

OPEN ENGLISH BIBLE

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PREFACE AND FREQUENTLY ASKED QUESTIONS

What is this?

This is a preview release of the Gospel According to Mark for the new English translation of the Bible, the “Open English Bible”.

Why another translation?

The English language market is currently very well covered by translations for all seasons, everything from the Message, through the CEV, NRSV, AV, and so on through the acronym soup. The OEB aims at the levels of accuracy and natural language achieved by these bibles, but the purpose of the OEB is not to gift the world with a more accurate or ‘better’ translation per se. The existing commercial English translations are, for the large part, of a high standard of accuracy and are the result of much work by knowledgeable and well intended translators.

However, with the honourable exception of the World English Bible (WEB) - and of course the Authorised Version - all of these bibles are subject to copyright, and owned by a particular organisation or publisher. Without wishing to criticise these organisations, their translations naturally have limitations on what end users can do with them.

The OEB will have no restrictions on what its readers and users can do with it (for both good and bad). They may quote it, publish it in part or full, on their blogs, in their churches, remix it, reword it, correct its egregious translation mistakes or indeed add their own.

Isn't this dangerous?

This generation have a greater ability to confirm the accuracy of their bible translations than any previous generation in history. The underlying Greek and Hebrew, lexicons, learned discussions and

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flamewars are all just a click away - as are a dozen other translations. Attempting to use copyright law to create authority is an exercise doomed to failure, as are all attempts to enforce truths by the power of the state.

Why not just use the World English Bible?

The World English Bible (WEB) is an impressive achievement, and of great importance. However its language, based as it is on the ASV, remains bound to the Tyndale tradition. As a free counterpart to the NRSV and ESV it is invaluable; however there is still a need for a free bible as a counterpart to the NEB/REB and TNIV/NIV translations. As well, the World English Bible is based upon the Byzantine Majority Text, and the OEB is based on the heavily Alexandrian focused text of Wescott & Hort.

What English language texts is the OEB based on?

The New Testament of the OEB is being formed on the base of the "Twentieth Century New Testament", in particular the revised edition published in 1904. There is currently no decision on how to tackle the Old Testament.

Why the Twentieth Century New Testament?

The TCNT was one of the earliest 20th century attempts at a translation in clear modern language aimed at the ordinary reader and based on a modern textual base (ie Westcott and Hort). Predating the mid-20th century translations such as the New English Bible and even Moffatt's groundbreaking attempt, it is out of copyright worldwide. The TCNT also has a particular resonance with the open source and free content communities of today - it was created by a loose collaboration of volunteers rather than a top-down hierarchy. A worthwhile article on the making of the TCNT can be found on

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Google Books. Given the requirements of (a) modern language and (b) public domain status the TCNT was the best contender.

How will the Twentieth Century New Testament be edited?

The language of the 20CNT will be edited:

- to reflect modern English usage (including the use of ‘they’ as a third person single pronoun) at a reading level corresponding roughly to the NEB/REB or NRSV
- to reflect modern scholarship, including on the translation of terms such as ‘the Jews’ in John and terms referring to sexual practices (see TNIV and Dr Ann Nyland’s version)

This editing will be moderate, aiming for a scholarly defensible mainstream translation usable within a religious community rather than a translation focused on a readership completely unfamiliar with the Bible or Christianity (as an example, the OEB will be comfortable with the words ‘Christ’ and ‘Messiah’ and will not replace them with ‘Anointed One’ or similar). A freely licensed translation for the audiences of the Better Life Bible or the CEV is a project for another day.

How do I know the OEB is accurate and unbiased?

Although all translators have opinions on the truth and meaning of the ancient documents which form the Bible, the intent of this revision of the TCNT is not to push any particular theological line but to provide a freely usable translation of an Alexandrian text-type based critical text in modern English. The GitHub account for the OEB contains the original text of the Twentieth Century New Testament in USFM, (which can be checked against the pdf of the published edition on Archive.org); it also contains a list of all of the changes made to that text. As can be seen from the article on the making of the TCNT mentioned above, the TCNT itself was the

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product of a wide range of translators of differing backgrounds and was not itself intended to push a particular theological point of view.

What is the underlying textual basis for the OEB?

The TCNT was based on the Westcott & Hort critical text and the OEB will not change that - it will remain based on W&H and will not be conformed to the Majority Text or NA27. Since the NA27 is subject to a claim of copyright, W&H remains the best available (ie public domain) text.

What licence is the OEB under?

The OEB will be available under a CC Attribution licence, allowing the maximum reuse. There will be a request that altered versions be distributed under a different name.

What variations will be available?

The translation will be available in US and Commonwealth/UK spelling variations.

What formats will the OEB be available in?

The OEB will be generated in as many formats as possible, including PDF, HTML etc and a version will be available for purchase from Lulu or similar print-on-demand provider.

Who is involved in this?

At the moment, this is a single person project. I am a lawyer with strong technical skills, but without formal training in either translation or in Biblical languages. Accordingly, the OEB is not an exercise in translation so much as editing. I will make all changes transparently, and will endeavour to ensure that no new wording is added

that is not attested to in at least one modern, scholarly, mainstream translation.

Where can I find more information?

<http://openenglishbible.org>

MARK

THE GOOD NEWS ACCORDING TO MARK

The Preparation

The beginning of the Good News about Jesus Christ.

It is said in the Prophet Isaiah — ‘Behold! I send my Messenger 2
before your face; he shall prepare your way. The voice of one crying 3
aloud in the Wilderness: “Make ready the way of the Lord, make
his paths straight.”’ And in fulfillment of this, John the Baptizer ap- 4
peared in the Wilderness, proclaiming a baptism upon repentance,
for the forgiveness of sins. The whole of Judea, as well as all the in- 5
habitants of Jerusalem, went out to him; and they were baptized by
him in the river Jordan, confessing their sins.

John was clad in clothing of camels’ hair, with a belt of leather 6
round his waist, and lived on locusts and wild honey; and he pro- 7
claimed — “There is coming after me one more powerful than I, and
I am not fit even to stoop down and unfasten his sandals. I have bap- 8
tized you with water, but he will baptize you with the Holy Spirit.”

Now about that time Jesus came from Nazareth in Galilee, and 9
was baptized by John in the Jordan. Just as he was coming up out of 10
the water, he saw the heavens rent apart, and the Spirit, like a dove,
descending upon him, and from the heavens came a voice — “You 11
are my Son, the Beloved; in you I delight.”

Immediately afterwards the Spirit drove Jesus out into the Wilder- 12
ness; and he was there in the Wilderness forty days, tempted by Sa- 13
tan, and among the wild beasts, while the angels ministered to him.

The Work in Galilee

After John had been committed to prison, Jesus went to Galilee, 14
proclaiming the Good News of God — “The time has come, and the 15
Kingdom of God is at hand; repent, and believe the Good News.”

16 As Jesus was going along the shore of the Sea of Galilee, he saw
17 Simon and his brother Andrew casting a net in the Sea, for they were
18 fishermen. "Come and follow me," Jesus said, "and I will set you to
fish for people." They left their nets at once, and followed him.

19 Going on a little further, he saw James, Zebediah's son, and his
20 brother John, who also were in their boat mending the nets. Jesus
at once called them, and they left their father Zebediah in the boat
with the crew, and went after him.

21 They walked into Capernaum. On the next Sabbath Jesus went
22 into the Synagogue and began to teach. The people were amazed
at his teaching, for he taught them like one who had authority, and
23 not like the Teachers of the Law. Now there was in their Synagogue
at the time a man under the power of a foul spirit, who called out:
24 "What do you want with us, Jesus of Nazareth? Have you come to
25 destroy us? I know who you are — the Holy One of God!" But Je-
26 sus rebuked the spirit: "Be silent! Come out from him." The foul
spirit threw the man into a fit, and with a loud cry came out from
27 him. They were all so amazed that they kept asking: "What is this?
Strange teaching indeed! He gives his commands with authority
28 even to the foul spirits, and they obey him!" And the fame of Jesus
spread at once in all directions, through the whole neighborhood of
Galilee.

29 As soon as they had come out from the Synagogue, they went,
30 with James and John, into the house of Simon and Andrew. Now
Simon's mother-in-law was lying ill with fever, and they at once told
31 Jesus about her. Jesus went up to her and, grasping her hand, raised
her up; the fever left her, and she began to wait upon them.

32 In the evening, after sunset, the people brought to Jesus all who
33 were ill or possessed by demons; and the whole city was gathered
34 round the door. Jesus cured many who were ill with various dis-
eases, and drove out many demons, and would not permit them to
speak, because they knew him to be the Christ.

35 In the morning, long before daylight, Jesus rose and went out,
36 and, going to a lonely spot, there began to pray. But Simon and his
37 companions hastened after him; and, when they found him, they

exclaimed: "Every one is looking for you!" But Jesus said to them: 38
 "Let us go somewhere else, into the country towns near, that I may 39
 make my proclamation in them also; for that was why I came."
 And he went about making his proclamation in their Synagogues
 all through Galilee, and driving out the demons.

One day a leper came to Jesus and, falling on his knees, begged 40
 him for help. "If only you are willing," he said, "you are able to
 make me clean." Moved with compassion, Jesus stretched out his 41
 hand and touched him, saying as he did so: "I am willing; become
 clean." Instantly the leprosy left the man, and he became clean; and 42
 then Jesus, after sternly warning him, immediately sent him away,
 and said to him: "Be careful not to say anything to any one; but go 44
 and show yourself to the Priest, and make the offerings for your
 cleansing directed by Moses, as evidence of your cure." The man, 45
 however, went away, and began to speak about it publicly, and to
 spread the story so widely, that Jesus could no longer go openly
 into a town, but stayed outside in lonely places; and people came to
 him from every direction.

Some days later, when Jesus came back to Capernaum, the news 2
 spread that he was in a house there; and so many people collected 2
 together, that after a while there was no room for them even round
 the door; and he began to tell them his Message. Some people came 3
 bringing to him a paralyzed man, who was being carried by four
 bearers. Being, however, unable to get him near to Jesus, owing to 4
 the crowd, they removed the roofing below which Jesus was; and,
 when they had made an opening, they let down the mat on which
 the paralyzed man was lying. When Jesus saw their faith, he said to 5
 the man: "Child, your sins are forgiven."

But some of the Teachers of the Law who were sitting there were 6
 debating in their minds: "Why does this man speak like this? He 7
 is blaspheming! Who can forgive sins except God?" Jesus, at once 8
 intuitively aware that they were debating with themselves in this
 way, said to them: "Why are you debating in your minds about this?
 Which is easier? — to say to the paralyzed man, 'Your sins are for- 9
 given'? or to say 'Get up, and take up your mat, and walk about'?

10 But that you may know that the Son of Man has power to forgive
11 sins on earth" — here he said to the paralyzed man — "To you I say,
12 Get up, take up your mat, and return to your home." The man got
up, and immediately took up his mat, and went out before them all;
at which they were amazed, and, as they praised God, they said:
"We have never seen anything like this!"

13 Jesus went out again to the Sea; and all the people came to him,
14 and he taught them. As he went along, he saw Levi, the son of Al-
phaeus, sitting in the tax-office, and said to him: "Follow me." Levi
got up and followed him.

15 Later on he was in his house at table, and a number of tax-gath-
erers and outcasts took their places at table with Jesus and his dis-
16 ciples; for many of them were following him. When the Teachers of
the Law belonging to the party of the Pharisees saw that he was eat-
ing in the company of such people, they said to his disciples: "He
17 is eating in the company of tax- gatherers and outcasts!" Hearing
this, Jesus said: "It is not those who are in health that need a doctor,
but those who are ill. I did not come to call the religious, but the
outcast."

18 Now John's disciples and the Pharisees were keeping a fast, and
people came and asked Jesus: "Why is it that John's disciples and the
19 disciples of the Pharisees fast, while yours do not?" Jesus answered:
"Can the bridegroom's friends fast, while the bridegroom is with
them? As long as they have the bridegroom with them, they cannot
20 fast. But the days will come, when the bridegroom will be parted
from them, and they will fast then — when that day comes.

21 "No one ever sews a piece of unshrunk cloth on an old garment;
if they do, the patch tears away from it — the new from the old —
22 and a worse rent is made. And no one ever puts new wine into old
wine-skins; if they do, the wine will burst the skins, and both the
wine and the skins are lost. But new wine is put into fresh skins."

23 One Sabbath, as Jesus was walking through the cornfields, his dis-
24 ciples began to pick the ears of wheat as they went along. "Look!"
the Pharisees said to him, "why are they doing what is not allowed
25 on the Sabbath?" "Have you never read," answered Jesus, "what

David did when he was in want and hungry, he and his companions — How he went into the House of God, in the time of Abiathar the High Priest, and ate ‘the consecrated bread,’ which only the priests are allowed to eat, and gave some to his comrades as well?” 26

Then Jesus added: “The Sabbath was made for people, and not people for the Sabbath; so the Son of Man is lord even of the Sabbath.” 27 28

On another occasion Jesus went in to a Synagogue, where there was a man whose hand was withered. And they watched Jesus closely, to see if he would cure the man on the Sabbath, so that they might have a charge to bring against him. “Stand out in the middle,” Jesus said to the man with the withered hand; and to the people he said: “Is it allowable to do good on the Sabbath — or harm? to save a life, or destroy it?” As they remained silent, Jesus looked round at them in anger, grieving at the hardness of their hearts, and said to the man: “Stretch out your hand.” The man stretched it out; and his hand had become sound. Immediately on leaving the Synagogue, the Pharisees and the Herodians united in laying a plot against Jesus, to put him to death. 3 2 3 4 5 6

THEN JESUS WENT AWAY WITH HIS DISCIPLES TO the Sea, followed by a great number of people from Galilee. A great number, hearing of all that he was doing, came to him from Judea, from Jerusalem, from Edom, from beyond the Jordan, and from the country round Tyre and Sidon. So Jesus told his disciples to keep a small boat close by, for fear the crowd should crush him. For he had cured many of them, and so people kept crowding upon him, that all who were afflicted might touch him. The foul spirits, too, whenever they caught sight of him, flung themselves down before him, and screamed out: “You are the Son of God”! But he repeatedly warned them not to make him known. 7 8 9 10 11 12

Jesus made his way up the hill, and called those whom he wished; and they went to him. He appointed twelve — whom he also named ‘Apostles’ — that they might be with him, and that he might send them out as his Messengers, to preach, and with power to drive 13 14 15

16 out demons. So he appointed the Twelve — Peter (which was the
17 name that Jesus gave to Simon), James, the son of Zebediah, and his
brother John (to whom he gave the name of Boanerges, which means
18 the Thunderers), Andrew, Philip, Bartholomew, Matthew, Thomas,
19 James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas
Iscariot, the man that betrayed him.

20 Jesus went into a house; and again a crowd collected, so that they
21 were not able even to eat their food. When his relations heard of it,
they went to take charge of him, for they said that he was out of his
mind.

22 The Teachers of the Law, who had come down from Jerusalem,
said: "He has Baal-zebub in him, and he drives the demons out by
23 the help of Baal-zebub, their chief." So Jesus called them to him,
and answered them in parables: "How can Satan drive out Satan?
24, 25 When a kingdom is divided against itself, it cannot last; and when
26 a household is divided against itself, it will not be able to last. So,
if Satan is in revolt against himself and is divided, he cannot last —
his end has come!

27 "No man who has got into a strong man's house can carry off his
goods, without first securing him; and not till then will he plunder
28 his house. I tell you that people will be forgiven everything — their
29 sins, and all the slanders that they utter; but whoever slanders the
Holy Spirit remains unforgiven to the end; he has to answer for an
30 enduring sin." This was said in reply to the charge that he had a
31 foul spirit in him. His mother and his brothers came, and stood out-
32 side, and sent to ask him to come to them. There was a crowd sitting
round Jesus, and some of them said to him: "Look, your mother and
33 your brothers are outside, asking for you." "Who is my mother? and
34 my brothers?" was his reply. Then he looked around on the people
sitting in a circle round him, and said: "Here are my mother and my
35 brothers! Whoever does the will of God is my brother and sister and
mother."

JESUS AGAIN BEGAN TO TEACH BY THE SEA; and, as an immense crowd was gathering round him, he got into a boat, and sat in it on the Sea, while all the people were on the shore at the water's edge.

Then he taught them many truths in parables; and in the course of his teaching he said to them:

"Listen! The sower went out to sow; and presently, as he was sowing, some of the seed fell along the path; and the birds came, and ate it up. Some fell on rocky ground, where it had not much soil, and, having no depth of soil, sprang up at once; but, when the sun rose, it was scorched, and, having no root, withered away. Some of the seed fell among brambles; but the brambles shot up and completely choked it, and it yielded no return. Some fell into good soil, and, shooting up and growing, yielded a return, amounting to thirty, sixty, and even a hundred fold." And Jesus said: "Let any one who has ears to hear with hear."

Afterwards, when he was alone, his followers and the Twelve asked him about his parables; and he said: "To you the hidden truth of the Kingdom of God has been imparted; but to those who are outside it all teaching takes the form of parables, that — 'Though they have eyes, they may see without perceiving; and though they have ears, they may hear without understanding; otherwise some day they might turn and be forgiven.'"

"You do not know the meaning of this parable!" he went on; "Then how will you understand all the other parables? The sower sows the Message. The People meant by the seed that falls along the path are these — where the Message is sown, but, as soon as they have heard it, Satan immediately comes and carries away the Message that has been sown in them. So, too, those meant by the seed sown on the rocky places are the people who, when they have heard the Message, at once accept it joyfully; but, as they have no root, they stand only for a short time; and so, when trouble or persecution arises on account of the Message, they fall away at once. Those meant by the seed sown among the brambles are different; they are the people who hear the Message, but the cares of life, and the glamour of wealth, and cravings for many other

things come in and completely choke the Message, so that it gives
20 no return. But the people meant by the seed sown on the good
ground are those who hear the Message, and welcome it, and yield
a return, thirty, sixty, and even a hundred fold.”
21 Jesus said to them: “Is a lamp brought to be put under the
corn-measure or under the couch, instead of being put on the
22 lampstand? Nothing is hidden unless it is some day to come to
light, nor was anything ever kept hidden but that it should some
23 day come into the light of day. Let all who have ears to hear with
hear.

MATTHEW

THE GOOD NEWS ACCORDING TO MATTHEW

A genealogy of Jesus Christ, a descendant of David and Abraham. Abraham was the father of Isaac, Isaac of Jacob, Jacob of Judah and his brothers, Judah of Perez and Zerah, whose mother was Tamar, Perez of Hezron, Hezron of Ram, Ram of Amminadab, Amminadab of Nashon, Nashon of Salmon, Salmon of Boaz, whose mother was Rahab, Boaz of Obed, whose mother was Ruth, Obed of Jesse, Jesse of David the King. David was the father of Solomon, whose mother was Uriah's widow, Solomon of Rehoboam, Rehoboam of Abijah, Abijah of Asa, Asa of Jehoshaphat, Jehoshaphat of Jehoram, Jehoram of Uzziah, Uzziah of Jotham, Jotham of Ahaz, Ahaz of Hezekiah, Hezekiah of Manasseh, Manasseh of Ammon, Ammon of Josiah, Josiah of Jeconiah and his brothers, at the time of the Exile to Babylon. After the Exile to Babylon — Jeconiah was the father of Shealtiel, Shealtiel of Zerubbabel, Zerubbabel of Abiud, Abiud of Eliakim, Eliakim of Azor, Azor of Zadok, Zadok of Achim, Achim of Eliud, Eliud of Eleazar, Eleazar of Matthan, Matthan of Jacob, Jacob of Joseph, the husband of Mary, who was the mother of Jesus, who is called 'Christ'. So the whole number of generations from Abraham to David is fourteen; from David to the Exile to Babylon fourteen; and from the Exile to Babylon to the Christ fourteen.

THE BIRTH OF JESUS CHRIST TOOK PLACE AS FOLLOWS: His mother Mary was betrothed to Joseph, but, before the marriage took place, she found herself to be with child by the power of the Holy Spirit. Her husband, Joseph, was a religious man and, being unwilling to expose her to contempt, resolved to put an end to their betrothal privately. He had been dwelling upon this, when an angel of the Lord appeared to him in a dream.

"Joseph, son of David," the angel said, "do not be afraid to take Mary for your wife, for her child has been conceived by the power of the

Matthew 2

- 21 Holy Spirit. She shall give birth to a son; and you shall give him the name Jesus, for it is he who shall save his people from their sins.”
- 22 All this happened in fulfillment of these words of the Lord in the Prophet, where he says —
- 23 ‘Behold! the virgin shall be with child and shall give birth to a son, and they will give him the name Immanuel’
- 24 — a word which means ‘God is with us.’ When Joseph awoke from
- 25 his sleep, he did as the angel of the Lord had directed him. He made Mary his wife, but did not live with her as her husband until after the birth of her son; and to this son he gave the name Jesus.
- 2 AFTER THE BIRTH OF JESUS AT BETHLEHEM IN Judea, in the reign of King Herod, some Astrologers from the East arrived in Jerusalem,
- 2 asking: “Where is the new-born King of the Jews? for we saw his star
- 3 in the east, and have come to do homage to him.” When King Herod heard of this, he was much troubled, and so, too, was all Jerusalem.
- 4 He called together all the Chief Priests and Teachers of the Law in the nation, and questioned them as to where the Christ was to be born.
- 5 “At Bethlehem in Judea,” was their answer; “for it is said in the Prophet —
- 6 ‘And you, Bethlehem in Judah’s land,
are in no way least among the chief cities of Judah;
for out of you will come a Chieftain —
one who will shepherd my people Israel.’”
- 7 Then Herod secretly sent for the Astrologers, and ascertained
- 8 from them the date of the appearance of the star; and, sending them to Bethlehem, he said: “Go and make careful inquiries about the child, and, as soon as you have found him, bring me word, that
- 9 I, too, may go and do homage to him.” The Astrologers heard what the King had to say, and then continued their journey. The star which they had seen in the east led them on, until it reached, and
- 10 stood over, the place where the child was. At the sight of the star
- 11 they were filled with joy. Entering the house, they saw the child with his mother, Mary, and fell at his feet and did homage to him.

Then they unpacked their treasures, and offered to the child presents of gold, frankincense, and myrrh. But afterwards, having been warned in a dream not to go back to Herod, they returned to their own country by another road. 12

After they had left, an angel of the Lord appeared to Joseph in a dream, and said: 13

“Awake, take the child and his mother, and seek refuge in Egypt; and stay there until I bid you return, for Herod is about to search for the child, to put him to death.” Joseph awoke, and taking the child and his mother by night, went into Egypt, and there he stayed until Herod’s death; in fulfillment of these words of the Lord in the Prophet, where he says — 14 15

‘Out of Egypt I called my Son.’

When Herod found that he had been trifled with by the Astrologers, he was very angry. He sent and put to death all the boys in Bethlehem and the whole of that neighborhood, who were two years old or under, guided by the date which he had ascertained from the Astrologers. Then were fulfilled these words spoken in the Prophet Jeremiah, where he says — 16 17

‘A voice was heard in Ramah,
weeping and much lamentation;
Rachel, weeping for her children,
refused all comfort because they were not.’ 18

But, on the death of Herod, an angel of the Lord appeared in a dream to Joseph in Egypt, and said: “Awake, take the child and his mother, and go into the Land of Israel, for those who sought to take the child’s life are dead.” He awoke, and taking the child and his mother, went into the Land of Israel. But, hearing that Archelaus had succeeded his father Herod as King of Judea, he was afraid to go back there; and having been warned in a dream, he went into the part of the country called Galilee. There he settled in the town of Nazareth, in fulfillment of these words in the Prophets — ‘He will be called a Nazarene.’ 19 20 21 22 23

Matthew 3

3 ABOUT THAT TIME JOHN THE BAPTIST FIRST APPEARED, proclaim-
2 ing in the Wilderness of Judea: "Repent, for the Kingdom of Heaven
3 is at hand." This is he who was spoken of in the Prophet Isaiah,
where he says —

 'The voice of one crying aloud in the Wilderness:

 "Make ready the way of the Lord,
 make his paths straight.'"

4 John wore clothing made of camels' hair, with a belt of leather
5 round his waist, and his food was locusts and wild honey. At that
time Jerusalem, and all Judea, as well as the whole district of the Jor-
6 dan, went out to him and were baptized by him in the river Jordan,
confessing their sins.

7 When, however, John saw many of the Pharisees and Sadducees
coming to receive his baptism, he said to them:

 "You brood of vipers! Who has prompted you to seek refuge from
8 the coming judgment? Let your life, then, prove your repentance;
9 and do not think that you can say among yourselves 'Abraham is our
ancestor,' for I tell you that out of these very stones God is able to
10 raise descendants for Abraham! Already the axe is lying at the root
of the trees. Therefore every tree that fails to bear good fruit will
11 be cut down and thrown into the fire. I, indeed, baptize you with
water to teach repentance; but He who is Coming after me is more
powerful than I, and I am not fit even to carry his sandals. He will
12 baptize you with the Holy Spirit and with fire. His winnowing-fan
is in his hand, and he will clear his threshing-floor, and store his
grain in the barn, but the chaff he will burn with inextinguishable
fire."

13 Then Jesus came from Galilee to the Jordan, to John, to be baptized
14 by him. But John tried to prevent him.

 "It is I," he said, "who need to be baptized by you; why then do you
come to me?"

15 "Let it be so for the present," Jesus answered, "since it is fitting
for us thus to satisfy every claim of religion." Upon this, John con-
sented.

After the baptism of Jesus, and just as he came up from the water, 16
the heavens opened, and he saw the Spirit of God descending, like
a dove, and alighting upon him, and from the heavens there came a 17
voice which said: "This is my son, the Beloved, in whom I delight."

THEN JESUS WAS LED UP INTO THE WILDERNESS by the Spirit to be 4
tempted by the Devil. And, after he had fasted for forty days and 2
forty nights, he became hungry. The Tempter came to him, and said: 3
"If you are God's Son, tell these stones to become loaves of
bread."

But Jesus answered: "Scripture says — 4
'It is not on bread alone that man is to live, but on every word
that comes from the mouth of God.'"

Then the Devil took him to the Holy City, and, placing him on the 5
parapet of the temple, said to him: "If you are God's Son, throw 6
yourself down, for Scripture says —

'He will give his angels commands about you,
and on their hands they will upbear you,
lest ever you should strike your foot against a stone.'"

"Scripture also says," answered Jesus, 7
"You shall not tempt the Lord your God."

The third time, the Devil took Jesus to a very high mountain, and, 8
showing him all the kingdoms of the world and their splendor, said
to him:

"All these I will give you, if you will fall at my feet and do 9
homage to me." Then Jesus said to him: "Begone, Satan! for 10
Scripture says —

'You shall do homage to the Lord your God, and worship 11
him only.'" Then the Devil left him alone, and angels came
and ministered to him.

WHEN JESUS HEARD THAT JOHN HAD BEEN COMMITTED to prison, 12
he retired to Galilee. Afterwards, leaving Nazareth, he went and 13
settled at Capernaum, which is by the side of the Sea, within the

Matthew 5

- 14 borders of Zebulun and Naphtali; in fulfillment of these words in
the Prophet Isaiah —
- 15 ‘The land of Zebulun and the land of Naphtali,
the land of the Road by the Sea, and beyond the Jordan,
With Galilee of the Gentiles —
- 16 The people who were dwelling in darkness
have seen a great Light,
and, for those who were dwelling in the shadow-land of
Death,
a Light has risen!’
- 17 AT THAT TIME JESUS BEGAN TO PROCLAIM —
“Repent, for the Kingdom of Heaven is at hand.”
- 18 As Jesus was walking along the shore of the Sea of Galilee, he saw
two brothers — Simon, also known as Peter, and his brother Andrew
— casting a net into the Sea; for they were fishermen.
- 19 “Come and follow me,” Jesus said, “and I will set you to fish for
20 people.” The two men left their nets at once and followed him. Going
further on, he saw two other men who were also brothers, James,
Zebediah’s son, and his brother John, in their boat with their father,
22 mending their nets. Jesus called them, and they at once left their
boat and their father, and followed him.
- 23 Jesus went all through Galilee, teaching in their Synagogues, pro-
claiming the Good News of the Kingdom, and curing every kind of
24 disease and every kind of sickness among the people; and his fame
spread all through Syria. They brought to him all who were ill with
any form of disease, or who were suffering pain — any who were
either possessed by demons, or were lunatic, or paralyzed; and he
25 cured them. He was followed by large crowds from Galilee, the dis-
trict of the Ten Towns, Jerusalem, Judea, and from beyond the Jor-
dan.
- 5 On seeing the crowds of People, Jesus went up the hill; and, when
2 he had taken his seat, his disciples came up to him; and he began to
teach them as follows:
- 3 “Blessed are the poor in spirit,

for theirs is the Kingdom of Heaven.
 Blessed are the mourners, 4
 for they shall be comforted.
 Blessed are the gentle, 5
 for they shall inherit the earth.
 Blessed are those who hunger and thirst for righteousness, 6
 for they shall be satisfied.
 Blessed are the merciful, 7
 for they shall find mercy.
 Blessed are the pure in heart, 8
 for they shall see God.
 Blessed are the peacemakers, 9
 for they shall be called Sons of God.
 Blessed are those who have been persecuted in the cause of 10
 righteousness,
 for theirs is the Kingdom of Heaven.
 Blessed are you when people taunt you, and persecute you, 11
 and say everything evil about you — untruly, and on my ac-
 count. Be glad and rejoice, because your reward in Heaven 12
 will be great; for so they persecuted the Prophets who lived
 before you.
 It is you who are the Salt of the earth; but, if the salt should lose 13
 its strength, what will you use to restore its saltiness? It is no longer
 good for anything, but is thrown away, and trampled underfoot. It 14
 is you who are the Light of the world. A town that stands on a hill
 cannot be hidden. People do not light a lamp and put it under the 15
 corn-measure, but on the lamp-stand, where it gives light to every
 one in the house. Let your light so shine before the eyes of others, 16
 that, seeing your good actions, they may praise your Father who is
 in Heaven.
 Do not think that I have come to do away with the Law or the 17
 Prophets; I have not come to do away with them, but to complete
 them. For I tell you, until the heavens and the earth disappear, not 18
 even the smallest letter, nor one stroke of a letter, shall disappear
 from the Law until all is done. Whoever, therefore, breaks one of 19

Matthew 5

- these commandments, even the least of them, and teaches others to do so, will be the least-esteemed in the Kingdom of Heaven; but whoever keeps them, and teaches others to do so, will be esteemed great in the Kingdom of Heaven. Indeed I tell you that, unless your religion is above that of the Teachers of the Law, and Pharisees, you will never enter the Kingdom of Heaven.
- 20 You have heard that to our ancestors it was said — ‘You shall not commit murder,’ and ‘Whoever commits murder shall be liable to answer for it to the Court.’ I, however, say to you that any one who cherishes anger against his brother shall be liable to answer for it to the Court; and whoever pours contempt upon his brother shall be liable to answer for it to the High Council, while whoever calls down curses upon him shall be liable to answer for it in the fiery Pit.
- 21 Therefore, when presenting your gift at the altar, if even there you remember that your brother has some grievance against you, leave your gift there, before the altar, go and be reconciled to your brother, 22 first, then come and present your gift. Be ready to make friends with your opponent, even when you meet him on your way to the court; for fear that he should hand you over to the judge, and the judge to his officer, and you should be thrown into prison. I tell you, you will not come out until you have paid the last penny.
- 23 You have heard that it was said — ‘You shall not commit adultery.’ I, however, say to you that any one who looks at a woman with an impure intention has already committed adultery with her in his heart. If your right eye is a snare to you, take it out and throw it away. It would be best for you to lose one part of your body, and not to have the whole of it thrown into Gehenna. And, if your right hand is a snare to you, cut it off and throw it away. It would be best for you to lose one part of your body, and not to have the whole of it go down to the Pit.
- 24 It was also said — ‘Let any one who divorces his wife serve her with a notice of separation.’ I, however, say to you that any one who divorces his wife, except on the ground of her unchastity, leads to her committing adultery; while any one who marries her after her

divorce is guilty of adultery. Again, you have heard that to our an- 33
 cestors it was said — ‘You shall not break an oath, but you shall keep 34
 your oaths as a debt due to the Lord.’ I, however, say to you that you 35
 must not swear at all, either by Heaven, since that is God’s throne, or 36
 by the earth, since that is his footstool, or by Jerusalem, since that is 37
 the city of the Great King. Nor should you swear by your head, since 38
 you cannot make a single hair either white or black. Let your words 39
 be simply ‘Yes’ or ‘No’; anything beyond this comes from what is 40
 wrong. 41

You have heard that it was said — ‘An eye for an eye and a tooth 38
 for a tooth.’ I, however, say to you that you must not resist wrong; 39
 but, if any one strikes you on the right cheek, turn the other to him 40
 also; and, when any one wants to go to law with you, to take your 41
 coat, let him have your cloak as well; and, if any one compels you to 42
 go one mile, go two miles with him. Give to him who asks of you; 43
 and, from him who wants to borrow from you, do not turn away. 44

You have heard that it was said — ‘You shall love your neighbor 43
 and hate your enemy.’ I, however, say to you — Love your enemies, 44
 and pray for those who persecute you, that you may become Sons of 45
 your Father who is in Heaven; for he causes his sun to rise upon bad 46
 and good alike, and sends rain upon the righteous and upon the un- 47
 righteous. For, if you love only those who love you, what reward will 48
 you have? Even the tax-gatherers do this! And, if you show courtesy 49
 to your brothers only, what are you doing more than others? Even 50
 the Gentiles do this! You, then, must become perfect — as your heav- 51
 enly Father is perfect. 52

Take care not to perform your religious duties in public in order 6
 to be seen by others; if you do, your Father who is in Heaven has no 7
 reward for you. Therefore, when you do acts of charity, do not have 2
 a trumpet blown in front of you, as hypocrites do in the Synagogues 3
 and in the streets, that they may be praised by others. There, I tell 4
 you, is their reward! But, when you do acts of charity, do not let 5
 your left hand know what your right hand is doing, so that your 6
 charity may be secret; and your Father, who sees what is in secret, 7
 will recompense you. 8

Matthew 6

- 5 And, when you pray, you are not to behave as hypocrites do. They
like to pray standing in the Synagogues and at the corners of the
streets, that they may be seen by others. There, I tell you, is their
6 reward! But, when one of you prays, let him go into his own room,
shut the door, and pray to his Father who dwells in secret; and his
7 Father, who sees what is secret, will recompense him. When pray-
ing, do not repeat the same words over and over again, as is done by
the Gentiles, who think that by using many words they will obtain
8 a hearing. Do not imitate them; for God, your Father, knows what
9 you need before you ask him. You, therefore, should pray thus —
 ‘Our Father, who art in Heaven,
 may your name be held holy,
10 your Kingdom come, your will be done —
 on earth, as in Heaven.
11 Give us to-day
 the bread that we shall need;
12 and forgive us our wrong-doings,
 as we have forgiven those who have wronged us;
13 and take us not into temptation,
14 but deliver us from Evil.’ For, if you forgive others their
15 offences, your heavenly Father will forgive you also; but,
if you do not forgive others their offences, not even your
Father will forgive your offences.
- 16 And, when you fast, do not put on gloomy looks, as hypocrites
do who disfigure their faces that they may be seen by people to be
17 fasting. That, I tell you, is their reward! But, when one of your fasts,
18 let him anoint his head and wash his face, that he may not be seen
by people to be fasting, but by his Father who dwells in secret; and
his Father, who sees what is secret, will recompense him.
- 19 Do not store up treasures for yourselves on earth, where moth
20 and rust destroy, and where thieves break in and steal. But store
up treasures for yourselves in Heaven, where neither moth nor rust
21 destroys, and where thieves do not break in or steal. For where your
22 treasure is, there will your heart be also. The lamp of the body is the
23 eye. If your eye is unclouded, your whole body will be lit up; but,

if your eye is diseased, your whole body will be darkened. And, if the inner light is darkness, how intense must that darkness be! No one can serve two masters, for either he will hate one and love the other, or else he will attach himself to one and despise the other. You cannot serve both God and Money. 24

That is why I say to you, Do not be anxious about your life here — what you can get to eat or drink; nor yet about your body — what you can get to wear. Is not life more than food, and the body than its clothing? Look at the wild birds — they neither sow, nor reap, nor gather into barns; and yet your heavenly Father feeds them! Are not you more precious than they? But which of you, by being anxious, can prolong his life a single moment? And why be anxious about clothing? Study the wild lilies, and how they grow. They neither toil nor spin; yet I tell you that even Solomon in all his splendor was not robed like one of these. If God so clothes even the grass of the field, which is living to-day and to-morrow will be thrown into the oven, will not he much more clothe you, O you of little faith? Do not then ask anxiously 'What can we get to eat?' or 'What can we get to drink?' or 'What can we get to wear?' All these are the things for which the nations are seeking, and your heavenly Father knows that you need them all. But first seek his Kingdom and the righteousness that he requires, and then all these things shall be added for you. Therefore do not be anxious about to-morrow, for to-morrow will bring its own anxieties. Every day has trouble enough of its own. 25 26 27 28 29 30 31 32 33 34

Do not judge, that you may not be judged. For, just as you judge others, you will yourselves be judged, and the measure that you mete will be meted out to you. Why do you look at the straw in your brother's eye, while you pay no attention at all to the beam in yours? How will you say to your brother 'Let me take out the straw from your eye,' when all the time there is a beam in your own? Hypocrite! Take out the beam from your own eye first, and then you will see clearly how to take out the straw from your brother's. 27 3 4 5

Do not give what is sacred to dogs; nor yet throw your pearls before pigs, lest they should trample them under their feet, and then turn and attack you. Ask, and your prayer shall be granted; search, 6 7

Matthew 7

8 and you shall find; knock, and the door shall be opened to you. For
9 he that asks receives, he that searches finds, and to him that knocks
10 the door shall be opened. Who among you, when his son asks him
11 for a loaf, will give him a stone, or when he asks for a fish, will give
12 him a snake? If you, then, wicked though you are, know how to give
13 good gifts to your children, how much more will your Father who
14 is in Heaven give what is good to those that ask him!

15 Do to others whatever you would wish them to do to you; for that
16 is the teaching of both the Law and the Prophets. Go in by the small
17 gate. Broad and spacious is the road that leads to destruction, and
18 those that go in by it are many; for small is the gate, and narrow the
19 road, that leads to Life, and those that find it are few.

20 Beware of false Teachers — people who come to you in the guise
21 of sheep, but at heart they are ravenous wolves. By the fruit of their
22 lives you will know them. Do people gather grapes from thorn
23 bushes, or figs from thistles? So, too, every sound tree bears good
24 fruit, while a worthless tree bears bad fruit. A sound tree cannot
25 produce bad fruit, nor can a worthless tree bear good fruit. Every
26 tree that fails to bear good fruit is cut down and thrown into the
27 fire. Hence it is by the fruit of their lives that you will know such
28 people. Not every one who says to me 'Master! Master!' will enter
29 the Kingdom of Heaven, but only he who does the will of my
30 Father who is in Heaven. On 'That Day' many will say to me
31 'Master, Master, was not it in your name that we taught, and in
32 your name that we drove out demons, and in your name that we
33 did many miracles?' And then I shall say to them plainly 'I never
34 knew you. Go from my presence, you who live in sin.'

35 Everyone, therefore, that listens to this teaching of mine and acts
36 upon it may be compared to a prudent man, who built his house
37 upon the rock. The rain poured down, the rivers rose, the winds
38 blew and beat upon that house, but it did not fall, for its foundations
39 were upon the rock. Every one that listens to this teaching of mine
40 and does not act upon it may be compared to a foolish man, who
41 built his house on the sand. The rain poured down, the rivers rose,

the winds blew and struck against that house, and it fell; and great was its downfall."

By the time that Jesus had finished speaking, the crowd was filled with amazement at his teaching. For he taught them like one who had authority, and not like their Teachers of the Law.

WHEN JESUS HAD COME DOWN FROM THE HILL, great crowds followed him. He saw a leper who came up, and bowed to the ground before him, and said: "Master, if only you are willing, you are able to make me clean." Stretching out his hand, Jesus touched him, saying as he did so: "I am willing; become clean." Instantly he was made clean from his leprosy; and then Jesus said to him: "Be careful not to say a word to any one, but go and show yourself to the Priest, and offer the gift directed by Moses, as evidence of your cure." After Jesus had entered Capernaum, a Captain in the Roman army came up to him, entreating his help. "Sir," he said, "my manservant is lying ill at my house with a stroke of paralysis, and is suffering terribly." "I will come and cure him," answered Jesus. "Sir," the Captain went on, "I am unworthy to receive you under my roof; but only speak, and my manservant will be cured. For I myself am a man under the orders of others, with soldiers under me; and, if I say to one of them 'Go,' he goes, and to another 'Come,' he comes, and to my slave 'Do this,' he does it." Jesus was surprised to hear this, and said to those who were following him: "Never I tell you, in any Israelite have I met with such faith as this! Yes, and many will come in from East and West and take their places beside Abraham, Isaac, and Jacob, in the Kingdom of Heaven; While the heirs to the Kingdom will be 'banished into the darkness' outside; there, there will be weeping and grinding of teeth." Then Jesus said to the Captain: "Go now, and it shall be according to your faith." And the man was cured that very hour.

When Jesus went into Peter's house, he saw Peter's mother-in-law prostrated with fever. On his taking her hand, the fever left her, and she rose and began to wait upon him. In the evening the people brought to Jesus many who were possessed by demons; and he

- 17 drove out the spirits with a word, and cured all who were ill, in fulfillment of these words in the Prophet Isaiah — ‘He took our infirmities on himself, and bore the burden of our diseases.’
- 18 Seeing a crowd round him, Jesus gave orders to go across. A Teacher of the Law came up to him, and said: “Teacher, I will follow you wherever you go.” “Foxes have holes,” answered Jesus, “and wild birds their roosting-places, but the Son of Man has nowhere to lay his head.” “Master,” said another, who was a disciple, “let me first go and bury my father.” But Jesus answered: “Follow me, and leave the dead to bury their dead.” Then he got into the boat, followed by his disciples. Suddenly so great a storm came on upon the Sea, that the waves broke right over the boat. But Jesus was asleep; and the disciples came and roused him. “Master,” they cried, “save us; we are lost!” “Why are you so timid?” he said. “O you of little faith!” Then Jesus rose and rebuked the winds and the sea, and a great calm followed. The men were amazed, and exclaimed: “What kind of man is this, that even the winds and the sea obey him!”
- 28 On getting to the other side — the country of the Gadarenes — Jesus met two men who were possessed by demons, coming out of the tombs. They were so violent that no one was able to pass that way. Suddenly they shrieked out: “What do you want with us, Son of God? Have you come here to torment us before our time?” A long way off, there was a drove of many pigs, feeding; and the foul spirits began begging Jesus: “If you drive us out, send us into the drove of pigs.” “Go,” he said. The spirits came out, and entered the pigs; and the whole drove rushed down the steep slope into the Sea, and died in the water. At this the men who tended them ran away and went to the town, carrying the news of all that had occurred, and of what had happened to the possessed men. At the news the whole town went out to meet Jesus, and, when they saw him, they entreated him to go away from their neighborhood.
- 9 Afterwards Jesus got into a boat, and, crossing over, came to his own city. There some people brought to him a paralyzed man on a bed. When Jesus saw their faith, he said to the man: “Courage,

Child! Your sins are forgiven." Then some of the teachers of the 3
 Law said to themselves: "This man is blaspheming!" Knowing 4
 their thoughts, Jesus exclaimed: "Why do you cherish such
 wicked thoughts? Which, I ask, is the easier? — to say 'Your sins 5
 are forgiven'? or to say 'Get up, and walk about'? But, that you 6
 may know that the Son of Man has power on earth to forgive sins"
 — then he said to the paralyzed man — "Get up, take up your bed,
 and return to your home." The man got up and went to his home. 7
 When the crowd saw this, they were awe-struck, and praised God 8
 for giving such power to human beings.

As Jesus went along, he saw a man, called Matthew, sitting in the 9
 tax-office, and said to him: "Follow me." Matthew got up and fol-
 lowed him.

And, later on, when he was at table in the house, a number of 10
 tax-gatherers and outcasts came in and took their places at table
 with Jesus and his disciples. When the Pharisees saw this, they 11
 said to his disciples: "Why does your Teacher eat in the company
 of tax-gatherers and outcasts?" On hearing this, Jesus said: "It is 12
 not those who are in health that need a doctor, but those who are
 ill. Go and learn what this means — 'I desire mercy, and not 13
 sacrifice'; for I did not come to call the religious, but the outcast."
 Then John's disciples came to Jesus, and asked: "Why do we and 14
 the Pharisees fast while your disciples do not?" Jesus answered: 15
 "Can the bridegroom's friends mourn as long as the bridegroom is
 with them? But the days will come, when the bridegroom will be
 parted from them, and they will fast then. No man ever puts a 16
 piece of unshrunk cloth on an old garment; for such a patch tears
 away from the garment, and a worse rent is made. Nor do people 17
 put new wine into old wine-skins; for, if they do, the skins burst,
 and the wine runs out, and the skins are lost; but they put new
 wine into fresh skins, and so both are preserved."

While Jesus was saying this, a President of a Synagogue came up 18
 and bowed to the ground before him. "My daughter," he said, "Has
 just died; but come and place your hand on her, and she will be
 restored to life." So Jesus rose and followed him, and his disciples 19

20 went also. But meanwhile a woman, who had been suffering from
hemorrhage for twelve years, came up behind and touched the tas-
21 sel of his cloak. "If I only touch his cloak," she said to herself, "I shall
22 get well." Turning and seeing her, Jesus said: "Courage, Daughter!
your faith has delivered you." And the woman was delivered from
23 her malady from that very hour. When Jesus reached the President's
house, seeing the flute- players, and a number of people all in con-
24 fusion, he said: "Go away, the little girl is not dead; she is asleep."
25 They began to laugh at him; but, when the people had been sent
26 out, Jesus went in, and took the little girl's hand, and she rose. The
report of this spread through all that part of the country.

27 As Jesus was passing on from there, he was followed by two blind
28 men, who kept calling out: "Take pity on us, Son of David!" When
he had gone indoors, the blind men came up to him; and Jesus asked
them: "Do you believe that I am able to do this?" "Yes, Master!" they
29 answered. Upon that he touched their eyes, and said: "It shall be ac-
30 cording to your faith." Then their eyes were opened. Jesus sternly
31 cautioned them. "See that no one knows of it," he said. But the men
went out, and spread the news about him through all that part of
32 the country. Just as they were going out, some people brought up
33 to Jesus a dumb man who was possessed by a demon; and, as soon
as the demon had been driven out, the dumb man spoke. The peo-
ple were astonished at this, and exclaimed: "Nothing like this has
34 ever been seen in Israel!" But the Pharisees said: "He drives out the
demons by the help of the chief of the demons."

35 Jesus went round all the towns and the villages, teaching in their
Synagogues, proclaiming the Good News of the Kingdom, and cur-
36 ing every kind of disease and every kind of sickness. But, when he
saw the crowds, his heart was moved with compassion for them,
because they were distressed and harassed, 'like sheep without a
37 shepherd'; and he said to his disciples: "The harvest is abundant,
38 but the laborers are few. Therefore pray to the Owner of the harvest
to send laborers to gather in his harvest."

10 Calling his twelve Disciples to him, Jesus gave them authority
over foul spirits, so that they could drive them out, as well as the

power of curing every kind of disease and every kind of sickness. The names of the twelve Apostles are these: First Simon, also known as Peter, and his brother Andrew; James the son of Zebediah, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax-gather; James the son of Alphaeus, and Thaddaeus; Simon the Zealot, and Judas Iscariot — the Apostle who betrayed him.

These twelve Jesus sent out as his Messengers, after giving them these instructions — “Do not go to the Gentiles, nor enter any Samaritan town, But make your way rather to the lost sheep of Israel. On your way proclaim that the Kingdom of Heaven is at hand. Cure the sick, raise the dead, make the lepers clean, drive out demons. You have received free of cost, give free of cost. Do not provide yourselves with gold, or silver, or pence in your purses; not even with a bag for the journey, or a change of clothes, or sandals, or even a staff; for the worker is worth his food. Whatever town or village you visit, find out who is worthy in that place, and remain there till you leave. As you enter the house, greet it. Then, if the house is worthy, let your blessing rest upon it, but, if it is unworthy, let your blessing return upon yourselves. If no one welcomes you, or listens to what you say, as you leave that house or that town, shake off its dust from your feet. I tell you, the doom of the land of Sodom and Gomorrah will be more bearable in the ‘Day of Judgment’ than the doom of that town.

Remember, I am sending you out as my Messengers like sheep among wolves. So be as wise as serpents, and as blameless as doves. Be on your guard against others, for they will betray you to courts of law, and scourge you in their Synagogues; and you will be brought before governors and kings for my sake, that you may witness for me before them and the nations. Whenever they betray you, do not be anxious as to how you shall speak or what you shall say, for what you shall say will be given you at the moment; for it will not be you who speak, but the Spirit of your Father that speaks within you. Brother will betray brother to death, and the father his child; and children will turn against their parents, and cause them to be put to death; and you will be hated by every one on account of my Name.

Matthew 10

23 Yet the man that endures to the end shall be saved. But, when they persecute you in one town, escape to the next; for, I tell you, you will not have come to the end of the towns of Israel before the Son of Man comes. A scholar is not above his teacher, nor a servant above his master. It is enough for a scholar to be treated like his teacher, and a servant like his master. If the head of the house has been called 26 Baal-zebul, how much more the members of his household! Do not, therefore, be afraid of them. There is nothing concealed which will not be revealed, nor anything hidden which will not become known. 27 What I tell you in the dark, say again in the light; and what is whispered in your ear, proclaim upon the housetops. Do not be afraid of those who kill the body, but are unable to kill the soul; rather be afraid of him who is able to destroy both soul and body in Gehenna. 29 Are not two sparrows sold for a half-penny? Yet not one of them will fall to the ground without your Father's knowledge. While as for you, the very hairs of your head are numbered. Do not, therefore, be afraid; you are of more value than many sparrows. Every one, therefore, who shall publicly acknowledge me, I, too, will acknowledge 33 before my Father who is in Heaven; but, if any one publicly disowns me, I, too, will disown him before my Father who is in Heaven. 34 Do not imagine that I have come to bring peace upon the earth. 35 I have come to bring, not peace, but the sword. For I have come to set — 'a man against his father, and a daughter against her mother, 36 and a daughter-in-law against her mother-in-law. A man's enemies will be the members of his own household.' He who loves father or 37 mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me. The man who does not 38 take his cross and follow in my steps is not worthy of me. He who has found his life will lose it, while he who, for my sake, has lost his life shall find it. 40 He who welcomes you is welcoming me; and he who welcomes 41 me is welcoming him who sent me as his Messenger. He who welcomes a Prophet, because he is a Prophet, shall receive a Prophet's reward; and he who welcomes a good man, because he is a good 42 man, shall receive a good man's reward. And, if any one gives but a

cup of cold water to one of these lowly ones because he is a disciple, I tell you that he shall assuredly not lose his reward."

After Jesus had finished giving directions to his twelve Disciples, 11
he left that place in order to teach and preach in their towns.

Now John had heard in prison what the Christ was doing, and he 2
sent a message by his disciples, and asked — "Are you 'The Coming 3
One,' or are we to look for someone else?" The answer of Jesus to the 4
question was — "Go and report to John what you hear and see —
the blind recover their sight and the lame walk, the lepers are made 5
clean and the deaf hear, the dead, too, are raised to life, and the good
news is told to the poor. Blessed is the man who finds no hindrance 6
in me."

While John 7

