necessary] for man to do better on the Sabbath.

Then he said to the man: Stretch out your hand. He stretched out his hand, and it returned as the other.

Then the Pharisees took counsel and plotted to put him to death.

It came to pass after this that Jesus knew it; so he turned aside from there. Many sick followed him and he healed all of them.

He commanded them saying not to reveal him, in order to establish what was spoken by Isaiah:

Behold my servant whom I have selected, my chosen one with whom my soul is pleased; I will put my spirit upon him, and he will declare justice to the nations.

He will not fear nor will he run nor shall one hear (his voice) in the street.

A crushed reed he will not break and a dim wick he will not quench until he establishes justice forever,

and in his name the Gentiles hope.

Then there was brought to him a blind and dumb man who was demon possessed; he healed him. The crowds saw [it] and marveled and said: Is this not the Son of David?

The Pharisees were quick to hear [this] and said: This one does not cast out demons except by Baalzebub, the lord of demons.

Jesus knew their thoughts and said to them in a parable: Every kingdom among you divided shall be made desolate, and so every city or house upon which division shall fall shall not stand.
26 (If) Satan casts out another satan, there will be division among (them); how will his kingdom stand?
27 If I cast out demons by Baalzebub, why do your sons not cast them out? Therefore, they will be your judges.
28 But if I cast out demons by the Spirit of God truly the end of [his] kingdom has come.
29 How shall a man be able to enter the house of the strong man to take his goods unless he bind him first? Then he shall plunder his house.
30 Whoever is not with me is against me. (Whoever) does not join himself to me denies (me).

31 Therefore I say to you that every sin and blasphemy will be forgiven the sons of men, but blasphemy of the Spirit shall not be forgiven.

33 Make the tree good according to good fruit, or the tree bad according to bad fruit; because the truth is: from the fruit the tree will be known.

34 Family of vipers, how can you speak good things when you are evil? Surely the mouth awakens, the heart speaks.

35 A good man from the treasure of a good heart brings forth good; an evil man from the treasure of an evil heart brings forth evil.

36 I say to you that for all the words which a man shall speak he will be obliged to give an account on the day of judgment.

37 According to your words you will be judged and according to your deeds you will be convicted.

38 At that time, some of the Pharisees and sages came to Jesus saying: We wish to see a sign from heaven by you.
He said to them: An evil and wicked generation seeks a sign, but no sign will be given to it except the sign of Jonah.

For as he was in the bowels of the fish three days and three nights, so will the Son of Man be in the belly of the earth, (buried) for three days and three nights.

The men of Nineveh will rise up in judgment with this generation and shall condemn it, because they turned in repentance at the words of Jonah and I am greater than Jonah.

The queen of Sheba, that is, Rezinah de Isteriah, will rise up in judgment with this generation and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold I am greater than Solomon.

When the unclean spirit goes out from the man, he goes through waterless places seeking rest, but does not find it.

Then he says: I will return to my house from which I came out, and he goes and finds it empty, safe, and ready.

Then he takes seven spirits more evil than himself, and they go with him and dwell there, and the latter state of the man is worse than his first.

Thus it will be to this evil generation.

While he was speaking to all the crowds, behold his mother and his brothers were standing outside seeking him to speak with him.

A man said to him: Behold your mother and your brothers are seeking to see you.

He answered the one who spoke (to him): Who are my brothers and who is my mother?

He stretched out his hands to his disciples and said: These are my mother and brothers.

Everyone who does the will of my Father who is in heaven is my brothers, my sisters, and my mother.

Chapter 13

On that day Jesus went out of the house and sat on the shore of the sea.
2 Crowds joined themselves to him until he needed to enter a boat; the whole crowd was standing (on the shore).
3 He spoke to them many things in parables and said to them: A man went forth from his house in the morning to sow his seed.
4 In his sowing some of it fell on the road, and the birds ate it.
5 Some of it fell among rocks where there was no density of soil, and when it sprang up it withered because there was not much soil there.
6 When the sun above it became warm, it was burned and dried up because it had no root.
7 Some of it fell among the thorns, and the thorns (grew and darkened it).
8 Some of it fell on good ground and made fruit and produce, the first a hundred, the second sixty and the third thirty.
9 Whoever has ears to hear let him hear.
10 Then his disciples drew near to him and his disciples said to him: Why do you speak in parables?
11 He said: To you it has been given to know the kingdom of heaven, but not to them.
12 Whoever has, it will be given (to him) again, but whoever has nothing, that which he thinks (he has) will be taken from him.
13 For this [reason] I speak in parables because they see but do not see, hear but do not (understand).
14 For this [reason] I speak in parables because they see but do not see, hear but do not hear,
It came to pass when the men were sleeping, his enemy came and sowed among the thorns, this is the one who hears the word of God, and he makes no fruit.

That which fell upon the rocks is the one who hears the word of God, and receives it immediately with joy.

But he is without root and is (in) confusion and when a little trouble and distress come to them, Satan causes [them] to forget from their heart.

That which fell among the thorns, this is the one who hears the word and in his desire to gather wealth, Satan causes him to forget the word of God, and he makes no fruit.

That which fell into the good earth is the one who hears the word and understands it and makes fruit, that is, from good works. He brings forth from the first a hundred, from the second sixty, and from the third thirty. As for the hundred, this is the one purified of heart and sanctified of body. As for the sixty, this is the one separated from women. As for the thirty, this is the one sanctified in matrimony, in body and in heart.

He set before them another parable. The kingdom of heaven is like a man who sows good seed (in his field).

It came to pass when the men were sleeping, his enemy came and sowed tares over the wheat, that is, beriyahag, and he went away.

It came to pass when the herb grew up to make fruit, he saw the tares.

The servants of the master of the field drew near to him and said to him: Master did you not sow good seed? Then whence came the tares?

He said to them: My enemy (did) this. His servants said to him: We will uproot the tares.

He said to them: No, lest you uproot the wheat.

But let them remain together and grow up until the harvest and in the time of the harvest I will say to the reapers: Gather the tares first and bind them into individual bundles for burning and the wheat put into the granary.
He set before them another parable. The kingdom of heaven is like a grain of mustard which a man takes and sows in the field.

32 It is smaller than all garden herbs, but when it grows up it is greater than all herbs and is made into a great tree until the birds of heaven withdraw into (its branches).

33 He spoke to them another parable. The kingdom of heaven is like leaven which (a woman puts) into three measures of flour and it leavens all of it.

34 All of these parables Jesus spoke to the crowds and without a parable he did not speak to them,

35 to fulfill what was said according to the prophet: I will open my mouth in parables; I will utter riddles from ancient times.

36 Then Jesus was parted from the crowds and went into the house. His disciples came to him and asked him to explain for them the parable of the tares.

37 He answered them and said to them: The one who sows good seed is man,

38 the field is this world, the good fruit is the righteous, and the tares are the evil.

39 The enemy who sowed it is Satan, the standing grain at the end is the world to come, and the reapers are the angels.

40 As the reapers gather the tares to burn, so will it be at the end of the days.

41 The Son of Man will send his angels to uproot from his kingdom all evil and all who do iniquity.

42 They will (cast) them into the pyre of fire; there will be weeping and gnashing of teeth.

43 Then the righteousness will shine like the sun in the kingdom of their father. Whoever has ears to hear let him hear.
Again Jesus said to his disciples:

The kingdom of heaven is like a man who finds a treasure which had been hidden and in gladness over the value he sells all which he has and buys the field for himself.

Again the kingdom of heaven is like a certain merchant seeking precious stones.

When he finds a good one, he sells all which he has and buys it.

The kingdom of heaven is like a net in the midst of the sea in which are gathered all kinds of fish.

When it is full, they draw it out, and the fishermen go forth and choose the good for their vessels and the bad they cast away.

Thus it will be at the end of days; the angels will go forth and separate the evil from the midst of the righteous.

Then they shall cast them into the pyre of fire; there shall be weeping and gnashing of teeth.

He said to them: Have you understood this? They said: Yes.

Every wise man in the kingdom of heaven, therefore, is like a certain father of children who brings forth from his treasure things new and old.

Then they were confused about him. Jesus answered them: A prophet is not without honor except in his own land, city and house.

So they were confused about him. Jesus answered them: A prophet is not without honor except in his own land, city and house.

Then he did not wish to do there any sign because of their little faith.
Chapter 14

1 At that time Herod the Tetrarch heard reports about Jesus.
2 He said to his servants: Behold I believe that John the Baptizer is doing these miracles.
3 This happened because Herod had seized John in those days and had bound him in prison because he was reproving him that he should not take Herodias for a wife because she was the wife of his brother.
4 John was saying to him: She is not permissible to you.
5 Then behold Herod wished to kill him, except for fear of the people [who believed] he was a prophet among them.
6 On the feast of Herod's birthday, he called the nobles of the kingdom to eat with him, and while they were eating, his daughter danced among them and it was pleasing to Herod.
7 He swore to give her whatever she asked from him.
8 The girl, being instructed by (her mother), asked for the head of John the Baptizer in a bowl.
9 The king was very sad because of the oath which he had made before those invited. But he commanded to do so
10 and sent to kill John in prison.
11 They brought the head of John in a bowl and gave it to the girl and the girl gave it to her mother.
12 Then the disciples of John came and took the body and buried it and the disciples told the matter to Jesus.
13 When Jesus heard it, he departed from there in a boat and went into the wilderness of Judea. When the crowds heard they followed him from all the cities.
14 When they came out he saw behind him a numerous people; so he extended kindness to [them] and healed all of their diseases.
15 At evening time his disciples came to him and said to him: This place is limited (and the time) is advancing. Let the crowds go into the towers that they might take the necessities for themselves.
16 Jesus answered them: They have no need to go; give them to eat.
desired. After they had finished, they took the fragments they had broken into small pieces, and to me. Bring them to me.

At the fourth watch of the night Jesus came to them walking on the sea. When his disciples saw him walking on the sea they were alarmed, thinking he was a demon, and from the greatness of their fear they were crying out.

Then Jesus answered them and said to them: Let faith be among you because it is I; do not fear.

Peter answered and said to him: Master, if it is you, command me to come to you on the water.

Jesus said to him: Come. So Peter came down from the boat, walked on the sea and came to Jesus.
30 But when he saw the strength of the wind he feared exceedingly and as he began to sink he cried out and said: Master, save me.

31 Immediately Jesus stretched out his hand, took him, and said to him: Man of little faith, why did you doubt?

32 When they went up into the boat, the wind became quiet,

33 and those in the boat worshipped him and said: Truly you are the Son of God.

34 When the people of the place recognized him they sent into all that kingdom and brought to him all who were sick with various kinds of diseases.

35 They implored him that (he) might be pleased to allow them to touch the skirt of his garment; and each one who touched him was healed.

Chapter 15

Then the sages and the Pharisees came to Jesus and said to him:

2 Why do (your disciples) transgress the ordinances of antiquity by not washing their hands before eating?

3 Jesus said to them: Why do you transgress the words of God because of your ordinances?

4 For God said: Honor your father and your mother and he who smites his father and mother will surely be put to death.

5 But you say that whatever word a man should say to his father and mother in regard to any donation he might give for him as a sinner, this iniquity itself will be made void to him.

6 So he does not honor his father and his mother, and you despise the words of God by your ordinances.

7 Woe, hypocrites; behold Isaiah prophesied concerning you and said:

8 Thus the Lord said: because this people has come near with their mouth and has honored me with their lips, but their heart is far from me and their reverence toward me, which is taught,

9 is the commandments of men.

10 Jesus called to the crowds and said to them: Hear and consider.
Then his disciples came to him and said to him:

11 Know that the Pharisees were perplexed by this word.

12 Jesus answered them: Every plant which my Father who is in heaven did not plant will be destroyed.

13 Leave them alone because the blind are leading the blind; and if a blind man leads another who is blind, both will fall into a pit.

14 Peter answered him: Lord explain to us this riddle.

15 Jesus answered them: Are you still without knowledge?

16 Do you not understand that every thing that enters through the mouth goes into the belly and all of it goes on to the natural place?

17 But that which goes out through the mouth is moved by the heart; this is what soils the man.

18 Because the defiled heart brings forth deceitfulness. murder, adulteries, robberies, the witness of liars and curses.

19 All these things are what (soil) the man. Indeed eating without washing the hands does not soil the man.

20 After Jesus had said this, he went into the regions of Tyre and Sodom.

21 Then there came to him a certain Canaanite woman, who came from the lands of the East, crying out to him: Master, son of David, have mercy on me because my daughter is possessed by demons.

22 Then his disciples came to him and said to him:

23 Why do you abandon this woman who is crying out after us?

24 Jesus answered them: They did not send me except to the lost sheep of the house of Israel.

25 From the house of Israel he did not go into the regions of the Gentiles, because he said to his disciples:

26 It is not good that a man should take the bread from his children and give it to the dogs.

27 Then his disciples came to him and said: Lord send me.

28 Jesus said to her: Depart, for your faith has saved you. Go in peace; your daughter is released from her demon.
Jesus answered her:
Woman, great is your faith, let it be done to you as you asked. So from that time on her daughter was healed.

When Jesus moved on from there, he went to the region across Galilee to a mountain. As he stood there he saw many people (among whom) were many lame, leprous, those who limped, and many others; they fell at his feet and he healed them.

The people were amazed at how the dumb were speaking and the lame were walking and the blind were seeing; all of them were praising God.

Then Jesus said to his disciples: I have compassion on them because they have remained with me these two days since they came across and they have nothing to eat. I do not want to lead them fasting [lest] they grow faint in the way.

His disciples answered him: Whence will we be able to find bread in this wilderness to satisfy the people?

Jesus answered and said to them: How many loaves of bread do you have? They answered: Seven and a few fish.

So Jesus commanded the people to sit upon the grass. He took the seven loaves and broke them and gave them to his disciples and they gave to the people. All of them ate and were satisfied and (from that which was remaining they filled) seven seahs.

Those who were eating were by number four thousand men besides women and children.

After this Jesus entered a boat and came to the land of Macedonia.
When Jesus came to the sea shore he told his disciples to prepare bread.

Jesus answered them: Hypocrites, you say in the evening:
Tomorrow will be a clear day because the sky is red.

They said unto him: Some say he is John the Baptizer, some say he is Elijah and some Jeremiah or one of the prophets.

Jesus said to them: What do you say about me?

Simon, called Petros, answered and said: You are the Messiah, that is, Christ, the Son of the living God, who has come into this world.

Do you not remember the five loaves and four thousand men how many seahs were left over? Therefore you should understand that the offspring of evil-doers ask for a sign, but no sign will be given them except the sign of Jonah the Prophet. Then he was separated (from them) and went away.

When Jesus came to the sea shore he told his disciples to prepare bread. Then he entered a boat with his disciples, but the disciples forgot and did not bring any bread.

Jesus said to them: You have little understanding who think that you have no bread.

Do you not remember the five loaves and four thousand men how many seahs were left over? Therefore you should understand that I am not speaking of natural loaves but I am saying to you that you should (beware) of the behavior of the Pharisees and Sadducees.

Jesus went out unto the Land of Syria (that is, Caesarea) and the land of Philoph, called (Philipos), and asked his disciples saying: What do men say about me?

They said unto him: Some say he is John the Baptistizer, some say he is Elijah and some Jeremiah or one of the prophets.

Jesus said to them: What do you say about me?

Simon, called Petros, answered and said: You are the Messiah, that is, Christ, the Son of the living God, who has come into this world.
17 Jesus said to him:
Blessed are you Simon bar Jonah because flesh and blood has not revealed [this] to you but my Father who is heaven.
18 I say to you: you are a stone and I will build upon you my house of prayer. The gates of Gehenna will not prevail against you
19 because I will give to you the keys of the Kingdom of heaven. Whatever you bind on earth will be bound in heaven; whatever you loose on earth will be loosed in heaven.
20 Then he commanded his disciples not to say that he is the Messiah.
21 Henceforth Jesus began to reveal to his disciples that it was necessary for him to go to Jerusalem and to suffer the injustice of many, from the priests and the elders of the people, until they should kill him; then on the third day he would arise.
22 Peter took him aside privately and began to rebuke (him) saying: Far be it that it should be like this to you, Lord.
23 Jesus turned, looked at him, and said to him: Go away Satan; do not disobey (me), because you do not regard the word of God but the words of man.
24 Then Jesus said to his disciples: Whoever wishes to come after me let him despise himself, take the cross, that is, offer himself unto death, and come after me.
25 Everyone who wishes to save his soul will lose it for my sake, and he who loses his life in this world for my sake will save his soul for the life of the world to come.
26 What profit is there for a man if he should gain the whole world [but] lose his soul forever; what good exchange does the man make if for present things that are spoiled he should give his soul to the judgment of Gehenna?
27 Because the Son of God will come in the glory of his Father who is in heaven with his angels to reward each man according to his work.
28 Truly I say to you there are some of those standing here who will not taste death until they see the Son of God coming in his kingdom.
Chapter 17

1 After six days Jesus took Peter, James, that is, Jimi, and John his brother and brought them to a high mountain where he might pray.
2 While he was praying he was changed before them and the skin of his face shone like the sun and his garments [became] white like snow.
3 (Then) Moses and Elijah, while speaking with him, (were revealed) to them and they told Jesus all which would happen to him in Jerusalem. Peter and his companions were asleep. Asleep but not awake; awake but not awake. They saw his body and the two men with him.
4 When they went away, then Peter said to Jesus: It is good to be here. Let us make here three tabernacles, one for you, one for Moses, and one for Elijah, because he did not know what he was saying.

5 While he was still speaking, behold a cloud covered them, and they were greatly alarmed; while they were under the cloud they heard from the midst of the cloud a voice speaking and saying: Behold, this is my son, my beloved, my delight is in him, you shall obey him.

6 The disciples heard [this], fell on their faces to the ground, and feared exceedingly.
7 When the voice ceased, Jesus said to them: Arise, do not fear.
8 They lifted up their eyes and saw no one except Jesus alone.
9 Jesus came down from the mountain and commanded them saying: Tell them of Elijah, because he did not know what he was saying.

10 While he was still speaking, behold a cloud covered them, and they were greatly alarmed; while they were under the cloud they heard from the midst of the cloud a voice speaking and saying: Behold, this is my son, my beloved, my delight is in him, you shall obey him.

11 The disciples heard [this], fell on their faces to the ground, and feared exceedingly.
12 When the voice ceased, Jesus said to them: Arise, do not fear.
13 They lifted up their eyes and saw no one except Jesus alone.
14 Jesus came down from the mountain and commanded them saying: Tell no man the vision you have seen until the Son of Man has risen from death.

15 His disciples asked him saying: Why do the sages say that Elijah will come first?
16 He answered them and said: Indeed Elijah will come and will save all the world.
17 I say to you, he has already come, they did not know him, and they did to him according to their desire.

(So) they will do to the Son of Man.
[MARK]

Mark 9:20-27

14 It came to pass when he approached the crowds, a man came to him, bowing on his knees.

15 He said: Have mercy on me, Lord, and pity my son because he is terrified of an evil spirit and is very-sick. He grinds his teeth, (foams) at his mouth, falls from his place to the ground, and falls sometimes into fire and sometimes into water.

16 (I) brought him to your disciple(s), but they were unable to heal him.

17 Jesus answered and said: Evil generation, woe to you who deny; how long will I be with you, how long will I bear your trouble? Bring him to me.

Mark 9:20: They brought him to him and immediately when Jesus looked at him, the satan subdued him and cast him to the ground, and he began rolling in the dust and foaming.

Mark 9:21: Jesus asked the father of the boy: How long has the satan taken him? The father answered him: From a certain time and beyond.

Mark 9:22: Often he casts him into fire or water to destroy him if possible.

If, Lord, you are able to help him in any way, help him. Then the man found favor in his eyes, and he was filled with compassion for him.

Mark 9:23: He said to him: If you can believe, you will be able to accomplish anything, because to the one who believes all things are easy.

Mark 9:24: Immediately the father of the boy cried out with a shout and said: Lord, I believe, indeed help me according to my faith.

Mark 9:25: When Jesus saw that the people were gathering together (he commanded the demon) and said to him: Hard and dumb (satan), bowing on his knees.

Jesus took him (by the hand), stood him up and he arose.

Mark 9:26: Then the satan came out screaming and inflicting pain and the boy was left as dead so that many were saying that he was dead.

Mark 9:27: The boy was brought to him and immediately when Jesus looked at him, the satan subdued him and cast him to the ground, and he began rolling in the dust and foaming.
When Jesus entered the house

19 the disciples drew near to Jesus secretly and said to him: Why were we not able to cast it out.

20 He said to them: Because of the limitation of your faith. Truly I say to you if there be in you any faith, as a grain of mustard, if you believe, you will say to this mountain depart and it will depart; nothing will be withheld from you.

21 But this kind of demon does not come out except by prayer and fasting.

22 They were in Galilee and Jesus said: The Son of Man will be delivered into the hand of men.

23 They will kill him and on the third day he will arise.

24 They came to Capernaum-Martha and the tax collectors drew near to Peter and said to (him): your teacher does not follow the custom to pay tax.

25 Thus they spoke. (He) went into the house and Jesus anticipated him saying to Peter: What is your judgment, Peter, the kings of the earth, from whom do they take tribute, from their sons or from foreigners?

26 He answered him: From foreigners. Jesus said to them: If so the sons are (free). Then he said: Do not be dismayed because of this.

27 He said to Peter: Go to the sea and cast a fishing hook and fish with it because in the mouth of the one you will catch first you will find a silver coin. That you will give for us.

Chapter 18

1 At that time the disciples drew near to Jesus and said to him: Whom do you think is great in the kingdom of heaven?

2 He called a (small) lad (and placed him in their midst.)
He who receives a lad like this in my name receives me.

At that time Jesus said to Simon, called Petros: If your brother sins against you, reprove him privately. If he listens to you, you have gained your brother.
If he does not listen to you, reprove him before another;
if by every oath he does not listen to you, add still one or two (in order
that your words might be before) two or three witnesses, because by
two or three witnesses a word will be established.

If by every oath he does not listen, tell it in the assembly; and if he does
not listen to the assembly consider him as ostracized, an enemy,
and cruel.

Truly I say to you that every oath which you shall bind on earth is
bound in heaven and every [oath] which you shall loose on earth will
be loosed in heaven.

Also I say to you, if two of you wish to make peace on earth, every-
thing which (you) ask will be yours from (my Father) who is in heaven.

In every place where two or three are joined together in my name there
am I in (their) midst.

Then Peter drew near to him saying: Lord, if my brother sins against
me, I will forgive him unto seven times.

Jesus said to him: I do not say to you unto seven, but unto seventy-
seven.

At that time Jesus said to his disciples: The kingdom of heaven is like a
certain king who sat to make a reckoning with his servants and
ministers.

As he began to reckon one came who owed about ten thousand pieces
of gold.

But he had nothing to give and his master commanded to sell him and
his children and all which was his to repay the value.

The servant fell before his master and implored him to have pity on him
and be patient with him because he would repay everything.

Then his master had pity on him and forgave him everything.

But that servant went out and found one of his comrades who owed
him a hundred pieces of money and he grasped him and struck him
saying:
29 . . . trust me and be patient with me and I will repay everything.
30 But he was not willing to listen to him; so (he) brought him to the prison until he repaid him everything.
31 The servants of the king saw that which he did and they were very angry and went and told their master.
32 Then his master called him and said to him: Cursed servant, did I not forgive you all your (debt) when you placated me?
33 So why did you not forgive your servant when he supplicated you as I forgave you?
34 His master was angry with him and commanded to afflict him until he should repay him all the debt.
35 Thus will my Father who is in heaven do to you if you do not forgive each man his brother with a perfect heart.

Chapter 19
1 It came to pass when Jesus finished these words he passed on from Galilee and came to the outskirts of the land of Judah across the Jordan.
2 There followed him large crowds and he healed all of them.
3 Then the Pharisees came to him to tempt him. They asked him saying:
4 Is it permissible for one to leave his wife for any matter and to give her a bill of divorce.

5 He answered them: Have you not read that he who made them of old, male and female he created them.
6 He said: Therefore a man shall leave his father and his mother and cleave to his wife and they will become one flesh.
7 If so, they are not two but one flesh, and whatever the creator has joined together man is unable to separate.
8 They) said to him: If so, why did Moses command to give her a bill of divorce and to send her away from his house?
9 He said to them: Moses, because of the obstinacy of your heart, said for you to leave your wife. But from eternity it was not so.
10 I say to you that everyone who leaves his wife and takes another, if not for adultery, commits adultery; and he who takes her who has been divorced (commits adultery).
Jesus said to his disciples: Truly I say to you, it is hard for a rich man to enter the kingdom of heaven.

For it is easier for a camel to enter the eye of a needle than for a rich man to enter the kingdom of heaven.

Then his disciples said to him: If the matter of a man with his wife is so, it is not good to take her.

He said to them: This matter is not for everyone but for those to whom it has been given.

Because there are eunuchs from their birth; these are those who have not sinned. (There are eunuchs made by man) and there are self-made eunuchs who subdue their desire for the sake of the kingdom of heaven; these are (those who enter) into great prominence. Whoever is able to understand let him understand.

Then they brought children to him that he might lay his hand on them and pray for them, but his disciples were driving them away.

Jesus said to them: Permit the lads to come to me and do not restrain them, for of them is the kingdom of heaven. Truly I say to you that one will not enter the kingdom of heaven except (he shall be) like these.

So he laid his hand on them and went on from there.

A young man came to him worshipping him and said to him: Rabbi what good thing shall I do to acquire the life of the world to come.

He answered him: Why do you ask about good? No man is good; because God alone is good. But if you wish to enter life keep the commandments.

He said to him: What are they? Jesus said to him: Thou shalt not kill, thou shalt not steal, thou shalt not bear false witness against your neighbor.

Honor your father and your mother and love your neighbor as yourself.

The young man said to him: All these I have kept, so what yet do I lack?

Jesus said unto him: If you wish to be perfect go and sell all which you have and give it to the poor and you will have treasure in heaven and follow me.

It came to pass when the young man heard he went away (angry) because he did not have much property.

Jesus said to his disciples: Truly I say to you, it is hard for a rich man to enter the kingdom of heaven.

Again I say to you, it is easier for a camel to enter the eye of a needle than a rich man the kingdom of heaven.
The disciples heard and were exceedingly amazed and said to Jesus: If so, who can save [them]?

He turned to them and said: With man the matter is difficult, but with God everything is easy.

Peter answered and said to him: Behold we have left all to follow after you; what will be ours?

Jesus said: Truly I say to you who follow me, in the day of judgment when man sits upon the throne of his glory you also will sit upon the twelve thrones of the twelve tribes of Israel.

Everyone who leaves his house, and (his brothers), also his sisters, his father, his mother, his wife, and his children for my name will receive (a hundred) like them and will inherit the kingdom of heaven.

Many who are first will be last and many who are last will be first.

Chapter 20

1 After this Jesus said to his disciples: The kingdom of heaven is like a certain individual who was master in his house (who arose early) in the morning to hire laborers (for his vineyard).

2 He hired them for one dinar a day and sent them into his vineyard.

3 He went out at the third [hour] of the day and saw others standing idle in the market place.

4 He said to them: Go also you into my vineyard and that which is suitable I will give to you.

5 So they went. Then (he) came out again at noon and also at the ninth hour and did the same.

6 At the eleventh hour he went out also and found others standing and he said to them: Why do you stand idle all day?

7 They answered him: No man has hired us. So he said to them: Go also you into my vineyard.

8 It came to pass at evening, the master of the vineyard said to the officer over the laborers: Call them that I might give to them their wages. He began with the last and finished with the first.

9 The last received one dinar.
So the first thought they would receive more, but he gave only a dinar to each of them.

Then the first murmured against the master of the vineyard saying: These last worked one hour and you have made them like us who have worked all day [in] the heat.

He answered one of them and said to him: My friend, I have done you no injustice. Did I not hire you for one dinar? Take it and go. If I wish to give to this last like you may I not do according to my desire? (Is there evil) in your eyes when I am good?

So the last shall be first and the first last. Many are called but few are the chosen.

Jesus drew near to Jerusalem and took his twelve disciples secretly and said to them:

Behold we are going up to Jerusalem and the Son of Man will be delivered over to the chief sages and priests and they will condemn him to death.

Also they will deliver him to the Gentiles to smite and destroy him, but on the third day (he will arise).

Then came the wife of Zebedee with her sons bowing down and making a request from him.

She said: That you command these my two sons to sit the one on your right and the other on your left in your kingdom.

Jesus answered them: You do not know what you are asking. Are you able to endure the suffering and the death that I am going to endure? They said: We are able.

Then he said to them: Drink my cup, but (that you should sit) on my left or my right is not for me to grant to you but to the one who is prepared before my Father.

The ten heard [this] and it was a matter of anger in their eyes in regard to the two brothers.
Jesus brought them near to him and said to them: Know that the princes of the Gentiles have dominion over them and their great ones seek (to subdue them).

It will not be so among you, because he who wishes to be great among you (will serve) you.

He who among you wishes to be first will be your servant,

(as just as) the Son of Man did not come that they might serve him, but that he might serve and give himself as a ransom for many.

They entered into Jericho and a crowd followed him.

Behold two blind men came out beside the road. They heard the noise of the multitude and (asked) what this might be. It was said to them: The prophet Jesus from Nazareth is coming. Then they cried out saying: Son of David, have mercy on us.

But the crowd rebuked them (saying: Be silent;) they nevertheless were crying out and saying: Lord, Son of David, have mercy on us.

So Jesus stopped, called them and said: What do you want [me] to do for you?

They said: Lord that our eyes might be opened.

Jesus had pity on them, touched their eyes and said to them: Your faith has healed you. Immediately they saw, praised God, and followed him. Then, all the people praised God because of this.

Chapter 21

They drew near to Jerusalem and came to Bethpage on the Mount of Olives, and Jesus sent two of his disciples.

He said unto them: Go into the fortress which is opposite you and immediately you will find a she-ass and her colt (with her). Untie them and bring them to me.

If a man should say anything to you, tell him the master has need of them and immediately he will let them go.

All this was to fulfill the word of the prophet saying:

Say to the daughter of Zion: behold your king comes to you, just and victorious is he, humble and (riding) upon a she-ass and upon a colt the foal of a she-ass.
The chief sages and priests came to see the wonders which he did. The disciples saw, were amazed, and said: How is it the fig tree dried up immediately?

It came to pass in the morning that he returned to the city hungry. He saw a fig tree near the road and drew near to it but found nothing on it except leaves. He said to it: May fruit never come forth from you. Immediately the fig tree died up.

The disciples saw, were amazed, and said: How is it the fig tree dried up immediately?

Jesus answered and said to them: If you have faith without doubt, not only the fig tree will you do [thus], but should you say to this mountain that it should depart and go (into the sea), it will be done.

Then they went and did as Jesus commanded them. They brought the she-ass and the colt, and Jesus rode upon it while the others placed their garments and clothes upon them. Then they made the ascent.

Many of the crowd spread out their garments in the way, and others (cut) branches from the trees and cast them before him and behind him, calling out saying: Hosanna, savior of the world, blessed is he who comes in the name of the Lord; hosanna, our savior, may you be glorified in heaven and on earth.

It came to pass afterwards, when Jesus entered Jerusalem, all the city quaked saying: Who is this?

The people said to one another: Jesus the Prophet from (Nazareth) which is in Galilee.

Jesus entered the house of the Lord and found there those who buy and sell. He overturned the tables of the money-changers and the seats of those who were selling doves.

He said unto them: It is written, my house will be called a house of prayer for all the nations, but you have made it a cave of violent men.

Then the blind and lame came to him in the temple and he healed them.

The chief sages and priests came to see the wonders which he did. The young boys were calling out in the temple saying: Let the Son of God be praised. The sages mocked and said to him: Have you not heard what these are saying. He answered them and said: I heard them. Have you not read: From the mouth of children and babes you have established strength?

Young boys were calling out in the temple saying: Let the Son of God be praised. The sages mocked and said to him: Have you not heard what these are saying. He answered them and said: I heard them. Have you not read: From the mouth of children and babes you have established strength?
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[MT 21:22-32]

Everything which you shall ask in prayer while believing, you will receive.

23 He went into the temple to teach and there came to him the sages, the priests, and the rulers of the people saying: By what power do you do this (and who gave you) this strength?

24 Jesus answered them and said to them: I also will ask you a question and if you tell me I also will tell you by what power I do [this].

25 The baptism of John whence was it, from heaven or from men? They grieved among themselves saying: What will we say. If we say from heaven, he will say to us: Why did you not believe him?

26 If we say from men, we fear the crowd because all of them believe John was a prophet.

27 So they said: We do not know. He said: Also I will not tell you by what power I do [this].

28 In that evening Jesus said to his disciples: What is your opinion? A certain man had two sons; he approached (one) and said to him: Go my son today to work in my vineyard.

29 He said to him: I do not wish to. But afterward he repented and went.

30 He said to the other likewise and he answered him: Here I am, Sir, but he did not go.

31 Which of two did the will of the Father? They said to him: The first. Jesus said to them: Truly I say to you, violent men and harlots will precede you into the kingdom of heaven because John came to you in the way of righteousness and you did not believe him. But violent men and harlots believed him and you saw it and did not turn in repentance. Also afterward you did not repent to believe him. To the one who has ears to hear let him hear in disgrace.

22 MT 21:22-32]
33 (At that time Jesus said to his disciples and to a company of the Jews: Hear now the parable of the sower. A certain honorable man planted a vineyard, walled it up on every side, built a tower in its midst, and also dug a vat in it, entrusted it to servants, and went on his way.

34 It came to pass at the time of the gathering of the produce, he sent his servants to those who were working to receive his produce. But the workers took his servants, smote the first, killed the second, and the third they stoned with stones.

35 Again he sent many more servants than the first and they did to them likewise.

36 Finally, he sent them his son saying: Perhaps they will honor my son. But the workers saw his son and said to one another: This is the heir. Come, let us kill him and we will inherit his estate.

37 So they took him, cast him out of the vineyard, and killed him.

38 Now when the lord of the vineyard comes what will he do to them?

39 They answered him saying: As for the wicked he will destroy them in misery and his vineyard he will give to other workers who will immediately give to him the portion of his produce.

40 Jesus said to them: have you not read the scripture, the stone the builders rejected has become the head of the corner; this was from the Lord; it is a marvel in our eyes.

41 Therefore I say to you the kingdom of heaven will be tom from you and given to a nation producing fruit.

42 He who falls upon this stone will be cast down; he who falls upon it will be broken apart.

43 The chief priests and the Pharisees heard his parables and understood that he was speaking in regard to them.

44 They sought to kill him but they feared the crowds to whom he was a prophet.)

Chapter 22

Jesus answered and spoke to them again in the words of a parable.
The Kingdom of heaven is like a king who made a wedding ceremony.

He sent his servants to those who had been invited to the wedding ceremony, but they did not wish (to come).

He again sent other servants saying: Tell those who are invited, behold I have prepared a feast, I have killed oxen and fowl, and all is ready.

Come to the wedding ceremony.

But they scorned and went away, some into the city and some to their businesses.

Others (took his servants), abused them, and killed them.

The King heard this, was angry, sent those murderers away, and burned their house with fire.

Then he said to his servants: The marriage ceremony is ready, but those who were invited were unworthy.

Now go out unto the roads and all whom you find invite to the marriage ceremony.

His servants went out unto the ways and assembled all those who were found, good and bad; so the marriage ceremony was filled with those who were eating.

The king entered to see those who were eating and saw there a man who was not clothed in wedding garments.

He said to him: My friend how did you come in here without wedding garments? He was silent.

Then the king said to his servants: Bind his hands and feet and cast him to the nethermost and lowest hell; there will be weeping and gnashing of teeth.

Many are called but few are chosen.

Then the Pharisees came and took counsel to take him in speech.

They sent to him some of their disciples, with (violent men) from Herod saying: Rabbi, we know that you are faithful, you faithfully study the way of God, you fear nothing, and are impartial.

Tell us your opinion: Is it right to give tribute to Caesar or not?

(Jesus recognized) their deceit and said: Why do you entice me, hypocrites?)
19 Show me a tax coin. They brought (a plain one) to him.
20 He said to them: Whose form is this and [whose] impression?
21 They said: Caesar's. Then Jesus said to them: Return to Caesar that which is Caesar's and to God that which is God's.
22 They heard and were amazed. They left him and went away.
23 On that day, the Sadducees and those who deny the resurrection of the dead met him. They asked him
24 saying: Rabbi, Moses surely said to us: When brothers dwell together and one of them dies and has no son, his brother should take his wife to raise up the seed of his brother.
25 Behold there were seven brothers among us. The first one took a wife, died without seed and his brother married his wife.
26 Likewise the second and third unto the seventh.
27 After them the woman died.
28 Since (she) had already belonged to all of them, to which of the seven will she be a wife?
29 Jesus answered and said to them: You err and do not understand the writings or the power of God.
30 In the day of resurrection men will not take women nor women men, but they will be like the angels of God in heaven.
31 Have you not read concerning the resurrection of the dead that the Lord spoke to you saying:
32 I the Lord am the God of Abraham, the God of Isaac and the God of Jacob? If so, he is not the God of the dead but the God of the living.
33 The crowds heard and were amazed at his wisdom.
When the Pharisees saw that the Sadducees had no answer, they joined his servants.

Then a sage asked him tempting him:

Rabbi, tell [us] which is the greatest commandment in the Torah.

He said to him: Thou shalt love the Lord your God with all your heart (and with all your soul and all your strength).

This is the first.

The second is like it: Thou shalt love your neighbor as yourself.

Upon these two commandments the whole law hangs and the prophets.

The Pharisees assembled and Jesus asked them saying: What is your opinion concerning the Messiah, whose son will he be? They said to him: The son of David.

He said to them: How is it that David by the Holy Spirit called him saying: Lord,

despite it being written: The Lord said to my Lord sit at my right hand until I make your enemies the footstool of your feet.

If David called him Lord, how is he his son?

They were not able to answer him a word (and) from then on they feared to ask him anything.

Chapter 23

Then Jesus spoke to the people and to his disciples saying: Upon the seat of Moses the Pharisees and the sages sit.

Now all which (they) say to you keep and do; but (according to) their ordinances and deeds do not do because they say and do not.

They demand and set forth great burdens [which] (the shoulders of men) are not able to bear; but they themselves even with their finger are unwilling to move.
All their actions they do for the sake of appearances: they wear expensive garments and large tassels, called phibllos;

they love to recline first in the banquet halls, to be (seated) first at the synagogues,

to prostrate themselves in the streets, and to be called Rabbi.

But as for you, do not desire to be called Rabbi. One is your Rabbi and all of you are brothers.

Call no man upon the earth father. One is your father who is in heaven.

Do not be called Rabbi, because one is your Rabbi, the Messiah.

The greatest among you will serve you.

He who exalts himself will be humbled; he who is humbled will be exalted.

Woe to you Pharisees and sages, hypocrites (because you close up) the kingdom of heaven before men; (you yourselves do not enter) and those who wish to enter you do not permit to enter.

Woe to you Pharisees and sages, hypocrites, because you devour and divide the wealth of certain widows with lengthy exposition; for this you will suffer a long punishment.

You encompass sea and land to bind the heart of one man to your faith and when he is bound he is doubly worse than before.

Woe to you, council of the blind, who say that he who swears by the temple is not obligated, but he who vows by anything which is consecrated to the structure of the temple is obligated to pay,

—mad and blind men, which is greater, the temple or that which is consecrated to the temple?—

and whoever swears by the altar is not obligated but he who swears that the temple is not obligated, he who vows by anything which is consecrated to the structure of the temple is obligated to pay,

(Woe blind men), which is more, the gift or the altar, the temple or the gift?

He who swears by the altar swears (by it) and by everything which is in it.
22 He who swears by the throne of God swears by it and by the one who sits upon it.

23 Woe to them, the sages and Pharisees, who tithe (mint, dill, and pomegranate, but who commit robbery (and leave undone) that which is weightier, that is, the judgments of the Torah which are: kindness, truth and faithfulness. These are commands worthy of doing; one should not forget them.

24 Offspring of blind leaders, who are strict in the matter of the gnat and swallow the camel.

25 Woe to you Pharisees and sages because you cleanse cups and platters on the outside but inside them is full of wickedness and uncleanness.

26 (Hypocrite), cleanse first that which is inside in order that that which is outside might be pure.

27 Woe to you sages and Pharisees, hypocrites, who are like whitened sepulchers which appear on the outside to be (beautiful) to men, but on the inside are full of the bones of the dead and the filthy.

28 Thus you appear on the outside to be righteous to men, but within you are full of hypocrisy and wickedness.

29 Woe (to you), hypocrites, Pharisees, and sages because you build the tombs of the prophets and glorify the (monuments) of the righteous.

30 You say: If we had been in the days of our fathers we would not have permitted [them] (to put) the prophets (to death).

31 In this you bear witness against yourselves that you are sons of those who killed the prophets.

32 You behave according to the deeds of your fathers.

33 Serpents, seed of vipers, how will you escape the judgment of Gehenna if you do not turn in repentance?

34 At that time Jesus said to the crowds of Jews: Therefore, behold I am sending to you prophets, sages, and scribes. Some of them you will kill, some of them you will afflict in your synagogues and you will pursue (them) from city to city,
(in order to place) upon you the blood of every righteous one which has been poured out upon the earth, from the blood of Abel the righteous unto the blood of Zechariah the Son of Barachiah whom you killed between the temple and the altar.

36 Truly I say to you that all these things will come upon this generation, and upon Jerusalem who kills the prophets and removes those who are sent. How many times I wished to gather your children as a hen gathers her chicks under her wings and you would not.

37 Therefore you will leave your houses desolate.

38 Truly I say to you, you will not see me henceforth until you will say: Blessed is our savior.

Chapter 24

1 It came to pass when Jesus went out from the temple, as he was going, his disciples drew near to show him the buildings of the temple.

2 He said: You see all these; truly I say to you that all will be destroyed and there will not be left there one stone upon another.

3 As he sat on the Mount of Olives opposite the temple, Peter, John and Andrew asked him secretly: When will all these things be and what will be the sign when all these matters will take place, or when will they begin and when will be the end of the world and your coming?

4 Jesus answered them: beware lest anyone should lead you astray, because many will come in my name saying: I am the Messiah, and they will lead you astray.

5 As for you, when you hear of wars and a company of hosts, beware lest you become foolish, because all of this will occur, but the end will not be yet.

6 Nation will rise up against nation and kingdom against kingdom; there will be great tumults, grievous famine, and earthquake in [various] places.

7 All of these are the beginning of suffering.

8 Then they will bind you over for tribulation and will kill you, and you will become a reproach to all the nations for my name.
10 Then many will be perturbed, deal treacherously with each other, and be enraged among themselves.
11 False prophets will arise and lead many astray.
12 When wickedness multiplies, the love of many will grow faint.
13 Whoever waits until the end will be saved.
14 And this gospel, that is, evangeli, will be preached in all the earth for a witness concerning me to all the nations and then the end will come.
15 This is the Anti-Christ and this is the abomination which desolates which was spoken of by Daniel [as] standing in the holy place. Let the one who reads understand.
16 Then those who are in Juda, let them flee to the mountains.
17 He who is upon the house, let him not come down (to take) anything out of his house.
18 He who is in the field, let him not turn back to take his garment.
19 Woe to those who are pregnant and to those who nurse children in those days.
20 Pray to God that your flight will not be (on the Sabbath day).
21 Because then there will be great distress which has not been from the creation of the world unto now and as will not be.
22 Except those days were few, no flesh would be saved; but for the sake of the chosen those days will be few.
23 At that time, if one should say to you: Behold the Messiah is (here) or there do not believe it.
24 Because false messiahs and false prophets will arise and they will give signs and great wonders so that if it can be they will come to lead the chosen astray.
25 (Then) if they should say to you: Behold he is in the wilderness, do not go out, and: Behold he is in the chambers, do not believe it.
26 Behold I tell you before it happens.
27 Again Jesus said to his disciples: As the lightning comes from the east and is seen in the west, so will be the coming of the Son of Man.
Wherever the body is, there will be gathered the vultures.

At that time, after (the tribulation of) those days, the sun will grow dark, the moon will not give forth its light, the stars will fall from heaven, and the host of heaven will be shaken.

Then will appear the sign of the Son of Man in heaven and all the families of the earth will weep and will see the Son of Man on the clouds of heaven with a great host and with dreadful appearance.

He will send his angels with a trumpet and with a great shout to gather his chosen from the four winds of heaven, from one end of heaven unto the other.

From the fig tree learn the parable; when you see its branches and leaves sprouting know that he is near to the gates.

Truly I say to you: this generation will not pass away until all these things shall be done.

Heaven and earth will pass away.

But of that day or that time there is none who knows, not even the angels of heaven, but the Father only.

Again Jesus said to his disciples: As in the days of Noah so will it be in the days of the Son of Man.

Just as before the flood, they were eating, drinking, being fruitful, and multiplying until the day when Noah entered the ark.

They did not know until the flood came upon them and destroyed them; so will be the coming of the Son of Man.

Then if there shall be two ploughing in a field, one righteous and the other evil, the one will be taken and the other left.

Two women will be grinding at a mill; one will be taken and the other left. This is because the angels at the end of the world will remove the stumbling blocks from the world and will separate the good from the evil.
Then Jesus said to his disciples: Therefore watch with me because you do not know at what hour your lord is coming.

This you know, if one knew at what hour the thief was coming, he would watch and not allow him (to dig) into his house.

So you should be prepared, because you do not know at what hour the Son of Man is going to come.

What do you think of the faithful and wise servant whose lord places him over his children to give (them) food in its time?

Blessed is that servant whose lord (finds) him doing thus when he comes.

Truly I say to you that he will place him over his children.

But if that servant should be evil and should say in his heart: My lord is late (in) coming,

and should begin to beat the servant of his lord and should eat and drink with gluttons,

so his lord will come in a day for which he does not wait and at a time which he does not know.

He will divide him and place his portion with the hypocrites; there will be weeping and gnashing of teeth.

Chapter 25

Again Jesus said to his disciples: The kingdom of heaven is like ten virgins who took their lamps and went forth to meet a bridegroom and a bride.

Five of them were lazy fools and five of them were alert and wise.

The five foolish brought their lamps, but they brought no oil with them.

The wise brought oil in their vessels with their lamps.

It came to pass at midnight that behold a voice was heard: Behold the bridegroom is coming; come to meet him.

Then all (those) virgins came and trimmed their lamps.
To one he gave five coins of gold, to the second he gave two coins of gold.

After this word F has 3 garbled words and omits all else down to vs 24.
Then he who received the one drew near and said:
My lord, I know that you are firm and hard and that you reap what you did not sow and gather what you did not scatter.

So in fear of you I went and hid your coin of gold and behold you have what is yours.

His lord answered and said: Wicked and lazy servant, since you know that I reap what I did not sow and gather what I did not scatter, therefore, you should have given my wealth to my money-changers so that at my coming I would have received what is mine with profit.

Therefore, take from him the coin of gold and (give it) to the one who gained five coins of gold.

To the one who has it will be given, but to the one who does not have that which was intended for him will be taken from him.

As for the lazy servant, cast him into the darkness of the lowest places, there shall be for him weeping and gnashing of teeth.

Again Jesus said to his disciples: When the Son of Man comes in his revelation with his angels, then he will sit upon the throne of his glory.

All the nations will be gathered before him, and he will separate them as the shepherd separates the sheep and the goats.

He will place the sheep on his right and the goats on his left.

Then he will say to those on his right: enter blessed (of) my father and inherit for yourselves the kingdom of heaven prepared for you from the creation of the world until now.

Because I was hungry and you gave me to eat, I was thirsty and you gave me to drink, I was a wayfarer and you took me in, naked and you clothed me, sick and you visited me, I was in prison and you came to me.

Then the righteous will answer: O our Lord, when did we see you hungry and satisfied you, (thirsty) and gave you to drink,
Chapter 25

It came to pass when Jesus finished speaking all these things, he said to his disciples:

1 Do you not know that after two days will be the Passover and the Son of Man will be delivered into the hand of the Jews for the gallows?

2 Then the rulers of the priests and the great ones of the people were gathered together in the court of the chief priest whose name was Caiaphas.

3 They took counsel together to seize Jesus by craftiness and to kill him.

4 But they said it should not be at the feast lest there be a tumult among the people.

5 It came to pass when Jesus was in Cephar-hananyah in the house of Simon the leper,
7 a woman drew near to him with a flask of costly ointment; she poured it upon his head while he was reclining at table.
8 But this waste was very displeasing to them.
9 It would have been possible to have sold it for a great price and to have given it to the poor.
10 Jesus who knows everything in regard to any matter done, said to them: Are you making accusation against this woman? Truly she has performed a good and wonderful deed toward me.
11 Because the poor (will be) with you always, but I will not be with you always.
12 Her placing this on my body refers to my burial.
13 Truly I say to you, everywhere this gospel, that is, evangeli, is proclaimed in all the world, that which this one has done will be said in reference to my memory.
14 Then one of the Twelve, whose name was Judas Iscariot, went to the chief priests.
15 He said: What will you give me that I should deliver Jesus over to you? They settled with him for thirty pieces of silver.
16 From then on he sought a context for delivering him over.
17 On the first day of the festival of unleavened bread the disciples came to Jesus saying: Where shall we prepare for you to eat the Passover?
18 He said to them: Go into the city to a certain man who will be a volunteer for the task and say to him: Thus says the teacher, my time is near; with you (I will observe) the Passover with my disciples.
19 It came to pass at the time of evening, he was sitting at table with his twelve disciples.
20 As they were eating he said to them: I say to you that one of you will inform against me.
21 They were very sad and spoke each one to him saying: Lord, is it I?
23 He answered them: He who dips his hand with me in the dish will sell me. All of them were eating from one dish. Therefore, they did not recognize him; because if they had recognized him, they would have destroyed him.

24 Jesus said to them: Truly the Son of Man goes as it is written concerning him; woe to that man for whose sake the Son of Man is betrayed. Good would it be for that man not to have been born.

25 Judas, who sold him, answered and said to him: Rabbi am I this one?

26 They were eating and Jesus took bread, blessed, divided it, gave it to his disciples and said: Take and eat; this is my body.

27 He took the cup, gave praise to his father, gave it to them, and said: Drink from this, all of you.

28 This is my blood of the new covenant which will be poured out for many for the atonement of sins.

29 I say to you I will not drink henceforth from the fruit of this vine until that day when I drink it new with you in the kingdom of heaven.

30 (They returned) and went out to the Mount of Olives.

31 Then Jesus said to his disciples: Come, all of you, be grieved because of me tonight because it is written: Smite the shepherd and the (sheep) will be scattered.

32 After my resurrection from death, I will be revealed to you in Galilee.

33 Peter answered and said to him: If all of them are grieved because of you, I will never be grieved.

34 Jesus said: Truly I say to you, this night before the cock-crow you will deny me three times.

35 Peter said to him: If it is arranged for me to die with you, I will not deny you. Likewise all the disciples said to him.

36 Then Jesus came with them to the village of Geshemonim and said: Sit now until I go there and pray.
He took Peter and the two sons of Zebedee and began to be sad and troubled.

Then he said to them: My soul is grieved unto death; support me and watch with me.

He slowly went forward a little, fell on his face, prayed and said: (my father), if it is possible, take this cup from me. Indeed, let it not be as I will, but according to your will.

He came to the disciples and found them sleeping. He said to Peter: So you are unable to watch with me one hour?

Watch and pray lest you enter into temptation, because truly the spirit is ready to go (to its creator, but) the flesh is weak and sick.

He went again to pray saying: If you are not able to remove this cup except I should drink it, let it be done according to your will.

Afterwards he returned and found them sleeping because their eyes were heavy.

He left them and went to pray a third time according to the first words.

Then Jesus came to where the disciples were and said to them: Sleep and be at rest; behold the time has come near when the Son of Man will be delivered into the hand of sinners.

Arise, let us go, for behold he who will betray him is near.

While he was speaking, behold Judas Iscariot, one of his twelve disciples, came. With him was a large crowd with swords and whips sent from the chief priests and the princes of the people.

He who betrayed him had given them a sign: (The man) whom I kiss is the one whom you are to arrest.

Immediately he drew near to Jesus and said to him: Greetings Rabbi; then he kissed him.

Jesus said to him: My friend, what have you done? They came, stretched out their hand against him, and arrested him.

Behold, one who was with Jesus stretched out his hand, drew his sword, struck one of the servants of the priests, and cut off his ear.
Jesus said to him: Return your sword to its sheath, for (those who draw) the sword will fall by the sword.

Do you not understand that I can meet my enemies and indeed there will be for me at once more than twelve legions of angels?

But how will the Scriptures be fulfilled? Because thus it is intended to be done.

Afterwards Jesus said to the crowd: As if we were thieves have you come to take me with swords and whips? Was I not with you every day in the temple teaching you without you hindering me?

Surely all this was done because the writings of the Prophets were being fulfilled. Then all his disciples left him and fled.

They led Jesus to the house of Caiaphas the high priest. Then all the scribes and Pharisees were gathered together.

Peter was following him at a distance unto the house of the high priest. He entered the house and sat near the craftsmen until he should see the end.

The chief priests and the Pharisees wished (to find) false witnesses against Jesus in order to put him to death.

But they did not find even one, though they provided many false witnesses against Jesus. Finally two false witnesses came forward.

(They said): This one said I have the power to destroy the temple of God and after three days to repair it.

But Jesus answered not a word. The high priest arose and said to him: Do you not understand that I can meet my enemies and indeed there will be for me at once more than twelve legions of angels?

Jesus answered him: You say it; but again I say to you, you have yet to see the Son of God sitting at the right of the power of God coming on the clouds of heaven.

Then the high priest tore his garments and said: This one has cursed God. What need do we have for other witnesses? Behold all of you have heard how he cursed God.

What do you think can be done? They answered: He is guilty of death.
He threw the coins in the temple, went and took a rope and hanged himself.

Peter remembered what Jesus had said to him, that before the crowing of the cock he would deny him three times. Then he went outside and wept with bitterness of soul.

Chapter 27

1 It came to pass in the morning all the chief sages and elders took counsel against Jesus that they should surely put him to death.

2 They led him bound to the house of Pontius Pilate who was commander.

3 When Judas Iscariot saw that he had been judged, he began to turn in repentance. He returned the thirty dinars to the high priest and to the elders of the people.

4 He said: I have sinned because I have shed innocent blood. But they said to him: What is that to us? You see to it.

5 He threw the coins in the temple, went and took a rope and hanged himself.

6 When the chief priests received the coins they said: It is not possible for us to place these coins in the temple because they are the fruit of blood since they were given for the blood of Jesus.

7 So they took counsel and gave them for a field of a certain potter of clay that they might (bury) strangers there.

8 Therefore that field is called the tent of blood unto this day.
Then was fulfilled the word of Zechariah the prophet:
And I said to them: if it is good in your eyes, multiply my wages, but if (not), forbear. So they weighed for my wages thirty pieces of silver.

Then the Lord said to me: Cast it unto the potter. This is from the man who forms clay,
Pilate, when he saw that he had no power of resistance and was unable to make any peace with them, before a great dispute among the people might arise because of this, took water and washed his hands before the people and said: I am innocent (of the blood). Be careful what you do.

All the people answered and said: His blood will be upon us and upon our seed.

Then he released Barabbas (to them), and delivered to them Jesus for beating and affliction that they might hang him.

Then the horsemen of the court took Jesus under guard and came together before a great company of many people.

They clothed Jesus with silk garments and covered him with a greenish silk robe.

They made a crown of thorns and placed it on his head and set a reed in his right hand and were bowing down mocking him [saying]: Peace be upon you, king of the Jews.

They spit in his face and took the reed and struck his head.

When they had mocked him (much), they stripped the robe from him, dressed him in his own clothes, and gave orders to hang him.

As they were going out from the city, they met a man whose name was Simon the Canaanite. They compelled him to carry the gallows, that is, "The Cross."

They came to a place called Gulgota, that is, Mount Calvary, and gave him wine mixed with gall. But when he began to drink it he perceived [what it was] and would not drink it.

When they placed him on the gallows they divided his garments by lot.

Afterward, they set for him over his head a writing which said: This is Jesus of Nazareth, the king of Israel.

Then two thieves were hung with him, one on his right and one on his left.
The thieves who were hung with him said to him these very same words:

- At evening time, a rich man from Karnasiah came. His name was Joseph, and the mother of the sons of Zebedee.
- Among them were Mary Magdalene, Mary the mother of James and John, and those who served Jesus from Galilee unto that time.
- They came out of their graves and after (this) they entered the holy city.
- Immediately he took spongy-bread, filled it with vinegar and gave it to him to drink.
- One of those standing there said: This one is calling for Elijah.
- Others were saying: We will see if Elijah will come and deliver him.
- They came out of their graves and after (this) they entered the holy city and were revealed to many.
- The captain of the hundred and those standing with him watching Jesus saw the earthquake and the things which were done and were very afraid saying: Truly this was the Son of God.
- Many women were standing there at a distance from among those who served Jesus from Galilee unto that time.
- Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.
- At evening time, a rich man from Karnasiah came. His name was Joseph and he was a disciple of Jesus.
He came to Pilate and asked him for the body of Jesus. Pilate commanded that they should give it to him.

Joseph took it and wrapped it in a very fine silk garment.

He placed him in his own tomb which had been freshly hewn from stone and placed a large stone over the entrance of the tomb.

On the morrow of the Passover the chief priests and the Pharisees came to Pilate.

They said to him: Sir, we remember that this liar said while still alive that at the end of three days he would arise and come to life.

Therefore command his tomb to be guarded until the third day, since perhaps one of his disciples might come and steal him. Afterwards they might say to the people that he arose from death. If they should do this, the last perversion will be greater than the first.

Pilate said to them: Search out guards (and) guard it as well as you can.

So they completed the structure of the tomb, sealed it, and placed a guard there.

Chapter 28

On the first day of the week, early in the morning, Mary Magdalene and the other Mary came to see the tomb.

Then the earth shook because the angel of the Lord descended from heaven to the tomb, overturned the stone, and stood still.

His appearance was like the sun and his garments like snow.

From the fear of him the guards were dismayed and stood like dead men.

The angel answered and said to the women: Do not fear for I know that you seek Jesus who was hung.

He is not here for he is already alive as he said. Come, therefore, and see the place where the Lord arose.

Then go immediately and tell his disciples that the Lord has already arisen there. He will be before you and there you will see him as he told you.

The women went out of the tomb with fear because they had seen the angel, but with great joy because the Lord had come back to life. They ran to tell his disciples.
9 As they were going Jesus passed before them saying:
May the Name deliver you. They came near to him, bowed down to
him, and worshipped him.

10 Then Jesus said to them: Do not be afraid; tell my brothers that they
should go to Galilee and there they will see me.

11 While they were going some of the guards entered the city and de-
clared to the chief priests all that had happened.

12 They came together for counsel with the elders of the people. Then
they gave much money to the horsemen

13 and said to them: Say that his disciples came by night and stole him
while you were sleeping.

14 If this should come to the ears of Pilate we will tell him that he should
leave you alone.

15 They took the money and said thus as they instructed them. This is the
word [held] in secret among the Jews unto this day.

16 After this when his twelve disciples came to Galilee he appeared to
them in the mountain where they had prayed.

17 When they saw him they worshipped him, but there were some of them
who doubted him.

18 Jesus drew near to them and said to them:
To me has been given all power in heaven and earth.

19 Go

20 and (teach) them to carry out all the things
which I have commanded you forever.