

The Peshito Syriac New Testament

Translated into English

by

John Wesley Etheridge

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Preface

THE work here submitted completes the translation of the Syriac New Testament, begun in a former volume. We may now compare the sacred text, as read in the Eastern churches for sixteen or seventeen centuries, with that which, during the same lapse of time, has been received in the West. The comparison of these independent witnesses will demonstrate the essential integrity and incorrupt preservation of the inspired documents of the Christian dispensation.

For the seeming delay which has attended the publication of the volume, an apology is due to those friends who have inquired, from time to time, for its advertised appearance. But the minute attention required by the nature of the work itself, and the circumstance, that the only time in general which could be spared for the prosecution of it has been that of uncertain intervals in the course of regular professional duties, will sufficiently account for the slowness of its progress. The former volume, on the Gospels, was prepared during a residence on the Continent, when the greater part of his time was at the translator's own disposal; but nearly all the present work has been accomplished amid the daily toils of the Christian ministry in London, and in hours which might, in some respects, have been advantageously spent in mental or bodily recreation, or repose.

At the tribunal of biblical criticism the writer respectfully prays for a kind, but impartial, judgment on the correctness or incorrectness of the translation. It is very proper for him to attest his own belief, that, through the adorable grace of God, he has been enabled to give a version in all essential respects a faithful representation of the Syriac Scriptures; did he not believe so, he would not presume to offer it: but that class of readers who, though intelligent students of the Bible, have not directed their attention to this branch of inquiry, will naturally look for a corroborative testimony to the correctness of such an estimate, that their confidence in the translation may be warranted by some competent authority. It is on this account, as well as with a view to the thankful adoption of any improvement which may be pointed out, that he would solicit this adjudication.

For the sake of rendering the work as complete as possible, there is added a translation of the Epistles and Book of Revelation, wanting in the Peschito Canon, from the more modern Syriac texts first edited by Dr. Pococke and Louis De Dieu, so as to comprise all the holy books which we receive as inspired New-Testament Scripture.

With regard to the Acts and Epistles, the edition which the translator has followed has been that of Schaaf, on account of its having long been a sort of *textus receptus* of the Syriac Testament throughout the theological world. This has been collated with others, as occasionally indicated in the margin. Notwithstanding the labours of learned men in this department since the time of Schaaf, we are yet in want of a critical edition of the Peschito text both of the Old and New Testaments; as likewise a uniform collection of the books of the Hexaplar Syriac, and an edition of the Harkleian New Testament, with such remains of the Philoxenian as may exist in the MSS. brought home by the late Mr. Rich, or among those with which the treasures of the British Museum have been amplified through the diligence of Archdeacon Tattam. On this subject much interest has been awakened by the preface of the Rev. Mr. Cureton's edition of the Syrian Ignatius.

In this volume we have omitted the Rubrics of the oriental lessons from the body of the text, and given them in a separate collection or index at the end. Interspersed among the Scripture itself, as in the translation of the Gospels, such matters are confessedly out of place. This first index is followed by another, which is intended to facilitate the collation of any particular portion of the Eastern and Western Testaments. (These have been omitted from the text.)

For the prologues which introduce the translation little need be said. They will be received for what they are worth. The first part condenses a variety of information which would have been very acceptable to the writer himself several years ago, and which he presumes will be welcome to some who are now at the outset of their inquiries. In the second part we enter a more elevated and more spiritual region. It is good to be there ! Perhaps this section would not be useless in Bible classes and family readings, as well as in the cabinet of the solitary Christian.

January 1st, 1849.

The Preaching of Mathai

Translated into English

by

John Wesley Etheridge

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

I. 1:1

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

II. 1:18

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

III. 2:1

NOW when Jeshu was born in Beth-lechem of Jehuda, in the days of Herodes the king, there came Magians^c from the East to Urishlem: and they said, Where is the king of the Jews^d who is born? for we have seen his star in the east, and have come to worship him. But Herodes the king heard, and was troubled,

and all Urishlem with him. And he assembled all the chief priests and scribes of the people, and anxiously inquired of them where the Meshicha should be born. But they said, In Beth-lechem of Jehuda; for so it is written in the prophet: Also thou, Beth-lechem of Jehuda, wast not the least among the kings of Jehuda; for from thee shall come forth the king who shall be as a shepherd to my people Isoel.

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

IV. 2:13

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

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

V. 2:19

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

^aPronounced Meshee'ha. ^bBy the hand of the prophet. ^cMagushee. ^dJihudoyee. ^eA son of two years.

is called Natsrath. So would be fulfilled that which was spoken by the prophet, that a Nazarene^f he should be called.

VI. 3:1

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

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

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

VII. 4:1

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

world and their glory; and said to him, These all to thee will I give, if thou wilt fall and worship me, Then said Jeshu to him, Away with thee, Satana! for it is written that the Lord thy Aloha thou shalt worship, and him only thou shalt serve. Then the Accuser left him, and, behold, the angels drew nigh and ministered unto him.

VIII. 4:12

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

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

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

IX. 5:1

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

You are the salt of the earth: but if it happen that salt become

^fNatsroio. ^gOr, Yu'hanan. ^hPronounced Oorishlem. ⁱBy the hand of the sea. ^jOr assemblies, congregations.

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

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

X. 5:21

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

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

It hath been said, that he who looseth his wife should give her a writing of divorcement. But I say unto you, that whosoever looseth his wife, except on account of fornication, maketh her to commit adultery; and whosoever taketh her who is sent away, committeth adultery. Again, you have heard it was said to those beforetime, Thou shalt not lie in thine oaths, but shalt fulfil thine oaths unto the Lord. But I say unto you, Swear not at all: not by heaven, for it is the throne of Aloha; nor by earth, for it is the

foot-stool beneath his feet; neither by Urishlem, for it is the city of the great king. Neither shalt thou swear by thy head, for thou canst not make a single hair in it either black or white. But let your discourse be, Yea, yea; Nay, nay; for whatsoever is more than these is from the evil.

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

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

XI. 6:1

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

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

^k“One line.” –Codex Viennensis. ^lSophree. This order of public teachers (the preaching and writing clergy of the Jews) does not seem sufficiently indicated by the word “scribes” in the English version. Luther well renders the corresponding Greek term by Schriftgelehrten. ^mBeel-dino, “lord of strife.” ⁿA minute coin, in value the one-eighth of the asor, or assarius; from the Hebrew shemoneh, “eight.” ^oMaster of enmity. ^pThe sons of men.

XII. 6:16

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

Lay not up for yourselves treasures in the earth, a place where moth and rust corrupt, and where thieves dig through and steal: but lay up for yourselves treasures in heaven, where no moth and no rust corrupt, and where thieves do not dig through and steal. For where your treasure is, there also your hearts are. The lamp of the body is the eye: if thine eye therefore be perfect, thy whole body will be illuminated; but if thine eye be evil, thy whole body will be dark. If therefore the light that is in thee be darkness, what will thy darkness be? No man can serve two lords; for the one he will hate, and the other he will love, or the one he will honour, and the other he will neglect: you cannot serve Aloha and riches.

XIII. 6:25

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

XIV. 7:1

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

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

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

XV. 7:13

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

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

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

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

XVI. 8:1

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

Then when Jeshu had entered into Kapharnachum, a certain centurion approached him, and besought of him, saying, My Lord, my child is lying in the house, paralysed and grievously tormented. Jeshu saith to him, I will come and heal him. The centurion answered and saith, My Lord, I am not worthy that

thou shouldst come beneath my roof;^d only speak in a word, and my child shall be healed. For I also am a man under authority, and under my hand there are soldiers. I say to this one, Go, and he goeth; and to the other, Come, and he cometh; and to my servant, Do this, and he doeth. When Jeshu heard this, he was moved with admiration, and said to those with him, Truly I say to you, that in Isroel I have not found faith like this. But I tell you, That many shall come from the east, and from the west, and shall recline with Abraham, and Is'hok, and Jakub, in the kingdom of the heavens; but the children of the kingdom shall go forth into outer darknesses; there will be weeping and gnashing of teeth. And Jeshu said unto the centurion, Go; as thou hast believed, it shall be to thee. And his child was healed in that very hour.

XVII. 8:14

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

And when it was evening, they brought before him many demoniacs, and he cast out their devils by a word; and all those who were heavily afflicted he healed. So was fulfilled what had been spoken by the prophet Eshaia, who said, That he should take our griefs, and bear our infirmities.

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

XVIII. 8:23

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

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

in the waters. And they who tended them, fled, and went into the city, and showed every thing that was done, and what concerned these demoniacs. And the whole city came forth to meet Jeshu himself; and when they beheld him, they besought from him that he would remove from their coasts.

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

XIX. 9:9

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

And while he reclined in the house, there came to him many tribute-gatherers and sinners, and reclined with Jeshu and with his disciples. And when the Pharisee saw (it), they say to his disciples, Why doth your master eat with tribute-takers and sinners? But Jeshu, when he heard (it), said to them, The healthful have no need for the physician, but they who are diseased.^r Go, learn what that is:—"I require mercy, and not sacrifice;" for I am not come to call the righteous, but the sinners.

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

XX. 9:18

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

^dShadow. ^rGrievously affected. ^sSacks. ^tGiven thee life.

they laughed at him. And when he had put forth the crowds, he entered, and took her by the hand; and the damsel arose. And the rumour of this went forth through all that land.

XXI. 9:27

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

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

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

XXII. 9:36

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

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

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

than for that city.

XXIII. 10:16

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

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

XXIV. 10:34

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

^uKenanaia. ^vShall live. ^wThe assarius, value three farthings. ^xTo divide against.

he shall not lose his reward.

XXV. 11:1

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

But when they were gone, Jeshu began to speak to the assembly concerning Juchanon: What went you forth into the waste to see? a reed that by the wind was shaken? And if not, what went you forth to see? a man clothed in soft vestments? Behold, they who are softly clothed are in the house of kings. And if not, what went you forth to see? a prophet? I tell you, Yes; and more than a prophet. For this is he concerning whom it is written, Behold, I send my angel before thy face, to prepare the way before thee. Amen I say to you, there hath not arisen among them born of women [one] who [is] greater than Juchanon the Baptizer: yet, the least in the kingdom of heaven is greater than he. But from the days of Juchanon the Baptizer until now, the kingdom of the heavens by violence is taken, and the violent ones seize it. For all the prophets and the law prophesied² until Juchanon; and if you are willing, receive, that he is Elia who was to come. Whoever hath ears to hear, he shall hear.

XXVI. 11:16

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

Then began Jeshu to reproach those cities in which were done many of his miracles, and which did not repent, saying, Woe to thee, Korazin! woe to thee, Bethsaida! for if in Tsur and in Tsaidon those miracles had been done which have been performed in you, they would a while ago in sackcloth and ashes have repented. But I say to you, that for Tsur and Tsaidon it shall be more tolerable³ in the day of judgment than for you. And thou, Kaphernachum, who unto heaven art exalted, unto Shiul shalt be brought down; for if in Sadum had been done those miracles which have been done in thee, it would have stood until this day. But I tell you that for the land of Sadum it shall be more tolerable³ in the day of judgment than for thee.

XXVII. 11:25

IN that time Jeshu answered and said, I praise thee, my Father, the Lord of the heavens and of the earth, that thou hast

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

At that time Jeshu was walking on the sabbath among the grain;⁴ and his disciples hungered, and began to pluck the ears and to eat. But when the Pharisee saw them, they say to him, Look, thy disciples do something which is not lawful to be done on the sabbath. But he said to them, Have you not read what David did when he hungered, and they who were with him? how he went to the house of Aloha, and the bread of the table of the Lord did he eat,— that which was not lawful for him to eat, nor for them who were with him, but for the priests only? Or have you not read in the law that the priests in the temple profane the sabbath in it, and are without blame? But I say to you, that (one) greater than the temple is here. Moreover, if you knew what that (meaneth), “I desire mercy and not a sacrifice,” you would not have condemned them who are not faulty. For the Lord of the sabbath is the Son of man.

XXVIII. 12:9

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

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

²Or, were prophetic. ³Or, tranquil. ⁴Or, in the place of seeds.

XXIX. 12:22

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

XXX. 12:38

THEN answered certain from the scribes and Pharisee, and said to him, Teacher, we would wish to see a sign from thee. But he answered them and said, A generation depraved and adulterous requireth a sign; but a sign shall not be given to it, but the sign of Jaunon the prophet; for as Jaunon was in the belly of the fish three days and three nights, so the Son of man shall be in the heart of the earth three days and three nights. The men of Ninevoë. shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jaunon; and, behold, a greater than Jaunon (is) here. The queen of the south shall arise in the judgment with this generation, and shall condemn it; for she came from the confines of the earth that she might hear the wisdom of Shelemun; but one more excellent than Shelemun is here. When the unclean spirit shall have gone forth from a child of man, he wandereth through places that have no waters in them, and seeketh repose, but findeth (it) not. Then he saith, I will return unto the house from whence I came forth; and coming, he findeth it untenanted, cleansed, and decorated. Then he goeth and taketh with him seven other spirits, than himself

more wicked, and they enter and dwell in him. And the end of that man is worse than his beginning. So shall it be with this wicked race! While he spake to the assembly, his mother and his brethren came, standing without, and seeking to speak with him. And a man said to him, Thy mother and thy brethren are standing without, and are requesting to speak with thee. But he answered and said to him who spake to him, Who is my mother, and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother, and behold my brethren! For every one who doeth the will of my Father who is in heaven, he is my brother, and my sister, and my mother.

XXXI. 13:1

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

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

And his disciples approached, saying to him, Why dost thou speak to them in parables? He replied and said to them, Because unto you it is given to know the mystery of the kingdom of heaven, but unto them it is not given. For unto him who hath, it shall be given, and it shall be increased to him: but [as] to him who hath not, that also which he hath shall be taken from him. On this account I speak to them in parables. Hence they see, and (yet) see not; and they hear, and (yet) hear not, neither understand; and accomplished in them is the prophecy of Eshaia, who said, that hearing they should hear, but not understand, and seeing they should see, but not know. For the heart of this people is become gross, and with their ears they have heard heavily, and their eyes they have shut, that they may not see with their eyes, nor hear with their ears, nor understand with their hearts, and be converted, and I heal them. But blessed are your eyes which see, and your ears which hear: for, Amen I say unto you, that many prophets and just ones have desired to behold what you see, and have not beheld, and to hear what you hear, and have not heard. You, then, attend to the comparison of the seed: (When) any one who heareth the doctrine of the kingdom doth not understand it, there cometh the evil (one), and snatcheth away the doctrine that was sown in his heart: this is what by the road-side was sown. But that which was sown upon the rock is he who heareth the word, and at once with joy apprehendeth it. Yet hath he no root in him, but is (only) for a time; and when affliction or persecution occurs on account of the doctrine, he is quickly offended. That sown [in] the place of thorns, is he who heareth the word, but the anxious thought of this world and the illusions of riches stifle the word in him, and he is without fruits. But that which upon good ground was sown is he who heareth my doctrine, and

^bSatana. ^cBy the hand of the sea. ^dBar-shoteh, "the son of its hour."

understandeth (it), and giveth fruits, and produceth, whether a hundred, or sixty, or thirty fold.

XXXII. 13:24

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

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

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

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

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

Again, the kingdom of heaven is like unto a man a merchant, who sought goodly pearls; but who, when he had found one pearl of exceeding price, went, sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, which was thrown into the sea, and from every kind collected. And when it was full, they drew to the shore, and sat down, and selected; and the good they threw into vessels, and the bad they cast without.

Thus shall it be at the consummation of the world. The angels shall go forth, and separate the evil from among the just, and cast them into the furnace of fire; there shall be weeping and gnashing of teeth!

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

XXXIII. 13:53

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

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

XXXIV. 14:15

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

^eThe seā, or sata, was the third of an ephah.

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

XXXV. 14:24

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

XXXVI. 15:1

THEN came to Jeshu Pharisee and Sophree,^g who were from Urishlem, saying, Why do thy disciples transgress the tradition of the elders, and wash not their hands when they eat bread? Jeshu answered, and said to them, Why also do ye transgress the commandment of Aloha for the sake of your tradition? For Aloha hath said, Honour thy father and thy mother; and whoso curseth his father or his mother, to die he shall die: but ye say, Every one who shall say to a father, or to a mother, (It is) my oblation whatever thou wouldst be profited by me, and shall not honour his father or his mother (shall be guiltless). Thus you have abolished the word of Aloha for the sake of your tradition. Ye hypocrites! rightly prophesied concerning you Eshaia the prophet, and said, This people with the lips honour me, but their heart (is) very far from me. But in vain they reverence me, while they teach the doctrines of the commandments of men.^h And he called to the multitudes, and said to them, Hear, and understand: It is not that which, entering the mouth, contaminates a man; but that which shall come from the mouth, that contaminates a man. Then drew near his

disciples, saying to him, Knowest thou that the Pharisee who heard this word were offended? But he answered, and said to them, Every plantation which my Father who is in heaven hath not planted shall be rooted up. Leave them: they are blind leaders of the blind; but if a blind man shall lead a blind man, both shall fall into the ditch. And Shemun Kipha answered and said, My Lord, expound to us this parable. But he said to them, Do you also not yet understand? Know you not that whatsoever entereth the mouth, goeth into the belly, and from thence in purification it is cast without? But whatsoever from the mouth shall come forth, from the heart cometh forth, and this [it is that] contaminates a child of man. For from the heart proceed evil thoughts, adultery, murder, fornication, robbery, false witness, blasphemy. These are they which defile a man; but if any one eat when his hands are not washed, he is not defiled.

XXXVII. 15:21

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

XXXVIII. 15:32

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

^fOr, a false vision. ^gScribes. ^hSons of men.

And when he had dismissed the multitudes, he ascended into a ship, and came to the coasts of Magodu.

And there came Pharisee and Zadukoyee, tempting him, and demanding that he would show them a sign from heaven. But he answered and said to them, When it is evening, you say, It will be serene weather, for the heaven hath reddened. And in the early morning you say, To-day will be tempestuous, for the heaven hath reddened gloomily. Hypocrites! the aspect of the heaven you are skilful to discriminate, (but) the signs of this time you know not how to distinguish. A depraved and adulterous race requireth a sign, but a sign shall not be given to it, save the sign of Jaunon the prophet; and he left them, and went away. And when his disciples had come to the opposite [shore], they had forgotten to take bread with them. But he said to them, Take heed and beware of the leaven of the Pharisee and Zadukoyee. But they thought within themselves, saying, (It is) because bread we have not taken. But Jeshu knew, and said to them, Why reason you within yourselves, little in faith, because bread you have not brought? Have you not yet understood? Do you not remember those five loaves for the five thousand, and how many panniers you took up? Or those seven loaves and the four thousand, and how many baskets you took up? Why do you not understand that it was not concerning bread I spoke to you, but that you should beware of the leaven of the Pharisee and of the Zadukoyee? Then they understood that he did not say that they should beware of the leaven of bread, but of the doctrine of the Pharisee and of the Zadukoyee.

XXXIX. 16:13

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

XL. 16:21

AND from that time began Jeshu to show to his disciples that it was to be that he should go to Urishlem, and suffer much from the elders and the chief priests and scribes, and be slain, and the third day arise again. Then Kipha took him (apart?) and began to expostulate with him, and said, Far be it from thee, my Lord, that this should be to thee! But he turned and said to Kipha, Get thee behind me, Satana! thou art a stumbling-block to me, because thou thinkest not from Aloha, but from the sons of men! Then said Jeshu to his disciples. Whosoever willeth to

come after me, let him deny himself, and let him take up his cross and follow me. For whosoever willeth to save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. For what shall a man be profited, if the whole world he shall acquire, and his soul shall perish? or what equivalent shall a man give for his soul? For it is to be, that the Son of man shall come in the glory of his Father with his holy angels, and then shall he render unto every man according to his works.

XLI. 16:28

AMEN, I say unto you, There are men standing here who shall not taste death, until they shall have seen the Son of man coming in his kingdom. And after six days, Jeshu took Kipha, and Jakub, and Juchanon his brother, and led them to a high mountain by themselves. And Jeshu was changed before them; and his countenance shone like the sun, and his vestments were resplendent as the light. And there were seen with them Musha and Elia talking with him. Then answered Kipha, and said to Jeshu, My Lord, it is good for us to be here; and if thou art willing, we will make here three tabernacles; one for thee, and one for Musha, and one for Elia. But while he spake, behold, a bright cloud overspread them, and the voice was from the cloud, saying, This is my Son, the Beloved, in whom I have delighted: to him attend. And when the disciples heard, they fell upon their faces and feared greatly. And Jeshu approached them and touched them, and said, Arise, fear not. And they lifted up their eyes and saw no man, except Jeshu by himself. And while they were descending from the mountain, Jeshu charged them, and said to them, Before no man declare this vision,ⁱ until the Son of man be risen from the dead.^j And the disciples asked and said to him, Why therefore say the scribes that Elia must come first? Jeshu answered and said to them, Elia cometh first that he may fulfil every thing; but I say to you, that, behold, Elia hath come, but they knew him not, and have done to him as they would. So also is the Son of man to suffer from them. Then understood the disciples that concerning Juchanon the Baptizer he spake to them.

XLII. 17:14

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

ⁱTo the eye of man tell not this vision. ^jFrom (among) the dead: plural.

XLIII. 17:22

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

XLIV. 18:1

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

XLV. 18:15

NOW if thy brother offend against thee, go, and argue (the matter) between thyself and him alone; and if he hear thee, thou hast gained thy brother. But if he hear thee not, take with

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

XLVI. 18:23

THEREFORE is the kingdom of the heavens likened to a royal person^r who would take the account from his servants. And when he began to receive, they brought to him one who owed a myriad talents. And when he had nothing to pay, his lord commanded that they should sell (both) himself, his wife, and his children, and all that he had, and to pay. And that servant fell and worshipped him, saying, My lord, be patient of spirit toward me, and all things I (will) pay thee. And the lord of that servant had mercy, and absolved him, and forgave him his debt. Then went forth that servant, and found one of his fellows who owed him a hundred pence; and he seized him, strangling, and saying to him, Give me what thou owest to me. His fellow-servant fell at his feet, beseeching him, and saying, Be patient of spirit towards me, and I (will) pay thee. But he would not, but went and threw him into the house of the chained until he should have rendered him what he owed him. When their fellow-servants saw what was done, they were greatly grieved, and went and declared to their lord all that was done. Then his lord summoned him and said to him, Evil servant! all that debt did I forgive thee, because thou didst entreat me. Oughtest thou not to have been as gracious to thy fellow-servant as I was gracious unto thee? And his lord was indignant, and delivered him to the tormentors, until he should have paid all whatsoever he owed to him. Thus will your heavenly Father deal with you unless you forgive each his brother from your heart his trespasses.

XLVII. 19:1

AND it was that when Jeshu had finished these words, he removed from Galila and came into the confines of Jehud beyond Jurdan. And great multitudes came after him, and he healed them there. And the Pharisee approached him, and, tempting him, propounded to him whether it was lawful for a man to send away his wife for every cause. But he answered and said to them, Have you not read that He who created from the beginning, male and female hath made them? And he said, On this account a man shall leave his father and his mother, and shall cleave to his wife, and they two shall be one flesh. Wherefore they were not [constituted] two, but one body. That, therefore,

^kThe zuz, or zuzza, was a silver coin, value one drachm. ^lSons of the free. ^mThat is, the stone of a mill worked by an ass or mule. ⁿBy whose hand. ^oLives. ^pAd literally, "The will." ^qSeptuaginta vices septem, et septem vices: vel septuagies septies et septies; id est, quatuordecim vicibus septuagies. Vide TREMELLIUM, in loc. ^rA man a king.

which Aloha hath conjoined, man shall not separate. They said to him, Why then did Musha direct that he should give a writing of dismissal and send her away? He said to them, Musha, on account of the hardness of your heart, permitted you to send away your wives; but from the beginning it was not so. And I say to you that whosoever shall forsake his wife who is not adulterous, and take another, committeth adultery; and whosoever taketh the deserted one, committeth adultery. His disciples say to him, If thus be the case between the man and the woman, it is not expedient to take a wife. But he said to them, Not every man is sufficient for this doctrine, but he to whom it is given. For there are some eunuchs who from their mother's womb are born so; and there are some eunuchs who by men are made eunuchs; and there are eunuchs who have made themselves eunuchs on account of the kingdom of heaven. Whosoever is capable of receiving (this), let him receive (it). Then they brought to him children, that he should put his hand upon them and pray. And his disciples forbad them. But Jeshu himself said, Suffer children to come unto me, and forbid them not; for of those who are as these, is the kingdom of heaven. And he put his hand upon them, and went thence.

XLVIII. 19:16

AND one came and approached and said to him, Good teacher, what of good shall I do, that I may have the life of eternity? But he said to him, Why dost thou call me good? none is good but one, Aloha. But if thou wilt enter into life, keep the commandments. He said to him, Which? Jeshu answered him, Thou shalt not kill, neither commit adultery, nor steal, neither shalt thou witness false testimony; and honour thy father and thy mother, and love thy neighbour as thyself. The young man saith to him, These all have I kept from my childhood: how am I deficient? Jeshu saith to him, If thou wilt become perfect, go, sell thy possession and give to the poor, and there shall be for thee a treasure in heaven: and come after me. But he, the young man, heard this word, and went away with sadness, for he had great property. But Jeshu said to his disciples, Amen I say unto you, that it is difficult for the rich to enter the kingdom of heaven. Again I say to you, that it is easier for a camel to enter through the aperture of a needle, than the rich to enter into the kingdom of Aloha. But the disciples when they heard were greatly hurt, saying, Who then can be saved? Jeshu, beholding them, said, With the sons of men it is not possible; but with Aloha every thing is possible.

XLIX. 19:27

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

be last, and the last first.

L. 20:1

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

LI. 20:17

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

^sBetween him and themselves.

you. And whoever among you willeth to be first, let him be to you the servant. So, the Son of man came not to be served, but to serve, and to give his life the redemption for many.

LII. 20:19

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

LIII. 21:1

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

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

LIV. 21:17

AND he abandoned them, and went forth without the city to Bethania, and lodged there. But in the early morn, as he

returned to the city, he hungered: and he saw a certain fig-tree in the way, and came to it, but found nothing thereon but leaves only; and he said, Let there be no fruit upon thee again for ever. And immediately that fig-tree withered. And the disciples saw, and were astonished, saying, How in a moment is the fig-tree withered! Jeshu answered and said to them, Amen I say to you, that if faith were in you, and you did not hesitate,^u you should not only do (as) to this fig-tree, but also were you to say to this mountain, Be thou lifted up and fall into the sea, it should be done. And whatsoever you shall ask in prayer and shall believe, you shall obtain. And when Jeshu came to the temple, the chief priests and elders of the people approached him, while he taught, saying to him, By what authority doest thou these things, and who gave thee this authority? Jeshu answered and said to them, I will also ask you one word; and if you will tell me, I will also tell you by what authority I do these (things). The baptism of Juchanon, whence is it, from heaven or from men? But they thought within themselves, saying, If we shall say, From heaven, he saith to us, Why did ye not believe him? And if we shall say, From men, we fear from the crowd; for all have regarded Juchanon as a prophet. And they answered, saying to him, We know not: Jeshu saith to them, Also I tell not you by what authority I do these (things).

LV. 21:28

BUT how doth [it] appear to you? a certain man had two sons; and he came to the elder, and said to him, My son, go to-day work in the vinery. But he answered and said, I am not willing: yet afterwards he relented, and went. He came to the other, and said likewise. He answered and said, I (will), my lord; yet went not. Which of these two did the will of his father? They say to him, The elder. Jeshu saith to them, Amen I tell you, the tribute-takers and harlots go before you into the kingdom of Aloha. For Juchanon came to you in the way of righteousness; and you believed him not. But the tribute-takers and harlots believed him: but you neither when you saw (him, nor) afterwards, repented, that you might believe him. Hear another comparison: A certain man was a house-lord; and he planted a vinery, and surrounded it with an hedge, and dug a wine-press in it, and built in it a tower, and had it taken by labourers, and journeyed. And when the time of fruits drew near, he sent his servants to the husbandmen, that they might send him of the fruits of his vinery. And the husbandmen took his servants, and beat some, and stoned some, and killed others. And again he sent other servants more than the first, and they acted towards them likewise: last, he sent to them his son, saying, Now will they be ashamed from my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take the inheritance. And they seized and cast him without the vinery, and killed him. When the lord of the vinery, therefore, cometh, what will he do to these husbandmen? They say to him, Most miserably will he destroy them, and the vinery will he cause to be held by other labourers, (even) such as will give him the fruits in their seasons. Jeshu saith to them, Have you not read in the scripture, that the stone which the builders rejected, this is become the head of the corner? By the Lord was this done, and it is wondrous in our eyes. On this account I tell you, that the kingdom of Aloha is taken

^uBy the hand of the way. ^uWere not divided; that is, in mind.

from you, and shall be given to a people who will yield fruits. And whosoever shall fall upon this stone shall be broken; but every one upon whom it shall fall, it will scatter (him). And when the chief priests and Pharisee heard his comparisons, they knew that concerning themselves he had spoken. And they sought to apprehend him, but feared the people, because as a prophet they regarded him.

LVI. 22:1

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

LVII. 22:15

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

LVIII. 22:23

IN that (same) day came the Zadukoyee, affirming to him, (that) there is no life for the dead. And they questioned him, saying

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

LIX. 22:34

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

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

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

^vRecliners. ^wFaces of men. ^xHead-silver. ^yOr, from all, &c. ^zPhylacteries; called as above, from the Chaldee tephilla, "prayer." For their formation and uses, see the commentators. ^aMartuto; vestis tremula: from the Chaldee rethath, tremuit. ^bMy Master. ^cFather. ^dGuides.

LX. 23:13

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

LXI. 23:29

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

children, as gathereth the hen her young ones beneath her wings, and you would not! Lo, your house is left unto you desolate. For I say unto you, That you shall not see me from henceforth, until you shall say, Blessed is he who cometh in the name of the Lord.

LXII. 24:1

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

^eOr, tribes of the land.

glory. And he shall send his angels with the great trumpet, and they shall gather the chosen who are his from the four winds and from the ends of heaven.^f But from the fig-tree learn a parable: As soon as her branches are soft, and they put forth her leaves, you know that summer draweth nigh. So also, when all these are seen, you know that it cometh to the door. Amen I say to you, that this race^e shall not have passed away until all these shall take place. Heaven and earth shall pass away; but my words shall not pass away.

LXIII. 24:36

BUT concerning that day and concerning that hour, no man knoweth; neither the angels of heaven, but the Father only. But as the days of Nûch, so shall be the coming of the Son of man. For as before the deluge they were eating and drinking, taking wives and giving to husbands, until the day that Nûch went into the ark; and knew not till the deluge came, and carried them all away; so shalt be the advent of the Son of man. Then two shall be in the field; one shall be taken, and one be left. Two shall be grinding in the mill; one is taken, and one is left. Be wakeful therefore, because ye know not in what hour cometh your Lord. But this know; that if the master of the house knew in what watch the thief would come, he would have been watching, and not have suffered his house to be broken through. Wherefore be ye also prepared, because in the hour that ye expect not shall come the Son of man.

LXIV. 24:45

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

LXV. 25:1

THEN shall be likened the kingdom of heaven unto ten virgins, who took their lamps, and went forth to meet the bridegroom and the bride. But five of them were wise, and five foolish. And those foolish (ones) took their lamps, but did not take with them the oil: but those were wise who took oil in vessels with their lamps. But while the bridegroom withheld, they all dozed and slept. And in the dividing of the night there was the cry, Behold, the bridegroom cometh; go forth to his meeting. Then all the virgins arose, and prepared their lamps. But those foolish ones said to the wise, Give to us from your oil; for, behold, our lamps are gone out. But the wise ones answered them, saying, Lest it should not suffice for us and for you; but go to those who sell, and buy for you. And while they were gone to buy, the bridegroom came, and those who were prepared entered with him

into the house of festivity,^h and the gate was shut. At last came also those other virgins, saying, Our Lord, our Lord, open to us! But he answered and said to them, Assuredly I tell you, I know you not. Be wakeful therefore, for you know not that day nor the hour.

LXVI. 25:14

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

LXVII. 25:31

WHEN the Son of man cometh in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats. And he shall cause the sheep to stand upon his right hand, and the goats on his left. Then shall the King say to them on his right hand, Come, blessed of my Father, inherit the kingdom which was to be for you from the foundation of the world. For I was hungry, and you gave me to eat; I thirsted, and you made me to drink; I was a stranger, and you received me; I was naked, and you covered me; I was sick, and you cared for me; and I was in prison, and you came to me. Then shall say unto him those righteous, Our Lord! when did we see that thou wast hungry, and fed thee, or that thou didst thirst, and we gave thee

^fFrom the extremity of the heavens to their extremity. ^eSharebtha, "tribe, people, nation." ^hBeth-chelulo, domus chori, seu domus nuptiarum.

drink? and when did we see thee a stranger, and received thee, or naked, and covered thee? and when did we see thee sick, or in prison, and came to thee? And the King shall answer and say to them, Amen I say to you, Inasmuch as you did it unto one of these my least brethren, unto me you did it. Then shall he say also unto them on his left hand, Go from me, accursed, into the fire of eternity, which was prepared for the accuser and for his angels. For I was hungry and you gave me not to eat; and I thirsted, but you made me not to drink; and I was a stranger, and you received me not; and naked, and you clothed me not; and I was sick, and in prison, and you visited me not. Then shall they also answer and say, Our Lord! when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer and say to them, Amen I say unto you, that inasmuch as you did it not unto one of these little ones, you did it not to me. And these shall go away into the torment which is eternal, and the just into the life which is eternal.

LXVIII. 26:1

AND when Jeshu had finished all these discourses, he said to his disciples, You know not that after two days is the Petzcha,ⁱ and the Son of man is delivered up to be crucified. Then assembled the chief priests, and the scribes, and the elders of the people, in the hall of the chief of the priests, who was called Kaiapha. And they held counsel concerning Jeshu, how that by artifice they might apprehend and kill him. And they said, Let it not be on the festival, lest there be a tumult among the people. And when Jeshu was at Bethania, in the house of Shemun the leper, there drew near to him a woman who carried a vase of aromatic balsam, great of price, and she poured it upon the head of Jeshu as he reclined. But his disciples saw and were displeased, and said, For what is this destruction? For this could have been sold for much, and given to the poor. But Jeshu knew, and said to them, Why grieve you the woman? a good work hath she wrought upon me. For in all time the poor you have with you, but me you have not in all time with you. For this (woman) who hath poured this balsam upon my body, as unto my funeral hath done [it]. And Amen I say unto you, Wheresoever this my Gospel shall be proclaimed, in all the world, this also which she hath done shall be told for her memorial. Then went one from the twelve, named Jihuda S'carjuta, unto the chief priests, and said to them, What are you willing to give me, and I will deliver him to you? But they settled to him thirty of silver. And from that time^e he sought to him opportunity to betray him.

LXIX. 26:17

BUT in the first day of the (Phatiree) unleavened-bread days, the disciples came to Jeshu, and said to him, Where wilt thou that we prepare for thee to eat the passover? But he said to them, Go into the city to a certain man, and say to him, Our master saith, My time hath come! with thee will I perform the passover with my disciples. And the disciples did as Jeshu had commanded, and prepared the passover. And when it was evening, he reclined with his twelve disciples. And while they were eating, he said, Amen I say unto you, that one from you betrayeth me. And they

were very sad, and began to say to him, one by one of them, My Lord, is it I? But he answered and said, One who dippeth his hand with me in the dish, he shall betray me. And the Son of man goeth as it is written concerning him; but woe to him, to that man by whom^k the Son of man is betrayed! Better had it been for that man if he had not been born. Then Jihuda the traitor answered and said, Am not I (he), Rabi? Jeshu replieth to him, Thou hast said! But while they were eating, Jeshu took the bread, and blessed, and brake, and gave to his disciples, and said, Take, eat, this (is) my body. And he took the cup, and offered thanks, and gave to them, and said, Take, drink of this all of you: this (is) my blood of the new covenant, which for multitudes is shed for the remission of sins. But I say to you, that I will not drink from henceforth of this product of the vines, until the day in which I shall drink it with you new in the kingdom of Aloha. And they sang praises, and went forth unto the mount of Olives.

LXX. 26:31

THEN said Jeshu unto them, You all shall be offended in me this night; for it is written, I will strike the shepherd, and scattered shall be the sheep of his flock. But after that I am risen I am before you in Galila. Kipha answered and said to him, Though every man should be offended in thee, I never will be offended in thee. Jeshu saith to him, Amen I say to thee, that in this night, before the cock shall crow, three times thou wilt deny me. Kipha saith to him, If I am to die with thee, I will not deny thee. The same also all the disciples said. Then cometh Jeshu with them unto the place which is called Gedsiman; and he said to his disciples, Sit here while I go and pray. And he took Kipha and the two sons of Zabdai; and he began to be sorrowful, and to be vehemently agonized. And he said to them, My soul is afflicted unto death; wait for me here, and watch with me. And he removed a little, and fell upon his face, praying, and saying, My Father, if it be possible, let this cup pass from me; yet not as I will, but as thou. Then he came to his disciples, and found them sleeping; and he said to Kipha, How, could you not for one hour watch with me? Be watchful and pray, that you enter not into temptation. The spirit is ready, but the body is infirm. Again he went the second time, and prayed, and said, My Father, if it be not possible for this cup to pass, unless I drink it, be done thy will! And he came again, and found them asleep; for their eyes had become heavy. And he left them, and went again, and prayed the third time, and said the same word. Then he came to the disciples, and said to them, Sleep on now, and be at rest; lo, the hour cometh, and the Son of man is betrayed into the hands of sinners. Arise, let us go: behold, he cometh who betrayeth me. And while he was speaking, behold, Jihuda the traitor, one from the twelve, came, and a great multitude with him, with swords and clubs, from the chief priests and elders of the people. And Jihuda the traitor had given to them a sign, and said, Whomsoever I shall kiss, that is he: take him. And immediately he approached Jeshu, and said, Peace, my master! and kissed him. But he, Jeshu, said to him, (Is it) for that thou hast come, my companion? Then they came on, and laid their hands upon Jeshu, and took him. And, behold, one from those who were with Jeshu stretched forth his hand, and unsheathed a sword, and struck a servant of the high priest, and took off his ear. Then said Jeshu to

ⁱPassover. ^jFrom them. ^kBy whose hand.

him, Return thy sword to his place; for every one of them who take swords, by swords shall die. Or thinkest thou that I cannot request from my Father, and he shall appoint to me now more than twelve legions of angels? (But) how, then, would the scripture be accomplished, that thus it ought to be? In that hour Jeshu said to the multitudes, As against a robber are you come out, with swords, and with clubs, to seize me? Every day with you in the temple I sat and taught, and you did not apprehend me. But this was done that what is written in the prophets might be fulfilled. Then the disciples all deserted him, and fled. And they who apprehended Jeshu led him unto Kaiapha, chief of the priests, where the jurists and elders were assembled. But Shemun Kipha went after him from afar unto the court of the chief of the priests, and entered and sat within with the attendants, that he might see the end. But the chief priests, and the elders, and the whole assembly, sought against Jeshu witnesses, that they might put him to death; but they found not (any). And many witnesses of falsehood came. But, last, two came near, declaring, This said, I can destroy the temple of Aloha, and in three days rebuild it. And the chief of the priests arose, and said to him, Dost thou return no word? What are these witnessing against thee? But Jeshu was silent. And the chief of the priests answered and said to him, I swear thee, by Aloha the Living, that thou declare to us whether thou be the Meshicha, the Son of Aloha? Jeshu saith to him, Thou hast said: but I say to you, That hereafter ye shall see him, the Son of man, sitting at the right hand of Power, and coming on the clouds of heaven. Then the chief of the priests tore his robes, and said, Behold, he hath blasphemed! what further need have we of witnesses? Behold, now we have heard his blasphemy. What will you? They answered saying, He deserves death. Then did they spit in his face, and smote him; and others struck him, saying, Prophecy to us, Meshicha! Who is he that smiteth thee? But Kipha was sitting without, in the hall, and a certain female domestic approached him, saying to him, Thou also wast with Jeshu Natsroia. But he denied before all, and said, I know not what thou sayest. And when he had gone out into the vestibule, another saw him, and said to them, This also was there with Jeshu Natsroia. And again he denied with oaths, I know not the man. But, after a little while, they who were standing drew near, and said to Kipha, Assuredly thou art of them; for thy speech also makes thee known. Then began he to imprecate and to swear, I know not the man! And in that hour the cock crowed. And Kipha remembered the word of Jeshu, who had said to him, That before the cock shall crow, three times wilt thou have denied me. And he went without, and wept bitterly.

LXXI. 27:1

BUT when it was morning, the chief priests and elders of the people took counsel against Jeshu, how they should put him to death. And they bound him, and led him away, and delivered him to Pilatos the governor. Then Jihuda the traitor, when he saw that Jeshu was condemned, repented him, and went hastily, and returned those thirty of silver unto the chief priests and elders, and said, I have sinned, for I have betrayed the innocent blood. But they said to him, To us? what to us? Thou knowest,—thou! And he cast down the silver in the temple, and passed away, and went and strangled himself. But the chief priests took up the

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

LXXII. 27:26

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

^lIn the eye of the assembly.

parted my garments among them, and upon my vesture did they cast lots. And they sat down and watched him there. And they placed over his head the occasion of his death, in the writing, This (is) Jeshu, the King of the Jihudoyee.

LXXIII. 27:38

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

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

LXXIV. 27:45

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

LXXV. 27:57

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

LXXVI. 27:62

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

LXXVII. 28:1

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

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

^mWilleth him. ⁿSix hours, &c. ^oIL! IL! lamono shabakthóni! ^pThe faces of the gate.

The Preaching of Markos

Translated into English

by

John Wesley Etheridge

I. 1:1

THE beginning of the Gospel of Jeshu Meshicha, the Son of Aloha. As it is written in Eshaia the prophet:—

Behold, I send my angel before thy face,
Who shall make straight^a thy way.
The voice which crieth in the desert,
Prepare the way of the Lord,
Make level his paths.

Juchanon was in the desert, baptizing, and proclaiming the baptism of repentance for the remission of sins. And all the region of Jehud and all the sons of Urishlem went out to him; and he baptized them in Jurdan the river, while they were confessing their sins. But Juchanon himself was clothed with a garment of the hair of camels, and engirded with a belt of leather upon his loins; and his food was locusts and wilderness honey. And he proclaimed and said, Behold, (One) cometh after me, who is mightier than I; he, the latchet of whose shoes I am not worthy to bow myself to unloose. I have baptized you with waters; but he shall baptize you with the Spirit of Holiness.

And it was in those days that Jeshu came from Natsrath of Galila, and was baptized in Jurdan by Juchanon. And as soon as he had ascended from the waters, he saw the heavens part asunder, and the Spirit, as a dove, descend upon him. And the voice was from the heavens, Thou art my Son, the Beloved: in thee I have delighted. And immediately the Spirit led him forth into the desert. And he was there in the desert forty days, being tempted by Satana: and he was with the wild beasts; and the angels ministered to him.

II. 1:14

BUT after Juchanon was delivered up,^b Jeshu came to Galila, and proclaimed the annunciation of the kingdom of Aloha. And he said, The time is complete; the kingdom of Aloha cometh: repent, and believe the gospel.^c And while he walked about the sea of Galila, he saw Shemun and Andreas his brother, who were casting nets into the sea: for they were fishers. And Jeshu said to them, Come after me, and I will make you fishers of the sons of men. And at once they forsook their nets, and went after him. And when he had passed on a little, he saw Jakub bar Zabdai and Juchanon his brother; and they also were in a vessel, preparing their nets. And he called them; and forthwith they left Zabdai their father with the hirelings, and went after him.

And when they were come to Kapher-nachum, he forthwith taught on the sabbaths in their assemblies. And they wondered at his doctrine; for he taught them as having power, and not as their Sophree. And there was in their assembly a man who had an unclean spirit: and he cried and said, What to us and to thee, Jeshu Natsroya? Art thou come to destroy us? I know thee who thou art, the Holy One of Aloha. And Jeshu restrained him, and said, Close thy mouth, and come forth from him. And the impure spirit threw him down, and cried with a high voice, and went forth from him. And all wondered, and questioned one with

another, Who is this? and what is this new doctrine? because with authority he commandeth the impure spirits, and they obey him. And his fame soon went out through all the region of Galila. And he proceeded from the assembly, and came to the house of Shemun and Andreas with Jacub and Juchanon. And the mother-in-law of Shemun was lying in a fever; and they told him concerning her. And he approached, took her by her hand; and she arose, and at once the fever left her, and she served them. Then in the evening at sun-setting they brought to him all those who were grievously affected and demoniacs. And the whole city was assembled at the gate: and he healed multitudes who were grievously affected with various diseases, and cast out many demons, and would not permit the demons to speak; for they knew him.

III. 1:35

AND in the morning he arose long before (day), and went into a solitude, and there prayed. And Shemun and (they) who (were) with him sought for him; and when they had found him, they said to him, All men are seeking thee.

He said to them, Proceed you to the neighbouring towns and cities; for there also I will preach, because for this am I come. And he preached in all their assemblies in all Galila, and cast out devils.

And a leper came to him, and fell at his feet, and besought him, and said to him, If thou wilt, thou canst cleanse me. And Jeshu had compassion on him, and stretched forth his hand, touched him, and said, I will, be clean. And in that very hour his leprosy went from him, and he was cleansed. And he restrained him, and led him forth, and said to him, See lest thou tell any one; but go, show thyself to the priests, and offer the oblation for thy purification as Musha commanded for their testimony. But he, when he was gone forth, began to announce it much, and so divulged the matter as that Jeshu could not go openly in the city, but was without in a solitary part: and they came to him from every place.

IV. 2:1

AND Jeshu entered again into Kapher-nachum for some days. And when they had heard that he was in the house, many were gathered together, so that it could not contain them, nor yet (the space) before the gate; and he spake with them the word. And they came to him, and brought him a paralytic borne between four. And when they could not approach him for the crowd, they ascended to the roof, and took the covering from the place where Jeshu was, and let down the couch on which the paralytic lay. When Jeshu saw their faith, he said to the paralytic himself, My son, forgiven to thee are thy sins. But some of the Sophree and Pharishee were there, who sat and reasoned in their heart, Who is this uttering blasphemy? Who can forgive sins but One, Aloha? But Jeshu knew in his spirit that they so reasoned within themselves, and said to them, Why reason you these things in your heart? Which is easier, to say to the paralytic, Forgiven are thy sins, or to say, Arise, lift up thy couch, and walk? But, that you may know that the Son of man hath power on earth to forgive sins, he said to the paralytic, To thee I say, Arise, take

^aOr, prepare. ^bOr, perfected. ^cOr, the annunciation.

up thy couch, and go to thy house. And he arose at once, and took up his couch, and went forth before them all; so that all wondered, and glorified Aloha, saying, Never saw we thus.

V. 2:13

AND he went forth again to the sea; and the whole multitude came to him, and he taught them. And when he had passed, he saw Levi bar Chalphai sitting among the publicans: and he said to him, Come after me; and arising, he went after him. And while he reclined in the house, many publicans and sinners reclined with Jeshu and with his disciples; for they were many, and they followed him. And the Sophree and Pharisee, when they saw him eat with publicans and with sinners, said to his disciples, Why with publicans and with sinners doth he eat and drink? But when Jeshu heard, he said to them, The healthy have no need of the physician, but they who are sorely affected: I have not come to call the righteous but the sinners.

Now the disciples of Juchanon and of the Pharisee fasted. And they came and said to him, (While) the disciples of Juchanon and of the Pharisee fast, why do not thy disciples fast? Jeshu said to them, Can the sons of the marriage-chamber fast, while the bridegroom is with them? No; but the days shall come when the bridegroom shall be taken up from them: then shall they fast in those days. No man inserteth a new piece, and seweth it upon an old vestment; lest that new should take away its fulness from the old, and make the rent the greater. And no man putteth new wine into old bottles;^d lest the wine rend the bottles, and the bottles perish, and the wine be spilled: but they put new wine into new bottles.

VI. 2:23

AND it was that, as Jeshu went among the grain, his disciples walked and plucked the ears. And the Pharisee said to him, See how on the shabath they do what is not lawful. Jeshu saith to them, Have you never read what David did, when he needed and was hungry, he, and they (who were) with him? how he entered the house of Aloha, when Abiathar was high priest, and did eat the bread of the table of the Lord, that which it is not lawful except for the priests to eat, and gave also to those who were with him? And he said to them, that the shabath on account of the Son of man was made, and not the Son of man on account of the shabath. The Son of man, therefore, is the Lord also of the shabath.

And Jeshu again entered the congregation: and a certain man was there whose hand was withered; and they watched him whether he would cure him on the shabath, that they might accuse him. And he said to him, the man with the withered hand, Stand up in the midst. He said also to them, Is it lawful on the shabath to do good, or (that) which (is) evil? to save life, or to destroy it? But they were silent. And he beheld them with indignation, while it grieved him on account of the hardness of their hearts. And he said to the man, Stretch out thy hand. And he stretched (it); and his hand straightened. And the Pharisee went out immediately, and took counsel against him, how they might destroy him. And Jeshu with his disciples went towards the sea: and many people joined him from Galila, and from Jehud,

and from Urishlem, and from Edum, and from beyond Jurdan, and from Tsur, and from Tsaidon; great multitudes, who, having heard all that he had done, came to him. And he spoke to his disciples to bring a vessel for him, that the crowds might not oppress him; for he had healed multitudes, until they were falling^e upon him to touch him. And they who were troubled with impure spirits, when they saw him, fell down, and cried, saying, Thou art the Son of Aloha. And he strongly prohibited them to make him known.

VII. 3:13

AND he ascended a mountain, and called those whom he willed; and they came to him. And he chose twelve to be with him, and to send them to preach, and to have authority to heal diseases and to cast out devils. And he named to Shemun the name of Kipha; and upon Jacub bar Zabdai, and Juchanon the brother of Jacub, he set the name of B'nai-regesh, which is, (B'nai-râmo,) Sons of thunder. And Andreas, and Philipos, and Bar-Thulmai, and Mathai, and Thoma, and Jacub bar Chalphai, and Thadai, and Shemun the Zealous, and Jihuda S'carjuta,—he who betrayed him. And they came to the house: and the assemblies gathered again, so that they could not eat bread. And his relatives heard, and came forth to take him; for they said, He hath gone out of himself. And the Sophree, they who had come down from Urishlem, said, Belzebug is in him, and by the prince of devils he casteth out devils. And Jeshu called them, and by similitudes said to them, How can Satan cast out Satan? For if a kingdom against itself be divided, that kingdom cannot stand; and if a house against itself be divided, that house cannot stand; and if Satan rise against Satan, and be divided, he cannot stand, but his end is. No one can enter into the house of the strong, and spoil his goods, unless first the strong one he bind; and then his house he may destroy. Amen I say to you, That all sin and blasphemy which the sons of men blaspheme may be remitted them; but whosoever shall blaspheme against the Spirit of Holiness hath no remission for ever, but is condemned to the judgment that is eternal. Because they had said that an unclean spirit was in him.

VIII. 3:31

AND there came his mother and his brethren, standing without; and they sent to call him to them. But the congregation sat about him. And they say to him, Behold, thy mother and thy brethren without inquire for thee. And he answered, and said to them, Who is my mother, and who are my brethren? And looking upon those who sat with him, he said, Behold my mother, and behold my brethren: for whosoever shall do the will of Aloha, he is my brother, and my sister, and my mother.

And he began again to teach by the sea-side:^f and great assemblies were gathered to him; so that, ascending, he sat in a bark on the sea, and the whole multitude stood on the land, by the edge of the water:^f And he instructed them by many parables, and said in his teaching, Listen: Behold, a sower went forth to sow; and as he sowed, some fell by the way-side,^g and the fowl came and devoured it. And other fell upon the rock, so that it

^dOr, sacks. ^eOr, rushing. ^fHand of the sea. ^gUpon the hand of the way.

had not much earth; and it soon came up, because it had not depth of earth: but when the sun arose, it became hot; and inasmuch as it had no root, it dried up. And other fell in a place of thorns; and the thorns sprang up, and choked it, and it gave no fruits. But other fell upon good ground; and it came up, and grew, and gave fruits, some thirty, some sixty, and some a hundred. And he said, Whoever hath ears to hear, let him hear.

And when he was alone, they who were with him along with his twelve inquired of him [concerning] that parable. And Jeshu said to them, To you it is given to know the mystery of the kingdom of Aloha; but to those without every thing is in parables: that while seeing they may see, and not see; and while hearing they may hear, and not understand; lest they should be converted, and their sins be forgiven them. And he said to them, Do you not know this parable? how will you know all parables? The sower who sowed, the word sowed. These which were by the way-side, these are they in whom the word is sown; and when they have heard, immediately cometh Satana, and taketh up the word which was sowed in their heart. And these who upon the rock are sowed, these are they who, when they have heard the word, at once with joy receive it: but they have no root in themselves, but are (only) for a time; and when there is affliction or persecution on account of the word, they are soon offended. And these who in the place of thorns are sown, these are they who hear the word; and the care of this world, and the deceptiveness of wealth, and the remainder of other lusts, entering, choke the word, and it is without fruits. And these who in good ground are sowed, these are they who hear the word, and receive, and give fruits, thirty, and sixty, and a hundred.

And he said to them, A lamp never cometh to be put under a measure, or under a bed: is it not set upon a candlestick? For nothing is hid which shall not be revealed; nor is there any thing in secret which is not to be manifested. If any man hath ears to hear, let him hear.

IX. 4:24

AND he said to them, Consider what you hear. With that measure which you mete, you shall have measured to you; and there shall be, added to you those which you hear. For whosoever hath, unto him shall be given; and whosoever hath not, that also which he hath shall be taken from him. And he said, So is the kingdom of God, as a man who shall cast seed into the earth; and shall sleep, and rise up by night and day, and the seed shall increase, and become long, while he knoweth not, For the earth yieldeth him fruit; and first is there the plant, and after it the ear, but lastly the completed corn in the ear. But when the fruit is mature, immediately cometh the sickle, because the harvest is come. And he said, To what may we compare the kingdom of Aloha? and with what comparison shall we compare it? It is like a grain of mustard, which, when sown in the earth, is smaller than all seeds which are in the earth: and when it is sown, it springeth up, and becometh greater than all herbs, and maketh great branches; so that in its shadow the fowl can dwell. In parables such as these spake Jeshu with them, in parables such as they could hear. And without parable did he not speak with them: but to his disciples, between him and them, he explained all.

X. 4:35

AND he said to them that day, in the evening, Let us pass to the opposite shore. And they sent away the assembles, and took him into the vessel; and other vessels were with him. And there was a great commotion and wind, and the waves fell upon the vessel, which was nigh being filled. But Jeshu upon a pillow slept in the after-part of the vessel, and they came and raised him, saying to him, Raban,^h hast thou no care that we are perishing? And he arose, and restrained the wind, and said to the sea, Peace, be silent. And the wind ceased, and there was a great stillness. And he said to them, Why feared ye? how is it ye have no faith? And they feared with great fear, and said among themselves,ⁱ Who is this, to whom the winds and the sea are obedient?

XI. 5:1

AND they came to the other side of the sea, to the region of the Gadroyee. And when he had come from the vessel, there met him from the place of tombs a man who had an unclean spirit, and he dwelt in the place of tombs; and with chains no man could bind him: for, so often as with shackles and chains he had been bound, the chains he had broken, and the shackles he had burst asunder; and no man could subdue him. And at all time, by night and by day, he was in the place of tombs, and in the mountains, crying out, and bruising himself with stones. But when he saw Jeshu from afar, he ran, worshipped him, and cried with a high voice, and said, What to me and to thee, Jeshu, Son of Aloha the Most High? I adjure thee by Aloha, that thou torment me not!—For he had said to him, Come forth from the man, unclean spirit!—And he questioned him, How is thy name? And he said to him, Legion is our name, because we are many. And he besought him much that he would not send him out of the region. Now at the mountain there was a great herd of swine feeding. And the devils besought him, saying, Send us into those swine, that into them we may enter. And he suffered them. And those unclean spirits went forth and entered into the swine; and that herd ran to the rock, and plunged into the sea, as two thousand, and were drowned in the waters. And they who kept them fled, and told in the city, and also in the hamlets; and they came forth to see what was done. And they came to Jeshu, and saw him who (had had) the devils, sitting, clothed, and sane; him, who had had in him the legion and they were afraid. And they who had seen, related to them what had been done to him who had had the devils, and also concerning those swine. And they began to beg of him to go from their coast. And when he had ascended the vessel, he in whom had been the devils besought him that he might be with him. But he permitted him not; but said to him, Go to thy house, to thy men, and show them what the Lord hath done for thee, and (how he) hath had mercy on thee. And he went, and began to preach in the ten cities what Jeshu had done for him: and all marvelled.

XII. 5:21

AND when Jeshu had passed in the vessel to the opposite side, there were again congregated unto him great gatherings, while he was upon the shore of the sea. And there came one

^hOur master. ⁱOne to one.

whose name was Jorosh, one of the masters of the synagogue; and when he saw him, he fell at his feet, and besought him much, saying to him, My daughter is greatly afflicted; come, lay thy hand upon her, and she will be healed, and live. And Jeshu went with him; and a great multitude adhered to him, and oppressed him. But a certain woman, who had a defluxion of blood twelve years, who much had suffered from many physicians, and had expended all whatever she had, and was nothing helped, but also the more afflicted, having heard of Jeshu, came in the press of the crowd behind him, and touched his vestment. For she said, If I but touch his vestment, I shall live. And immediately the fountain of her blood was dried; and she felt in her body that she had been healed from her plague. But Jeshu at once knew within himself that power had gone forth from him, and he turned to the crowd, and said, Who touched my garments? His disciples say to him, Thou seest the crowds that oppress thee, and sayest thou, Who touched me? And he looked round to see who this had done. But the woman herself, fearing and trembling, because she knew what had been done for her, came, fell before him, and told him all the truth. But he said to her, My daughter, thy faith hath saved thee; go in peace, and be healed from thy plague. And while he was speaking, there came some of the house of the master of the synagogue, saying, Thy daughter is dead: for what then art thou wearying the Teacher?ⁱ But Jeshu heard the word which they spake, and said to the master of the synagogue, Fear not, only believe. And he did not permit any one to go with him, except Shemun Kipha, and Jacub, and Juchanon, brother of Jacub. And they came to the house of that master of the synagogue, and he saw how they made a tumult, and wept and bewailed. And he entered, and said to them, Why make you a tumult, and weep? the damsel is not dead, but asleep. And they derided him. But Jeshu put them all forth, and took the father of the damsel, and her mother, and those who were with her, and went in where the damsel was lying. And he took the hand of the damsel, and said to her, Damsel, arise. And forthwith the damsel arose, and walked; for she was a daughter of twelve years. And they wondered with great admiration. And he charged them greatly that no one should know this, and spake that they should give her (somewhat) to eat.

XIII. 6:1

AND Jeshu went forth from thence, and came to his city; and his disciples adhered to him. And when it was shabath, he began to teach in the house of the congregation: and many who heard wondered, and said, Whence to him are these? and what is this wisdom which hath been given him, that miracles such as these by his hands should be done? Is not this the carpenter, the son of Mariam, and the brother of Jacub, and of Josi, and of Jehuda, and of Shemun? and are not his sisters here with us? And they were offended with him. And Jeshu said to them, No prophet is despised, unless in his own city, and among his kinsfolk, and in his own house. And he could not do there any miracle, except that upon a few sick he laid his hands, and healed them. And he wondered at the defectiveness of their faith.

ⁱMalphona. ^kThe house of the dead. ^lPowers. ^mKiliarkee. ⁿRecliners. ^oOr, defraud.

XIV. 6:7

AND he itinerated through the villages, teaching. And he called his twelve, and began to send them two and two; and gave them power over unclean spirits to cast them out. And he instructed them to take nothing for the journey, except a staff only; not a wallet, nor bread, nor brass in their purses; but be shod with sandals, and not to be clothed with two tunics. And he said to them, Into whatsoever house you enter, there be until you go forth from thence. And every one who will not receive you, nor hear you, when you are going out from thence, beat off the dust that is beneath your feet for their testimony. And Amen I say to you, That it shall be more tolerable for Sadum and for Amura in the day of the judgment, than for that city. And they went forth, and preached that they should repent. And many devils they cast out, and anointed with oil the sick, and healed many.

XV. 6:14

AND Herodes the king heard concerning Jeshu, for his name had become known; and he said, Juchanon the Baptizer hath risen from among the dead;^k therefore works of power^l are wrought by him. Others said, He is Elia; and others, A prophet as one from the prophets. But when Herodes heard, he said, It is Juchanon whom I beheaded; he hath risen from^k among the dead. For Herodes had sent and had taken Juchanon, and had cast him into the house of the bound, on account of Herodia, wife of Philipos his brother, whom he had taken. For Juchanon had said to Herodes, It is not lawful to thee to take the wife of thy brother. But Herodia herself was adverse to him, and wished to kill him, but she could not. For Herodes feared Juchanon, because he knew that he was a man righteous and holy, and he protected him, and was many (times) hearing him, doing, and hearing him favourably. And there was a notable day when Herodes, in the house of his nativity, (b'beth yaldeh), made a feast to his chiefs and kiliarchs^m and the heads of Galila; and the daughter of Herodia came in (and) danced; and she pleased Herodes and them who reclined with him. And the king said to the damsel, Ask of me whatever thou wilt, and I will give to thee. And he swore to her, Whatever thou shalt ask (of) me, I will give thee, unto the dividing of my kingdom. Then went she out and said to her mother, What shall I ask of him? She saith to her, The head of Juchanon the Baptizer. And immediately she entered with solicitude unto the king, and saith to him, I will this hour that thou give me, upon a dish, the head of Juchanon the Baptizer. And greatly grieved was the king; but, for the sake of the oath, and the sake of the guests,ⁿ he could not deprive^o her. But the king despatched at once a sentinel, and commanded that he should bring the head of Juchanon. And he went and cut off the head of Juchanon in the house of the bound, and brought (it) in a dish and gave to the damsel, and the damsel herself gave to her mother. And his disciples heard and went, took up his corpse, and laid it in the place of the buried.

XVI. 6:30

AND the disciples gathered unto Jeshu, and told him all whatever they had done, and whatever they had taught.

And he said to them, Come and let us go into the desert alone, and rest a little while; for there were multitudes going and coming, (so that) they had not space even to eat; and they went to a wilderness district in a vessel by themselves. And many saw them as they went, and knew them; and into the waste ran they from all the cities, and were there before him. And Jeshu coming forth beheld the great assemblies, and had compassion upon them, they being like sheep which had no shepherd; and he began to teach them many things. And when much time had passed, the disciples came to him and said to him, This place is waste, and the time is great; send them away to go to the farms around us and into the villages, and buy for themselves bread, for they have nothing to eat. But he said to them, Give you them to eat. They said to him, Shall we go and buy bread for two hundred dinoreen, and give them to eat? But he said, Go see how many loaves you have here; and when they had seen, they said to him, Five loaves and two fishes. And he directed that they should make them all recline in companies upon the herbage; and they reclined in companies, by hundreds and by fifties. And he took the five loaves and the two fishes, and looked up to heaven, and blessed, and brake the bread, and gave to his disciples to set before them: and those two fishes they divided among them all, and they all did eat and were satisfied. And they took up the broken pieces, twelve baskets full, and from the fishes. Now they who had eaten bread were five thousand men.

And immediately he constrained his disciples to ascend into the bark, and to go before him across to Beth-tsaida, while he dismissed the assemblies; and when he had sent them away, he went to a mountain to pray.

XVII. 6:47

BUT when it was eventide, the bark was in the midst of the sea, and himself alone upon the land. And he saw them that they were distressed with rowing; for the wind was against them. And in the fourth watch of the night Jeshu came to them walking upon the waters, (as though) he willed to pass by them: but they beheld him walking upon the waters, and thought it was a spectre, and they cried out; for all saw him and were afraid. But he immediately spoke to them and said to them, Take heart, I am, fear not. And he ascended to them into the ship, and the wind was still: and they wondered greatly, and were astonished among themselves. For they understood not from that bread, because their heart was gross. And when they had crossed over, they came to the land of Genesar. And when they had gone forth from the bark, the men of the place at once recognised him. And they ran throughout all that land, and began to bring those who were greatly afflicted, bearing them on couchettes, to where they heard that he was. And wherever he entered, into villages and cities, they placed the sick in the streets, and besought from him that they might touch only the edge of his mantle; and all they who touched him were healed.

XVIII. 7:1

AND there gathered to him Pharisee and Sophree, who had come from Urishlem; and they saw some of his disciples eating bread with their hands not washed; and they complained.

For all the Jihudoyee and Pharisee, unless they carefully wash their hands, do not eat, because they hold the tradition of the elders; and (coming) from the market, unless they lave,^p they eat not. And many other of those (things) there are which they have received to observe, (as) the baptisms of cups, and of measures, and of brasen utensils, and of beds. And the Sophree and Pharisee questioned him, Why do not your disciples walk according to the tradition of the elders; but, while their hands are not washed, eat bread? But he said to them, Well prophesied concerning you Eshaia the prophet, you hypocrites;^q as it is written, This people with their lips honour me, but their heart is very far from me. But in vain do they reverence me while they teach the teachings of the commandments of men.^r For you have abandoned the commandment of God and hold the tradition of men, as the baptisms of cups and measures, and many things like these. He said to them (moreover), You decently^s suppress the commandment of God, that you may establish your tradition. For Musha hath said, Honour thy father and thy mother; and whosoever curseth father and mother, the death he shall die. But you say, If a man shall say to his father, or to his mother, My oblation, (be that) whatever from me thou mayest profit; and you permit him not to do any thing for his father and his mother. But you reject the word of Aloha for the sake of the tradition which you have delivered: and many similar (observances) to these you practise. And Jeshu called the whole multitude, and said to them, Hear me, all of you, and understand: It is not that which is without the man, and which entereth into him, that can defile him: but that which proceedeth from him, that defileth a man. He who hath ears to hear, let him hear.

But when Jeshu had gone into the house (apart) from the multitude, his disciples asked him concerning that parable. He said to them, How dull are even you! Know you not, that nothing from without that entereth a man can defile him, because it entereth not into his heart, but into his belly, and is cast out in the purgation which all food purgeth? But that which proceedeth from a man, that polluteth a man. For from within, from the heart of the sons of men, go forth evil thoughts, adultery, fornication, robbery, murder, rapacity, malice, fraud, obscenity, an evil eye, blasphemy, vain-glory, folly; all these evils come from within, and they defile a man.

XIX. 7:24

FROM thence Jeshu arose and went to the confine of Tsur and of Tsaidon, and entered into a certain house: and he was unwilling that any man should know of him, but he could not conceal. For immediately heard a certain woman concerning him, whose daughter had an unclean spirit; and she came, (and) fell before his feet. But that woman was a Gentile of Phuniki of Suria, and she prayed of him to cast out the demon from her daughter. But Jeshu said to her, Let the children first be filled; for it is not well to take the bread of the children and cast it to the dogs. But she answering said to him, Yes, my Lord, yet the dogs also from beneath the table eat the crumbs of the children. Jeshu saith to her, Go; on account of that word, the demon hath gone forth from thy daughter. And she went to her house, and found her daughter lying on the couch, and [that] the demon had gone out from her.

^pBaptize. ^qAssumers of faces. ^rSons of man. ^sDecenter, SCHAFF. "speciously."

Jeshu again departed from the confine of Tsur and of Tsaidon, and came to the sea of Galila, on the confine of the Ten Cities; and they brought to him a blind man, a stammerer, and besought him to lay upon him the hand. And he took him aside from the crowd by himself, and put his fingers in his ears, and spat, and touched his tongue. And he looked up to heaven, and sighed, and said to him, Be opened:⁴ and in that hour his ears were opened, and the bond of his tongue was loosed, and he spake plainly.⁵ And he charged them that to no man they should tell this. But so much as he charged them, they the more proclaimed it; and they were exceedingly astonished, and said, He doeth every thing well; the deaf he maketh to hear, and them who spoke not, to speak.

XX. 8:1

BUT in those days when the multitude was great and there was nothing for them to eat, he called his disciples, and said to them, I have compassion on this multitude, for behold three days have they continued with me, and there is nothing which they may eat. And if it be that I send them away fasting to their houses, they will faint in the way; for some of them come from afar. His disciples say to him, Whence can any one here in the wilderness satisfy with bread all these? And he asked them, How many loaves have you? They say to him, Seven; and he directed the multitudes to recline upon the ground, and he took those seven loaves, and brake and gave to his disciples that they should set, and they set before the assemblies. And there were fishes, a few: and also over them he blessed, and said that they should set them. And they all ate and were satisfied, and took up the abundancies of the fragments, seven panniers. Now the men who had eaten were about four thousand: and he dismissed them, and immediately ascended into a vessel with his disciples, and came to the region of Dalmanutha.

XXI. 8:11

AND there came forth Pharisee, and began to question with him, and they demanded of him the sign from heaven, tempting him. And he groaned in his spirit, and said, Why seeketh this generation the sign? Amen I say to you, There shall not be given the sign unto this generation. And he left them, and ascended into the ship, and went to that overland. And they had forgotten to take with them bread, and but one cake was with them in the ship. And he counselled them, and said to them, Look and beware of the leaven of the Pharisee, and of the leaven of Herodes. And they reasoned one with another,⁶ saying, Because we have no bread. But Jeshu knew, and said to them, Why reason you because you have no bread? do you not yet know nor understand? is your heart still hard? and eyes have you, and not see? and ears have you, and not hear? neither remember you? When those five loaves I brake to five thousand, how many baskets full of fragments did you take up? They said to him, Twelve. He saith to them. And when seven to four thousand, how many panniers of fragments when filled took you up? They say, Seven. He saith to them, How do you not yet understand?

And he came to Beth-tsaida; and they brought to him a blind

man, and prayed of him to touch him. And he took the hand of the blind man, and led him forth without from the village; and spat in his eyes, and laid (on them) his hand, and inquired whether he saw.⁷ And he looked, and said, I see the sons of man as the trees, walking. Again he laid his hand upon his eyes, and he was restored, and he saw every thing clearly. And he sent him to his house, and told him to go not into the village, nor to inform any man in the village.

And Jeshu went forth and his disciples into the villages of Kesarea of Philipos, and he interrogated his disciples by the way, saying to them, What say men concerning me that I am? But they answered, That (thou art) Juchanon the Baptizer; and others, that (thou art) Elia; and others, one from the prophets. Jeshu said to them, But you, what say you concerning me that I am? Shemun Kipha answered and said to him, Thus art the Meshicha, the Son of Aloha the Living. And he charged them that to any one they should not tell concerning him. And he began to teach them, that it was to be that the Son of man should suffer much, and be rejected by the elders, and by the chief priests, and by the Sophree, and be killed, and that the third day he should arise! And he spake the word with them fully.⁸ And Kipha took him, and began to chide him. But he turned, and, beholding his disciples, reprehended Shemun, and said, Get thee behind me, Satana, for thou thinkest not that which is of Aloha, but that which is of the sons of men.

XXII. 8:34

AND Jeshu called to the assemblies with his disciples, and said to them, Whoever will come after me, let him deny himself, and take up his cross, and come after me. For every one who willeth to save his life shall lose it; and every one who shall lose his life on account of me and on account of my gospel, shall save it. For what is a man profited, if the whole world he gain, and his soul be lost? Or what shall a son of man give (as) the compensation for his soul? For whoever shall be ashamed of me and of my words in this generation, sinful and adulterous, the Son of man will also be ashamed of him, when he cometh in the glory of his Father with the holy angels.

XXIII. 9:1

AND he said to them, Amen I say to you, There are some who are standing here, who shall not taste death, until they shall have seen the kingdom of Aloha come with power.

And after six days Jeshu took Kipha, and Jacub, and Juchanon, and led them up to a high mountain by themselves. And he was altered before their eyes: and his raiment shone, and became exceeding white as the snow; as the sons of man on earth could not make white. And there were seen with them Musha and Elia discoursing with Jeshu. And Kipha said to him, Rabi, it is good for us here to be:⁹ and let us make three tabernacles; for thee one, and for Musha one, and for Elia one. But he knew not what he said, for they were in fear. And there was the cloud, and it shadowed over them: and the voice was from the cloud, saying, This is my Son, the Beloved, him hear.¹⁰ And instantly, while the disciples looked, they saw no man, but Jeshu alone with them.

⁴Ethphátach. ⁵Or, easily. ⁶One with one. ⁷Or, what he saw. ⁸Or, with uncovered eye, openly. ⁹Or, that here we may be. ¹⁰Hono Beri chabiba leh shamaii.

And while they were descending from the mountain, he charged them to tell no man what they had seen, until the Son of man should have arisen from the dead. And they held discourse among themselves, and inquired what was this word, when he should have arisen from among the dead. And they asked him, saying, How then say the Sophree that Elia must come before? He said to them, Elia doth come before, to restore^a all things; and how it is written concerning the Son of man, that much he should suffer, and be rejected. But I tell you, Elia hath also come, and they have done to him whatever they would, as it is written concerning him.

XXIV 9:14

AND when he came to his disciples, he saw with them a great crowd, and the Sophree questioning with them. And immediately all the crowd saw him, and wondered, and ran to salute him. And he inquired of the Sophree, What dispute you with them? And one from the company answered and said, Malphona,^b I had brought my son to thee, because he hath a spirit which speaketh not; and when he seizeth him, he dasheth him, and teareth and grindeth his teeth, and he becometh dry. And I spake to thy disciples that they should cast him out, but they could not. Jeshu answered, and said to him, O generation that believeth not! how long shall I be with you? how long shall I tolerate you? bring him to me. And they brought him unto him: and when the spirit saw him, he immediately dashed him, and he fell upon the ground; and was convulsed, and was torn. And Jeshu asked the father, How long is it from the time from which it was thus? He saith to him, Behold, from his childhood. And many times he casteth him into the fire, and into the waters, to destroy him: but whatever thou canst, help me, and have mercy upon me. Jeshu saith to him, If thou canst believe, every thing can be to him who believeth. And in a moment the father of the youth cried out, weeping and saying, I am believing; help the defect^c of my faith. But when Jeshu saw the people running together, and assembling to him, he rebuked the unclean spirit, and said to him, Spirit, deaf and unspeaking! I command thee, come forth from him, and enter not into him again! And that devil cried greatly, and crushed him, and went forth. And he became as the dead; as that many would say, He is dead. But Jeshu took him by the hand, and raised him.

But when Jeshu had gone into the house, his disciples inquired of him by themselves, Why could not we cast him out? Jeshu said to them, This kind with nothing can be cast out, but by fasting and prayer. And when he had gone forth from thence, they passed into Galila: and he was not willing that any man should know of him. And he taught his disciples, and told them, That the Son of man would be delivered into the hands of men, and they would kill him; and that when he was slain, on the third day he should arise. But they understood not^d his word, and feared to ask him.

XXV. 9:33

AND they came to Kapher-nachum: and when they had entered the house, he asked them of what they had argued in the way among themselves. But they were silent: for they had

contended in the way one with another, who should be greatest among them. And Jeshu sat, and he called the twelve, and said to them, Whoever wills to be the first, shall be the last of all, and the servant of all. And he took a certain child, and made him stand in the midst: and he took him upon his arms, and said to them, Every one who receiveth (one who is) as this child in my name, me he receiveth: and whoever me receiveth, not me he receiveth, but Him who sent me. Juchanon said to him, Rabi, we saw a man casting out devils in thy name; and we forbad him, because he did not adhere to us. Jeshu saith to them, Forbid him not; for no man who doeth powerful works^e in my name, can soon speak of me that which is evil. He therefore who is not against you is for you. For every one who shall give you only a cup of waters to drink in the name that you are of the Meshicha, Amen I say to you, He shall not lose his reward. And every one who shall offend one of these little ones who believe in me, it had been better^f for him that an ass-millstone had been set to his neck, and he had been cast forth into the sea. But if thy hand offend thee,^g cut it off: better^f for thee mutilated to go into life, than having two hands to go into gihana; where their worm dieth not, and their fire is not quenched. And if thy foot offend thee,^g cut it off: better for thee to go into life lame, than having two feet to fall into gihana: where their worm dieth not, and their fire is not quenched. And if thine eye offend thee,^g root it out: better for thee that with one eye thou enter the kingdom of Aloha, than having two eyes to fall into the gihana of fire: where their worm dieth not, and their fire is not quenched. For every (thing) with fire is salted, and every victim with salt shall be salted. Good is salt: but if the salt shall (become) insipid, how shall it be salted? Let there be in you salt, and in peace be one with another.

XXVI. 10:1

AND he arose from thence, and came to the borders of Jehud on the other side of the Jurdan: and great multitudes went thither to him; and he taught them again as he was accustomed. And the Pharisee drew nigh, tempting him, and demanding whether it were lawful for a man to dismiss his wife. He saith to them, What hath Musha prescribed? But they say, Musha permitted us to write a writing of dismissal, and to send away. Jeshu answered and said to them, On account of the hardness of your heart he wrote for you this commandment. But from the beginning the male and the female Aloha made them. For this cause a man shall leave his father and his mother, and shall cleave unto his wife; and they two shall be one flesh: henceforth they are not two, but one flesh. What Aloha therefore hath conjoined, man may not separate. And his disciples asked him again in the house concerning this (matter). And he said to them, Every one who shall send away his wife, and take another, adulterizeth. And if the wife shall leave her husband, and shall become another's, she adulterizeth.

And they presented unto him children, that he should touch them: but his disciples rebuked those who presented them. But Jeshu, when he saw, was displeased, and said to them, Permit the children to come to me, and forbid them not: for of those who are as these is the kingdom of Aloha. Amen I say to you, That whoever shall not receive the kingdom of Aloha as a child, shall not enter into it. And he took them on his arms, and laid his

^aOr, to prepare. ^bTeacher, Doctor. ^cPoverty, imperfection, defect. ^dKnew not. ^ePowers. ^fOr, more tolerable. ^gOr, causeth offence to thee.

hand upon them, and blessed them.

XXVII. 10:17

AND as he journeyed in the way, one ran, fell upon his knees, and asked him, saying, Good Teacher, what shall I do that I may inherit eternal life? Jeshu said to him, Why callest thou me good? none is good but one, Aloha. Thou knowest the commandments, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not kill, Thou shalt not witness false testimony, Thou shalt not injure, Honour thy father and thy mother. But he answered and said to him, Malphona, these all have I kept from my childhood. And Jeshu beheld him and loved him, and said to him, One thing is wanting to thee: go, sell all whatever thou hast, and give to the poor, and thou shalt have a treasure in heaven: and take up thy cross and come after me. But he was grieved at that word, and went away sorrowful: for he had great riches. And Jeshu beheld his disciples, and said to them, How hard to those who have riches to enter the kingdom of Aloha! But his disciples were astonished at his words. And Jeshu answered again, and said to them, My sons, how hard (is it) for those who trust on their riches to enter into the kingdom of Aloha! It is easier for a camel to go through the hole of a needle, than for a rich to enter into the kingdom of Aloha. And they were the more astonished, and said among themselves, Who can be saved? Jeshu beheld them and said to them, With the sons of men this is not possible, but with Aloha: for every thing is possible with Aloha.

XXVIII. 10:28

THEN began Kipha to say, Behold, we have forsaken every thing, and have cleaved to thee. Jeshu responded and said, Amen I say to you, There is no man who forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, on account of me, and on account of my gospel, who shall not receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and fields, with persecution; and in the world which cometh the life that is eternal. But many (are) first who will be last, and last (who will be) first.

Now when they were going up in the way to Urishlem, Jeshu himself preceded them; and they were amazed, and came after him, fearing. And he took his twelve, and began to tell them what it was which was to happen to him. Behold, we go up to Urishlem; and the Son of man (will be) betrayed to the chief priests, and to the Sophree; and they shall condemn him to the death, and shall deliver him to the Gentiles; and shall mock him, and scourge him, and spit in his face, and kill him: and the third day he shall arise.

XXIX. 10:35

AND Jacob and Juchanon, sons of Zabdai, approached him, saying to him, Malphona, we would that whatever we ask thou wilt do for us. He saith to them, What will you that I should do for you? They say to him, Give us that one may sit at thy right hand, and one at thy left, in thy glory. But he said to them, You know not what you ask: can you drink the cup that I drink? and

(with) the baptism that I am baptized (with) can you be baptized? They say to him, We can. Jeshu saith to them, The cup that I drink you shall drink; and (with) the baptism that I am baptized (with) you shall be baptized: but that you sit on my right hand and on my left, is not mine to give, except for those for whom it is prepared. And when the ten heard, they began to murmur against Jacob and Juchanon. And Jeshu called them and said to them, You know that they who are considered the princes of the Gentiles are lords of them; and their great ones exercise power over them: but not thus shall it be among you. But if any one among you willeth to be great, let him be to you the servant; and whoever of you willeth to be the first, he shall be the labourer for all. For even the Son of man came not to be served, but to serve, and to give his life the ransom for many.

And they came unto Jirichu. And as Jeshu went forth from Jirichu, he and his disciples and a great multitude, Timai bar Timai, the blind man, was sitting by the side of the way begging. And he heard that it was Jeshu Natsroia; and he began to cry out, and to say, Son of David, have mercy on me! And many rebuked him, that he should be silent: but he cried out the more, saying, Son of David, have mercy on me! And Jeshu stood, and commanded that they should bring him. And they called the blind man, saying to him, Be of heart, rise, he calleth thee. But he, the blind, loosed his garment, and rose up, (and) came to Jeshu. Saith to him Jeshu, What wilt thou that I do for thee? And he, the blind, said to him, Rabi, that I may see. And Jeshu said to him, SEE: thy faith hath saved thee. And instantly he saw, and he went in the way.

XXX. 11:1

AND when they drew nigh to Urishlem, against Bethphage and Beth-ania, at the mount of Olives, he sent two from his disciples, and said to them, Go to that village which is over against you; and forthwith as you enter it, you will find a colt tied, which no man hath ridden; loose, bring him. And if any man shall say to you, Why do you this? say to him, Because for our Lord it is requested, and at once he will send him hither. And they went, and found the colt tied at the gate without in the street. And as they were loosing, some of those who were standing said to them, What are you doing that you loosen the colt? But they said to them as Jeshu had instructed them; and they permitted them. And they brought the colt to Jeshu, and threw upon him their garments; and Jeshu rode upon him. But many spread their vestments in the way, and others cut branches from the trees and spread them in the way; and these who went before him, and these who came after him, cried, saying, Save now! and blessed be the coming kingdom^h of our father David: Save now, in the heights!ⁱ And Jeshu entered Urishlem, into the temple, and surveyed every thing. And when it was the time of the evening, he went forth to Beth-ania with the twelve. And the day after, when he went from Beth-ania, he hungered. And he saw a certain fig-tree from afar which had leaves on it, and he came to it, if he might find upon it somewhat; but when he came, he found on it only the leaves, for the time was not for figs (to have been ingathered). And he said to it, Henceforth and for ever man from thee fruit shall not eat. And his disciples heard. And they came to Urishlem. And Jeshu went into the temple of

^hOr, the kingdom which cometh. ⁱUshana bamraumee.

Aloha, and began to cast forth those who sold and bought in the temple, and he overthrew the tables of the money-changers, and the seats of them who sold doves: and he would not suffer any man to carry goods through the temple. And he taught, and said to them, Is it not written, That my house the house of prayer shall be called of all nations? but you have made it a den of thieves. And the chief priests and Sophree heard it, and inquired how they might destroy him; for they feared from him, because all the people admired his doctrine.

XXXI. 11:19

AND when it was evening, they went without from the city. And in the morning, while they passed by, they saw that fig-tree that it was dry from its root. And Shemun remembered and said to him, Rabi, behold, that fig-tree which thou didst curse hath dried. And Jeshu answered and said to them, Let there be in you the faith of Aloha. Amen I say to you, That whosoever shall say to this mountain, Be lifted up, and fall into the sea, and shall not be divided in his heart, but shall believe that that thing which he speaketh is, he shall have the thing that he saith. On this account I tell you, that every thing whatever you supplicate and ask, believe that you receive, and it shall be unto you. And when you stand to pray, forgive whatever you have against any man; and your Father who is in heaven will also forgive you your transgressions. But if you do not forgive, your Father who is in heaven will also not forgive you your transgressions. And they came again to Urishlem: and as he walked in the temple, the chief priests and the Sophree and the elders came to him, and said to him, By what authority these things doest thou? and who gave thee the authority to do them? But Jeshu said to them, I also will ask you one word, that you may tell me, and I tell you by what authority I these things do. The baptism of Juchanon, from whence was it? from heaven, or from the sons of man? Tell me. And they reasoned among themselves, and said, If we say to him, that (it was) from heaven, he saith to us, And why did you not believe him? And if we should say, From the sons of man, there is fear from the people; for all have held Juchanon that he was truly a prophet. And they answered, saying to Jeshu, We know not. He saith to them, I also do not tell you by what authority I these things do.

And he began to discourse with them in parables. A certain man planted a vinery, and surrounded it with an enclosure, and dug in it a wine-press, and built in it a tower, and gave it to be held by husbandmen, and journeyed. And he sent to the husbandmen his servant in the time to receive the fruits of the vinery. But they beat him, and sent him away empty. He sent to them again another servant; and also that one they stoned, and bruised him, and sent him away with dishonour. And he sent again another, and him they killed; and many other servants he sent, and of them they beat, (and) of them they killed. But at last having one son, the beloved, he sent him to them; for he said, Now will they be confounded by my son. But those husbandmen said among themselves, This is the heir; come let us kill him, and the inheritance will be ours. And they took and killed him, and cast him without from the vinery. What therefore shall the Lord of the vinery do? He will come, destroy those labourers, and will give the vinery to others. And also that scripture have you not

read, The stone which the builders rejected is become the head of the corner? from the Lord is this done, and it is wondrous in our eyes. And they sought to apprehend him, but feared from the people: for they knew that concerning themselves he had spoken this parable. And he left them, and went.

And they sent to him men from the Sophree and from the house of Herodes, that they should ensnare him in discourse. And they came and questioned him: Malphona, we know that thou art true, and that thou bearest not care for man: for thou regardest not the person of the sons of man, but in truth the way of Aloha thou teachest: Is it lawful to give headmoney to Caesar, or not? shall we give, or shall we not give? But he knew their deceit, and said to them, Why do you tempt me? bring me the dinara, (that) I may see it. And they brought it to him. He said to them, Of whom (is) this image and writing? And they said, Of Caesar. Jeshu said to them, Of Caesar give to Caesar, and of Aloha to Aloha. And they were astonished at him.

XXXII. 12:18

AND the Zadukoyee came to him, those who say that (there is) no resurrection; and they questioned him, saying, Malphona, Musha has written for us, That if the brother of a man die, and leave a wife, and leave not children, his brother shall take his wife and raise up seed unto his brother. Seven brethren there were. The first took a wife, and died, and left not seed. And the second took her, and died, and he also left not seed: and the third likewise. And the seven of them took her, and did not leave seed: last of all died also that woman. In the resurrection therefore, whose from them shall she be the wife? for the seven of them had her. Jeshu saith to them, Do you not on this account err, because you know not the scripture, nor the power of Aloha? For when they rise from the dead, they take not wives, neither are wives (given) unto husbands; but as the angels that are in heaven are they. But concerning the dead, that they rise: have you not read in the book of Musha, how from the bush Aloha said to him, I am the God of Abraham, and the God of Ishok, and the God of Jacob? And Aloha is not of the dead, but of the living. You therefore do greatly err.

XXXIII 12:28

AND one from the Sophree approached and heard how they disputed, and, perceiving that he had well rendered to them the answer, inquired of him, Which is the first commandment of all? Jeshu saith to him, The first of all the commandments (is), Hear, Israel, The Lord our Aloha is one Lord: and thou shalt love the Lord thy God with^l all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second, which is like it, (is) that thou shalt love thy neighbour as thyself. Another commandment greater than these there is not. That Sophra said to him, Well, Rabi, and truly hast thou spoken: for One there is and no other than He: and that a man love Him with^l all the heart, and with all the understanding, and with all the soul, and with all the strength, and that he love his neighbour as himself, is better than all burnt-offerings and sacrifices. Jeshu, seeing that he had wisely returned the word, answered and said to him, Thou art not far

^lAd literam, From all, &c.

from the kingdom of Aloha. And no man dared again to question him. And Jeshu answered and said, while he taught in the temple, How say the Sophree that the Meshicha is son of David? For David himself saith by the Spirit of Holiness, The Lord said to my Lord, Sit thou at my right hand, until I set thy adversaries a footstool beneath thy feet. David therefore himself calleth him My Lord; and how is he then his son? And all the multitude heard him gladly. And in his doctrine he said to them, Beware of the Sophree, who will to walk in long robes, and love the shaloma in public places, and the chief seats in the congregations, and the head couches at suppers: they who devour the houses of widows, and for the occasion prolong their prayers: they shall receive the greater judgment.

XXXIV. 12:41

AND as Jeshu sat before the house of treasure, he beheld how the multitude cast money into the place of treasure; and many rich threw in much. And there came a certain poor widow, and threw in two menin, which are a shemona.^k And Jeshu called to his disciples, and said to them, Amen I tell you, That this poor widow more than all the men who throw hath thrown into the house of treasure. For all they from what is (super)abundant to them have thrown (in), but this from her deficiency all whatever she had; she hath thrown in her whole possession.

And as Jeshu went forth from the temple, one of his disciples said to him, Malphona, behold, see those stones and those buildings? But Jeshu said to him, Seest thou these great buildings? There will not be left here a stone upon a stone which (will) not be destroyed. And while Jeshu sat on the Mount of Olives before the temple, Kipha and Jacub and Juchanon and Andreas asked him by themselves, Tell us when (these events) shall be, and what is the sign when these all draw nigh to be accomplished. But he, Jeshu, began to say to them, See that no man deceive you. For many will come in my name, and will say, I am (He); and many will be deceived. But when you hear of battles and the rumour of wars, fear not: for it is that they are to be; but not yet is the end. For people shall rise against people, and kingdom against kingdom; and earthquakes will he in various places; and there will be famines and convulsions. These are the beginning of sorrows. But look (to) yourselves; for they will deliver you to the judgments; and in their assemblies will they scourge you, and before kings and governors you shall stand on account of their testimony. But first will be preached my gospel among all the nations. But when they lead you to deliver you up, be not previously anxious what you shall say, nor premeditate; but that, whatever is given you in that hour, that say. For it is not you speaking, but the Spirit of Holiness. But the brother will betray his brother to the death, and the father his son; and children will rise up against their fathers, and shall put them to death; and you will be hated by all men on account of my name: but he who shall persevere to the end, he shall be saved.

But when you see the unclean sign of desolation, that which is spoken of by Daniel the prophet, standing where it ought not,—he who readeth, let him understand!—then let those who are in Jehud flee to the mountain And he who is upon the roof, let him not descend nor enter in to carry any thing from his house; and

he who is in the field, let him not turn back to take up his garments. But woe to those who are with child, and to those who give suck, in those days! But pray that your flight may not be in the winter: for in those days shall be affliction such as hath not been from the beginning of the creation which Aloha created, and until now, nor shall be. And unless the Lord cut short those days, no flesh would live; but on account of the elect whom he hath chosen, those days he hath cut short. Then, if any man shall say to you, Behold, here is the Meshicha! and, Behold, (he is) there! believe not. For there will arise false Meshichas and prophets of a lie, and will give forth signs and wonders, to deceive, if possible, the elect also. But you, beware. Behold, I have told you every thing before.

But in those days after that affliction the sun will be darkened, and the moon will not give forth her light, and the stars will fall from heaven, and the powers of the heavens will be moved. And then will they see the Son of Man coming in the cloud with great power and with glory. And then will he send his angels, and will assemble his chosen ones from the four winds, from the extremity of the earth to the extremity of the heavens.

But from the fig-tree learn a parable. When her branches are tender, and she shoots forth her leaves, you know that the summer draws nigh: so also you, when you see that these things are done, understand that it is near, (even) at the door. Amen I tell you, That this race shall not pass until these all shall be. Heaven and earth shall pass away, but my words shall not pass away. But of that day and of that hour man knoweth not, nor the angels of heaven, nor the Son, but only the Father. Look: be watchful and pray; for you know not when the time is. For as a man who hath journeyed, and left his house, and hath given authority to his servants, and to every man his work, and the door-keeper he hath instructed to be watchful; (so) watch you, therefore, because you know not when cometh the Lord of the house,—in the evening, or in the dividing of the night, or at cock-crowing, or in the morning; lest he should come suddenly, and find you sleeping. But what to you I say, that unto all I say, Be watchful.

XXXV. 14:1

BUT after two days was the Petscha of unleavened cakes:^l and the chief priests and the Sophree sought how with guile they might apprehend and kill him. And they said, Not on the festival, lest there be a commotion among the people. And when he was at Bethania in the house of Shemun the leper, as he reclined, there came a woman who had with her a vase of the balsam of the choicest nard of great prices; and she opened it, and poured it upon the head of Jeshu. But there were men of the disciples who were displeased among themselves, and said, Why make destruction of this balsam? for it could have been sold for more than three hundred dinoreen, and given to the poor. And they were angry with her. But he, Jeshu, said, Let her alone; why do you trouble her? A good work hath she wrought upon me. For in all time you have the poor with you, and, when you will, you can do them good; but I am not at all time with you. (With) that which was hers she hath done this, and beforehand as for the funeral she hath anointed my body. And Amen I say to you, That

^kOne eighth of a denarius. ^lPhatiree, “unleavened bread,” in the plural; so called either from phatar, “to send forth, liberate,” in allusion to the Exodus; or from the Arabic fatara, “to knead bread without leaven.”

wheresoever my gospel shall be preached in the whole world, this also which she hath now done shall be told in memorial of her.

But Jihuda Scarjuta, one of the twelve, went to the chief priests, to betray Jeshu to them: and they when they had heard rejoiced, and promised silver to give him. And he sought to him opportunity to betray him.

And the first day of the unleavened bread, in which the Jihudoyee sacrifice the Petscha, the disciples say to him, Where wilt thou that we go to prepare for thee to eat the Petscha? And he sent two of his disciples, and said to them, Go to the city, and, observe, a man meeteth you bearing a vessel of waters. Go after him; and when he hath entered, say to the house-lord, Our Master saith, Where is the place of feasting, where I can eat with my disciples the Petscha? And, behold, he showeth you a large upper room furnished and prepared: there make ready for us. And the disciples went forth, and came into the city, and found as he had told them: and they prepared the Petscha. And when it was evening he came with his twelve. And as they reclined and ate, Jeshu said to them, Amen I tell you, That one of you who eateth with me shall betray me. But they began to be sad, and said to him one, one, Is it I? But he said to them, One of the twelve who dippeth with me in the dish. And the Son of man goeth, as it is written concerning him; but woe to that man by whom is betrayed the Son of man! It had been better for that man if he had not been born.

And while they were eating, Jeshu took bread, and blessed, and brake, and gave to them, and said to them, Take; this is my body. And he took the cup, and praised and blessed, and gave to them; and they drank of it, all of them. And he said to them, This is my blood of the new Covenant, which for many is shed. Amen I say to you, That again I will not drink from the fruit of the vine till that day in which I will drink it newly in the kingdom of Aloha. And they praised, and went forth to the mount of Olives.

XXXVI. 14:27

AND Jeshu said to them, All of you will be offended with me in this night: for it is written, I will strike the Shepherd, and scattered shall be his sheep. But when I have arisen, I go before you into Galila. Kipha saith to him, If all shall be offended with thee, yet I (will) not. Jeshu saith to him, Amen I tell thee, That thou, to-day, in this (very) night, before the cock shall crow, three times wilt deny me. But he the more said, If I shall die with thee, I will not deny thee, my Lord. And so also all of the disciples said. And they came to the place which is called Gedsimon; and he said to his disciples, Sit here until I have prayed. And he took with him Kipha and Jacub and Juchanon, and began to be sorrowful and agonized. And he said to them, My soul is afflicted unto death; wait for me here, and be watchful. And he removed a little, and fell upon the earth, and prayed that, if it were possible, the hour might pass from him. And he said, Father, my Father, thou canst (do) every thing, cause to pass from me this cup: but not my will, but thine. And he came and found them sleeping: and he said to Kipha, Shemun, dost thou sleep? couldst thou not one hour watch? Be wakeful and pray, that you enter not into temptation: the spirit is willing and ready, but the body is infirm. And he went again, prayed, and said that word. And he turned again, came and found them sleeping, because

their eyes were made heavy, and they knew not what to say to him. And he came three times (the third time), and said to them, Sleep on, and be at rest. The end approacheth, and the hour cometh, and, behold, the Son of man is betrayed into the hands of sinners. Arise, we will go; behold, he draweth nigh who betrayeth me. And while he was speaking, Jihuda Scarjuta, one of the twelve, came, and with him a multitude with swords and staves, from the chief priests and the Sophree and the elders. And the traitor who betrayed had given to them a sign, and said, He whom I shall kiss is He: take him carefully and lead him. And immediately he approached, and said to him, Rabi, Rabi, and kissed him. Then they laid on him their hands and seized him. But one of those who stood drew a sword, and struck the servant of the high priest, and took off his ear. But Jeshu answered and said to them, As against a robber are you come out against me, with swords and with staves to apprehend me? Every day with you was I teaching in the temple, and ye did not take me; but to fulfil the scriptures this is done. Then his disciples forsook him and fled. But a certain youth followed him, and he was covered (with) a linen cloth, naked; and they laid hold on him: but he left the linen cloth, and escaped naked. And they led Jeshu to Kaiapha, chief of the priests: and were gathered together to him all the chief priests and the scribes and the elders. But Shemun from afar came after him, until within the court of the chief of the priests: and he sat with the servants, and warmed (himself) at the fire. But the chief priests and all the assembly of them sought against Jeshu testimony to put him to death, but they found not. For when many bore witness against him, their testimonies were not equal. But men rose up against him, witnesses of falsehood, and said, We heard him say, I dissolve this temple which is made with hands, and in three days I build another not made with hands. But neither so was their testimony equal. And the chief of the priests arose in the midst, and questioned Jeshu, and said, Returnest thou no answer? what witness against thee these? But Jeshu was silent, and answered him nothing. And again the chief of the priests demanded, and said, Art thou the Meshicha, the Son of the Blessed?^m And he, Jeshu, said to him, I am: and you shall see the Son of man sitting at the right hand of the Power, and coming upon the clouds of heaven. Then the chief of the priests tore his robe, and said, Why now seek we witnesses? Behold, from his own lips you have heard the blasphemy: how is it seen by you? And they all judged that he was guilty of death. And some began to spit on his person, and they struck him on his face, and did buffet him, saying, Prophesy! and the servitors struck him upon his cheeks.

And Shemun being below in the court, there came a certain damsel of the chief of the priests. She saw him as he warmed (himself), and knew him, saying to him, Thou also wast with Jeshu Natsroia. But he denied, and said, I know not what thou sayest. And he went without into the vestibule; and the cock crew. And again that damsel saw him, and she began to say to those who were standing, This man is also of them. But he again denied. And after a little while those who stood said to Kipha, Assuredly thou art from them, for thou art also a Galiloeia, and thy speech is similar. But he began to imprecate and to swear, I know not this man of whom thou speakest. And in the hour the cock crew the second time. And Shemun remembered the word that Jeshu had spoken to him, That before the cock should crow

^mMeshicha Bareh dambarka.

twice, three times thou shalt deny me. And he began to weep.

XXXVII. 15:1

AND forthwith in the morning the chief priests with the elders and with the scribes and with the whole congregation made council; and they bound Jeshu, and led him and delivered him to Pilatos the governor. And Pilatos asked him, Art thou the King of the Jihudoyee? And he replied and said to him, Thou hast said. And the chief priests accused him of many (things): but he, Pilatos, asked him again and said to him, Returnest thou not an answer? see how many are witnessing against thee. But he, Jeshu, did not give any answer; so that Pilatos admired. But he was accustomed at every festival to release to them of the bound one whom they requested; and there was one who was called Bar-aba, who was bound with the makers of sedition, they who murder in the sedition had committed. And the people cried out and began to demand, that as he was used he would do to them. But Pilatos answered and said, Will you that I release to you the King of the Jihudoyee? For Pilatos knew that for envy the chief priests had delivered him. But the chief priests the more incited the multitude, that Bar-aba he should release to them. But he, Pilatos, said to them, What then will you that I do to this, whom ye call King of the Jihudoyee? And they again cried,^o Crucify him! Pilatos said to them, Why? what evil hath he done? And they the more exceedingly cried, Crucify him. But Pilatos was willing to serve the will of the people, and released to them Bar-aba, and delivered up to them Jeshu, scourged, to be crucified. And the soldiers led him into the court which is the praetorium, and called the whole band; and they robed him in purple, and twisted and set upon him a crown of thorns, and they began to salute him, Hail, King of the Jihudoyee! and they struck him upon the head with a cane, and spat in his face, and kneeled upon their knees and worshipped him. And when they had mocked him, they stripped him of the purple, and clothed him with his own vestments, and led him forth to crucify him.

XXXVIII. 15:21

AND they constrained one who was passing, Shemun Kurinoia, who was coming from the field, the father of Alexander and of Rufus, to bear his cross. And they brought him to Gogultha, a place which is interpreted A skull. And they gave him to drink wine which was mixed with myrrh; but he would not receive. And when they had crucified him, they parted his garments, and cast for them lots who should take them. And it was the third hour when they crucified him. And there was written the occasion of his death in the inscription, This is the King of the Jihudoyee.^o And they crucified with him two thieves, one on his right and one on his left; and was accomplished the Scripture which said, That with the wicked he was reckoned.

XXXIX. 15:29

AND they also who passed by blasphemed against him, wagging their heads and saying, Ho, undoer of the temple and builder of it in three days, deliver thyself and come down from the cross! And so also the chief priests laughing one with

one, and the Sophree, and saying, Others he saved, himself he cannot save. The Meshicha King of Isroel, let him descend now from the cross, that we may see and believe on him; and they also who were crucified with him reviled him.

XL. 15:33

AND when it was the sixth hour, there was darkness over all the land until the ninth hour. And in the ninth hour Jeshu cried with a high voice and said, Il, Il, Lamona Shabaktoni! Which is, Alohi! Alohi!^p why hast thou forsaken me? And certain who heard, of them who were standing, said, Elia he calleth; but one ran and filled a sponge with vinegar, and bound it on a rod that he might drink. And they said, Let alone, we will see if Elia cometh to take him down. But he, Jeshu, cried with a high voice, and completed: and the veil^q of the temple was rent in twain from the top to the bottom. But when that centurion who stood near him saw that he cried thus, and ended, (he) said, Assuredly this man was the Son of Aloha. And there were women from afar who were beholding; Mariam Magdalitha, and Mariam mother of Jacub the less and of Josi, and Shaloom; those who, when he was in Galila, adhered to him, and ministered to him, and many others who went up with him to Urishlem.

XLI. 15:42

AND when it was evening of the preparation which is before the shabath, came Jauseph, he who was from Rometha, an honourable counsellor, who also himself waited for the kingdom of Aloha. And he took courage, and went in to Pilatos and requested the body of Jeshu. But Pilatos wondered if he were now dead; and he called the centurion and asked him whether before the time he was dead: and when he had learned, he gave the body to Jauseph. And Jauseph bought linen, and took him down and wrapped him in it, and laid him in a sepulchre which was hewn in the rock, and rolled a stone against the door of the sepulchre. But Mariam Magdalitha and Mariam, she who was (the mother) of Josi, beheld where he was laid. And when the shabath had passed Mariam Magdalitha and Mariam, (the mother) of Jacub and Shaloom, bought aromatics, and came to anoint him.

XLII. 16:2

BUT in the morning of the first day in the week, they came to the sepulchre when the sun had risen, and they said between themselves, Who will roll away the stone for us from the door of the sepulchre?^r And they looked and saw that the stone was rolled away, for it was very great. And they went into the sepulchre,^r and saw a youth sitting on the right. And he was clothed in a white robe. And they were astonished. But he said to them, Fear not! Jeshu Natsroia you seek, he who was crucified, he has risen; he is not here. Behold the place where he lay. But go, tell his disciples and Kipha that, behold, he goeth before you into Galila; there shall you see him as he told you. And when they had heard, they fled, and went forth from the sepulchre, for astonishment and tremor had seized them; and they said nothing to any one, for they were afraid.

^oOr, the more cried. ^pHonu Malka d'Jihudoyee. ^qMy God, my God! ^rThe faces of the gate. ^sThe house of burial.

But in the morning of the first day of the week he arose, and was first seen by Mariam Magdalitha, she who had seven devils cast out from her. And she went and declared to them who were with her, who mourned and wept. And they, when they had heard what they told, that he lived and had appeared to them, believed them not. After these things he appeared to two of them in another fashion as they walked and went to a village. And they went and told the rest, neither did they believe.

XLIII. 16:14

BUT afterward he appeared to the eleven as they reclined, and he reproved the littleness of their faith and the hardness of their heart, because those who had seen that he had arisen they had not believed.

And he said to them, Go into all the world, and proclaim my gospel to every creature: He who believeth and is baptized is saved; and he who believeth not is condemned. And these signs shall follow those who believe: In my name they shall cast out devils, and with new tongues shall they speak; and serpents they shalt take up; and if the poison of death they drink, it shall not hurt them; and their hands shall they lay upon the sick, and they shall be healed.

But Jeshu our Lord, after he had spoken with them, unto the heavens ascended, and sat on the right hand of Aloha.

And they went forth and preached in every place, and our Lord helped them, and confirmed their words by the signs which they wrought.

Finished is the Holy Gospel, the Preaching of Markos; which he spake and preached in Roman at Rumi.

The Preaching of Lukos

Translated into English

by

John Wesley Etheridge

I. 1:1

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

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

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

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

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

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

II. 1:26

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

III. 1:39

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

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

And Mariam said:

My soul doth magnify the Lord,
And my spirit rejoiceth in Aloha my Saviour,
Who hath looked upon the lowliness of his handmaid:
For, behold, from now all generations shall give blessedness
to me.
Because he hath done for me great things, he who is mighty,
And holy is his name.

^aPronounced, Yu'hanan. ^bShak'ra. ^cEloia. ^dOr, inquired for the peace of.

And his grace is for ages and generations
 Upon those who fear him.
 He hath wrought victory with his arm;
 He hath scattered the proud in the thoughts of their hearts.
 He hath overturned the mighty from their thrones,
 And hath exalted the humble.
 The hungry he hath satisfied with good things,
 And the rich he hath sent away empty.
 He hath helped Isroel his servant,
 And hath remembered his mercy;
 As he spake with our fathers,
 With Abraham and with his seed for ever.

And Mariam stayed with Elishaba three months, and returned to her house.

IV. 1:57

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

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

Through the compassions of the grace of our Aloha;
 Whereby the morn-splendour shall visit us from on high,
 To illumine those who sit in darkness and the shadow of death.
 And to direct our feet into the way of peace.

And the child grew, and was strong in the spirit, and was in the desert till the day of his manifestation unto Isroel.

V. 2:1

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

VI. 2:21

AND when the eight days completed to circumcise the child, his name was called Jeshu, for he was so called by the angel before he was conceived in the womb. And when were completed, the days of their purification according to the law of Musha, they carried him up to Urishlem, to present him^e before the Lord: (as it is written in the law of the Lord, That every male [who] openeth the matrix the holy to the Lord shall be called:) and to offer the sacrifice as it is said in the law of the Lord, A pair of turtle-doves, or two of the young of pigeons. But there was a certain man in Urishlem, whose name was Shemun; and this man was just and righteous, and he had waited for the consolation of Isroel, and

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

the Spirit of Holiness was upon him. And it was said to him from the Spirit of Holiness, that he should not see death, until he had seen the Meshicha of the Lord. Behold, this man came in the Spirit to the temple, and when his parents^f brought in Jeshu the child, to do for him as it is commanded in the law, he took him upon his arms and blessed Aloha, and said,

Now dismiss thy servant, my Lord, according to thy word, in peace;
For lo, mine eyes have seen thy grace,
Which thou hast prepared in the face of all the nations;
A light for the revelation of the peoples,
And the glory of thy people Isroel.

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

VII. 2:36

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

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

VIII. 2:42

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

to them. But his mother kept all these words in her heart. But Jeshu increased in his stature, and in his wisdom, and in favour with Aloha and men.

IX. 3:1

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

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

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

But Herodes Tetrarka, because he was reproved by Juchanon concerning Herodia the wife of Philipos his brother, and concerning all the evil things which he had done, added this also upon all, and shut up Juchanon in the house of the chained. But it was when he had baptized all the people, and also Jeshu he baptized. And while he prayed, the heavens were opened, and the

^fFathers. ^gOr, 'Hana. ^hOr, served,. ⁱOr, praised. ^jOr, his men. ^kMalphonee. ^lRisha-rabioya. ^mMokasee.

Spirit of Holiness descended upon him in the bodily likeness of a dove: and the voice was from the heavens, which said, Thou art my Son the Beloved One, in thee I have delighted.

X. 3:23

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

XI. 4:1

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

XII. 4:14

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

and found the place where it is written,

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

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

XIII. 4:31

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

And when Jeshu had gone forth from the synagogue, he entered into the house of Shemun; and the mother-in-law of Shemun was afflicted with a great fever, and they besought him on behalf of her; and he stood over her and rebuked the fever, and it left her, and she rose up at once and ministered to them. But at the setting of the sun all they who had diseased ones, who were diseased with various diseases, brought them to him, and he upon every one of them laid his hand, and healed them. And he cast forth also devils from many, (they) crying out, and saying, Thou art the Meshicha, the Son of Aloha. And he rebuked them,

ⁿAkelkartsa.

and suffered them not to speak, for they knew that he was the Meshicha. And at the dawn of day he departed, and went to a desert place; and the people sought him, and came to him, and held him, that he should not go from them: but Jeshu said to them, To other cities also must I go to announce the kingdom of Aloha, for concerning this I have been sent. And he preached in the synagogues of Galila.

XIV. 5:1

AND it was while the assembly gathered upon him to hear the word of Aloha, he stood upon the bank of the sea of Genesar; and he saw two vessels standing by the sea-side, and the fishermen who had gone up from them, and were washing their nets. And one of them was of Shemun Kipha; and Jeshu ascended, sat in it, and directed that they should take^o it a little from the land into the waters; and he sat, and taught the multitudes from the vessel. And when he was silent from his discourses, he said to Shemun, Lead into the deep, and cast forth your nets for a draught. Shemun answered and said to him, Rabi, the whole night we have laboured and nothing have we taken; but at thy word I throw the net. And when they had this done, they enclosed great multitudes of fishes, and their net brake. And they signed to their companions, who were in another vessel, to come and help them. And when they had come, they filled those two vessels, so that they were nigh to be swallowed up. But when Shemun Kipha saw, he fell before the feet of Jeshu and said to him, I pray from thee, my Lord, remove thee from me, for I am a man a sinner. For amazement had seized him, and all who were with him, on account of the draught of fishes which they had taken. Even so also Jacub and Juchanon, sons of Zabdai, who were partners of Shemun. But Jeshu said, Fear not, from henceforth the sons of men shalt thou catch unto life. And they brought the vessels to land, and forsook every thing, and went after him.

XV. 5:12

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

And it was on one of the days, while Jeshu was teaching, (certain) Pharisee and doctors of the law were sitting. And they had come from all the villages of Galila and of Jehud, and from Urishlem: and the power of the Lord was (there) to heal them. And some brought on a couch a certain man a paralytic; and they sought to enter, that they might set him before him. And when they found not how to bring him in because of the multitude of people, they ascended to the house-top, and sent him with his couch from the roof into the midst before Jeshu. And when Jeshu

saw their faith, he said to the paralytic, Man, forgiven to thee are thy sins. And the Sophree and Pharisee began to reason and to say, Who is this who speaketh blasphemy? Who can forgive sins but Aloha only? But Jeshu knew their reasoning, and said to them, What reason you in your hearts? Which is easier, to say, Forgiven to thee are thy sins; or to say, Arise, walk? But that you may know that authority hath the Son of man in the earth to forgive sins,-he saith to the paralytic,-To thee I say, Arise, take up thy couch, and go to thine house. And immediately he arose before them, and took up his couch, and went to his house, glorifying Aloha. And amazement held every man; and they glorified Aloha, and were filled with fear, saying, We have seen today wonders.

After these things Jeshu went forth, and saw a tribute-taker, whose name was Levi, sitting at the house of tribute. And he said to him, Come after me: and he left every thing, and arose, and went after him. And Levi made in his house a great feast;^p and there was a large company of tribute-takers, and of others that reclined with them. And the Sophree and Pharisee murmured, saying to his disciples, Why with tribute-takers and sinners eat you and drink? Jeshu answered and said to them, The whole do not require the physician, but they who are grievously ill. I am not come to call the just, but the sinners, to repentance. But they say to him, Why do the disciples of Juchanon constantly^q fast, and pray also as the Pharisee, but thine eat and drink? But he said to them, How can you make the sons of the chamber fast, while the bridegroom is with them? But the days will come when the bridegroom will be taken up^r from them: then shall they fast in those days. He spake to them a parable: No man cutteth a piece from a new material,^s and fasteneth it upon an old garment; lest he rend the new, without completing the old with the piece that is new. And no man poureth new wine into old bottles;^t lest the new wine burst forth, and the wine be shed, and the bottles perish. But they pour new wine into new bottles, and both are preserved. And no man, drinking old wine, immediately asketh new: for he saith, The old is softer.

XVI. 6:1

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

And it was on another shabath (that) he entered into the synagogue, and taught. And there was a man whose right hand was dried: and the Sophree and Pharisee watched him, if he would heal on the shabath, that they might accuse him. But he knew their thoughts, and said to the man whose hand was dried, Rise (and) come into the midst of the assembly. And when he had come and stood, Jeshu said to them, I ask you which is lawful to do on the shabath, good or evil, life to save or to destroy? And

^oOr, lead it. ^pA great reception. ^qOr, faithfully. ^rOr, exalted. ^sGarment. ^tOr, bags. ^uThe place of grain.

he beheld them all, and said to him, Stretch forth thine hand: and he stretched it forth, and his hand was restored as its fellow. But they were filled with envy, and spake one with another what they should do with Jeshu.

XVII. 6:12

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

XVIII. 6:20

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

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

XIX. 6:37

JUDGE not, and you shall not be judged; condemn not, and you shall not be condemned; release,^x and you shall be released; give, and it shall be given to you; in good measure, compressed, redundant, shall they pour into your bosoms. For in that measure you mete, it shall be measured to you.- And he spake to them a parable: How can the blind lead the blind, and not fall into the ditch? The disciple than his master is not greater; but every man who is perfect shall be as his master. For why behold you the rod that is in the eye of your brother, but the rafter in your (own) eye is not seen by you? Or how can you say to your brother, My brother, permit (that) I pull out the rod that is in your eye, and behold the rafter in your own eye is not seen by you? Hypocrite! first take out the rafter from your own eye, and then shall you see to take out the rod that is in the eye of your brother. A good tree maketh not evil fruits; also an evil tree maketh not good fruits: for every tree by its fruits is known. For how gather they from thorns figs? neither also from the bramble do they gather in grapes. The good man, from the good treasures which are in his heart, bringeth forth good things; and the evil man, from the evil treasures which are in his heart, bringeth forth evil things; for from the adundancies of the heart the lips speak. Why call you me, My Lord, my Lord, and the things which I say do not? Every man who cometh to me and heareth my words, and doeth them, I will show you to whom he is like. He is like a man who built a house, and digged deep, and laid the foundations upon the rock: but when there was an inundation,^y the inundation beat against that house, and it could not shake it, for its foundations were set upon a rock. And he who heareth and doeth not, is like a man who built his house upon the dust, without a foundation: and when the river beat against it, it immediately fell, and the ruin was great of that house.

XX. 7:1

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

^vOr, S'karjuta. ^wOr, with a chain. ^xOr, absolve. ^yOr, fulness, that is, of water. ^zBeth kenushtha, "an house of assembly."

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

XXII. 7:19

AND Juchanon called two from his disciples, and sent them to Jeshu, saying, Art thou He who cometh! or another should we expect? But in that very hour he healed many from diseases, and from plagues, and from evil spirits; and to many blind he gave to see. And Jeshu answered and said to them, Go tell Juchanon every thing you have seen and heard: that the blind see, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead arise, and the poor are evangelized; and blessed is he whosoever is not offended in me.

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

Behold, I send mine angel before thy face,
Who shall prepare the way before thee.

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

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

XXIV. 8:1

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

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

And his disciples asked him, What is (the signification of) this parable? But he said to them, To you it is given to know the mysteries of the kingdom of Aloha; but to those who are the rest in similitudes is it spoken; that while seeing they may not see, and while hearing they may not understand. But this is the parable:

^aSons of the city. ^bAlima, lok amar-no, Koom. ^cLord of debt.

The seed is the word of Aloha. Now they by the road-side are they who hear the word; and the adversary cometh, and taketh up the word from their hearts, that they should not believe and be saved. But those who fell upon the rock are those who, when they hear, with joy receive the word; yet root they have not, but for a time is their faith, and in the time of temptation they are offended. But that which fell among thorns are they who hear the word, and by the cares, and by the riches, and by the lusts of the world, they are choked, and fruit they give not. But that which (was) in good ground are they who, with hearts humble and good, hear the word and retain, and give fruits with perseverance.

XXV. 8:16

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

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

XXVI. 8:22

NOW it was on one of the days that Jeshu ascended and sat in a vessel and his disciples: and he said to them, Let us pass to the other side of the water. But as they went, Jeshu himself slept. And there became a storm of wind on the water, and nigh was the vessel to be swallowed up. And they approached (and) awoke him, saying to him, Our master, our master, we perish! But he arose and rebuked the winds and the waves of the sea; and they quieted, and there was a calm. And he said to them, Where is your faith? But they, afraid, wondered, saying one with another, Who is this that also commandeth the winds, and to whom the waves and the sea are obedient? And they went forward and came to the country of the Godroyee, which is over against Galila. And when he had gone forth to the land, there met him a certain man from the city, who had a devil in him a great time, and (who) wore no clothes, and in a house dwelt not, but in the place of the buried. But when he saw Jeshu, he cried out, and fell before him, and said in a high voice, What to us and to thee, Jeshu, son of Aloha Marima?^d I beseech of thee, torment me not. For Jeshu commanded the unclean spirit to come forth from the man. For long^e was the time that he had been enthralled of him; and (when) bound with chains, and kept with fetters, he had burst asunder his bonds, and had been driven by the demon into the waste. And Jeshu demanded of him, What is thy name? He saith to him, Legion: because that many devils had entered into him. And they besought from him that he would not cast them out to go into the abyss. Now there was there a great herd of many swine which fed on the hill: and

they besought from him that he would permit them to enter into the swine. And he permitted them. And the demons went forth from the man, and entered into the swine; and the whole herd went directly to the precipice, and plunged into the waters, and were suffocated. And when the herdmen saw the thing that was done, they fled, and made known in the city and in the villages. And the men went forth to see the thing which was done. And they came to Jeshu, and found the man from whom the demons had gone out, clothed, sober, and sitting at the feet of Jeshu. And they feared. And they who had seen it showed to them how the man of the demon had been healed. And the whole multitude of the Godroyee besought of Jeshu that he would go from them, because great fear had taken them. And he, Jeshu, ascended the ship, and returned from them. But he, the man from whom had gone forth the demons, besought of him that he might be with him. But Jeshu dismissed him, and said to him, Return to thine house, and show what Aloha hath done for thee. And he went and proclaimed in every city what Jeshu had done for him.

XXVII. 8:40

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

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

^dGod the Most High. ^eMuch or great. ^fOur Master. ^gIn the eye of all the people. ^hBe of heart. ⁱRab-kenushtha. ^jTalitha kumi.

XXVIII. 9:1

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

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

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

XXIX. 9:12

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

XXX. 9:18

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

And he said before all, Whoever willeth to come after me, must deny himself, and take up his cross daily, and come after me.

For whoever willeth to save his life, loseth it; but whoever (is willing) to lose his life, for my sake, he saveth it. For what is helped a son of man, if he shall gain the whole world and lose his soul, or perish? For whoever shall be ashamed of me and of my words, the Son of man will be ashamed of him, when he cometh in the glory of his Father with the holy angels.

XXXI. 9:27

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

XXXII. 9:37

AND the day after when they had descended from the mountain, a great multitude met them. And a certain man from the multitude cried and said, Malphona, I beseech thee, turn unto me; (there is) my son, my only one, and a spirit passeth upon him, and he suddenly crieth, and gnasheth his teeth, and lacerateth, and hardly removeth from him when he hath bruised him. And I besought thy disciples to cast him out, but they could not. Then Jeshu answered and said, Ah generation unbelieving and perverse! how long shall I be with you and bear with you? Bring thy son hither. And as they brought him near, the devil cast him down and bruised him: and Jeshu rebuked that unclean spirit and healed the youth and gave him to his father. And they all wondered at the majesty^l of Aloha. And while every one wondered at all which Jeshu did, he said to his disciples, Treasure these words in your ears; for the Son of man is to be delivered into the hands of men. But they understood not that saying, because it was hidden from them that they should not know it: and they feared to ask of him concerning that saying.

And there entered among them the thought, Who should be greatest among them? But Jeshu knew the thought of their heart; and he took a child and made him stand with him. And he said to them, Every one who receiveth a child like this in my name, receiveth me. And whosoever receiveth me, he receiveth Him who sent me. For he who is least among you, he shall be greatest. And Juchanon answered and said, Raban,^m we saw a man who

^kCompare the use of the *vau* in Eph. i. 20. ^lRabutha. ^mOur Master.

was casting out demons in thy name, and we forbade him, because he came not with us after thee. Jeshu saith to them, Forbid him not; for he who is not against us, he is for us.

XXXIII. 9:51

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

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

XXXIV. 10:1

AFTER these Jeshu separated from his disciples seventy others, and sent them by two and two before his face to every place and city whither he was himself to come. And he said to them, The harvest is great, but the labourers (are) few; pray therefore from the Lord of the harvest to send forth labourers into his harvest. Go; behold, I send you as sheep among wolves. Take with you neither purses, nor bags, nor sandals, neither with the salutation (shaloma) shall you salute any man in the way. But into whatever house you enter, first say, Peace to the house!^p And if a son of peace be there, your peace shall descend upon him; but if not, your peace upon you shall return. But in that house be, eating and drinking of theirs: for worthy is the labourer of his hire. And remove not from house to house. And into whatever city you enter and they receive you, eat such things as are set to you. And heal those who are sick, and say to them, There hath drawn nigh upon you the kingdom of Aloha. But if any city which you enter will not receive you, go you out into the street and say, Even the dust which cleaveth to our feet from your city we shake off against you; nevertheless know this, that hath come nigh upon you the kingdom of Aloha. I tell you that for Sadum it shall be more tolerable in that day than for that city. Woe to thee, Kurazin! woe to thee, Bethsaida! for if in Tsur and Tsaidon had been wrought the miracles which were wrought in you, now long since in sackcloth and in ashes would they have repented. Nevertheless for Tsur and for Tsaidon it shall be more tolerable in the day of the judgment, than for you. And thou, Kapher-

nachum, which unto heaven art lifted up, unto Shiul shalt thou be abased. He that you heareth, me heareth; and he who you rejecteth, me he rejecteth; and he who me rejecteth, he rejecteth him who sent me.

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

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

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

XXXV. 10:25

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

XXXVI. 10:38

AND it was that as they went in the way, he entered into a certain village, and a woman whose name was Martha received him into her house. And she had a sister whose name

^oOur Lord. ^pSholoma lebaitha. ^qOr, so was the will before thee. ^rOr, from all, &c.

was Mariam, and she came, sat at the feet of our Lord, and heard his words. But Martha was occupied with much serving. And she came and said to him, My Lord, carest thou not that my sister leave me alone to serve? Tell her to help me. Jeshu answered and said to her, Martha, Martha, thou art careful and disturbed about many, but (there) is the one that is needed. And Mariam the good portion hath chosen, that which shall not be taken from her.

XXXVII. 11:1

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

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

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

XXXVIII. 11:14

AND he was casting out a demon which was dumb; and when he had cast out the demon, the dumb spake, and the multitudes wondered. But some from them said, By Beelzebub, the prince of the devils, he casteth out devils; while others, tempting him, the sign from heaven demanded of him. But Jeshu, who knew their thoughts, said to them, Every kingdom which is divided against itself will be desolated; and a house that against its own self is divided falleth; and if Satana against himself be divided, how will his kingdom stand? Because you say that through Beelzebub I cast out devils. But if I by Beelzebub cast out devils, your sons, by what do they cast (them) out? On account of this they shall be your judges. But if by the finger of Aloha I cast out devils, there hath drawn nigh upon you the kingdom of Aloha. When the strong one armed keepeth his court, his possession is in peace; but if a stronger than he shall come, he shall overcome him; all his armour he taketh on which he depended, and he divideth his spoils.

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

XXXIX. 11:27

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

XL. 11:37

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

^sThe dividing of the night. ^uWalton and Le Jay's Polyglotts, as well as the Paris minor and Vienna editions, read, bisho yathir, "far worse."
^tGabree Ninvoyee, the men the Ninevites.

burdens. Woe to you! for you build the tombs of the prophets whom your fathers killed: thus you bear witness that you consent in the deeds of your fathers; for they killed them, and you build their sepulchres.

XXI. 11:49

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

XLII. 12:1

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

XLIII. 12:13

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

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

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

XLIV. 12:32

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

^vLuq'dam, *imprimis*, chiefly. ^wOr, of whom you shall be fearful, of Him, &c. ^xValue, three half pence. ^yephakam rucho, how you shall put forth the mind. ^zChasir reyona, wanting reason.

say in his heart, My lord withholdeth to come, and shall begin to beat the servants and the handmaids of his lord, and shall begin to eat and to drink and be drunken; the lord of that servant will come in a day when he thinketh not, and in an hour which he knoweth not; and shall sunder him, and set him his portion with those who are not faithful. And that servant who knew the will of his lord, and prepared not himself according to his will, shall be beaten with many But he who knew not, and did that which was worthy of stripes, shall be beaten with few stripes. For every one to whom much is given, much will be required from him; and to whom much is committed, the more will they require at his hand.

XLV. 12:49

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

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

XLVI. 13:1

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

XLVII. 13:10

As Jeshu was teaching on a shabath in one of the synagogues, a woman was there who had a spirit of infirmity eighteen years; and she was bowed down, and could not be straight at all. But Jeshu saw her, and called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hand upon her; and at once she was made straight, and glorified Aloha. But the chief of the synagogue answered, being angry that Jeshu had healed on the shabath, and said to the congregation, Six days there are in which it is lawful to work: in them come and be healed, and not on the day of shabath. But Jeshu answered and said to him, Hypocrite, doth not any one of you on the shabath loose his ox or his ass from the manger, and going giveth to drink? But this daughter of Abraham, whom, behold, the Accuser^a hath bound eighteen years, is it not lawful to loose from this binding on the day of shabath? And as he said these things, ashamed were all they who had risen up against him; and all the people rejoiced in all these wonders that were done by his hand.

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

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

XLVIII. 13:23

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

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

Urishlem, Urishlem! killing the prophets, and stoning them that are sent to her, what times would I have gathered thy

^aAkellkartsa. ^bChardala, *Sinapis orientalis*.

sons as the hen gathereth her chickens under her wings, and you willed not! Behold, left to you is your house a desert; for I say to you, that you will not see me until you shall say, Blessed is he who cometh in the name of the Lord.

XLIX. 14:1

AND it was that while he went into the house of one of the chief Pharisee to eat bread, on the day of shabath, they watched him. And, behold, a certain man who had gathered waters^c was before him. And Jeshu answered and said to the Sophree and the Pharisee, Is it lawful on the shabath to heal? But they were silent. And he took him, and healed him, and dismissed him. And he said to them, Who from you, whose son or his ox hath fallen into a pit on the day of shabath, doth not at once bring him forth? And they could not give him the answer concerning this. And he spoke a parable to them who had been invited there, forasmuch as he had observed them, that they chose the chief places of reclining: When thou art invited by one into the house of festivity, go not to recline on the principal seat, lest there be invited thither one more honourable than thou; and he come who thyself and him had called, and say to thee, Give place to this; and thou be ashamed as thou arisest to take another place. But when thou art invited, go, recline thee in the last (seat), that when he who called thee cometh, he may say to thee, My friend, ascend and recline above, and thou shalt have honour before all of them who recline with thee. For every one who exalteth himself shall be humbled; and every one who humbleth himself shall be exalted. And he said to him who had called him, When thou makest a dinner or a supper, thou shouldest not call thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours, lest they also call thee, and thou have this recompence. But when thou makest a feast,^d call the poor, the maimed, the lame, the blind, and thou shalt be blessed, because they cannot recompense thee; for thy recompence shall be in the resurrection of the just.

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

L. 14:25

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

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

LI. 15:11

AND Jeshu said to them again, A certain man had two sons; and his minor^e son said to him, My father, give to me my division of the goods of thy house. And he divided to them his substance. And after a few days the minor son gathered together his all whatsoever, and went into a distant country, and there dispersed his substance in living profusely. And when every thing he had was finished, there was a great famine in that country; and he began to want. And he went and joined himself to one of the sons of the city of that place; and he sent him into the field to tend the swine. And he had a desire to fill his belly with those karubs^f which the swine did eat; and no man gave to him. And when he came to himself, he said, How many hirelings are there now in my father's house, who have abundance of bread, and I here with hunger am perishing! I will arise, go to my father, and say to him, My father, I have sinned against heaven and before

^cDaknish vo mäyo, an expression for the dropsy. ^dReception. ^eZuro, less. ^fKurubee, the pods of the karub-tree, *ceratonia siliqua*.

thee, and am no more worthy thy son to be called: make me as one of thy hirelings. And he arose, (and) went to his father. And while he was (yet) afar, his father saw him, and had compassion upon him, and ran, fell upon his neck, and kissed him. And his son said to him, My father, I have sinned against heaven and before thee, and am not worthy thy son to be called. But his father said to his servants, Bring forth the first^g robe to clothe him, and put a ring upon his hand, and let him be, shod with sandals, and bring, kill the calf that is fat, and let us eat and be glad; for this my son was dead, and he is alive; he was lost, and is found. And they began to rejoice. But he, the elder son, was in the field; and as he came and drew near to the house, he heard the voice of music; and he called one of the youths, and asked him what this was. He said to him, Thy brother hath come, and thy father hath killed the calf that was fat, because he hath received him well. And he was angry, and would not go in. And his father came forth and besought him. But he said to his father, Behold, how many years have I wrought thee service, and never have I transgressed thy commandment: yet never hast thou given me a kid, that I might feast with my friends. But this thy son, when he hath wasted thy substance with harlots, and hath come, thou hast killed for him the fatted calf. His father saith to him, My son, thou in all time art with me, and every thing that I have is thine. But to rejoice it behoves us, and to be glad, because this thy brother was dead, and is alive; and was lost, and is found.

LII. 16:1

AND he spake a parable to his disciples: There was a certain Rich man who had a house-chief;^h and he was accused to him that his substance he wasted. And his lord called him, and said to him, What is this that I hear of thee? give me the account of thy house-headship; for thou canst no longer be house-chief unto me. And the house-chief said within himself, What shall I do? for my lord taketh from me the house-headship. I cannot dig, and to beg I am ashamed. I know what I will do, that when I shall be put out of the house-headship, they may receive me into their houses. And he called one by one from the debtors of his lord, and said to the first, How much owest thou to my lord? And he said to him, An hundred metres of oil. He saith to him, Take thy book, and sit down quickly, and write fifty metres. And he said to another, And thou, how much owest thou to my lord? He saith to him, An hundred kureenⁱ of wheat. He saith to him, Take thy book, and sit down, write eighty kureen. And praised our Lord the house-chief who was unjust, in that he had done wisely; for the sons of this world are wiser than the sons of light in this their generation. Also I say unto you, Make to you friends from this wealth of unrighteousness, that, when perfect, they may receive you into the tabernacles of eternity. Whoever in the little is faithful, in the great also is faithful; and he who in the little is unjust, in the great also is unjust. If, therefore, in the wealth of unrighteousness you have not been faithful, the truth to you who will confide? And if in that which is not yours you are not found faithful, your own who will give to you? No man can serve two lords; for either the one he will hate, and the other he will love; or the one he will honour, and the other despise. You cannot serve Aloha and wealth. But the Pharisee, when they heard all

these things, because they loved money, derided him. But Jeshu said to them, You are they who justify yourselves before the sons of men; but Aloha knoweth your hearts. For, what is exalted among men, before Aloha is abominable. The law and the prophets were until Juchanon; from thenceforth the kingdom of Aloha is preached, and every one presseth to enter. But it is easier for heaven and earth to pass away than one letter from the law to pass away. Every one who looseth his wife, and taketh another, committeth adultery; and every one who taketh the dismissed, committeth adultery.

LIII. 16:19

NOW there was a certain rich man, and he was clothed in Byssos^j and purple, and every day feasted gaily.^k And there was a certain poor man, whose name was Loózar; and he lay at the gate of him who was rich, bruised with wounds, and desired to fill his belly with the crumbs which fell from the table of that rich. And also the dogs came and licked his wounds. Now that poor man died, and angels conducted him to the bosom of Abraham: but that rich man also died, and was buried. And, tormented in shiul, he lifted up his eyes afar, and seeth Abraham, and Loózar in his bosom. And he cried with a high voice, and said, My father Abraham, have compassion upon me, and send Loózar, that he may dip the top of his finger in waters, and moisten my tongue; for, behold, I am tormented in this flame. Abraham said to him, My son, remember that thou didst receive thy goods in thy life, and Loózar his evils, and now, behold, he repositeth here, and thou art tormented. And with all these, there is a great void set between us and you, that they who would pass from hence unto you are not able, nor they also who would pass from thence to us. He said to him, I pray thee, then, my father, to send him unto my father's house: for five brethren have I; let him go and testify unto them, that they also come not to this place of torment. Abraham said to him, They have Musha and the prophets, let them hear them. But he said to him, No, my father Abraham, but if one from the dead shall go unto them, they repent. Abraham saith to him, If Musha and the prophets they hear not, neither, if one from the dead should rise, would they believe him.

LIV. 17:1

AND Jeshu said to his disciples, It cannot be that offences should not come, but woe to him by whom they shall come. It were better for him that an ass-millstone were hanged on his neck, and he be cast into the sea. Woe (to him) who shall offend^l one of these little ones! Take heed to yourselves; if thy brother transgress, reprove him, and if he repent, forgive him. And if seven times in the day he shall trespass against thee, and seven times in the day return to thee and say, I repent, forgive him. And the apostles said unto our Lord, Increase to us faith. He saith to them, If you had faith as a grain of mustard, you should say to this mulberry tree, Be rooted up and planted in the sea, and it would obey you. Which of you, having a servant who leadeth a yoke (of oxen) or who tendeth the flock, and when he cometh from the field, saith to him at once, Pass on and recline thyself? but

^gOr, principal. ^hRab-baitho. ⁱThe Hebrew kor was about seventy-five gallons, five pints. ^jButso, Hebrew, butts; (2 Chron. v. 12;) an Egyptian linen, extremely fine, soft, and white. ^kGayóith. ^lOr, cause to stumble.

(rather) saith to him, Prepare me something that I may sup, and gird thy loins, serve me until I have eaten and drunk, and afterwards thou also shalt eat and drink. Does that servant receive thanks because he hath done what was required of him? I consider not. Thus also you, when you have done all those things which are required of you, have said, We are unprofitable servants, because what we were obligated to do, (that) have we done.

LV. 17:11

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

LVI. 17:20

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

LVII. 18:1

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

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

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

LVIII. 18:18

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

^mOr, upon them.

Aloha, and shall not receive by two-fold (as) many in this time, and in the world that cometh the life that is eternal.

LIX. 18:31

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

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

And as Jeshu entered and passed through Jirichu, there was a certain man whose name was Zakai; he was rich and chief of the publicans;^p and he wished^q to see Jeshu, who he was, and could not for the crowd, because in his stature Zakai was small. And he ran before Jeshu, and ascended a wild fig-tree^r to see him, because so he was about to pass. And when Jeshu came to that place, he saw him, and said to him, Be in haste, descend, Zakai; for to-day I must be at thy house. And he was in haste, and descended, and received him rejoicing. But when they all saw (this), they murmured, and said that with a man a sinner he hath gone in to abide. But Zakai stood, and said to Jeshu, Behold, my Lord, the dividing of my wealth give I to the poor; and to every man, whatever I have wrongfully taken, fourfold I restore. Jeshu saith to him, To-day is there salvation to this house, because this (man) also (is a) son of Abraham. For the Son of man came to save that which was lost. And when they had heard these things, he added to speak a parable; because he had drawn nigh to Urishlem, and they expected that in that hour would be revealed the kingdom of Aloha. And he said, A certain man of a noble house^s went into a distant country, to receive for himself a kingdom, and to return. And he called his ten servants, and gave to them ten minin,^t and said to them, Trade till I come. But his citizens hated him, and sent messengers after him, saying, We are not willing that this should reign over us. And having received the kingdom and returned, he spake to call to him those servants to whom he had given the silver, that he might know how every one of them had traded. And the first came and said, My lord, thy mani ten minin hath gained. He saith to him, Well, good servant: because in a little thou art found faithful, thou shalt have rule over ten towns. And the second came and said, My lord, thy mani five minin hath made. He saith also to this, Thou also shalt

have rule over five towns. And the other came and said, My lord, behold thy mani which I have had with me, laid up in a napkin. For I feared thee, because thou art a hard man, taking up what thou hadst not laid down, and reaping what thou sowedst not. He said to him, From thy own mouth I will judge thee, evil servant: thou didst know that I was a hard man, taking up what I had not laid down, and reaping what I sowed not: why (then) gavest thou not my silver upon the table, that when I came I might require it with its increase? And to those who stood before him he said, Take from him the mani, and give to him who hath the ten minin. They say to him, Our lord, he hath ten minin. He saith to them, I tell you, that to every one who hath (it) shall be given; and from him who hath not, that also which he hath shall be taken. But those adversaries who would not that I should reign over them, bring them, and slay them before me.

LX. 19:28

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

LXI. 19:41

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

ⁿOr, doctrine. ^oHand of the way. ^pRab Mokasee. ^qWilled. ^rTitha phakihta, the ficus silvestris. ^sBar tuhma raba, "A son of a great family." ^tThe mani (Heb. maneh) is said to have been equal to sixty shekels, or nine pounds English. ^uA stone upon stone.

LXII 20:1

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

LXIII. 20:27

BUT some of the Zadukoyee approached, they who say that there is no resurrection; and they questioned him, and said to him, Doctor, Musha wrote to us that if a man's brother die having a wife who hath not children, his brother shall take his wife, and

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

LXIV. 20:41

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

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

LXV. 21:5

AND as some spake of the temple, (with) what beautiful stones and gifts it was adorned, Jeshu said to them, These that you see, the days shall come (when) of them there will not be found a stone upon a stone that shall not be destroyed. And they inquired of him, and said, Malphona, when shall these be? and what is the sign that these are nigh to be? But he said to them, Beware lest you be seduced: for many will come in my name, and will say, I am the Meshicha; and the time hath drawn nigh: but go not you after them. And when you hear of wars and commotions, fear not: for these are first to be; but not yet cometh the end. For nation shall rise up against nation, and kingdom against kingdom: and great earthquakes will be in divers places, and famines, and plagues; and there will be portents, and terrors, and great signs

^vThe head corner of the angle. ^wThou art not an assumer of faces. ^xMoria, mria, "the Lord." The Syrians hold this name to be equivalent to the Hebrew tetragrammaton Yhwh, and consider the letters in it as designating the glory of the divine nature. Thus M is the initial for Morutha, "dominion; "R, for rabutha, "majesty; "A and I for aithutha, "essence," or "eternal subsistence."

from the heavens will appear, and great tempests shall there be. But before all these, they will lay hands upon you, and persecute you, and deliver you up to the synagogues, and to the house of the bound. And they will bring you before kings and governors on account of my name. And it shall be to you for a testimony.⁷ But lay it up in your hearts that you may not be learned for the answer; for I will give you a mouth and wisdom which all your adversaries cannot stand against. But your fathers, and your brethren, and your kinsfolk, and your friends will betray you, and some of you they shall put to death. And you will be hated of all men on account of my name: yet a hair of your head shall not perish, but in your perseverance you shall possess your souls. But when you see Urishlem encompassed by an army, then know that its destruction hath drawn nigh. Then let them who are in Jihud escape to the mountain, and they who are within her escape, and let not them who are in the country places enter into her. For those (will be) the days of retribution, that all which is written may be fulfilled. But woe to those who are with child and to those who suckle in those days! for there will be great distress in the land, and wrath upon this people. And they shall fall by the edge⁸ of the sword, and be led captive into every place, and Urishlem shall be trodden down of the Gentiles, until shall be fulfilled the times of the Gentiles. And there will be signs in the sun, and in the moon, and in the stars, and on earth distress of nations, and smiting of hands from astonishment at the voice of the sea, the commotion hurrying forth the souls of the sons of men from fear of what is about to come upon the earth; and the powers of the heavens shall be commoved. And then shall they see the Son of man coming in the clouds, with power and great glory. But when these things begin to be, take courage,⁹ and lift up your heads, because your redemption hath drawn nigh.

LXVI. 21:29

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

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

LXVII. 22:1

BUT the feast of the Phatiree, which is called Petscha, drew on. And the chief priests and the Sophree sought how they might kill him; for they feared from the people. But Satana entered into

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

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

LXVIII. 22:31

AND Jeshu said to Shemun, Shemun, behold, Satana, demandeth to sift thee as wheat; but I have prayed for thee, that thy faith may not fail: and thou also, in the time that thou art converted, confirm thy brethren. But Shemun said to him, My Lord, with thee I am prepared, and for the house of the bound, and for death. Jeshu saith to him, I tell thee, Shemun, that the cock will not crow to-day, till three times thou hast denied that thou knowest me. And he said to them, When I sent you without purse, or scrip, or shoes, was any thing wanting to you? They say to him, Nothing. He saith to them, Henceforth, he who hath a purse, let him take it, and likewise a scrip also; and he who hath

⁷A martyrdom. ⁸Mouth. ⁹Ethlabbu, take heart. ^bPetscha = Heb. Pasach, "the paschal lamb." ^cHono phagri d'all aphaikun methyiheb, hode' vaithum obdin ledukroni. ^dHono coso d'diathiki chadatho b'demi dachlophaikun metheshed. ^eOr, separated.

not a sword, let him sell his garment and buy a sword. For I tell you also, that what is written must be fulfilled in me, that with the transgressors he was numbered: for all which concerns me must be accomplished. And they say to him, Our Lord, behold, here are two swords. He saith to them, They suffice.

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

LXIX. 22:66

AND when it dawned, the elders and chief priests and the Sophree came together, and took him into the house of their assembly; saying to him, Art thou the Meshicha? tell us. He saith to them, Should I tell you, you would not believe me; and were I to ask you, you would not return me a word, nor release me.

Henceforth the Son of man sitteth at the right hand of the power of Aloha. Then said they all, Thou art, then, the Son of Aloha? Jeshu saith to them, You say that I am. They say, Why yet need we witnesses? for we have heard from his mouth.

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

LXX. 23:26

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

Jihuda, b'mushektho mashlem ath labareh denosho? ^gOr, head-silver. ^hShoteh hu. ⁱOr, admonish.

Blessed are the barren, and the wombs which have not borne, and the breasts that have not suckled. Then shall they begin to say to the mountains, Fall on us! and to the heights, Cover us! For if to the tree which is good^d they do these things, unto the dry what shall be? And there went with him two others, workers of evil, to be put to death. And when they came to a certain place called Karkaphtha,^k there they crucified him, and those workers of evil, one on his right hand, and one on his left.

LXXI. 23:34

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

THIS IS THE KING OF THE JIHUDOYEE.

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

LXXII. 23:44

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

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

LXXIII. 23:50

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

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

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

LXXIV. 24:13

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

^lOr, prepared. ^kThe Skull. ^lAba shebuk lehun, lo gir yodin mono obdin. ^mJavanoith, Rumoith, Ebroith. ⁿAmin omar-no lok, d'yaumono ami tehwe be-paradiso. ^oAbi, b'idaik soem-no ruchi.

And they drew near to that village to which they were going; and he made them suppose that to a more distant place he was going. And they constrained him, and said to him, Abide with us, because the day now inclines to darken. And he went in to remain with them. And it was that, while he reclined with them, he took bread, and blessed, and brake, and gave to them. And at once their eyes were opened, and they knew him; and he was taken from them. And they said one to the other, Did not our hearts burn within us, while he spake with us by the way, and explained to us the scriptures? And they arose in the same hour, and returned to Urishlem, and found the eleven, who were assembled, and they who were with them, saying, Assuredly our Lord is risen, and hath appeared unto Shemun. And they also declared those things which had happened in the way, and how he was made known to them while he brake the bread.

LXXV. 24:36

AND while they were discoursing, Jeshu stood among them, and said to them, Peace be with you! I am; fear not. And they were troubled, and were in fear; for they thought they beheld a spirit. Jeshu saith to them, Why are you perturbed, and why arise thoughts in your hearts? Behold my hands and my feet, that it is I: feel me, and see; for a spirit hath not flesh and bones, as you see that I have. And while these words he spake, he

showed them his hands and his feet. And while they as yet believed not for joy, and wondered, he said to them, Have you here somewhat to eat? And they gave to him a portion of broiled fish, and of the comb of honey; and he took (and) did eat before their eyes. And he said to them, These are the words that I spoke with you while I was with you, that every thing must be fulfilled which is written in the law of Musha, and in the Prophets, and in the Psalms, concerning me. Then opened he their minds, that they might understand the scriptures. And he said to them, that so it is written, and so it was just, that the Meshicha should suffer, and should rise from among the dead in the three days, and that in his name should be preached repentance and the forgiveness of sins among all nations, and that the commencement should be from Urishlem. And you are the witnesses of these. And I will send upon you the promise of my Father. But await you in Urishlem the city until you be clothed with power from on high.

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

Finished is the Holy Gospel of Lukos the Evangelist.

The Preaching of Juchanon

Translated into English

by

John Wesley Etheridge

I. 1:1

IN the beginning was the Word,^a and the Word himself was with Aloha, and Aloha was the Word himself. This was in the beginning with Aloha. Every thing by his hand was made; and without him also was not one thing made that was made. In him was life, and the life is the light of the sons of man; and the Light himself in the darkness shineth, and the darkness perceived him not.

There was a man who was sent from Aloha, his name (was) Juchanon.^b He came for the testimony, to testify concerning the Light, that all men might believe through his ministry.^c He was not the Light himself, but came to testify concerning the Light. For that was the true Light that enlighteneth every man who cometh into the world. In the world was he, and the world by his hand had been made, and the world knew him not. He came to his own, and his own received him not. But they who received him, he gave to them power, that the sons of Aloha they should become, to those who believe in his name. These, not from blood, nor from the will of the flesh, nor from the will of man, but from Aloha, are born. And the Word flesh was made, and tabernacled with us; and we saw his glory, the glory as of the one-begotten who (was) from the Father, full of grace and truth.

Juchanon testified concerning him, and cried, and said, This is he of whom I said, that he cometh after me, and was before^d me, because he is anterior^e to me. And from his fulness we all have received, and grace for grace. For the law by the hand of Musha was given; but the truth and the grace were by Jeshu Meshicha.

II. 1:18

ALOHA no man hath ever seen: the one-begotten God, he who **A**is in the bosom of his Father, he hath declared him. And this was the testimony of Juchanon, when the Jihudoyee sent to him from Urishlem priests and Levoyee to demand of him, Who art thou? And he confessed, and denied not, but confessed, I am not the Meshicha. And they asked him again, What then? art thou Elia? And he said, I am not. Art thou the Prophet? And he said, No. And they said to him, And who art thou? that we may give an answer to those who sent us. What sayest thou of thyself? He saith, I am the voice which crieth in the wilderness, Make plain the way of the Lord, as said Eshaia the prophet. But they who were sent were from the Pharishee. And they demanded and said to him, Why then baptizest thou, if thou art not the Meshicha, nor Elia, nor the Prophet? Juchanon answered and said to them, I baptize you with waters; but he standeth among you whom you know not: he it is who cometh after me, and he was before me; he, the latchets of whose shoes I am not worthy to unloose. These things were done in Bethania, at the passage of the Jurdan, where Juchanon was baptizing.

III. 1:29

AND the day after, Juchanon seeth Jeshu, who was coming to him; and he said, Behold the Lamb of Aloha, who beareth the sin of the world! This is he concerning whom I said, After me cometh a man, and he was before me, because he is anterior to me. And I knew him not, but that he should be made known unto Isroel, therefore have I come with waters to baptize. And Juchanon testified and said, I saw the Spirit descending from heaven as a dove, and it remained upon him. And I knew him not: but he who sent me to baptize with water, he said to me, He upon whom thou seest the Spirit descend and remain, this baptizeth with the Spirit of Holiness: and I saw, and bare witness that this is the Son of Aloha.

And the day after Juchanon stood, and two of his disciples; and, contemplating Jeshu as he walked, he said, Behold the Lamb of Aloha! And his two disciples heard him as he spake, and they went after Jeshu. And Jeshu turned (himself), and saw them coming after him, and said to them, Whom seek you? They say to him, Raban, where dwellest thou?^f He saith to them, Come and see. And they went and saw where he dwelt;^g and they were with him that day: and it was about the tenth hour.^h Now one of those who heard Juchanon and went after Jeshu, was Andreas, the brother of Shemun. This saw first Shemun his brother, and said to him, We have found the Meshicha; and he brought him to Jeshu. And Jeshu saw him, and said, Thou art Shemun bar Jona; thou shalt be called Kipha.ⁱ

IV. 1:43

AND the day following Jeshu willed to go forth into Galila. And he found Philipos, and said to him, Come after me. Now Philipos was from Beth-tsaida, from the city of Andreas and of Shemun. Philipos found Nathanael, and said to him, Him of whom Musha in the law, and the prophets, did write we have found, (and) that Jeshu (is) he, the son of Jauseph who is from Natsrath. Saith to him Nathanael, From Natsrath can any good thing be? Philipos saith to him, Come and see. And Jeshu saw Nathanael as he was coming to him, and said of him, Behold truly a son of Isroel who hath no guile in him. Nathanael saith to him, Whence knowest thou me? Jeshu saith to him, While yet Philipos had not called thee, while thou wast under the fig-tree, I saw thee. Nathanael answered and said to him, Rabi, thou art the Son of Aloha himself, thou art the very King of Isroel. Jeshu saith to him, Upon my telling thee that I saw thee under the fig-tree, believest thou? Greater things than these thou shalt see. He saith to him, Amen, amen, I say to you, Hereafter you shall see the heavens opened, and the angels of Aloha ascending and descending unto the Son of man.

V. 2:1

AND on the third day there was a feast in Kotna, a city of Galila; and the mother of Jeshu was there: and Jeshu and his

^aMeltho. ^bPronounced Yu'hanon. ^cBy his hand. ^dKedom, coram, ante. ^eKadomi, antiquus, vetus, prior, anterior. ^fOr, where art thou? ^gWhere he was. ^hOr, and it was as hours ten. ⁱPronounced Kephha.

disciples were called to the feast. And the wine failed, and his mother saith to him, to Jeshu, They have no wine. Jeshu saith to her, What (is it) to me and to thee, woman? Not yet hath come mine hour. His mother saith to the servitors, Whatever he telleth you, do. Now there were six waterpots of stone set there, unto the purification of the Jihudoyee, which contained each two quartants^j or three. Jeshu saith to them, Fill these water-pots with waters; and they filled them to the top. He saith to them, Draw now, and carry to the chief of the guests. And they carried. And when that chief of the guests had tasted those waters which were made wine, and knew not whence it was, (but the servitors knew, who had filled them with waters,) the chief of the guests called the bridegroom, and said to him, Every man at first the good wine produceth, and when they are satisfied, then that which is inferior;^k but thou hast kept the good wine until now. This is the first sign that Jeshu wrought in Kotna of Galila, and manifested his glory; and his disciples believed in him.

VI. 2:12

AFTER this he went to Kapher-nachum, he and his mother and his brethren and his disciples. And they were there a few days. And the petscha of the Jihudoyee was nigh, and Jeshu went up to Urishlem. And he found in the temple those who sold oxen and sheep and doves, and the money-changers sitting. And he made him a scourge of cord, and drove them all from the temple, and the sheep and the oxen and the money-changers; and he shed their money, and their tables he overturned. And to those who sold doves he said, Take these hence; make not the house of my Father a house of merchandise. And his disciples remembered that it was written, The zeal of thy house hath devoured me. The Jihudoyee answered and said to him, What sign showest thou to us, as these things thou doest? Jeshu answered, Destroy this temple, and in three days I will raise it. The Jihudoyee say to him, Forty-and six years was this temple being built, and wilt thou in three days raise it? But he spake of the temple of his body. But when he was risen from the house of the dead, his disciples remembered that this he had said; and they believed the scriptures, and the word which Jeshu had spoken.

VII. 2:23

WHILE Jeshu was in Jerusalem at the petscha, at the feast, Many believed in him who saw the signs which he wrought. But he, Jeshu, did not confide himself to them, because he knew every man, and needed not that any should testify to him concerning any man, because he knew what is in man.

But there was one of the Pharishee whose name was Nikodimos, a ruler of the Jihudoyee: this came to Jeshu in the night, and said to him, Rabi, we know that from Aloha thou art sent a teacher; for no man can these signs perform which thou doest, unless Aloha be with him. Jeshu answered and said to him, Amen, amen, I say to thee, Except a man be born anew, he cannot see the kingdom of Aloha. Nikodimos said to him, How

can an old man be born? Who can again the womb of his mother the second time enter, and be born? Jeshu answered and said to him, Amen, amen, I say to thee, That if a man be not born of waters and the Spirit, he cannot enter into the kingdom of Aloha. Whatever is born of the flesh, is flesh; and whatever is born of the Spirit, is spirit. Wonder not that I have said to thee, that it behoves you to be born anew. The wind bloweth where she willeth,^l and her voice thou hearest; but thou knowest not whence she cometh, nor whither she goeth: so is every man who is born of the Spirit. Nikodimos answered and said to him, How can these things be? Jeshu answered and said to him, Art thou Malphona of Israel, and these knowest not? Amen, amen, I say to thee, What we know we speak, and what we have seen we testify; but our testimony you receive not. If of (what is) on earth I tell you, and you believe not, how if I tell you of (what is) in heaven, could you believe me?

VIII. 3:13

AND no man hath ascended into heaven, but he who descended from heaven, the Son of man, he who is in heaven. And as Musha elevated the serpent in the wilderness, so is to be elevated the Son of man, that every man who believeth in him might not perish, but have the life which is eternal. For so loved Aloha the world, as his Son, the Only-begotten, he would give, that every one who believeth in him might not perish, but have the life which is eternal. For Aloha sent not his Son into the world to condemn the world, but that the world might live by him. He who believeth on him is not judged, and he who believeth not is judged already, because he believeth not in the name of the only-begotten Son of Aloha. And this is the judgment, that the light hath come into the world, and the sons of men have loved darkness rather than the light, for their deeds have been evil. For every one who doeth abominable things hateth the light, and cometh not to the light, lest his deeds should be reprov'd. But he who doeth the truth cometh to the light, that his works may be known that in Aloha they are wrought.

IX. 3:22

AFTER these came Jeshu and his disciples into the land of Jihuda, and there conversed with them and baptized. But Juchanon also was baptizing in Ein-yon, near Sholim, because the waters were there many; and they came and were baptized; for not yet was Juchanon cast into the house of the bound. But there was a question with some of the disciples of Juchanon (and) a certain Jihudoya, upon purification. And they came to Juchanon, and said to him, Raban, he who was with thee at the passage of Jurdan, (and) concerning whom thou didst give witness, he also baptizeth, and many come to him. Juchanon answered and said to them, A man cannot receive of his own will any thing, unless it be given to him from heaven. You bear me witness that I said, I am not the

^jRebeen. ^kSmaller. ^lRucho signifies either the Spirit, or the wind; as, in like manner, does the corresponding Greek word *wneuma* and hence most of the versions of the latter have, "The Spirit bloweth where he willeth; "but in the Syriac text the verbs and the pronominal affix to the noun "voice" being in the feminine, the application of *Rucho* to the Holy Spirit seems not to have been contemplated. OLSHAUSEN on the Greek text has well said, "The comparison itself, and the expression, *fwrhn autou*, show, beyond doubt, that *wneuma* does not here mean the breath of the Divine Spirit, but the wind properly so called."

Meshicha, but I am an apostle^m before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and attendeth him, with great joy rejoiceth on account of the voice of the bridegroom: this my joy therefore, behold, is complete. To him it must be to increase, and to me to decrease. For he who from above hath come, is above all; and he who is from the earth, is of the earth, and of the earth speaketh: he who from heaven hath come, is above all. And what he hath seen and heard he testifieth, and his testimony no man receiveth. But he who hath received his testimony, hath sealed that the true Aloha is he.ⁿ For he whom Aloha hath sent, the very words of Aloha speaketh; for it was not in measure that Aloha gave the Spirit. The Father loveth the Son, and every thing hath he given into his hands. He who believeth in the Son hath the life which is eternal; and he who obeyeth not the Son shall not see life, but the wrath of Aloha remaineth on him.

But when Jeshu knew that the Pharisee had heard that he had made many disciples, and baptized more than Juchanon, (though it was not Jeshu himself baptized, but his disciples,) he left Jihuda, and came again into Galila.

X. 4:4

AND he needed that in going he should pass through among the Shomroyee; and he came to a city of the Shomroyee which is called Shokar, nigh to the field which Jakub gave unto Jauseph his son. And the fountain of water of Jakub was there. But Jeshu was wearied with the labour of the way, and sat by the fountain; and it was six hours.

There came a woman from Shomreen to draw waters, and Jeshu said to her, Give me waters to drink. Now his disciples had gone into the city to buy for them meat.

The woman, the Shomroytha, saith to him, How (canst) thou who art a Jihudoya ask drink of me who am a woman, a Shomroytha? For the Jihudoyee have no accommodation^o with the Shomroyee.

Jeshu answered and said to her, If thou hadst known the gift of Aloha, and who He is who hath said to thee, Give me to drink, thou wouldst have asked of him, and he had given thee living waters.

That woman saith to him, My Lord, thou hast no vessel, and the well is deep; whence hast thou living waters? Art thou greater than our father Jakub, he who gave us this well, and himself drank of it, and his children, and his flocks?

Jeshu answered and said to her, Every one who shall drink of these waters again will thirst; but every one who shall drink of the waters that I will give him shall never thirst; but those waters that I shall give him shall be in him a fountain of waters, that shall spring forth to the life of eternity.

That woman saith to him, My Lord, give me of those waters, that I thirst not again, nor come to draw from hence.

Jeshu saith to her, Go, call thy husband, and come hither.

She saith to him, I have no husband.

Jeshu saith to her, Well hast thou said, I have no husband; for five husbands hast thou had, and this whom thou now hast is not thy husband; this hast thou said truly.

That woman saith to him, My Lord, I perceive that thou art a

prophet. Our fathers in this mountain worshipped, and you say that in Urishlem is the place where it behoves to worship.

Jeshu saith to her, Woman, believe me that the hour cometh when neither in this mountain, nor at Urishlem, you shall worship the Father: you worship something you know not; but we worship whom we know; for salvation^p is from the Jihudoyee. But the hour cometh, and now is, when the true worshippers will worship the Father in spirit and in truth; for the Father also requireth worshippers such as these. For Aloha is a Spirit; and they who worship him, in spirit and in truth must worship.

That woman saith to him, I know that the Meshicha cometh; and when he hath come, he will teach us all things.

Jeshu saith to her, I am (he), I who speak with thee.^q

And as he spoke, his disciples came, and they wondered that with the woman he spoke; but no man said, What inquirest thou? or, Why speakest thou with her? The woman left her water-pot, and went into the city, and saith, Come, see a man who hath told me every thing that I have done: is not this the Meshicha? And the men went out of the city, and came with her.

Between these things his disciples entreated of him, saying to him, Raban, eat. But he said to them, I have food to eat of which you know not. The disciples say among themselves, Has any man brought him somewhat to eat? Jeshu saith to them, My meat is to do the will of Him who sent me, and to accomplish his work. Say you not, that after four moons cometh harvest? Behold, I tell you, Lift up your eyes, and see the lands which have become white for the harvest already. And he who reapeth receiveth wages, and gathereth fruit unto life eternal; and the sower and the reaper shall rejoice together. For in this is the proverb true, One soweth, and another reapeth.^r I sent you to reap that (for) which you did not toil; for others toiled, and you have entered upon their labour.

Now of that city many Shomroyee believed in him, because of the saying of that woman, who testified, He told me every thing that I have done. And when those Shomroyee came to him, they besought him to be with them. And he was with them two days, and many believed through his word. And they said to the woman, Now not through thy word believe we in him; for we have heard and known that this is truly the Meshicha, the Saviour of the world.

XI. 4:43

AND after two days Jeshu went forth from thence, and came into Galila; for he himself testified, that a prophet in his own city is not honoured. But when he came to Galila, the Galiloyee received him, because they had seen all the signs which he had done in Urishlem at the feast; for they also went to the feast. So Jeshu came again into Kotna of Galila, where he had made the waters wine. And there was at Kapher-nachum the servant of a certain king, whose son was ill. This (man) heard that Jeshu had come from Jihuda into Galila; and he came to him, and besought him that he would come down and heal his son, for he was near to die. Jeshu saith to him, If signs and wonders you do not SEE, you will not believe. The servant of the king saith to him, My lord, come down ere my child die! Jeshu saith to him, Go, thy son liveth. And the man believed in the

^mShelicho. ⁿD'Aloha sharira-u: compare the same words, 1 John v. 20. ^oVide MASII Pec. Syr., in voce Chashach. ^pOr, life. ^qAno-no dammalel-no amek.. ^rOr, Another soweth, and another reapeth.

word which Jeshu had spoken to him, and went. But as he was going down, his servants met him, and gave him good news,^s saying to him, Thy son liveth. And he asked at what time he was healed. They say to him, Yesterday, at seven hours, the fever left him. And his father knew that in that hour it was in which Jeshu said to him, Thy son liveth; and he believed, and all his house. This is again the second sign (which) Jeshu did when he had come from Jihuda into Galila.

XII. 5:1

AFTER these there was a feast of the Jihudoyee, and Jeshu went up to Urishlem. Now there was there in Urishlem a certain place of ablution,^t which was called in Hebrew Bethchesda, and having in it five porticoes. And in these were many infirm people,^u blind and lame and withered, awaiting the moving of the waters. For an angel at times descended to the pool^v and moved the waters; and he who first descended after the movement of the waters was healed of whatever disease he had. But a certain man was there who for thirtyand-eight years had been in a disease. Jeshu saw this (man) as he lay, and knew that for a long time he had (been thus), and said to him, Art thou willing to be healed? The diseased man answered and said, Yes, my Lord; but I have no man who, when the waters are moved, shall cast me into the pool: but while I am coming, another before me descendeth. Jeshu saith to him, Arise, take up thy bed, and walk. And in the instant that man was healed, and, arising, he took up his bed, and walked: and that day was the shabath. And the Jihudoyee said to him who had been healed, This is the shabath: it is not lawful for thee to carry thy bed. But he answered and said to them, He who made me whole, he said to me, Take up thy bed, and walk. And they said to him, What man is this who told thee to take up thy bed, and walk? But he who had been healed knew not who it was; for Jeshu had retired among the great multitude which was in that place. After a time Jeshu found him in the temple, and said to him, Behold, thou art healed: sin not again, lest there be to thee that which is worse than the first. And that man went away, and told the Jihudoyee, that it was Jeshu who had healed him. On account of this the Jihudoyee persecuted Jeshu, and sought to kill him, because these things he had done on the shabath.

But he, Jeshu, said to them, My Father until now worketh, I also work. But on this account the more sought the Jihudoyee to kill him, not only because he had loosed the shabath, but also that of Aloha he had said that he was his Father, and had made himself equal with Aloha.

XIII. 5:19

BUT Jeshu answered and said to them, Amen, amen, I say to you, The Son cannot do any thing from the will of himself, but that which he seeth the Father do. For those which the Father doeth, these also the Son likewise doeth. For the Father loveth the Son, and every thing that he doeth he showeth him; and greater than these works he showeth him, that you may wonder. For as the Father raiseth the dead, and quickeneth, so also the Son quickeneth those whom he willet. For the Father judgeth no man, but all judgment he hath given to the Son; that

all men should honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father who sent him.

Amen, amen, I say to you, He who heareth my word and believeth on him who sent me, hath the life that is eternal, and into condemnation he cometh not, but hath passed from death unto life. Amen, amen, I say to you, That the hour cometh and also now is, when the dead shall hear the voice of the Son of Aloha; and they who hear shall live For as the Father hath life in his person,^w so hath he given also to the Son to have life in his person, and hath empowered him also to execute judgment. Because he is the Son of man, marvel not at this; for the hour cometh when all they who are in the sepulchres shall hear his voice, and shall come forth; they who have done good unto the resurrection of life, and they who have done evil unto the resurrection of condemnation.

XIV. 5:30

I cannot of the will of myself do any thing; but as I hear I judge, and my judgment is just; for I seek not my will, but the will of Him who sent me. If I should witness concerning myself, my testimony would not be (regarded as) truth: there is another who witnesseth of me, and I know that true is his testimony which he hath witnessed of me. You sent to Juchanon, and he witnessed of the truth. But I do not from man (only) receive testimony. But these (things) speak I that you may be saved. He was a lamp that burneth and shineth, and you were willing to glory for the hour in his light. But I have a testimony which is greater than that of Juchanon; for the works that the Father hath given me to accomplish, these works that I do testify of me that the Father hath sent me. And the Father who hath sent me, he testifieth of me: but his voice you have never heard, nor his appearance seen. And his word abideth not in you, because in Him whom he hath sent you do not believe. Investigate the scriptures; for in them you think you have the life that is eternal, and they testify of me. And you will not come to me that the life that is eternal you might have. Glory from the sons of men I receive not. But I know you, that the love of Aloha is not in you. I have come in the name of my Father, and you have not received me. If another should come in his own name, him you would receive. How can you believe, who glory one from another are receiving, and the glory which is from one, Aloha, you seek not? How think you that I will accuse you before the Father? There is one who accuseth you, Musha himself, in whom you hope. For if in Musha you had believed, you would also have believed in me; for Musha of me hath written. But if his writings you believe not, how my words will you believe?

XV. 6:1

AFTER these Jeshu went over the Sea of Galila of Tiberios, and great multitudes went after him, because they had seen the signs which he wrought on the diseased. And Jeshu ascended a mountain, and there sat with his disciples. Now the feast of the petscha of the Jihudoyee drew nigh. And Jeshu lifted up his eyes, and saw the great assembly which had come to him; and he said to Philipos, Whence shall we buy bread, that these may eat? But

^sSabaruhi. ^tOr, of baptism. ^uPeople of infirmities. ^vMamuditha, bath, baptistry. ^wBa-knumeh, in his person or substance.

this he said trying him; for he knew what he was about to do. Philipos saith to him, Two hundred dinoreen of bread is not sufficient for them, that a little every one of them may take. Saith to him one of his disciples, Andreas, brother of Shemun Kipha, There is here a certain youth, who hath with him five cakes of barley and two fishes; but these what are they for these all? Jeshu saith to them, Make all the men recline; for there was much herbage in that place. And the men reclined, in number five thousand. And Jeshu took the bread, and blessed, and divided unto those who reclined, and likewise also of the fishes, as much as they willed. And when they were satisfied, he said to his disciples, Gather the fragments that abound, that nothing be lost; and they gathered and filled twelve baskets of fragments, those which abounded unto them who had eaten of the five loaves of barley.

But those men, when they had seen the sign which Jeshu had wrought, said, Truly this is the Prophet that cometh into the world. But when Jeshu knew that they were about to come to seize him and make him the King, he passed away to a mountain alone.

XVI. 6:16

AND when it was eventide, his disciples went down to the sea. And they sat in a vessel, and went over for Kapher-nachum. And it was dark, and Jeshu had not come to them. But the sea had risen against them, because a great wind blew. And they had led stadia twentyfive or thirty, and they saw Jeshu walking upon the sea, and drawing nigh to the vessel; and they feared. But Jeshu himself said to them, I am, fear not. And they willed to receive him into the vessel, and soon^x that vessel was at that land to which they were going.

The day after the people that stood on the opposite shore of the sea saw that there was not another vessel there except that into which the disciples had ascended, and that Jeshu had not entered with his disciples into the vessel; but there came other boats from Tiberios near the place, where they did eat bread when Jeshu had blessed. And when that company saw that Jeshu was not there nor his disciples, they ascended into those boats, and came to Kapher-nachum. And they sought Jeshu; and when they had found him on the opposite side of the sea, they say to him, Raban, when camest thou hither?

Jeshu answered and said to them, Amen, amen, I tell you, You seek me, not because you considered the signs, but because you did eat the bread, and were satisfied. Work not (for) the food which perisheth, but (for) the food that endureth unto the life that is eternal, which the Son of man shall give to you: for this hath the Father sealed, (even) Aloha.

They say to him, What shall we do that we may work the works of Aloha?

Jeshu answered and said to them, This is the work of Aloha, that you believe in Him whom he hath sent.

XVII. 6:30

THEY say to him, What sign doest thou that we may see, and believe in thee? What performest thou? Our fathers manna did eat in the desert, as it is written, that bread from heaven be

gave them to eat.

Jeshu saith to them, Amen, amen, I tell you, That Musha gave you not that bread from heaven, but my Father giveth you the true bread from heaven: for the bread of Aloha is He who hath descended from heaven, and giveth life to the world.

They say to him, Our Lord,^y at all time give us this bread.

Jeshu saith to them, I am the bread of life: he who cometh to me shall not hunger, and he who believeth in me shall not thirst, for ever. But I have told you that you have seen me, and have not believed. Every one whom the Father hath given me, unto me will come; and him who unto me shall come, I will not cast out. I descended from heaven not to do mine own will, but the will of Him who sent me. But this is the will of my Father who sent me, that of all whom he hath given me I shall lose not of him, but shall raise him at the last day. For this is the will of my Father, that every one who seeth the Son and believeth on him, shall have the life that is eternal, and I will raise him at the last day.

But the Jihudoyee murmured against him because he said, I am the bread which hath descended from heaven. And they said, Is not this Jeshu bar Jauseph, he whose father and mother we know? and how saith this, From heaven I have descended?

Jeshu answered and said to them, Murmur not one with another. No man can come to me unless the Father who sent me shall attract him, and I will raise him at the last day. It is written in the prophet, that they shall be all taught of Aloha: every one, therefore, who hath heard from the Father and learned of him, cometh unto me. There is no man who hath seen the Father, but he who is from Aloha, he hath seen the Father.

XVIII. 6:47

AMEN, amen, I say to you, Whosoever believeth in me hath the life which is eternal. I am the bread of life. Your fathers did eat manna in the desert, and are dead: but this is the bread which hath descended from heaven, that man may eat of it, and die not. I am the bread of life that from heaven hath descended; and if man shall eat of this bread, he shall live for ever; and the bread that I will give is my body, which for the life of the world I give.

The Jihudoyee contended one with another, saying, How can this his body give to us to eat?

And Jeshu said to them, Amen, amen, I tell you, That unless you eat the body^z of the Son of man, and drink his blood, you have no life in yourselves. He who eateth of my body, and drinketh of my blood, hath the life which is eternal, and I will raise him at the last day. For my body is truly food, and my blood is truly drink. He who eateth my body, and drinketh my blood, abideth in me, and I in him. As the Father the Living (one) who hath sent me, and I live by the Father, even so he who shall eat me, shall live, too, by me. This is the bread which hath descended from heaven. Not as was the manna that your fathers ate, and are dead; he who eateth of this bread shall live for ever. These things he spake in the synagogue, as he taught in Kapher-nachum. And many of his disciples who heard said, A hard word is this: who can hear it?

^xBoh bashoto, in the hour. ^yMaran. ^zPhagreh.

XIX. 6:61

BUT Jeshu knew in himself that his disciples murmured concerning this; and he said to them, Does this stumble you? If you shall see then the Son of man ascend up to the place where he was from the first? It is the Spirit that maketh alive, the body profiteth nothing: the words which I have spoken to you, they are spirit and they are life. But there are some of you who do not believe. For Jeshu knew from the first who they were who believed not, and who it was who would betray him. And he said to them, On account of this I told you that no man can come to me, unless it be given him of my Father. On account of this word many of his disciples went back, and walked not with him. Jeshu said to the twelve, Do you also will to go? Shemun Kipha answered and said, My Lord, unto whom shall we go? thou hast the words of eternal life; and we believe and know that thou art the Meshicha, the Son of Aloha the Living. Jeshu saith to them, Have I not chosen you twelve, and from you one is Satana? He spake concerning Jihuda bar Shemun Scarjuta; for he it was who would betray him, one from the twelve.

XX. 7:1

AFTER these Jeshu walked in Galila; for he would not walk in Jihuda, because the Jihudoyee had sought to kill him. And the feast of tabernacles of the Jihudoyee drew nigh. And his brethren said to Jeshu, Remove thee hence, and go into Jihuda, that thy disciples may see the works which thou doest. For there is no man who doeth any thing in concealment, and willeth himself to be in openness: if these things thou doest, show thyself to the world. For neither did his brethren believe in him, in Jeshu.

Jeshu saith to them, My time until now cometh not, but your time is always ready. The world cannot hate you: but me it hateth, because I bear witness against it that the works of it are evil. Go you up to this feast: I do not ascend now to this feast, because my time is not yet complete. These things said he, and remained in Galila.

But when his brethren had ascended to the feast, then also he ascended; not in openness, but as in concealment. But the Jihudoyee sought him at the feast, and said, Where is he? and there was great murmuring concerning him among the people; for some said that he was good, and others said, No; but he deceiveth the people. But no man openly spoke of him, for fear of the Jihudoyee.

But when the days of the feast divided, Jeshu ascended to the temple, and taught. And the Jihudoyee wondered and said, How knoweth this man the scripture, when he hath not learned?

Jeshu answered and said, My doctrine is not mine, but his who sent me. Whosoever willeth to do his will understandeth my doctrine, if it be from Aloha, or (if) from the will of myself I speak. He who from the will of his (own) mind speaketh, the glory of himself seeketh; but he who the glory of him who hath sent him seeketh, is true, and no iniquity is in him. Did not Musha give you the law? But no man of you keepeth the law. Why seek you to kill me?

The people answered, saying, Thou hast a demon: who seeketh to kill thee?

Jeshu answered and said to them, One work have I performed,

and all of you wondered on this account. Musha gave you circumcision, not because it was from the fathers, and on the shabath you circumsise a man. But if a man is circumsised on the day of shabath because the law of Musha may not be broken, why against me do you murmur, because I have altogether healed a man on the day of shabath? Judge not with acceptance of persons,^a but righteous judgment judge you.

And some of Urishlem said, Is not this he whom they seek to kill? and, behold, openly he discourseth, and nothing say they to him. Do the elders know that this is truly the Meshicha? Yet of this we know from whence he is; but when the Meshicha cometh, no man knoweth from whence he is.

Jeshu lifted up his voice as he taught in the temple, and said, You know me, and from whence I am you know: and of myself I am not come; but true is he who sent me, he whom you know not. But I know him who am from him; and he hath sent me.

And they sought to apprehend him; but no man laid hands on him, because not yet was come his hour. But many of the multitude believed in him, and said, When the Meshicha is come, will he exceed the miracles which this doeth? The Pharishee heard the assembly, that they said these things of him, and the chief priests sent officers to apprehend him.

Jeshu said, Yet a little while am I with you, and I go unto him who sent me: and you will seek me, and shall not find me: and where I am you cannot come.

The Jihudoyee say among themselves, Whither is this about to go, that we cannot find him? To the countries of the nations is he to go, and to teach the Heathens? What is this word he hath said, You shall seek me, and not find me; and where I am you cannot come?

XXI. 7:37

BUT in the great day, which was the last of the feast, stood Jeshu and cried, and said, If (any) man thirst, let him come unto me and drink; for whosoever believeth in me, as have said the scriptures, rivers of living waters shall flow from his belly. But this he spake of the Spirit which they should receive who believe in him. For not yet was the Spirit given, because not yet was Jeshu glorified.

Now many of the assemblies who heard his words said, This is truly the Prophet.

Others said, This is the Meshicha.

Others said, How from Galila cometh the Meshicha? Hath not the scripture said, That from the seed of David, and from Beth-lechem the town of David, cometh the Meshicha?

And there was a division concerning him among the assemblies; and there were men of them who would have apprehended him; but no man laid hands on him.

XXII. 7:45

AND those officers came to the chief priests and the Pharishee; and the priests said to them, Why have you not brought him?

The officers say to them, Never so spake a son of man as speaks this man!

^aWith acceptance of faces.

The Pharisee say to them, Are you also deceived? Have any of the heads, or of the Pharisee, believed in him? But if this people who know not the law (believe in him), they are accursed.

One of them, Nikodimos, he who came to Jeshu by night, saith to them, Does our law condemn a man unless it shall hear from him first, and know what he hath done?

They answered and said to him, Art thou also of Galila? Investigate, and see, that the Prophet from Galila ariseth not.

XXIII. 8:12

BUT again^b spake Jeshu with them, and said, I am the Light of the world: he who followeth me shall not walk in darkness, but shall find the light of life.

The Pharisee say to him, Thou of^c thyself testifiest: thy testimony is not the truth.

Jeshu answered and said to them, Though I testify of myself, my testimony is the truth: because I know from whence I am, and whither I go. But you know not from whence I am, nor whither I go. You judge carnally; but I judge no man. Yet if I judge, my judgment is true: because I am not alone, but I and my Father who sent me. So in your law it is written, that the testimony of two men is truth: I am (one) who testify of myself, and my Father who sent me testifieth (also) of me.

They say to him, Where is thy Father?

Jeshu answered and said to them, You know neither me, nor my Father; for if me you had known, my Father also would you have known. These words spake Jeshu in the house of treasure, as he taught in the temple: and no man apprehended him; for not yet had come his hour.

Jeshu said again, I go, and you will seek me, and will die in your sins; and where I go you cannot come.

The Jihudoyee say, Will he kill himself then? for he saith, Whither I go you cannot come.

And he said to them, From beneath are you; but I am from above: you are of this world; but I am not of this world. I said to you, that you will die in your sins: for if you believe not that I AM, you will die in your sins.

The Jihudoyee say, Who art thou?

Jeshu saith to them, The same that I began to tell you.^d Much have I against you to say and to judge: but he who hath sent me is true; and those (things) which I have heard from him these speak I in the world. But they knew not that of the Father he spake to them.

XXIV. 8:28

JESHU saith to them again, When you have lifted up the Son of man, then shall you know that I am (he), and (that) nothing from myself I do; but as the Father hath taught me, so I speak. And he who sent me is with me: my Father hath not left me alone; for whatever is pleasing to him I do at all time. And as these (words) he spake, many believed on him. And Jeshu said to those Jihudoyee who believed on him, If you persevere in my doctrine,^e you shall be truly my disciples; and you shall

know the truth, and the truth shall liberate you.

They say to him, We are the seed of Abraham, and never service to man have we performed; how sayest thou that we shall be sons of freedom?

Jeshu saith to them, Amen I tell you, Whoever doeth sin is the servant of sin. And the servant abideth not for ever in the house, but the Son for ever abideth. If He therefore, the Son, shall liberate you, truly shall you be sons of freedom. I know that you are the seed of Abraham; but you seek to kill me, because in my word you do not concur.^f That which I have seen with my Father I speak, and that which you have seen with your father you do. They answered and said to him, Our father is Abraham. Jeshu saith to them, If you were the sons of Abraham, the works of Abraham you would do. But now you seek to kill me, the man who the truth has spoken with you, which I have heard from Aloha. This Abraham did not. But you do the deeds of your father.

They say to him, We from fornication are not; one Father have we, Aloha.

Jeshu saith to them, If Aloha were your Father, you would love me; for I from Aloha came forth, and I came not of myself, but he sent me. Wherefore my word do you not acknowledge? Because you cannot hear my word. You are from your father the accuser, and the desires of your father you are willing to do. He from the beginning was the killer of men, and in the truth he stood not; therefore the truth is not in him. And when he speaketh a lie, of his own he speaketh, because of falsity he is also the father. But I (speak the truth, and) because the truth I speak, you believe me not. Who of you convicteth me of sin? Yet if the truth I speak, why do you not believe me? He who is of Aloha the words of Aloha heareth: therefore you hear not, because you are not of Aloha.

The Jihudoyee answered and say to him, Did we not well say, Thou art a Shomroya, and hast a devil?

Jeshu said to them, I have no devil; but my Father I honour, and you debase me. But I seek not my own glory; He is, who seeketh and judgeth. Amen, amen, I say to you, That he who my word keepeth, death shall not see for ever.

The Jihudoyee say to him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, that he who thy word keepeth, death shall not taste for ever. Art thou greater than our father Abraham, who is dead; and than the prophets, who are dead? What makest thou thyself?

Jeshu said to them, If I glorify myself, my glory is nothing: it is my Father who glorifieth me; he, of whom you say that he is your God. But you know him not; but I know him: and should I say that I know him not, I should be a liar like you. But I know him, and keep his words. Abraham, your father, desired to see my day, and he saw, and was glad.

The Jihudoyee said to him, Yet the son of fifty years thou art not, and Abraham hast thou seen?

Jeshu saith to them, Amen, amen, I say to you, Before Abraham was, I AM.

And they took up stones to stone him; but Jeshu concealed himself, and went from the temple, and passed among them, and went.

^bThis lesson begins at chapter viii. verse 12 of the Western Recensions. The section from the last verse of chap. vii. to the 12th of the eighth chapter is omitted in the Peschito. See *Horæ Aramaicæ*, p. 81. ^cOr, concerning. ^dOr, to speak with you. ^eMy word. ^fOr, acquiesce.

XXV. 9:1

AND as he was passing, he saw a man blind from the womb of his mother. And his disciples asked him, saying, Raban, who sinned, this or his parents, that blind he should have been born?

Jeshu saith to them, Neither he sinned, nor his parents; but that there might be seen in him the works of Aloha. Me it behoveth to do the works of Him who sent me, while it is to-day: the night cometh when man cannot work. So long as I am in the world, I am the Light of the world. And when he had said these things, he spat upon the ground, and formed clay from his spittle, and rubbed upon the eyes of the blind, and said to him, Go, wash in the pool of Shilucha. And he went, washed, and came seeing. But his neighbours, and they who had seen (him) aforetime as he begged, said, Is not this he who sat and begged? Some said, It is he; and some said, It is not, but one like him; but he said, I am he.

They say to him, How were thine eyes opened?

He answered and said to them, The man whose name is Jeshu made clay, and rubbed upon mine eyes, and said to me, Go, wash in the waters of Shilucha; and I went, washed, and received sight.

They say to him, Where is he?

He saith to them, I know not.

They brought him who from the beginning was blind to the Pharisee. Now it was shabath when Jeshu made the clay and opened his eyes: and again the Pharisee questioned him,

How didst thou receive sight?

He said to them, He put clay upon mine eyes, and I washed, and received sight.

And some of the Pharisee said, This man is not from Aloha; for the shabath he keepeth not.

But others said, How can a man, a sinner, perform these signs? And there was a division among them.

They say again to the blind, What sayest thou concerning him, because he hath opened thine eyes?

He saith to them, I say that he is the Prophet.

But believed not concerning him the Jihudoyee that blind he had been and made-to-see, until they called the parents of him who had been made to see, and asked them,

If this is your son who, you say, was born blind, how now doth he see?

His parents answered and said, We know that this (is) our son, and that blind he was born. But how he now seeth, or who hath opened his eyes, we know not. He also hath entered on his years, ask him: he for himself shall speak. These words said his parents, because they feared the Jihudoyee; for the Jihudoyee had determined that if any man should confess him that he was the Meshicha, they would cast him out of the synagogue: on this account said his parents, He hath entered on his years, ask him. And they called the second time the man who had been blind, and said to him,

Glorify Aloha: for we know that this man is a sinner.

He answered and said to them, Whether he be a sinner, I know not; but one (thing) I know, that I have been blind, and now, behold, I see.

They say to him again, What did he to thee? how opened he to thee thine eyes?

He saith to them, I told you, and you heard not: what will you hear? Are you also willing disciples to him to become?

But they reviled him, and said to him, Thou art the disciple of

him; but we are the disciples of Musha. And we know that with Musha Aloha spake; but for this, we know not whence he is.

Answered the man and said to them, At this then we must wonder, that you know not from whence he is, and (yet) mine eyes he hath opened! But we know that Aloha the voice of sinners heareth not; but if any man fear him and do his will, him he heareth. From of old it hath not been heard that a man hath opened the eyes of one born blind. If this were not from Aloha, he could not this have done.

They answered and say to him, Thou altogether wast born in sins, and art thou teaching us? And they cast him without.

Jeshu heard that they had cast him without, and he found him, and said to him,

Dost thou believe on the Son of Aloha?

He who had been cured answered and said, Who (is he), my Lord, that I may believe in him?

Jeshu said to him, Thou hast SEEN him, and He who talketh with thee is He.

He said, I believe, my Lord! And, falling, he adored him.

Jeshu said to them, For the judgment of this world am I come, that they who see not may see, and they who see may be made blind. And some of the Pharisee who were with him heard these (words), and they said to him, Are we blind also? Jeshu saith to them, If blind you were, you would have no sin; but now you say, We see: therefore your sin is confirmed.

XXVI. 10:1

AMEN, amen, I say to you, Whosoever entereth not by the door into the fold of the flock, but ascendeth by another place, he is a thief and a robber. But he who entereth by the door, he is the shepherd of the flock. And to him the keeper of the gate openeth the gate, and the flock heareth his voice, and his sheep he calleth by their names, and he leadeth them forth; and when his flock hath gone forth, he goeth before it, and his sheep follow him, because they know his voice. But after a stranger the flock goeth not, but it fleeth from him; for it knoweth not the voice of a stranger. This parable spake Jeshu to them, but they knew not what he said with them.

Jeshu saith to them again, Amen, amen, I say to you, I am the gate of the flock; and all those who have come were thieves and robbers, but the flock heard them not. I am the gate; by me if any man enter, he shall live and shall come in, and go out, and find pasture. The thief cometh not but to steal and to kill and destroy: I am come that they may have life, and that which is more. I am the good shepherd, and the good shepherd his life layeth down for his flock. The hireling who is not the shepherd, and whose the sheep are not, when he seeth the wolf coming, leaveth the flock and fleeth; and the wolf cometh ravaging and destroying the flock. But the hireling fleeth because he is an hireling, and careth not for the flock. I am the good shepherd, and know my own, and am known of my own. As my Father knoweth me (and) I know my Father, and my life I lay down for the flock. But I have other sheep also which are not of this fold; and these also it behoveth me to bring, and they will hear my voice, and all shall become one flock and one shepherd. On this account my Father loveth me, because I lay down my life again to take it. No man taketh it away from me, but I lay it down from my will; for I am able to lay it down, and I am able to take it again; for this commandment have I received from my Father.

And there was again a division among the Jihudoyee because of his words: and many of them said, He has a devil, and is altogether insane,^e why do you hear him?

But others said, These words are not of a demoniac: how can a devil open the eyes of the blind?

XXVII. 10:22

IT was the feast of the renovation at Urishlem, and it was winter. And Jeshu walked in the temple in the portico of Shelumun. And the Jihudoyee surrounded him, saying to him, How long takest thou our souls? If thou art the Meshicha, tell us openly.

Jeshu answered and said to them, I have told you, and you believe not. The works that I do in the name of my Father, these witness for me. But you believe not, because you are not of my sheep, (even) as I told you. My sheep hear my voice, and I know them, and they follow me; and I give to them the life which is eternal, and they shall not perish for ever, and no man shall snatch them from my hands. For my Father who gave them to me than all is greater; and no man from the hand of my Father can snatch them. I and my Father are One. And again the Jihudoyee took up stones to stone him.

Jeshu saith to them, Many good works from my Father have I showed you: on account of which of these works do you stone me? The Jihudoyee say to him, Not on account of the good works do we stone thee, but because thou blasphemest; thou, being a son of man, making thyself Aloha.

Jeshu saith to them, Is it not written in your law, I said, Ye are Alohee? If them he calleth Alohee, because with them was the word of Aloha, and the scripture cannot be loosed, to him whom the Father hath sanctified and sent into the world, say you, Thou blasphemest, because I have said to you, I am the Son of Aloha? And if I do not the works of my Father, believe me not; but if I do, though you believe not me, the works believe, that you may know and believe that the Father is in me, and (that) I (am) in the Father. And they sought again to apprehend him; but he went forth from among their hands: and he went beyond Jurdan, to the place where Juchanon at first had baptized, and was there. And many came to him, and said, Juchanon did not one sign; but every thing which Juchanon said concerning this man was true. And many believed in him.

XXVIII. 11:1

BUT a certain man was sick, Loozar, of the village Bethania: (he was) the brother of Mariam and of Martha. It was that Mariam who anointed with balsam the feet of Jeshu, and wiped (them) with her hair, whose brother this Loozar was who was sick. And his two sisters sent unto Jeshu, saying, Our Lord, he whom thou lovest is sick. But Jeshu said, This sickness is not of death, but for the glory of Aloha, that the Son of Aloha may be glorified on account of it. But Jeshu loved Martha and Mariam and Loozar. And when he heard that he was sick, he remained in the place where he was two days. And afterwards he saith to his disciples, Come, we will go again into Jihud.

His disciples say to him, Raban, now have the Jihudoyee sought

to stone thee; and again goest thou thither?

Jeshu saith to them, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world; but if a man walk in the night, he stumbleth, because no light is in him. These spake Jeshu; and afterwards he said to them, Loozar our friend repositeth;^h but I go to awake him.

His disciples say to him, Our Lord, if he sleepⁱ he is healed. But Jeshu spake concerning his death; and they thought that concerning the repose of sleep he spake.

Then said Jeshu to them explicatively,^j Loozar is dead. And I am glad I was not there for your sakes, that you may believe. But let us walk thither.

Thoma, who is called the Twin, saith to his fellow-disciples, Let us also go, that we may die with him.

And Jeshu came to Bethania, and found that he had been four days in the house of burial. Now Bethania was nigh to Urishlem, being a distance from it of about fifteen stadia. And many of the Jihudoyee had come to Martha and Mariam, that they might speak to their hearts^k concerning their brother.

Then Martha, when she heard that Jeshu had come, went forth to meet him; but Mariam sat in the house.

And Martha said to Jeshu, My Lord, if thou hadst been here, my brother had not died. But even now know I that whatsoever thou wilt ask of Aloha, he giveth to thee.

Jeshu saith to her, Thy brother ariseth.

Martha saith to him, I know that he ariseth in the resurrection at the last day.

Jeshu saith to her, I am the Resurrection and the Life;^l and (he) who believeth in me, although he will die, shall live. And every one who liveth and believeth in me, for ever shall not die. Believest thou this?

She saith to him, Yes, my Lord; I believe that thou art the Meshicha, the Son of Aloha, who cometh into the world. And when she had said these, she went, called Mariam her sister in secret, and said to her, Our Master hath come, and calleth for thee. When Mariam heard, she arose quickly, and came to him. But Jeshu himself had not yet come into the village, but was in that place where Martha met him. But those Jihudoyee who were also with her in the house to console her, when they saw that Mariam rose up hastily to go forth, went themselves after her; for they thought that to the sepulchre she went to weep. But she, Mariam, when she was come where Jeshu was, and saw him, fell down at his feet, saying, If thou hadst been here, my Lord, my brother had not died. But Jeshu, when he saw her weeping, and those Jihudoyee who came with her weeping, he was moved in his spirit, and was troubled, and said, Where have you laid him?

And they said to him, Our Lord, come and see.

And the tears of Jeshu came.

And the Jihudoyee said, See how he loved him!

But some of them said, Could not this who opened the eyes of that blind have caused also that this should not have died?

Jeshu, groaning within himself, came to the house of burial; and that house of burial was a cave, and a stone was laid at the gate of it. And Jeshu said, Take up this stone.

Martha, the sister of him (who was) dead, saith to him, My Lord, he now stinketh; for four days are to him.

^eMeshmo sheno: Conf. SCHAFF. in voc. et BUXTORF. Thes. ii. 16. ^hShokeb, lieth down, reclineth. ⁱDomek, sleepeth. ^jPhashikith. ^kDanemlum belebheen. ^lEno-no Nuchoma Va-chayee. The appellative Nuchoma is commonly rendered, "the consolation." The Syriac verb nachem is either consolatus est, or resurrexit. The rising of the dead was well called "the consolation!"

Jeshu said to her, Said I not to thee, that if thou wilt believe, thou shalt see the glory of Aloha?

And they took up the stone.

And Jeshu lifted his eye upward, and said, Father, I give thanks to thee that thou hast heard me; and I know that at all times thou hearest me: yet, because of this assembly which standeth, I say these (words), that they may believe that thou hast sent me. And when he had said these (words), he cried with a high voice, Loozar, come without!

And he, the dead, came forth, his hands and his feet being bound with bandages, and his face in a linen cloth.

Jeshu saith to them, Release him, and let (him) go.

And many of the Jihudoyee who came with Mariam, when they saw the thing which Jeshu did, believed on him. And some of them went to the Pharisee, and told them every thing that Jeshu had done.

XXIX. 11:47

AND the chief priests and Pharisee assembled, and said, What shall we do? because this man doeth many signs; and if we leave him thus, all men will believe on him, and the Rumoyee, coming, take away our country and our people. But one of them, whose name was Kaiapha, was the high priest of that year; and he said to them, You know not any thing, nor reason that it is expedient for us that one man die for the people, and not all the people perish. But this from himself he spake not, but because he was high priest of that year, he prophesied that Jeshu should die for the people, and not only for (that) people, but also that the children of Aloha who are dispersed he should gather into one. And from that day they determined to kill him.

But Jeshu himself walked not openly among the Jihudoyee, but went from thence to the region near the wilderness, to a region which was called Ephrem, and there conversed with his disciples.

XXX. 11:55

NOW the petscha of the Jihudoyee drew nigh; and many went up from the country places to Urishlem before the festival, to purify themselves. And they sought for Jeshu, and said one to another in the temple, What think you, that he cometh to the feast? But the chief priests and Pharisee had commanded that if any man knew where (he was), he should declare it to them, as that they might apprehend him.

But Jeshu six days before the petscha came to Bethania, where Loozar was, he whom Jeshu had raised from among the dead.^m And they made him there a supper and Martha served, and Loozar was one of those who reclined with him. But Mariam took a vase of balsam of the finest nard, great in price, and anointed the feet of Jeshu, and wiped with her hair his feet, and the house was filled with the fragrance of the balsam. And Jihuda Scarjuta, one of his disciples, he who would betray him said, Why was not this ointment sold for three hundred dinoreen, and given to the poor? But this he said, not because for the poor he had care, but because he was a thief, and the purse was with him, and whatever fell into it he carried.

But Jeshu said, Let her alone. For the day of my burial had she kept it. In all time the poor you have with you; but me you have

not at all time.

And a great company of Jihudoyee who were there heard Jeshu. And they had come not on Jeshu's account only, but also to see Loozar, he whom he had raised from among the dead. But the chief priests were minded to slay Loozar also, because many of the Jihudoyee on account of him had gone and believed in Jeshu.

XXXI. 12:12

THE day after, a great gathering of those who had come to the feast, when they heard that Jeshu was coming to Urishlem, took branches of palms, and went forth to meet him. And they cried out, saying, Aushana! Blessed is he who cometh in the name of the Lord, the King of Israel. And Jeshu caused to be found an ass, and sat upon him; as it is written, Fear not, daughter of Tseun: behold, thy King cometh to thee, and riding on a colt, the foal of an ass. But these the disciples knew not at that time; but when Jeshu was glorified, the disciples remembered that these were written concerning him, and (that) these (things) they had done unto him. But the assembly that was with him when he called Loozar from the sepulchre, and raised him from among the dead, bare witness. And on account of this, great multitudes went forth to receive him; for they had heard that this sign he had done. But the Pharisee said one to another, See you that you do not profit any thing! For, behold, the whole world is gone after him.

Now there were also from the Gentiles men who had ascended to worship at the feast. These came and drew near to Philipos, who was of Beth-tsaida of Galila; and they requested of him, and said to him, Mari, we desire to see Jeshu. And Philipos came and told Andreas, and Andreas and Philipos told Jeshu.

XXXII. 12:23

BUT Jeshu answered and said to them, The hour hath come that the Son of man may be glorified. Amen, amen, I say to you, That a grain of wheat if it fall not and die in the earth remaineth alone; but if it die, it bringeth much fruits. He who loveth his life shall lose it; and he who hateth his life in this world shall keep it to the life which is eternal. If any man serve me, let him come after me; and where I am, there shall be also my servant: whoever serveth me, him will my Father honour. Now my soul, behold it is commoved; and what shall I say? My Father, deliver me from this hour: but on account of this have I come unto this hour. Father, glorify thy name.

And the voice was heard from heaven, I have glorified, and again I glorify.ⁿ

And the company who stood, heard, and they said there was thunder.

But others said, An angel spake with him.

Jeshu answered and said to them, Not on my account was this voice, but on your account. Now is the judgment of this world; now is the ruler of this world cast out. And I, when I have been lifted up from the earth, will draw all men unto me. But this he said to show by what death he should die.

The people said to him, We have heard from the law that the Meshicha for ever abideth: how sayest thou that the Son of man is to be lifted up? Who is this Son of man?

^mOr, (men beth mithee,) from the house of the dead. ⁿSchabechth, vatoob maschbach-no.

Jeshu saith to them, A little further time is the light with you. Walk while you have the light, that the darkness overtake you not. And whoever walketh in darkness knoweth not whither he goeth. While you have the light, believe in the light, that the sons of light you may become. These spake Jeshu, and went (and) concealed himself from them. Yet though all these signs he had done before them, they believed not in him: that the word of the prophet Eshaia might be fulfilled, who said,

My Lord, who hath believed our report,^o

And the arm of the Lord, to whom hath it been revealed?

Because of this they were not able to believe: Wherefore again Eshaia had said,

He hath blinded their eyes,
And darkened their heart,
That they should not see with their eyes,
And understand with their heart,
And be turned, and I should heal them.

These said Eshaia when he saw his glory, and spake concerning him. Yet of the chiefs also many believed in him: but because of the Pharisee they did not confess, that they might not be put out of the synagogue: for they loved the glory of men more than the glory of Aloha. But Jeshu cried and said, He who believeth in me, believeth not in me, but in him who sent me. And he who seeth me seeth him who sent me. I the light am come into the world, that every one who believeth in me might not abide in darkness. And he who heareth my words, and doth not keep them, I judge him not: for I came not to judge the world, but to save the world. He who rejecteth me, and receiveth not my word, hath that which judgeth him: the word which I speak, that judgeth him in the last day. For I of myself have not spoken, but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandments are life everlasting: these therefore which I speak, as said to me my Father, so I speak.

XXXIII. 13:1

NOW before the feast of petscha, Jeshu knew that his hour was come, and that he should pass from this world unto his Father, and he had loved his who were in this world, and unto the end he had loved them. And when was the supper, Satana had cast it into the heart of Jihuda bar Shemun Scarjuta to betray him. But Jeshu himself, because he knew that the Father had given all things into his hands, and that from Aloha he had come forth, and unto Aloha he was going, riseth from supper, and setteth his garments apart, and took a towel, (and) bound (it) upon his loins; and he poured water into a basin, and began to wash the feet of his disciples, and wiped (them) with the towel that he had bound upon his loins. But when he came to Shemun Kipha, Shemun said to him, Dost thou, my Lord, wash my feet for me?

Jeshu answered and said to him, What I do, thou knowest not now; but afterward thou shalt know.

Shemun Kipha saith to him, Never shalt thou wash for me my feet.

Jeshu saith to him, If I do not wash thee, thou hast with me no

part.

Shemun Kipha saith to him, Then, my Lord, not only my feet shalt thou wash for me, but also my hands, also my head.

Jeshu saith, He that hath bathed needeth not but his feet only to wash, for all of him he hath cleansed: also you are clean, but not all of you. For Jeshu knew who was betraying him; therefore he said, Ye are not all of you clean.

But when he had washed their feet, he took up his garments and reclined, and said to them, Know you what I have done for you? You call me Our Master, and Our Lord; and well say you, for I am. If I then, your Lord and your Master, have washed for you your feet, how much more ought you to wash the feet of one another? For this pattern have I given you, that as I have done to you, you also should do. Amen, amen, I say to you, The servant is not greater than his lord; nor (is) the apostle greater than he who sent him. If these you know, happy are you if you do them. Not of all of you do I speak; for I know those whom I have chosen; but that the scripture might be fulfilled, that he who eateth bread with me hath lifted against me his heel. Now I tell you before it shall be, that when it is done you may believe that I am. Amen, amen, I say to you, Whoever receiveth him whom I send receiveth me; and whoever receiveth me receiveth him who sent me.

These said Jeshu, and was agitated in his spirit, and testified, and said, Amen, amen, I say to you, That one of you shall betray me. But the disciples looked one on the other, because they knew not concerning whom he spake. Now there was of his disciples one who reclined on his bosom; he whom Jeshu loved. To this signed Shemun Kipha that he would ask of whom it was that he spake. And that disciple fell upon the bosom of Jeshu, and said to him, My Lord, who is this? Jeshu answered and said to him, He to whom I give the dipped bread. And Jeshu dipped the bread and gave it to Jihuda bar Shemun Scarjuta. Then after the bread Satana entered into him. And Jeshu said to him, What thou doest, do with speed! But this no man knew of those who reclined of what he spake to him. For some of them thought that as Jihuda had the purse, he had instructed him to buy something that should be required at the feast, or that he should give somewhat to the poor. But he, Jihuda, received the bread and immediately went out: and it was night when he went out.

XXXIV. 13:31

AND Jeshu said, Now is glorified the Son of man, and Aloha is glorified in him. And if Aloha is glorified in him, Aloha shall glorify him in himself, and at once doth glorify him. My sons, a little longer I am with you, and you will seek me; and, as I said to the Jihudoyee, Whither I go you cannot come, so to you say I now. A new commandment give I to you, that you should love one another; as I have loved you, so do you also love one another. By this shall all men know that you are my disciples, if love be in you one for another.

Shemun Kipha said to him, Our Lord, whither goest thou?

Jeshu said to him, Whither I go, thou canst not now come after me; but at the last thou shalt come.

Shemun Kipha saith to him, My Lord, why cannot I come after thee now? My life for thee lay I down.

Jeshu saith to him, Dost thou lay down thy life for me! Amen,

^oOr, our hearing.

amen, I tell thee, That the cock will not crow, until thou shalt have denied me three times.

XXXV. 14:1

LET not your heart be troubled: believe in Aloha, and in me believe. Many are the mansions of my Father's house: and if not, I would have told you; for I go to prepare for you a place. And if I go to prepare for you a place, I will come again and take you with me, that where I am you also may be. And whither I go you know, and the way you know.

Thoma saith to him, Our Lord, we know not whither thou goest, and how can we know the way?

Jeshu saith to him, I (am) the way, and the truth, and the life. No man cometh unto my Father unless by me. But if me you had known, my Father also would you have known: and henceforth you know him and have seen him.

Philipos saith to him, Our Lord, show us the Father, and it sufficeth us.

Jeshu saith to him, All this time have I been with you, and hast thou not known me, Philipé? He who me seeth, seeth the Father; and how sayest thou, Show us the Father? Believest thou not that I am in my Father and my Father in me? And these words that I speak, I speak not from myself, but my Father who dwelleth in me, he doeth these works. Believe that I am in my Father and my Father in me; and if not, even on account of the works, believe. Amen, amen, I say to you, That whosoever believeth in me, these works that I do shall he do also; and more than these shall he do, because I go unto my Father. And whatsoever you shall ask in my name, I will do for you, that the Father may be glorified in his Son. And if you shall ask (of) me in my name, I will do.

XXXVI. 14:15

IF you love me, keep my commandments; and I will pray of my Father, and another Paraclete^b will he give you, who will be with you for ever, the Spirit of truth, he whom the world cannot receive, because it doth not see him, nor know him. But you know him; for with you he dwelleth, and in you is. I will not leave you orphans; for I will come to you a little after. And the world seeth me not, but you shall see me; for because I live, you also shall live. In that day you will know that I am in my Father, and you in me, and I in you. He who hath my commandments and keepeth them is he who loveth me; and he who loveth me shall be loved of my Father, and I will love him, and will manifest to him myself.

Jihuda saith to him, (it was not Scarjuta,) My Lord, how to us wilt thou manifest thyself, and not to the world?

Jeshu replied, and said to him, He who loveth me, my word keepeth, and my Father will love him, and unto him we come, and a dwelling-place^d with him we make. But he who loveth me not, keepeth not my word. And the word that you hear is not mine, but of the Father who sent me. These have I spoken with you while I am with you. But he, the Paraclete, the Spirit of Holiness, whom the Father sendeth in my name, he shall teach you every thing, and he shall remind you of all that I have said to you.

PEACE I leave with you; my peace I give to you: not as the world giveth, give I unto you. Let not your heart be troubled, nor be afraid. You have heard what I have told you, that I go, and come to you (again). If you had loved me, you would have rejoiced, because I go to my Father; for my Father is greater than I. And now, behold, I have told you while it is not done, that when it has been you may believe. Henceforth I will not speak with you much; for the ruler of the world cometh, and in me hath he nothing. But that the world may know that I love my Father, and as my Father hath commanded, so I do. Arise, let us go hence!

I am the true vine,^e and my Father is the husbandman. Every branch which in me giveth not fruits he taketh away; and that which giveth fruits he cleanseth, that more fruits it may give. Now are you clean because of the word which I have spoken with you. Abide in me, and I in you. As the branch cannot give fruits of itself if it abide not in the vine, so also cannot you, if you abide not in me. I am the vine, and you the branches. Whoso abideth in me, and I in him, this produceth much fruits, because without me you cannot do any thing. But if a man abide not in me, he is cast without, as a withered branch; and, gathering, they cast it into the fire to burn. But if you abide in me, and my words abide in you, all whatever you will to ask shall be unto you.

XXXVII. 15:8

IN this is glorified my Father, that much fruit you give, and be my disciples. As my Father hath loved me, so I have loved you: continue in the love of me. If my commandments you will keep, you shall abide in my love; as I have kept the commandments of my Father, and abide in his love. These have I spoken with you, that my joy may be in you, and that your joy may be full. This is my commandment, That you love one another, as I have loved you. Love which is greater than this is not, that a man lay down his life for his friends. You are my friends, if you do all that I command you. No more I call you servants, for the servant knoweth not what doeth his Lord; but my friends have I called you; wherefore all that I have heard from my Father, I have made known unto you. You have not chosen me, but I have chosen you, and placed you, that you also may go (and) yield much fruit; and your fruit shall remain, because all that you shall ask the Father in my name, he will give to you. These I command you, That you love one another. And if the world hate you, know that, before you, it hated me. And if of the world you were, the world its own would have loved; but you are not of the world, for I have chosen you from the world; on which account the world hateth you. Remember the word which I spake with you, That there is no servant who is greater than his lord. If me they have persecuted, you also will they persecute; and if my word they had kept, yours also would they keep. But these all will they do to you on account of my name, because they know not Him who sent me. If I had not come and spoken with them, they had not had sin; but now have they no pretext for their sins.^f He who hateth me, my Father also hateth. And if the works I had not done before their eyes which no other man hath done, they had not had sin; but now they have seen and hated both me and my Father;^g that the word may be fulfilled which is written in their law, They hated me undeservedly. But when the Paraclete

^bParaklito. ^cA mansion. ^dThe vine of truth. ^eOr, no cause on the faces of their sins. ^fAlso me, and also my Father.

cometh, He whom I will send unto you from my Father, the Spirit of Truth, He who from my Father cometh forth, He shall testify of me. You also testify, because from the beginning are you with me.

These have I spoken with you, that you may not be offended. They shall cast you out from their synagogues; and the hour cometh when every one who shall kill you will think that a sacrifice he offereth unto Aloha. And these will they do, because they have not known either my Father or me.

XXXVIII. 16:4

THese have I spoken with you, that when their time hath come you may remember that I told you. But these at first I did not tell you, because with you I was. But now I go unto Him who sent me; and no man of you asketh me, Whither goest thou? For I have told you these, and sorrow hath come and filled your hearts. But I the truth say to you, That it is needful for you that I go; for if I go not, the Paraclete cometh not to you. But if I go, I will send him to you. And when he hath come, he will convict the world of sin, and of righteousness, and of judgment. Of sin, because they believe not in me; but of righteousness, because unto my Father I go, and you see me not again; but of judgment, because the ruler of this world is judged. I have yet much to tell you, but you cannot now apprehend; but when the Spirit of Truth hath come, he will lead you into all the truth; for he will not speak of himself;^u but all that he shall hear he will speak, and the things to come^v will he make known to you. He will glorify me, because of mine he will take and will show you. All whatever that the Father hath is mine: on this account I have said to you, That of mine he will take, and will show you.

XXXIX. 16:16

A little (time), and you will not see me; and again a little, and you shall see me, because I go to the Father. And the disciples said one to another, What is this that he saith to us? A little (time), and you will not see me; and again a little (while), and you shall see me, and because I go to my Father. And they said, What is this little (time of) which he hath spoken? We know not what he saith. But Jeshu knew that they sought to ask him; and he said to them, Concerning this do you inquire together that I told you, A little (time), and you will not see me; and again a little, and you shall see me? Amen, amen, I tell you, That you will weep and lament, and the world will rejoice; and to you shall be sorrow; but your sorrow shall become joy. A woman, when she travaileth, hath sorrow, that the day hath come for her giving birth; but when she hath borne a son, she remembereth not her anguish, for joy that a child of man hath been born into the world. You also now have sorrow; but again I will see you, and your heart shall rejoice, and your joy no man taketh from you. And in that day you will ask me nothing. Amen, amen, I tell you, That whatsoever you shall ask my Father in my name, he will give you. Hitherto you have not asked any thing in my name:^w ask, and receive, that your joy may be full. These in parables I have spoken with you; but the hour cometh when I will not speak with you in parables, but manifestly; and I will announce to you concerning the Father. In that day you shall ask in my name; and I say not to you that I will ask of the Father for you; for the Father

himself loveth you, because you have loved me, and have believed that from the Father I came forth. I came forth from the Father, and came into the world; and again I leave the world, and go unto the Father.

His disciples say to him, Behold, now openly speakest thou, and not one parable hast thou spoken. Now know we that every thing thou knowest, and thou needest not that any man should ask thee. By this we believe that from Aloha thou hast come forth.

XL. 16:31

Jeshu saith to them, Believe! Behold, the hour shall come, and now cometh, that you will be dispersed (every) man to his place, and you will have left me alone. But I am not alone, because the Father is with me. These have I said to you, that in me you may have peace. In the world you shall have distress; but be of heart, I have conquered the world.

These spake Jeshu; and, uplifting his eyes to heaven, he said, My Father, the hour hath come; glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that to all whom thou hast given him he should give the life which is eternal. But this is the life which is eternal, that they know thee, who art the true Aloha,^x and Him whom thou hast sent, Jeshu Meshicha. I have glorified thee on the earth; the work which thou didst give me to do, I have finished it. And now glorify thou me, my Father, with thyself, in that glory which I had with thee before the world was. I have made known thy name unto the sons of man; those whom thou gavest me from the world: thine they were, and to me didst thou give them; and they have kept thy word. Now have they known that whatsoever thou hast given me is from thee. And the words that thou gavest me I have given them, and they have received, and have known assuredly that from thee I came forth, and have believed that thou didst send me. And for them I pray; not for the world I pray, but for them whom thou hast given me, because they are thine. And every thing of mine is thine, and thine is mine, and I am glorified in them. Henceforth I am not in the world; but these are in the world, and I come to thee. Holy Father, keep them through thy name, that (name) which thou hast given to me, that they may be one as we are. While I was with them in the world, I kept them through thy name: those whom thou gavest me I have kept, and a man of them is not lost, but the son of perdition, that the scripture may be fulfilled.

XLI. 17:13

BUT now I come to thee, and these (things) I speak in the world, that they may have my joy completed in themselves. I have given them thy word, and the world hath hated them, because they are not of the world, as I am not of the world. Not that thou wouldest take them out of the world do I pray, but that thou wouldest keep them from the evil; for they are not of the world, even as I am not of the world. Father, sanctify them through thy truth; for thy word is truth. As me thou hast sent into the world, I also have sent them into the world. And for their sakes I consecrate myself, that they also may be consecrated for the truth.

^uFrom his own mind. ^vThe futurities. ^wSome copies add here, *Velo medem, and not any thing.* ^xThe Aloha of truth.

Nor for these do I pray only, but also for those who shall believe in me through their word; that they all may be one, as thou, my Father, (art) in me, and I in thee, that they also in us one may be; that the world may believe that thou hast sent me. And the glory which thou hast given me have I given unto them, that they may be one as we are one; I in them, and thou in me, that they may be perfected in one; and that the world may know that thou hast sent me, and that thou hast loved them, as me also thou hast loved. Father, those whom thou hast given I will that where I am they also may be with me, that they may see that glory of mine, which thou hast given to me; for thou lovedst me before the foundations of the world. My righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have made known unto them thy name, and I make it known that the love itself, wherewith thou hast loved me, may be in them, and I may be in them.

XLII. 18:1

THESSE said Jeshu, and went forth with his disciples over the ford of Kedrun, where there was a garden, which he entered with his disciples. But Jihuda, the traitor, also knew that place, because many-a-time had Jeshu there with his disciples convened. Jihuda then took a band, and from the chief priests and Pharishee he took officers, and came thither with lanterns and lamps and arms. But Jeshu, who knew every thing that should come upon him, went forth and said to them, Whom seek you? They say to him, Jeshu Natsroia. Jeshu saith to them, I am. And Jihuda the traitor was also standing with them. And when Jeshu had said to them, I am, they went backward and fell upon the ground. And Jeshu again asked them, Whom seek you? Then they said, Jeshu Natsroia. Jeshu saith to them, I have told you that I am; and if me you seek, let these go. That the word might be fulfilled which he spake, Of those whom thou hast given me I have not lost even one. But Shemun Kipha had a sword upon him, and he drew it, and smote the servant of the high priest, and took off his right ear. And the name of the servant was Molek. Jeshu said to Kipha, Put up the sword into its sheath; the cup which my Father hath given me shall I not drink it?

Then the band and the captains and the officials of the Jihudoyee took Jeshu and bound him, and brought him unto Chanan first, because he was father-in-law of Kaiapha, he who was the high priest of that year. Now it was Kaiapha, he, who had counselled the Jihudoyee that it was expedient that one man should die for the people.

But Shemun Kipha, and one of the other disciples, came after Jeshu. And that disciple knew the chief of the priests, and went in with Jeshu into the hall. But Shemun stood without at the door. And that other disciple, who knew the chief of the priests, went out and told the keeper of the door to admit Shemun. But the damsel keeping the door said to Shemun, Art thou also of the disciples of this man?

He saith to her, No.

And the servants and officials were standing, and they had set a fire to warm them, because it was cold; and Shemun stood also with them and warmed himself.

And the high priest questioned Jeshu concerning his disciples, and concerning his doctrine.

And Jeshu said to him, I openly discoursed with the people,

and, at all time, taught in the synagogue and in the temple, where all the Jihudoyee assemble. And nothing in secret have I spoken. Why askest thou me? Ask them who have heard what I have said with them. Behold, they know every thing that I have said.

And as these (words) he spake, one of the officers who stood (by) struck Jeshu upon his cheek, and said to him, Thus givest thou the answer to the chief of the priests?

Jeshu replied and said to him, If wickedly I have spoken, bear witness of the evil; but if well, why hast thou struck me?

But Chanan had sent Jeshu bound unto Kaiapha, chief of the priests. And Shemun Kipha stood and warmed (himself), and they say to him, Thou art also one of his disciples?

And he denied and said, I am not.

One of the servants of the chief of the priests said to him, the brother of him whose ear Shemun had cut off, Did not I see thee with him in the garden?

And again Shemun denied.

And in the same hour the cock crowed.

XLIII. 18:28

NOW they led Jeshu from Kaiapha into the praetorium, and it was early. But they would not enter the praetorium, that they might not be defiled, until they should have eaten the petscha. But Pilatos came forth to them without, and said to them, What accusation have you against this man?

They answered and said to him, If he were not a worker of evils, we would not to thee have delivered him.

Pilatos saith to them, Take you him, and judge him according to your law.

The Jihudoyee say to him, It is not lawful for us to put any one to death. That the word that Jeshu spake might be accomplished, when he declared by what death he should die.

But Pilatos entered the Praetorium, and called Jeshu, and said to him, Art thou the king of the Jihudoyee?

Jeshu saith to him, Of thyself sayest thou this, or did others tell thee concerning me?

Pilatos saith to him, Am I a Jihudoya? The sons of thy people and the chief priests have delivered thee to me: what hast thou done?

Jeshu saith to him, My kingdom is not from this world. If from this world were my kingdom, my servants would have fought, that I should not have been delivered to the Jihudoyee. But now my kingdom is not from hence.

Pilatos saith to him, Then thou art a king?

Jeshu saith to him, Thou hast said that I am a king. For this am I born, and for this I came into the world, to testify of the truth. Every one who is of the truth heareth my voice.

Pilatos said to him, What is the truth?

And when he had said this, he went forth again to the Jihudoyee, and said to them, I find not one cause in him. But you have a custom that one I should release to you at the petscha. Will you, therefore, that I release to you this King of the Jihudoyee?

And they all cried and said, Not this, but Bar Aba. Now this Bar Aba was a robber.

Then Pilatos scourged Jeshu. And the soldiers entwined a crown of thorns, and set it on his head; and they covered him with robes of purple, and said, Hail to thee, King of the Jihudoyee! and struck him upon his cheeks. And Pilatos came

again forth, and said to them, Behold, I bring him to you forth, that you may know that I find nothing against him, nor one cause (of death).

XLIV. 19:5

AND Jeshu came forth, having on him the crown of thorns and the robes of purple. And Pilatos said to them, Behold the man! But when the chief priests and officials saw him, they cried out, saying, Crucify him, crucify him!¹ Pilatos saith to them, Take you him and crucify him;² for I find in him no cause. The Jihudoyee say to him, We have a law, and, according to our law, he is guilty of death, because he made himself the son of Aloha. When Pilatos heard that word, he the more feared.

And he entered again the praetorium, and said to Jeshu, Whence art thou?

But Jeshu gave him no answer.

Pilatos saith to him, With me speakest thou not? Knowest thou not that I have power to release thee, and power to crucify thee?

Jeshu saith to him, Thou against ME hast no power, no not any, unless it hath been given to thee from above: wherefore he who delivered me to thee hath a sin greater than thine.

On this account Pilatos willed to release him: but the Jihudoyee cried out, If this (man) thou releasest, thou art not the friend of Cesar: for whosoever maketh himself a king is the adversary of Cesar. But when Pilatos heard that word, he brought Jeshu without, and sat down upon the tribunal in the place which is called the Pavement of Stones, but in Hebrew it is called Gaphiphtha. And it was the preparation for the petscha.

XLV. 19:15

AND it was about the sixth hour. And he said to the Jihudoyee, Behold your king! But they cried out, Take him away, take him away! crucify him,³ crucify him! Pilatos saith to them, Your king shall I crucify? The chief priests say to him, We have no king but Cesar. Then delivered he him to them, that they might crucify him.

And they took Jeshu, and led him forth, bearing his cross to a place which is called A Skull, but in Hebrew is Gogultha: there they crucified him, and with him two others, one on either side,⁴ and Jeshu in the midst.

And a tablet also wrote Pilatos, and set it on the cross; and it was thus written, This is Jeshu Natsroya, King of the Jihudoyee. And this title many of the Jihudoyee read; for nigh to the city was the place where Jeshu was crucified; and the writing was in Hebrew and Greek and Roman. And the chief priests said to Pilatos, Do not write that he is king of the Jihudoyee, but that he said, I am the king of the Jihudoyee. Pilatos saith, That which I have written, I have written.

XLVI. 19:23

BUT the soldiers, when they had crucified Jeshu, took his vestments and made four parts, a part unto each one of the soldiers: but his tunic was without seam, from the top woven all of it. And they said one to another, Let us not rend it, but play for

it by playing;⁵ (to decide) whose it shall be: and fulfilled was the scripture which had said,

They divided my garments among them,

And upon my raiment did they cast the lot.

These things did the soldiers. But there stood by the cross of Jeshu his mother, and the sister of his mother, and Mariam, she who was (the wife) of Cleopha, and Mariam Magdalitha. Jeshu seeth his mother, and that disciple whom he loved, standing; and he said to his mother, Woman, behold thy son!⁶ and he said to that disciple, Behold thy mother!⁷ And from that hour that disciple received her to be with him. After these Jeshu knew that every thing would be accomplished, and, that the scripture might be fulfilled, said, I thirst.⁸ And a vessel was set (there) filled with vinegar: then they filled a sponge from the vinegar, and put it upon hyssop, and offered it to his mouth. And when Jeshu had taken the vinegar, he said, Behold, it is finished!⁹ And he bowed his head, and delivered up his spirit.

XLVII. 19:31

THE Jihudoyee, because it was the preparation, said, Let not these bodies remain-all-night upon the cross, because the shabath has lighted: for a great day was the day of that shabath. And they besought of Pilatos that they should break the legs of those (who had been) crucified, and take them down. And the soldiers came, and brake the legs of the first, and of that other who was crucified with him; but when they came unto Jeshu, they saw that he was dead already, and they brake not his legs. But one of the soldiers struck him in his side with the lance, and forthwith there came out blood and water. And he who SAW testifieth, and the truth is his testimony; and he knoweth that the truth he hath said, that you also may believe. For these things were done, that the scripture might be fulfilled, which said, that

A bone shall not be broken in him.

And again another scripture which said,

They shall look upon him whom they pierced.

After these Jauseph, he who was of Rometha, begged of Pilatos, for he was a disciple of Jeshu, but secretly for fear of the Jihudoyee, that he might take the body of Jeshu: and Pilatos permitted. And he came and took the body of Jeshu. And Nikodimos also came, he who at first had come to Jeshu by night, and he brought with him a condiment of myrrh and aloes, as a hundred lithreen. And they took the body of Jeshu, and wrapped it in cloths and in balsams, as is the manner of the Jihudoyee to bury. Now in that place where Jeshu was crucified was a garden, and in the garden a new sepulchre where one yet had not been laid. And they laid there Jeshu, because the shabath was coming in and the sepulchre was near.

XLVIII. 20:1

BUT in the first in the week came Mariam Magdalitha in the early-morn, (while it was) yet dark, unto the house of burial. And she saw the stone that it was taken from the sepulchre. And she ran, and came to Shemun Kipha, and to that other disciple, whom Jeshu loved, saying to them, They have taken away our Lord from that house of burial, and I know not where they have

¹Or, suspend him. ²Elevate him on the cross. ³Or, suspend him. ⁴Or, one here, and one here. ⁵Naphes eleh mephas. ⁶Athto, ho barek. ⁷Ho emok. ⁸Tshe-no. ⁹Ho Mashálam.

laid him. And Shemun went forth, and that other disciple, and they came to the house of burial. And they ran both of them together; but that disciple ran before Shemun, and came first to the house of burial. And looking, he saw the cloths lying, but entering he entered not. But Shemun came after him, and went into the house of burial, and saw the cloths set, and the napkin that had been bound upon his head, not with the cloths, but folded up, and laid apart in one place. Then went in also that disciple who came first to the house of burial, and he saw, and believed. For not yet knew they the scriptures, that he was to rise from the dead. And those disciples went again to their place. But Mariam stood at the sepulchre weeping: and while weeping, she looked into the sepulchre, and saw two angels in white, who were sitting, one at his pillows, and one at his feet, where the body of Jeshu had lain. And they say to her, Woman, why weepest thou?

She saith to them, Because they have taken away my Lord, and I know not where they have laid him. This said she, and turned herself back, and saw Jeshu standing, and knew not that it was Jeshu.

Jeshu saith to her, Woman, why weepest thou? and whom seekest thou?

But she thought he was the gardener, and said to him, Sir, if thou have taken him away, tell me where thou hast laid him, and I will go (and) take him away.

Jeshu saith to her, Mariam.

She turned and saith to him in Hebrew, Rabuni, which is saying, Malphona.

Jeshu saith to her, Touch^h me not; for not yet have I ascended to my Father: but go to my brethren, and say to them, I ascend to my Father, and to your Father, to my God, and to your God.

Then went Mariam Magdalitha, and announced to the disciples that she had seen our Lord, and (that) these (words) he had spoken to her.

XLIX. 20:19

WHEN it was the evening of that day which (was) the first in the week, and the doors were shut where the disciples were, for fear of the Jihudoyee, came Jeshu, stood among them, and said to them, Peace (be) with you.ⁱ This he said, and showed them his hands and his side. And the disciples rejoiced when they saw our Lord. Then said Jeshu unto them, Peace (be) with you: as my Father sent me, I also send you. And when he had said these, he breathed on them, and said to them, Receive the Spirit of Holiness:^j if you forgive sins to a man, they shall be forgiven to him; and if you retain (the sins) of a man, they are retained.

But Thoma, one of the twelve, he who was called the Twin, was not there with them when Jeshu came. And the disciples say to him, We have seen our Lord. But he said to them, Unless I see in his hands the places of the nails, and put into them my fingers, and extend my hand into his side, I believe not.

L. 20:26

AND after eight days again within were the disciples, and Thoma with them. And Jeshu came, while the doors were shut, stood in the midst, and said to them, Peace (be) with you. And he said to Thoma, Bring thy finger hither and see my hands,

and bring thy hand and thrust it into my side, and be not unbelieving but believing. And Thoma answered and said to him, My Lord, and my God!^k

Jeshu saith to him, Now that thou hast seen, thou hast believed: blessed are they who have not seen me, and have believed.

But many other signs did Jeshu before his disciples: those are not written in this record; but these are written, that you may believe that Jeshu is the Meshicha, the Son of Aloha, and that when you have believed you may have in his name the life which is eternal.

LI. 21:1

AFTER these Jeshu again showed himself to his disciples at the Asea of Tiberios; and he showed (himself) thus. There were together Shemun Kipha, and Thoma who was called the Twin, and Nathanael, he who was of Kotna of Galila, and the sons of Zabdai, and two other of the disciples. Shemun Kipha saith to them, I go to net fishes. They say to him, We also go with thee. And they went forth and ascended into a vessel; and through that night they netted nothing. But when it was morning Jeshu stood on the sea shore; but the disciples knew not that it was Jeshu. And Jeshu said to them, Children, have you any thing to eat? They say to him, No. He saith to them, Cast your net on the right side of the vessel, and you shall find. And they cast (it), and could not draw the net for the multitude of fishes which it held. And that disciple whom Jeshu loved said to Kipha, This is our Lord. But Shemun, when he heard that it was our Lord, took his tunic, and threw it over his loins, for he was naked, and cast himself into the sea to come to Jeshu. But the other disciples came in the vessel, for they were not far from the land, but as two hundred ameen, and they drew that net of fishes. Then when they had ascended the land, they saw coals laid, and fish laid upon them, and bread. And Jeshu said, Bring of the fish which you have now caught. And Shemun Kipha went up, and drew the net to land full of great fishes, an hundred and fifty and three: yet for all this weight that net was not broken. And Jeshu said to them, Come, dine. But one of the disciples did not dare to ask him, Who is he? for they knew that it was our Lord. And Jeshu drew near, and took bread, and fish, and gave to them. This is the third time that Jeshu was seen by his disciples when he had risen from among the dead.

LII. 21:15

WHEN they had dined, Jeshu said to Shemun Kipha, Shemun bar Jona, lovest thou me more than these?

He saith to him, Yes, my Lord, thou knowest that I love thee.

Jeshu saith to him, Feed my lambs.

He saith to him again the second time, Shemun bar Jona, lovest thou me?

He saith to him, Yes, my Lord, thou knowest that I love thee.

Jeshu saith to him, Feed my sheep.

Jeshu saith to him again the third time, Shemun bar Jona, lovest thou me?

And it grieved Kipha that he said to him the third time, Lovest thou me? And he said to him, My Lord, all things thou

^hOr, approach. ⁱShalomo amkun. ^jKabêlu Rucho da-Kudsho. ^kMari Valohi.

understandest, thou knowest that I love thee.

Jeshu saith to him, Feed my sheep. Amen, I say to thee, When thou wast young, thou didst gird thy loins and walk whithersoever thou willedst; but when thou art old, thou shalt stretch forth thy hands, and another will bind thy loins, and conduct thee whither thou willest not. But this he said, to show by what death he was to glorify Aloha. And when he had said these, he said to him, Come after me.

LIII. 21:20

AND Shemun turned, and saw the disciple whom Jeshu loved following; he, who leaned at the supper upon the bosom of Jeshu, and said, My Lord, who is he that betrayeth thee? This when Kipha saw, he said to Jeshu, My Lord, and this, what? Jeshu

saith to him, If I will that this wait until I come, what (is that) to thee? Come thou after me. And that word went forth among the brethren, that that disciple dieth not. But Jeshu did not say, He dieth not, but, If I will that this (man) wait until I come, what (is that) to thee? This is the disciple who hath testified of all these, and hath also written them: and we know that the truth is his testimony. There are also many other things which Jeshu hath done, those that if one by one they were written, not the world also itself, as I think, would suffice for the books that could be written.

Finished is the Holy Gospel, the Preaching of Juchanon the Evangelist, which he spake and preached in Greek in Ephesos.

THE END.

