

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>

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 a person 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, proclaiming 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 district of the Ten Towns, Jerusalem, Judea, and from beyond the Jordan.
- 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
- 20 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.
- 21 You have heard that to our ancestors it was said — ‘You shall not commit murder,’ and ‘Whoever commits murder shall be liable to
- 22 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.
- 23 Therefore, when presenting your gift at the altar, if even there you
- 24 remember that your brother has some grievance against you, leave your gift there, before the altar, go and be reconciled to your brother,
- 25 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
- 26 his officer, and you should be thrown into prison. I tell you, you will not come out until you have paid the last penny.
- 27 You have heard that it was said — ‘You shall not commit adultery.’
- 28 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
- 29 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
- 30 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 Gehenna.
- 31 It was also said — ‘Let any one who divorces his wife serve her
- 32 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 person, 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 person, 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. Nobody 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.

- 23 Yet the person 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
- 24 Man comes. A scholar is not above his teacher, nor a servant above
- 25 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
- 30 fall to the ground without your Father's knowledge. While as for
- 31 you, the very hairs of your head are numbered. Do not, therefore, be
- 32 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 person's enemies will be the members of his own household.' Anyone who loves
- 37 father or mother more than me is not worthy of me; and he who
- 38 loves son or daughter more than me is not worthy of me. The person who does not take his cross and follow in my steps is not worthy
- 39 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 person, because he is a good
- 42 person, shall receive a good person'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 — 5
the blind recover their sight and the lame walk, the lepers are made 6
clean and the deaf hear, the dead, too, are raised to life, and the good 6
news is told to the poor. Blessed is the man who finds no hindrance 6
in me."

While John's disciples were going back, Jesus began to say to the 7
crowds with reference to John: "What did you go out into the 8
Wilderness to look at? A reed waving in the wind? If not, what did 8
you go out to see? A man richly dressed? Why, those who wear 9
rich things are to be found in the courts of kings! What, then, did 9
you go for? To see a Prophet? Yes, I tell you, and far more than a 10
Prophet. This is the man of whom Scripture says — 'Behold, I am 10
myself sending my Messenger before your face, and he shall 11
prepare your way before you.' I tell you, no one born of a woman 11
has yet appeared who is greater than John the Baptist; and yet the 12
lowliest in the Kingdom of Heaven is greater than he. From the 12
time of John the Baptist to this very hour, the Kingdom of Heaven 13
has been taken by force, and people using force have been seizing 13
it. For the teaching of all the Prophets and of the Law continued till 14
the time of John; and — if you are ready to accept it — John is 14
himself the Elijah who was destined to come. Let him who has ears 15
hear. But to what shall I compare the present generation? It is like 16
little children sitting in the market-places and calling out to their 17
playmates — 'We have played the flute for you, but you have not 17
danced; We have wailed, but you have not mourned.' For, when 18
John came, neither eating nor drinking, people said 'He has a 18
demon in him'; and now that the Son of Man has come, eating and 19
drinking, they are saying 'Here is a glutton and a wine-drinker, a

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friend of tax-gatherers and outcasts!’ And yet Wisdom is vindicated by her actions.”

20 Then Jesus began to reproach the towns in which most of his mir-
21 acles had been done, because they had not repented: “Alas for you,
Chorazin! Alas for you, Bethsaida! For, if the miracles which were
22 done in you had been done in Tyre and Sidon, they would have re-
pented long ago in sackcloth and ashes. Yet, I tell you, the doom of
Tyre and Sidon will be more bearable in the ‘Day of Judgment’ than
23 yours. And you, Capernaum! Will you ‘exalt yourself to Heaven’?
‘You shall go down to the Place of Death.’ For, if the miracles which
have been done in you had been done in Sodom, it would have
24 been standing to this day. Yet, I tell you, the doom of Sodom will be
25 more bearable in the ‘Day of Judgment’ than yours.” At that same
time Jesus uttered the words: “I thank you, Father, Lord of Heaven
and earth, that, though you have hidden these things from the wise
26 and learned, you have revealed them to the child-like! Yes, Father,
27 I thank you that this has seemed good to you. Everything has been
committed to me by my Father; nor does any one fully know the Son,
except the Father, or fully know the Father, except the Son and those
28 to whom the Son may choose to reveal him. Come to me, all you
29 who toil and are burdened, and I will give you rest! Take my yoke
upon you, and learn from me, for I am gentle and lowly-minded,
30 and ‘you shall find rest for your souls’; for my yoke is easy, and my
12 burden is light.”

About the same time Jesus walked through the corn-fields one Sab-
bath. His disciples were hungry, and began to pick some ears of
2 wheat and eat them. But, when the Pharisees saw this, they said:
“Look! your disciples are doing what it is not allowable to do on
3 a Sabbath!” “Have not you read,” replied Jesus, “what David did,
4 when he and his companions were hungry — how he went into the
House of God, and how they ate the consecrated bread, through it
was not allowable for him or his companions to eat it, but only for
5 the priests? And have not you read in the law that, on the Sabbath,
the priest in the Temple break the Sabbath and yet are not guilty?

Here, however, I tell you, there is something greater than the Temple! Had you learned the meaning of the words — ‘I desire mercy, and not sacrifice,’ you would not have condemned those who are not guilty. For the Son of Man is lord of the Sabbath.”

Passing on, Jesus went into their Synagogue, and there he saw a man with a withered hand. Some people asked Jesus whether it was allowable to work a cure on the Sabbath — so that they might have a charge to bring against him. But Jesus said to them: “Which of you, if he had only one sheep, and that sheep fell into a pit on the Sabbath, would not lay hold of it and pull it out? How much more precious a person is than a sheep! Therefore it is allowable to do good on the Sabbath.” Then he said to the man. “Stretch out your hand.” The man stretched it out; and it had become as sound as the other. On coming out, the Pharisees plotted against Jesus, to put him to death.

Jesus, however, became aware of it, and went away from that place. A number of people followed him, and he cured them all; but he warned them not to make him known, in fulfillment of these words in the Prophet Isaiah — ‘Behold! the Servant of my Choice, My Beloved, in whom my heart delights! I will breathe my spirit upon him, and he shall announce a time of judgment to the Gentiles. He shall not contend, nor cry aloud, Neither shall any one hear his voice in the streets; a bruised reed he will not break, and a smoldering wick he will not quench, Till he has brought the judgment to a victorious issue, and on his name shall the Gentiles rest their hopes.’”

Then some people brought to Jesus a possessed man, who was blind and dumb; and he cured him, so that the man who had been dumb both talked and saw. At this all the people were astounded. “Is it possible that this is the son of David?” they exclaimed. But the Pharisees heard of it and said: “He drives out demons only by the help of Baal-zebul the chief of the demons.” Jesus, however, was aware of what was passing in their minds, and said to them: “Any kingdom divided against itself becomes a desolation, and any town or household divided against itself will not last. So, if Satan drives Satan out, he must be divided against himself; and how, then, can

Matthew 12

27 his kingdom last? And, if it is by Baal-zebub's help that I drive out demons, by whose help is it that your own sons drive them out?
28 Therefore they shall themselves be your judges. But, if it is by the help of the Spirit of God that I drive out demons, then the Kingdom
29 of God must already be upon you. How, again, can any one get into a strong man's house and carry off his goods, without first securing
30 him? Not till then will he plunder his house. He who is not with me is against me, and he who does not help me to gather is scattering.
31 Therefore, I tell you, people will be forgiven every sin and slander;
32 but slander against the Holy Spirit will not be forgiven. Whoever speaks against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in the present age, or in the age to come.

33 You must assume either that both tree and fruit are good, or that both tree and fruit are worthless; since it is by its fruits that a tree
34 is known. You brood of vipers! how can you, evil as you are, say
35 anything good? For what fills the heart will rise to the lips. A good person, from his good stores, produces good things; while an evil
36 person, from his evil stores, produces evil things. I tell you that for every careless thing that people say, they must answer on the 'Day
37 of Judgment.' For it is by your words that you will be acquitted, and by your words that you will be condemned."

38 At this point, some Teachers of the Law and Pharisees interposed.
39 "Teacher," they said, " we want to see some sign from you." "It is a wicked and unfaithful generation," answered Jesus, "that is asking for a sign, and no sign shall be given it except the sign of the Prophet
40 Jonah. For, just as 'Jonah was inside the sea-monster three days and three nights,' so shall the Son of Man be three days and three nights
41 in the heart of the earth. At the Judgment, the men of Nineveh will stand up with this generation, and will condemn it, because they
42 repented at Jonah's proclamation; and here is more than a Jonah! At the Judgment the Queen of the South will rise up with the present
generation, and will condemn it, because she came from the very ends of the earth to listen to the wisdom of Solomon; and here is
43 more than a Solomon! No sooner does a foul spirit leave a person,

than it passes through places where there is no water, in search of rest, and does not find it. Then it says 'I will go back to the home which I left'; but, on coming there, it finds it unoccupied, and swept, and put in order. Then it goes and brings with it seven other spirits more wicked than itself, and they go in, and make their home there; and the last state of that man proves to be worse than the first. So, too, will it be with this wicked generation."

While he was still speaking to the crowds, his mother and brothers were standing outside, asking to speak to him. Someone told him this, and Jesus replied: "Who is my mother? and who are my brothers?" Then, stretching out his hands towards his disciples, he said: "Here are my mother and my brothers! For any one who does the will of my Father who is in Heaven is my brother and sister and mother."

That same day, when Jesus had left the house and was sitting by the Sea, such great crowds gathered round him, that he got into a boat, and sat in it, while all the people stood upon the beach. Then he told them many truths in parables. "The sower," he began, "went out to sow; and, as he was sowing, some seed fell along the path, and the birds came and ate it up. Some fell on rocky places, where it had not much soil, and, having no depth of soil, sprang up at once. As soon as the sun had risen, it was scorched, and, having no root, withered away. Some, again, fell into the brambles; but the brambles shot up and choked it. Some, however, fell on good soil, and yielded a return, sometimes one hundred, sometimes sixty, sometimes thirty fold. Let him who has ears hear."

Afterwards his disciples came to him, and said: "Why do you speak to them in parables?" "To you," answered Jesus, "the knowledge of the hidden truths of the Kingdom of Heaven has been imparted, but not to those. For, to all who have, more will be given, and they shall have abundance; but, from all who have nothing, even what they have will be taken away. That is why I speak to them in parables, because, though they have eyes, they do not see, and though they have ears, they do not hear or understand. In them is being fulfilled that prophecy of Isaiah which says — 'You will hear

Matthew 13

with your ears without ever understanding, And, though you have
15 eyes, you will see without ever perceiving, For the mind of this nation has grown dense, and their ears are dull of hearing, Their eyes also have they closed; Lest some day they should perceive with their eyes, and with their ears they should hear, and in their mind they
16 should understand, and should turn — and I should heal them.' But
17 blessed are your eyes, for they see, and your ears, for they hear; for I tell you that many Prophets and good people have longed for the sight of the things which you are seeing, yet never saw them, and to hear the things which you are hearing, yet never heard them.

18 Listen, then, yourselves to the parable of the Sower. When any one hears the Message of the Kingdom without understanding it, the Evil One comes and snatches away what has been sown in his mind. This is the person meant by the seed which was sown along
20 the path. By the seed which was sown on rocky places is meant the person who hears the Message, and at once accepts it joyfully; but, as he has no root, he stands for only a short time; and, when trouble or persecution arises on account of the Message, he falls away at once.
22 By the seed which was sown among the brambles is meant the person who hears the Message, but the cares of life and the glamour of wealth completely choke the Message, so that it gives no return. But
23 by the seed which was sown on the good ground is meant the person who hears the Message and understands it, and really yields a return, sometimes one hundred, sometimes sixty, sometimes thirty fold."

24 Another parable which Jesus told them was this — "The Kingdom of Heaven is compared to a person who sowed good seed in his field.
25 But, while every one was asleep, his enemy came and sowed tares among the wheat, and then went away. So, when the blades of corn
26 shot up, and came into ear, the tares made their appearance also. On this the owner's servants came to him, and said 'Was not it good seed that you sowed in your field? Where, then, do the tares in it
28 come from?' 'An enemy has done this,' was his answer. 'Do you wish us, then,' they asked, 'to go and gather them together?' 'No,' said he,
29 'for fear that, while you are gathering the tares, you should root up

the wheat as well. Let both grow side by side till harvest; and then I shall say to the reapers, Gather the tares together first, and tie them in bundles for burning; but bring all the wheat into my barn.”

Another parable which he told them was this — “The Kingdom of Heaven is like a mustard-seed, which a person took and sowed in his field. This seed is smaller than all other seeds, but, when it has grown up, it is larger than the herbs and becomes a tree, so that ‘the wild birds come and roost in its branches.’”

This was another parable which Jesus related — “The Kingdom of Heaven is like some yeast which a woman took and covered up in three pecks of flour, until the whole had risen.” Of all this Jesus spoke to the crowd in parables; indeed to them he used never to speak at all except in parables, in fulfillment of these words in the Prophet — ‘I will speak to them in parables; I will utter things kept secret since the foundation of the world.’

Then Jesus left the crowd, and went into the house. Presently his disciples came to him, and said: “Explain to us the parable of the tares in the field.” He answered: “The sower of the good seed is the Son of Man. The field is the world. By the good seed is meant the People of the Kingdom. The tares are the wicked, and the enemy who sowed them is the Devil. The harvest-time is the close of the age, and the reapers are angels. And, just as the tares are gathered and burnt, so it will be at the close of the age. The Son of Man will send his angels, and they will gather from his kingdom all that hinders and those who live in sin, and ‘will throw them into the fiery furnace,’ where there will be weeping and grinding of teeth. Then shall the righteous shine, like the sun, in the Kingdom of their Father. Let him who has ears hear.

The Kingdom of Heaven is like a treasure hidden in a field, which a person found and hid again, and then, in his delight, went and sold everything that he had, and bought that field.

Again, the Kingdom of Heaven is like a merchant in search of choice pearls. Finding one of great value, he went and sold everything that he had, and bought it. Or again, the Kingdom of Heaven is like a net which was cast into the sea, and caught fish of all kinds.

Matthew 14

48 When it was full, they hauled it up on the beach, and sat down and sorted the good fish into baskets, but threw the worthless ones away.
49 So will it be at the close of the age. The angels will go out and separate the wicked from the righteous, and 'will throw them into the fiery furnace,' where there will be weeping and grinding of teeth.

51 Have you understood all this?" Jesus asked. "Yes," they answered.
52 Then he added: "So every Teacher of the Law, who has received instruction about the Kingdom of Heaven, is like a householder who produces from his stores things both new and old."

53 When Jesus had finished these parables, he withdrew from that
54 place. Going to his own part of the country, he taught the people in their Synagogue in such a manner that they were deeply impressed.
55 "Where did he get this wisdom?" they said, "and the miracles? Is not he the carpenter's son? Is not his mother called Mary, and his
56 brothers James, and Joseph, and Simon, and Judas? And his sisters, too — are not they all living among us? Where, then did he get all
57 this?" These things proved a hindrance to their believing in him; whereupon Jesus said: "A prophet is not without honour, except in
58 his own country and in his own house." He did not work many miracles there, because of their want of faith.

14 At that time Prince Herod heard of the fame of Jesus, and said to his attendants: " This must be John the Baptist; he must be risen from the dead, and that is why these miraculous powers are active
3 in him." For Herod had arrested John, put him in chains, and shut him up in prison, to please Herodias, the wife of Herod's brother
4 Philip. For John had said to him 'You have no right to be living with
5 her.' Yet, though Herod wanted to put him to death, he was afraid
6 of the people, because they looked on John as a Prophet. But, when Herod's birthday came, the daughter of Herodias danced before his
7 guests, and so pleased Herod, that he promised with an oath to give
8 her whatever she asked. Prompted by her mother, the girl said 'Give
9 me here, on a dish, the head of John the Baptist.' The king was distressed at this; yet, on account of his oath and of the guests at his
10 table, he ordered it to be given her. He sent and beheaded John in
11 the prison; and his head was brought on a dish and given to the girl,

and she took it to her mother. Then John's disciples came, and took 12
the body away, and buried it; and went and told Jesus.

When Jesus heard of it, he retired privately in a boat to a lonely 13
spot. The people, however, heard of his going, and followed him in
crowds from the towns on foot. On getting out of the boat, Jesus 14
saw a great crowd, and his heart was moved at the sight of them;
and he cured all the sick among them. In the evening the disciples 15
came up to him, and said: "This is a lonely spot, and the day is now
far advanced; send the crowds away, that they may go to the vil-
lages, and buy themselves food." But Jesus said: "They need not go 16
away, it is for you to give them something to eat." "We have nothing 17
here," they said, "except five loaves and two fishes." "Bring them 18
here to me," was his reply. Jesus ordered the people to take their 19
seats on the grass; and, taking the five loaves and the two fishes,
he looked up to Heaven, and said the blessing, and, after he had
broken the loaves, gave them to his disciples; and they gave them
to the crowds. Every one had sufficient to eat, and they picked up 20
enough of the broken pieces that were left to fill twelve baskets. The 21
men who ate were about five thousand in number, without count-
ing women and children. Immediately afterwards Jesus made the 22
disciples get into a boat and cross over in advance of him, while he
dismissed the crowds. After dismissing the crowds, he went up the 23
hill by himself to pray; and, when evening fell, he was there alone.
The boat was by this time some miles from shore, laboring in the 24
waves, for the wind was against her. Three hours after midnight, 25
however, Jesus came towards the disciples, walking on the water.
But, when they saw him walking on the water, they were terrified. 26
"It is a ghost," they exclaimed, and cried out for fear. But Jesus at 27
once spoke to them. "Courage!" he said, "It is I; do not be afraid!"
"Master," Peter exclaimed, "if it is you, tell me to come to you on the 28
water." Jesus said: "Come." So Peter got down from the boat, and 29
walked on the water, and went towards Jesus; but, when he felt the 30
wind, he was frightened, and, beginning to sink, cried out: "Master!
Save me!" Instantly Jesus stretched out his hand, and caught hold 31
of him. "O you of little faith!" he said, "Why did you falter?" When 32

33 they had got into the boat, the wind dropped. But the men in the boat threw themselves on their faces before him, and said: "You are indeed God's Son."

34 When they had crossed over, they landed at Gennesaret. But the people of that place, recognizing Jesus, sent out to the whole country round, and brought to him all who were ill, begging him merely to let them touch the tassel of his cloak; and all who touched were made perfectly well.

15 Then some Pharisees and Teachers of the Law came to Jesus, and said: "How is it that your disciples break the traditions of our ancestors? For they do not wash their hands when they eat food." His reply was: "How is it that you on your side break God's commandments out of respect for your own traditions? For God said — 'Honor your father and mother,' and 'Let him who reviles his father or mother suffer death,' but you say 'Whenever any one says to his father or mother "Whatever of mine might have been of service to you is 'Given to God,'" he is in no way bound to honor his father.' In this way you have nullified the words of God on account of your traditions. Hypocrites! It was well said by Isaiah when he prophesied about you — 'This is a people that honor me with their lips, While their hearts are far removed from me; but vainly do they worship me, For they teach but human precepts.'" Then Jesus called the people to him, and said: "Listen, and mark my words. It is not what enters a person's mouth that 'defiles' him, but what comes out from his mouth — that does defile him!" On this his disciples came up to him, and said: "Do you know that the Pharisees were shocked on hearing what you said?" "Every plant," Jesus replied, "that my heavenly Father has not planted will be rooted up. Let them be; they are but blind guides; and, if one blind person guides another, both of them will fall into a ditch." Upon this, Peter said to Jesus: "Explain this saying to us." "What, do even you understand nothing yet?" Jesus exclaimed. "Do not you see that whatever goes into the mouth passes into the stomach, and is afterwards expelled? But the things that come out from the mouth proceed from the heart, and it is these that defile a person; for out of the heart proceed evil thoughts —

murder, adultery, unchastity, theft, perjury, slander. These are the things that defile a person; but eating with unwashed hands does not defile a person." 20

On going away from that place, Jesus retired to the country round Tyre and Sidon. There, a Canaanite woman of that district came out and began calling to Jesus: "Take pity on me, Master, Son of David; my daughter is grievously possessed by a demon." But Jesus did not answer her a word; and his disciples came up and begged him to send her away. "She keeps calling out after us," they said. "I was not sent," replied Jesus, "to any one except the lost sheep of Israel." But the woman came, and, bowing to the ground before him, said: "Master, help me." "It is not fair," replied Jesus, "to take the children's food and throw it to dogs." "Yes, Master," she said, "for even dogs do feed on the scraps that fall from their owners' table." "Your faith is great," was his reply to the woman; "it shall be as you wish!" And her daughter was cured that very hour. 21 22 23 24 25 26 27 28

On leaving that place, Jesus went to the shore of the Sea of Galilee; and then went up the hill, and sat down., you will do what not only what has been done to the fig tree, but, even if you should say to this hill 'Be lifted up and hurled into the sea!' it would be done. Great crowds of people came to him, bringing with them those who were lame, crippled, blind, or dumb, and many others. They put them down at his feet, and he cured them; and the crowds were astonished, when they saw the dumb talking, the cripples made sound, the lame walking about, and the blind with their sight restored; and they praised the God of Israel. Afterwards Jesus called his disciples to him, and said: "My heart is moved at the sight of all these people, for they have already been with me three days and they have nothing to eat; and I am unwilling to send them away hungry, for fear that they should break down on the way." "Where can we," his disciples asked, "in a lonely place find enough bread for such a crowd as this?" "How many loaves have you?" said Jesus. "Seven," they answered, "and a few small fish." Telling the crowd to sit down on the ground, Jesus took the seven loaves and the fish, and, after saying the thanksgiving, broke them, and gave them to the disciples; and 29 30 31 32 33 34 35 36

37 the disciples gave them to the crowds. Every one had sufficient to eat, and they picked up seven baskets full of the broken pieces left.
38 The men who ate were four thousand in number without counting
39 women and children. Then, after dismissing the crowds, Jesus got into the boat, and went to the neighborhood of Magadan.

16 Here the Pharisees and Sadducees came up, and, to test Jesus,
2 requested him to show them some sign from the heavens. But Jesus answered: "In the evening you say 'It will be fine weather, for the
3 sky is as red as fire.' But in the morning you say 'To-day it will be stormy, for the sky is as red as fire and threatening.' You learn to
4 read the sky; yet you are unable to read the signs of the times! A wicked and unfaithful generation is asking for a sign, but no sign shall be given it except the sign of Jonah." So he left them and went away.

5 Now the disciples had crossed to the opposite shore, and had forgotten to take any bread. Presently Jesus said to them: "Take care and be on your guard against the leaven of the Pharisees and Sadducees." But the disciples began talking among themselves about
8 their having brought no bread. On noticing this, Jesus said: "Why are you talking among yourselves about your being short of bread,
9 O you of little faith? Do not you yet see, nor remember the five loaves for the five thousand, and how many baskets you took away? Nor
10 yet the seven loaves for the four thousand, and how many basketfuls you took away? How is it that you do not see that I was not speaking about bread? Be on your guard against the leaven of the Pharisees
12 and Sadducees." Then they understood that he had told them to be on their guard, not against the leaven of bread, but against the teaching of the Pharisees and Sadducees.

13 On coming into the neighborhood of Caesarea Philippi, Jesus asked his disciples this question — "Who do people say that the
14 Son of Man is?" "Some say John the Baptist," they answered, "Others, however, say that he is Elijah, while others again say
15 Jeremiah, or one of the Prophets." "But you," he said, "who do you say that I am?" To this Simon Peter answered: "You are the Christ,
16 the Son of the Living God." "Blessed are you, Simon, Son of

Jonah," Jesus replied. "For no human being has revealed this to you, but my Father who is in Heaven. Yes, and I say to you, Your name is 'Peter — a Rock, and on this rock I will build my Church, and the Powers of the Place of Death shall not prevail over it. I will give you the keys of the Kingdom of Heaven. Whatever you forbid on earth will be held in Heaven to be forbidden, and whatever you allow on earth will be held in Heaven to be allowed." Then he charged his disciples not to tell any one that he was the Christ.

At that time Jesus Christ began to explain to his disciples that he must go to Jerusalem, and undergo much suffering at the hands of the Councillors, and Chief Priests, and Teachers of the Law, and be put to death, and rise on the third day. But Peter took Jesus aside, and began to rebuke him. "Master," he said, "please God that shall never be your fate!" Jesus, however, turning to Peter, said: "Out of my way, Satan! You are a hindrance to me; for you look at things, not as God does, but as person does." Then Jesus said to his disciples: "If anyone wishes to walk in my steps, let him renounce self, and take up his cross, and follow me. For whoever wishes to save his life will lose it, and whoever, for my sake, loses his life shall find it. What good will it do a person to gain the whole world, if he forfeits his life? or what will a person give that is of equal value with his life? For the Son of Man is to come in his Father's Glory, with his angels, and then he 'will give to everyone what his actions deserve.' I tell you, some of those who are standing here will not know death till they have seen the Son of Man coming into his Kingdom."

Six days later, Jesus took with him Peter, and the brothers James and John, and led them up a high mountain alone. There his appearance was transformed before their eyes; his face shown like the sun, and his clothes became as white as the light. All at once Moses and Elijah appeared to them, talking with Jesus. "Master," exclaimed Peter, interposing, "it is good to be here; if you wish, I will make three tents here, one for you, one for Moses, and one for Elijah." While he was still speaking, a bright cloud enveloped them, and there was a voice from the cloud that said — "This is my Son, the Beloved, in whom I delight; him you must hear." The disciples, on hearing this,

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7 fell on their faces, greatly afraid. But Jesus came and touched them,
8 saying as he did so: "Rise up, and do not be afraid." When they
9 raised their eyes, they saw no one but Jesus himself alone. As they
were going down the mountain side, Jesus gave them this warning
— "Do not speak of this vision to any one, until the Son of Man
10 has risen from the dead." "How is it," his disciples asked, "that our
11 Teachers of the Law say that Elijah has to come first?" "Elijah indeed
12 does come," Jesus replied, "and will restore everything; and I tell
you that Elijah has already come, and people have not recognized
him, but have treated him just as they pleased. In the same way, too,
the Son of Man is destined to undergo suffering at people's hands."
13 Then the disciples understood that it was of John the Baptist that he
had spoken to them.

14 When they came to the crowd, a man came up to Jesus, and, kneel-
15 ing down before him, said: "Master, take pity on my son, for he is
epileptic and suffers terribly; indeed, he often falls into the fire and
16 into the water; I brought him to your disciples, but they could not
17 cure him." "O faithless and perverse generation!" Jesus exclaimed,
"how long must I be among you? how long must I have patience
18 with you? Bring the boy here to me." Then Jesus rebuked the demon,
and it came out of the boy; and he was cured from that very hour.
19 Afterwards the disciples came up to Jesus, and asked him privately:
20 "Why was it that we could not drive it out?" "Because you have so
little faith," he answered; "for, I tell you, if your faith were only like a
mustard-seed, you could say to this mountain 'Move from this place
to that!' and it would be moved; and nothing would be impossible
to you."

22 While Jesus and his disciples were together in Galilee, he said to
them: "The Son of Man is destined to be betrayed into human hands,
23 and they will put him to death, but on the third day he will rise."
The disciples were greatly distressed.

24 After they had reached Capernaum, the collectors of the Tem-
ple-rate came up to Peter, and said: "Does not your Master pay the
25 Temple-rate?" "Yes," answered Peter. But, on going into the house,
before he could speak, Jesus said: "What do you think, Simon? From

whom do earthly kings take taxes or tribute? From their sons, or from others?" "From others," answered Peter. "Well then," continued Jesus, "their sons go free. Still, that we may not shock them, go and throw a line into the Sea; take the first fish that rises, open its mouth, and you will find in it a piece of money. Take that, and give it to the collectors for both of us."

On the same occasion the disciples came to Jesus, and asked him: "Who is really the greatest in the Kingdom of Heaven?" Jesus called a little child to him, and placed it in the middle of them, and then said: "I tell you, unless you change and become like little children, you will not enter the Kingdom of Heaven at all. Therefore, any one who will humble himself like this child — that person shall be the greatest in the Kingdom of Heaven. And any one who, for the sake of my Name, welcomes even one little child like this, is welcoming me. But, if any one puts a snare in the way of one of these lowly ones who believe in me, it would be best for him to be sunk in the depths of the sea with a great millstone hung round his neck. Alas for the world because of such snares! There cannot but be snares; yet alas for the person who is answerable for the snare!"

If your hand or your foot is a snare to you, cut it off, and throw it away. It would be better for you to enter the Life maimed or lame, than to have both hands, or both feet, and be thrown into the aeonian fire. If your eye is a snare to you, take it out, and throw it away. It would be better for you to enter the Life with only one eye, than to have both eyes and be thrown into the fiery Pit. Beware of despising one of these lowly ones, for in Heaven, I tell you, their angels always see the face of my Father who is in Heaven.

What think you? If a person owns a hundred sheep, and one of them strays, will he not leave the ninety-nine on the hills, and go and search for the one that is straying? And, if he succeeds in finding it, I tell you that he rejoices more over that one sheep than over the ninety-nine which did not stray. So, too, it is the will of my Father who is in Heaven that not one of these lowly ones should be lost.

If your Brother does wrong, go to him and convince him of his fault when you and he are alone. If he listens to you, you have won

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16 your Brother. But, if he does not listen to you, take with you one or two others, so that 'on the evidence of two or three witnesses, every
17 word may be put beyond dispute.' If he refuses to listen to them, speak to the Church; and, if he also refuses to listen to the Church, treat him as you would a Gentile or a tax-gatherer.

18 I tell you, all that you forbid on earth will be held in Heaven to be forbidden, and all that you allow on earth will be held in Heaven to
19 be allowed. Again, I tell you that, if but two of you on earth agree as to what they shall pray for, whatever it be, it will be granted them
20 by my Father who is in Heaven. For where two or three have come together in my Name, I am present with them."

21 Then Peter came up, and said to Jesus: "Master, how often am I to forgive my Brother when he wrongs me? As many as seven
22 times?" But Jesus answered: "Not seven times, but 'seventy times
23 seven.' Therefore the Kingdom of Heaven may be compared to a
24 king who wished to settle accounts with his servants. When he had begun to do so, one of them was brought to him who owed him six
25 million pounds; and, as he could not pay, his master ordered him to be sold towards the payment of the debt, together with his wife,
26 and his children, and everything that he had. Thereupon the servant threw himself down on the ground before him and said 'Have pa-
27 tience with me, and I will pay you all.' The master was moved with
28 compassion; and he let him go, and forgave him the debt. But, on going out, that same servant came upon one of his fellow-servants
29 who owed him ten pounds. Seizing him by the throat, he said 'Pay what you owe me.' Thereupon his fellow-servant threw himself on
30 the ground and begged for mercy. 'Have patience with me,' he said, 'and I will pay you.' But the other would not, but went and put him
31 in prison till he should pay his debt. When his fellow-servants saw what had happened, they were greatly distressed, and went to their
32 master and laid the whole matter before him. Upon that the master sent for the servant, and said to him 'You wicked servant! When you
33 begged me for mercy, I forgave you the whole of that debt. Ought not you, also, to have shown mercy to your fellow- servant, just as I showed mercy to you?' Then his master, in anger, handed him over

to the jailers, until he should pay the whole of his debt. So, also, will 35
my heavenly Father do to you, unless each one of you forgives his
Brother from his heart."

At the conclusion of this teaching, Jesus withdrew from Galilee, 19
and went into that district of Judea which is on the other side of
the Jordan. Great crowds followed him, and he cured them there. 2
Presently some Pharisees came up to him, and, to test him, said: 3
"Has a man the right to divorce his wife for every cause?" "Have 4
not you read," replied Jesus, "that at the beginning the Creator
'made them male and female,' and said — 'For this reason a man 5
shall leave his father and mother, and be united to his wife, and the
man and his wife shall become one'? So that they are no longer 6
two, but one. What God himself, then, has yoked together people
must not separate." "Why, then," they said, "did Moses direct that 7
a man should 'serve his wife with a notice of separation and
divorce her'?" "Moses, owing to the hardness of your hearts," 8
answered Jesus, "permitted you to divorce your wives, but that
was not so at the beginning. But I tell you that any one who 9
divorces his wife, except on the ground of her unchastity, and
marries another woman, is guilty of adultery." "If that," said the 10
disciples, "is the position of a man with regard to his wife, it is
better not to marry." "It is not every one," replied Jesus, "who can 11
accept this teaching, but only those who have been enabled to do
so. Some men, it is true, have from birth been disabled for 12
marriage, while others have been disabled by their fellow men,
and others again have disabled themselves for the sake of the
Kingdom of Heaven. Let him accept it who can."

Then some little children were brought to Jesus, for him to place 13
his hands on them, and pray; but the disciples found fault with those
who had brought them. Jesus, however, said: "Let the little children 14
come to me, and do not hinder them, for it is to the childlike that the
Kingdom of Heaven belongs." So he placed his hands on them, and 15
then went on his way.

16 A man came up to Jesus, and said: "Teacher, what good thing
17 must I do to obtain eternal life?" "Why ask me about goodness?" answered Jesus. "There is but One who is good. If you want to enter the
18 Life, keep the commandments." "What commandments?" asked the man. "These," answered Jesus: — "'You shall not kill. You shall not commit adultery. You shall not steal. You shall not say what is false about others. Honor your father and your mother.' And 'You shall love thy neighbor as you love yourself.'" "I have observed all these,"
21 said the young man. "What is still wanting in me?" "If you wish to be perfect," answered Jesus, "go and sell your property, and give to the poor, and you shall have wealth in Heaven; then come and follow me." On hearing these words, the young man went away distressed,
23 for he had great possessions. At this, Jesus said to his disciples: "I tell you that a rich man will find it hard to enter the Kingdom of Heaven! I say again, it is easier for a camel to get through a needle's eye than for a rich man to enter the Kingdom of Heaven!" On hearing this, the disciples exclaimed in great astonishment: "Who then can possibly be saved?" But Jesus looked at them, and said: "With people this is impossible, but with God everything is possible." Then Peter turned and said to Jesus: "But we — we left everything, and followed you; what, then, shall we have?" "I tell you," answered Jesus, "that at the New Creation, 'when the Son of Man takes his seat on his throne of glory,' you who followed me shall be seated upon
29 twelve thrones, as judges of the twelve tribes of Israel. Every one who has left houses, or brothers, or sisters, or father, or mother, or children, or land, on account of my Name, will receive many times as much, and will 'gain eternal life.' But many who are first now will
20 then be last, and those who are last will be first. For the Kingdom of Heaven is like an employer who went out in the early morning to hire laborers for his vineyards. He agreed with the laborers to pay them two shillings a day, and sent them into his vineyard. On going out again, about nine o'clock, he saw some others standing in the market-place, doing nothing. 'You also may go into my vineyard,' he said, 'and I will pay you what is fair.' So they went. Going out again about mid-day and about three o'clock, he did as before.

When he went out about five, he found some others standing there, 6
 and said to them 'Why have you been standing here all day long,
 doing nothing?' 'Because no one has hired us,' they answered. 'You 7
 also may go into my vineyard,' he said. In the evening the owner 8
 of the vineyard said to his steward 'Call the laborers, and pay them
 their wages, beginning with the last, and ending with the first. Now 9
 when those who had been hired about five o'clock went up, they re-
 ceived two shillings each. So, when the first went up, they thought 10
 that they would receive more, but they also received two shillings
 each; on which they began to grumble at their employer. 'These last,' 12
 they said, 'have done only one hour's work, and yet you have put
 them on the same footing with us, who have borne the brunt of the
 day's work, and the heat.' 'My friend,' was his reply to one of them, 13
 'I am not treating you unfairly. Did not you agree with me for two
 shillings? Take what belongs to you, and go. I choose to give to this 14
 last man the same as to you. Have not I the right to do as I choose 15
 with what is mine? Are you envious because I am liberal?' So those 16
 who are last will be first, and the first last."

When Jesus was on the point of going up to Jerusalem, he gather- 17
 ed the twelve disciples round him by themselves, and said to them
 as they were on their way: "Listen! We are going up to Jerusalem; 18
 and there the Son of Man will be betrayed to the Chief Priests and
 Teachers of the Law, and they will condemn him to death, and give 19
 him up to the Gentiles for them to mock, and to scourge, and to cru-
 cify; and on the third day he will rise."

Then the mother of Zebediah's sons came to him with her sons, 20
 bowing to the ground, and begging a favor. "What is it that you 21
 want?" he asked. "I want you to say," she replied, "that in your King-
 dom these two sons of mine may sit, one on your right, and the other
 on your left." "You do not know what you are asking," was Jesus' 22
 answer. "Can you drink the cup that I am to drink?" "Yes," they ex-
 claimed, "we can." "You shall indeed drink my cup," he said, "but as 23
 to a seat at my right and at my left — that is not mine to give, but it is
 for those for whom it has been prepared by my Father." On hearing 24
 of this, the ten others were very indignant about the two brothers.

25 Jesus, however, called the ten to him, and said: "The rulers of the
Gentiles lord it over them as you know, and their high officials op-
26 press them. Among you it is not so. No, whoever wants to become
great among you must be your servant, and whoever wants to take
28 the first place among you, must be your slave; just as the Son of Man
came, not to be served, but to serve, and to give his life as a ransom
for many."

29 As they were going out of Jericho, a great crowd followed him.
30 Two blind men who were sitting by the road-side, hearing that Jesus
was passing, called out: "Take pity on us, Master, Son of David!"
31 The crowd told them to be quiet; but the men only called out the
32 louder: "Take pity on us, Master, Son of David!" Then Jesus stopped
and called them. "What do you want me to do for you?" he said.
33 "Master," they replied, "we want our eyes to be opened." So Jesus,
moved with compassion, touched their eyes, and immediately they
recovered their sight, and followed him.

21 When they had almost reached Jerusalem, having come as far as
2 Bethphage, on the Mount of Olives, Jesus sent on two disciples. "Go
to the village facing you," he said, "and you will immediately find
an ass tethered, with a foal by her side; untie her, and lead her here
3 for me. And, if any one says anything to you, you are to say this
4 — 'The Master wants them'; and he will send them at once." This
5 happened in fulfillment of these words in the Prophet — 'Say to the
daughter of Zion — "Behold, your King is coming to you, Gentle,
and riding on an ass, and on the foal of a beast of burden.'"

6 So the disciples went and did as Jesus had directed them. They
led the ass and the foal back, and, when they had put their cloaks
8 on them, he seated himself upon them. The immense crowd of peo-
ple spread their cloaks in the road, while some cut branches off the
9 trees, and spread them on the road. The crowds that led the way,
as well as those that followed behind, kept shouting: "God save the
Son of David! Blessed is he who comes in the name of the Lord! God
10 save him from on high!" When he had entered Jerusalem, the whole
11 city was stirred, and asked — "Who is this?", to which the crowd
replied — "This is the Prophet Jesus from Nazareth in Galilee."

Jesus went into the Temple Courts, and drove out all those who were buying and selling there. He overturned the tables of the money-changers, and the seats of the pigeon-dealers, and said to them: "Scripture says 'My House shall be called a house of prayer'; but you are making it 'a den of robbers.'" While he was still in the Temple Courts, some blind and some lame people came up to him, and he cured them. But, when the Chief Priests and the Teachers of the Law saw the wonderful things that Jesus did, and the boys who were calling out in the Temple Courts "God save the Son of David!", they were indignant, and said to him: "Do you hear what these boys are saying?" "Yes," answered Jesus; "but did you never read the words — 'Out of the mouths of babes and sucklings you have called forth perfect praise'?"

Then he left them, and went out of the city to Bethany, and spent the night there.

The next morning, in returning to the city, Jesus became hungry; and, noticing a solitary fig tree by the road-side, he went up to it, but found nothing on it but leaves. So he said to it: "Never again shall fruit be gathered off you." And suddenly the fruit tree withered up. When the disciples saw this, they exclaimed in astonishment: "How suddenly the fig tree withered up!" "I tell you," replied Jesus, "if you have faith, without ever a doubt, you will do what not only what has been done to the fig tree, but, even if you should say to this hill 'Be lifted up and hurled into the sea!' it would be done. And whatever you ask for in your prayers will, if you have faith, be granted you."

After Jesus had come into the Temple Courts, the Chief Priests and the Councillors of the Nation came up to him as he was teaching, and said: "What authority have you to do these things? Who gave you this authority?" "I, too," said Jesus in reply, "will ask you one question; if you will give me an answer to it, then I, also, will tell you what authority I have to act as I do. It is about John's baptism. What was its origin? divine or human?" But they began arguing among themselves: "If we say 'divine,' he will say to us 'Why then did not you believe him?' But if we say 'human,' we are afraid of the people, for every one regards John as a Prophet." So the answer they

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gave Jesus was — “We do not know.” “Then I,” he said, “refuse to tell you what authority I have to do these things. What do you think of this? There was a man who had two sons. He went to the elder and said ‘Go and work in the vineyard to-day my son.’ ‘Yes, sir,’ he answered; but he did not go. Then the father went to the second son, and said the same. ‘I will not,’ he answered; but afterwards he was sorry and went. Which of the two sons did as his father wished?” “The second,” they said. “I tell you,” added Jesus, “that tax-gatherers and prostitutes are going into the Kingdom of God before you. For when John came to you, walking in the path of righteousness, you did not believe him, but tax-gatherers and prostitutes did; and yet you, though you saw this, even then were not sorry, nor did you believe him.

Listen to another parable. A man, who was an employer, once planted a vineyard, put a fence round it, dug a winepress in it, built a tower, and then let it out to tenants and went abroad. When the time for the vintage drew near, he sent his servants to the tenants, to receive his share of the produce. But the tenants seized his servants, beat one, killed another, and stoned a third. A second time the owner sent some servants, a larger number than before, and the tenants treated them in the same way. As a last resource he sent his son to them. ‘They will respect my son,’ he said. But the tenants, on seeing his son, said to each other ‘Here is the heir! Come, let us kill him, and get his inheritance.’ So they seized him, and threw him outside the vineyard, and killed him. Now, when the owner of the vineyard comes, what will he do to those tenants?” “Miserable wretches!” they exclaimed, “he will put them to a miserable death, and he will let out the vineyard to other tenants, who will pay him his share of the produce at the proper times.” Then Jesus added: “Have you never read in the Scriptures? — ‘The very stone which the builders despised — Has now itself become the corner-stone; This corner-stone has come from the Lord, and is marvelous in our eyes.’ That, I tell you, is why the Kingdom of God will be taken from

you, and given to a nation that does produce the fruit of the Kingdom. Yes, and he who falls on this stone will be dashed to pieces, while any one on whom it falls — it will scatter him as dust.” 44

After listening to these parables, the Chief Priests and the Pharisees saw that it was about them that he was speaking; yet, although eager to arrest him, they were afraid of the crowds, who regarded him as a Prophet. 45 46

Once more Jesus spoke to them in parables. “The Kingdom of Heaven,” he said, “may be compared to a king who gave a banquet in honor of his son’s wedding. He sent his servants to call those who had been invited to the banquet, but they were unwilling to come. A second time he sent some servants, with orders to say to those who had been invited ‘I have prepared my breakfast, my cattle and fat beasts are killed and everything is ready; come to the banquet.’ They, however, took no notice, but went off, one to his farm, another to his business; while the rest, seizing his servants, ill-treated them and killed them. The king, in anger, sent his troops, put those murderers to death, and set their city on fire. Then he said to his servants ‘The banquet is prepared, but those who were invited were not worthy. So go to the cross-roads, and invite everyone you find to the banquet.’ The servants went out into the roads and collected all the people whom they found, whether bad or good; and the bridal-hall was filled with guests. But, when the king went in to see his guests, he noticed there a man who had not put on a wedding-robe. So he said to him ‘My friend, how is it that you came in here without a wedding-robe?’ The man was speechless. Then the king said to the attendants ‘Tie him hand and foot, and ‘put him out into the darkness’ outside, where there will be weeping and grinding of teeth.’ For many are called, but few chosen.” 222 3 4 5 6 7 8 9 10 11 12 13 14

Then the Pharisees went away and conferred together as to how they might lay a snare for Jesus in the course of conversation. They sent their disciples, with the Herodians, to say to him: “Teacher, we know that you are an honest person, and that you teach the way of God honestly, and are not afraid of any one; for you pay no regard to a man’s position. Tell us, then, what you think. Are we right in 15 16 17

Matthew 22

18 paying taxes to the Emperor, or not?" Perceiving their malice, Jesus
19 answered: "Why are you testing me, you hypocrites? Show me the
coin with which the tax is paid." And, when they had brought him a
20 florin, he asked: "Whose head and title are these?" "The Emperor's,"
they answered: on which he said to them: "Then pay to the Emperor
what belongs to the Emperor, and to God what belongs to God."
22 They wondered at his answer, and left him alone and went away.

23 That same day some Sadducees came up to Jesus, maintaining
24 that there is no resurrection. Their question was this: — "Teacher,
Moses said — 'should a man die without children, the man's brother
shall become the husband of the widow, and raise a family for his
25 brother.' Now we had living among us seven brothers; of whom the
eldest married and died, and, as he had no family, left his wife for
26 his brother. The same thing happened to the second and the third
27 brothers, and indeed to all the seven. The woman herself died last
28 of all. At the resurrection, then, whose wife will she be out of the
29 seven, all of them having had her?" "Your mistake," replied Jesus,
"is due to your ignorance of the Scriptures, and of the power of God.
30 For at the resurrection there is no marrying or being married, but all
31 who rise are as angels in Heaven. As to the resurrection of the dead,
32 have you not read these words of God — 'I am the God of Abraham,
and the God of Isaac, and the God of Jacob'? He is not the God of
33 dead people, but of living." The crowds, who had been listening to
him, were greatly struck with his teaching.

34 When the Pharisees heard that Jesus had silenced the Sadducees,
35 they collected together. Then one of them, a Student of the Law, to
36 test him, asked this question — "Teacher, what is the great com-
37 mandment in the Law?" His answer was: "'You shall love the Lord
your God with all your Heart, and with all your soul, and with all
38 your mind.' This is the great first commandment. The second, which
is like it, is this — 'You shall love your neighbor as you love yourself.'
40 On these two commandments hang all the Law and the Prophets."
41 Before the Pharisees separated, Jesus put this question to them —
42 "What do you think about the Christ? Whose son is he?" "David's,"

they said. "How is it, then," Jesus replied, "that David, speaking under inspiration, calls him 'lord,' in the passage- 'The Lord said to my Lord: "Sit at my right hand, until I put your enemies beneath your feet'"? Since, then, David calls him 'lord,' how is he David's son?" No one could say a word in answer; nor did any one after that day venture to question him further.

Then Jesus speaking to the crowds and to his disciples, said: "The teachers of the Law and the Pharisees now occupy the chair of Moses. Therefore practice and lay to heart everything that they tell preach but do not practice. While they make up heavy loads and pile them on other people's shoulder's they decline, themselves, to lift a finger to move them. All their actions are done to attract attention. They widen their phylacteries, and increase the size of their tassels, and like to have the place of honor at dinner, and the best seats in the Synagogues, and to be greeted in the markets with respect, and to be called 'Rabbi' for everybody. But do not allow yourselves to be called 'Rabbi,' for you have only one Teacher, and you yourself are all Brothers. And do not call any one on the earth your 'Father,' for you have only one Father, the heavenly Father. Nor must you allow yourselves to be called 'Leaders,' for you have only one Leader, the Christ. The person who would be the greatest among you must be your servant. Whoever shall exalt himself will be humbled, and whoever shall humble himself will be exalted. But alas for you, Teachers of the Law and Pharisees, hypocrites that you are! You turn the key of the Kingdom of Heaven in people's faces. For you do not go in yourselves, nor yet allow those who try to go in to do so. Alas for you, Teachers of the Law and Pharisees, hypocrites that you are! You destroy widow's houses, even while pretending to make long prayers; therefore you shall receive greater condemnation. Alas for you, teachers of the law and Pharisees, hypocrites that you are! You scour land and sea to make a single convert, and, when he is gained, you make him twice as deserving of Gehenna as you are yourselves. Alas for you, you blind guides! You say 'if any answer by the Temple, his oath counts for nothing; but, if any one swears by the gold of the Temple, his oath is binding him'! Fools

that you are and blind! Which is the more important? The gold? Or
18 the Temple which has given sacredness to the gold? You say, too,
‘If any one swears by the altar, his oath counts for nothing, but, if
any one swears by the offering placed on it, his oath is binding on
19 him’! Blind indeed! Which is the more important? The offering? or
20 the altar which gives sacredness to the offering? Therefore a man,
21 swearing by the altar, swears by it and by all that is on it, and a man,
swearing by the Temple, swears by it and by him who dwells in it,
22 while a man, swearing by Heaven, swears by the throne of God, and
23 by him who sits upon it. Alas for you, Teachers of the Law and Phar-
isees, hypocrites that you are! You pay tithes on mint, fennel, and
caraway seed, and have neglected the weightier matters of the Law
— justice, mercy, and good faith. These last you ought to have put
24 into practice, without neglecting the first. You blind guides, to strain
25 out a gnat and to swallow a camel! Alas for you, Teachers of the Law
and Pharisees, hypocrites that you are! You clean the outside of the
cup and the dish, but inside they are filled with the results of greed
26 and self-indulgence. You blind Pharisee! First clean the inside of the
27 cup and the dish, so that the outside may become clean as well. Alas
for you, Teachers of the Law and Pharisees, hypocrites that you are!
You are like whitewashed tombs, which indeed look fair outside,
while inside they are filled with dead people’s bones and all kinds
28 of filth. It is the same with you. Outwardly, and to others, you have
the look of religious people, but inwardly you are full of hypocrisy
29 and sin. Alas for you, Teachers of the Law and Pharisees, hypocrites
that you are! You build the tombs of the Prophets, and decorate the
30 monuments of religious men, and say ‘Had we been living in the
days of our ancestors, we should have taken part in their murder
31 of the Prophets! By doing this you are furnishing evidence against
yourselves that you are true children of the people who murdered
32 the Prophets. Fill up the measure of your ancestor’s guilt. You ser-
pents and brood of vipers! How can you escape being sentenced to
34 Gehenna? That is why I send you Prophets, wise people, and Teach-
ers of the Law, some of whom you will crucify and kill, and some
of whom you will scourge in your Synagogues, and persecute from

town to town; in order that upon your heads may fall every drop 35
of innocent 'blood split on earth,' from the blood of innocent Abel
down to that of Zechariah, Barachiah's son, whom you murdered
between the Temple and the altar. All this, I tell you, will come home 36
to the present generation. Jerusalem! Jerusalem! She who slays the 37
Prophets and stones the messengers sent to her — Oh, how often
have I wished to gather your children round me, as a hen gathers
her brood under her wings, and you would not come! Verily, your 38
house is left to you desolate! For nevermore, I tell you, shall you see 39
me, until you say — 'Blessed is He who comes in the Name of the
Lord!'"

Leaving the Temple Courts, Jesus was walking away, when his 24
disciples came up to draw his attention to the Temple buildings.
"Do you see all these things?" was his answer. "I tell you, not a sin- 2
gle stone will be left here upon another, which will not be throne
down," so, while Jesus was sitting on the Mount of Olives, his dis- 3
ciples came up to him privately and said: "Tell us when this will
be, and what will be the sign of your Coming, and of the close of
the age." Jesus replied to them as follows: "See that no one leads 4
you astray; for, many will take my name, and come saying 'I am the 5
Christ,' and will lead many astray. You will hear of wars and rumors 6
of wars; take care not to be alarmed, for such things must occur; but
the end is not yet here. For 'nation will rise against nation and king- 7
dom against kingdom,' and there will be famines and earthquakes
in various places. All this, however, will be but the beginning of the 8
birth pangs! When that time comes, they will give you up to per- 9
secution, and will put you to death, and you will be hated by all
nations on account of my Name. And then many will fall away, and 10
will betray one another, and hate one another. Many false Prophets, 11
also, will appear and lead many astray; and, owing to the increase 12
of wickedness, the love of most will grow cold. Yet the person that 13
endures to the end shall be saved. This Good News of the Kingdom 14
shall be proclaimed throughout the world as a witness to all nations;
and then will come the end. As soon, then, as you see 'the Foul Des- 15
ecration,' mentioned by the Prophet Daniel, standing in the Holy

16 Place,” (the reader must consider what this means) “then those of
17 you who are in Judea must take refuge in the mountains; and a man
18 on the housetop must not go down to get the things that are in his
19 house; nor must one who is on his farm turn back to get his cloak.
20 Alas for the women that are with child, and for those that are nurs-
21 ing infants in those days! Pray, too, that your flight may not take
22 place in winter, nor on a Sabbath; for that will be ‘a time of great
23 distress, the like of which has not occurred from the beginning of
24 the world down to the present time’ — no, nor ever will again. Had
25 not those days been limited, not a single soul would escape; but for
26 the sake of ‘God’s People’ a limit will be put to them. At that time, if
27 any one should say to you ‘Look! here is the Christ!’ or ‘Here he is!’,
28 do not believe it; for false Christs and false Prophets will arise, and
29 will display great signs and marvels, so that, were it possible, even
30 God’s People would be led astray. Remember, I have told you be-
31 forehand. Therefore, if people say to you ‘He is in the Wilderness!’,
32 do not go out there; or ‘He is in an inner room!’, do not believe it;
33 for, just as lightning will start from the east and flash across to the
34 west, so will it be with the Coming of the Son of Man. Wherever a
35 dead body lies, there will the vultures flock.’ Immediately after the
36 distress of those days, ‘the sun will be darkened, the moon will not
give her light, the stars will fall from the heavens,’ and ‘the forces of
the heavens will be convulsed.’ Then will appear the sign of the Son
of Man in the heavens; and all the peoples of the earth will mourn,
when they see the Son of Man coming on the clouds of the heavens,’
with power and great glory; and he will send his angels, with a great
trumpet, and they will gather his People round him from the four
winds, from one end of heaven to the other.

Learn the lesson taught by the fig tree. As soon as its branches
are full of sap, and it is bursting into leaf, you know that summer
is near. And so may you, as soon as you see all these things, know
that he is at your doors. I tell you, even the present generation will
not pass away, till all these things have taken place. The heavens and
the earth will pass away, but my words shall never pass away. But
about that Day and Hour, no one knows — not even the angels of

Heaven, nor yet the Son — but only the Father himself. For, just as 37
 in the days of Noah, so will it be at the Coming of the Son of Man.
 In those days before the flood they went on eating and drinking, 38
 marrying and being married, up to the very day on which Noah
 entered the ark, taking not notice till the flood came and swept them 39
 one and all away; and so will it be at the Coming of the Son of Man.
 At that time, of two men on a farm one will be taken and one left; 40
 of two women grinding with the hand-mill one will be taken and 41
 one left. Therefore watch; for you cannot be sure on what day your 42
 Master is coming. But this you do know, that, had the owner of the 43
 house known at what time of night the thief was coming, he would
 have been on the watch, and would not have allowed his house to
 be broken into. Therefore, do you also prepare, since it is just when 44
 you are least expecting him that the Son of Man will come. Who, 45
 then is that trustworthy, careful servant, who has been placed by
 his master over his household, to give them their food at the proper
 time? Happy will that servant be whom his master, when he comes 46
 home, shall find doing this. I tell you that his master will put him in 47
 charge of the whole of his property. But, should he be a bad servant, 48
 and say to himself 'My master is a long time in coming,' and begin 49
 to beat his fellow-servants, and eat and drink with drunkards, that 50
 servant's master will come on a day when he does not expect him,
 and at an hour of which he is unaware, and will flog him severely, 51
 and assign him his place among the hypocrites, where there will be
 weeping and grinding of teeth.

Then the Kingdom of Heaven will be like ten bridesmaids who 25
 took their lamps and went out to meet the bridegroom. Five of them 2
 were foolish, and five were prudent. The foolish ones took their 3
 lamps, but took no oil with them; while the prudent ones, besides 4
 taking their lamps, took oil in their jars. As the bridegroom was late 5
 in coming, they all became drowsy, and slept. But at midnight a 6
 shout was raised — 'The Bridegroom is coming! Come out to meet
 him!' Then all the bridesmaids awoke and trimmed their lamps, and 8
 the foolish said to the prudent 'Give us some of your oil; our lamps
 are going out.' But the prudent ones answered 'No, for fear that 9

there will not be enough for you and for us. Go instead to those who
10 sell it, and buy for yourselves.' But while they were on their way to
buy it, the bridegroom came; and the bridesmaids who were ready
11 went in with him to the banquet, and the door was shut. Afterwards
the other bridesmaids came. 'Sir, Sir,' they said, 'open the door to
12 us!' But the bridegroom answered 'I tell you, I do not know you.'
13 Therefore watch, since you know neither the Day nor the Hour.
14 For it is as though a man, going on his travels, called his
15 servants, and gave his property into their charge. He gave three
thousand pounds to one, twelve hundred to another, and six
16 hundred to a third, in proportion to the ability of each. Then he set
out on his travels. The man who had received the three thousand
17 pounds went at once and traded with it, and made another three
thousand. So, too, the man who had received the twelve hundred
18 pounds made another twelve hundred. But the man who had
received the six hundred went and dug a hole in the ground, and
19 hid his master's money. After a long time the master of those
20 servants returned, and settled accounts with them. The man who
had received the three thousand pounds came up and brought
three thousand more. 'Sir,' he said, 'you entrusted me with three
thousand pounds; look, I have made another three thousand!'
21 'Well done, good, trustworthy servant!' said his master. 'You have
been trustworthy with a small sum; now I will place a large one in
22 your hands; come and share your master's joy!' Then the one who
had received the twelve hundred pounds came up and said 'Sir,
you entrusted me with twelve hundred pounds; look, I have made
23 another twelve hundred!' 'Well done, good, trustworthy servant!'
said his master. 'You have been trustworthy with a small sum; now
I will place a large one in your hands; come and share your
24 master's joy!' The man who had received the six hundred pounds
came up, too, and said 'Sir, I knew that you were a hard man; you
reap where you have not sown, and gather up where you have not
25 winnowed; And, in my fear, I went and hid your money in the
26 ground; look, here is what belongs to you!' 'You lazy, worthless
servant!' was his master's reply. 'You knew that I reap where I have

not sown, and gather up where I have not winnowed? Then you 27
 ought to have placed my money in the hands of bankers, and I, on
 my return, should have received my money, with interest.
 'Therefore,' he continued, 'take away from him the six hundred 28
 pounds, and give it to the one who has the six thousand. For, to 29
 him who has, more will be given, and he shall have abundance;
 but, as for him who has nothing, even what he has will be taken
 away from him. As for the useless servant, 'put him out into the 30
 darkness' outside, where there will be weeping and grinding of
 teeth.'

When the Son of Man has come in his glory and all the angels with 31
 him, then he 'will take his seat on his throne of glory'; and all the 32
 nations will be gathered before him, and he will separate the peo- 33
 ple — just as a shepherd separates sheep from goats — placing the 34
 sheep on his right hand, and the goats on his left. Then the King will
 say to those on his right 'Come, you who are blessed by my Father,
 enter upon possession of the Kingdom prepared for you ever since
 the beginning of the world. For, when I was hungry, you gave me 35
 food; when I was thirsty, you gave me drink; when I was a stranger,
 you took me to your homes; when I was naked, you clothed me; 36
 when I fell ill, you visited me; and when I was in prison, you came
 to me.' Then the Righteous will answer 'Lord, when did we see you 37
 hungry, and feed you? Or thirsty, and give you a drink? When did 38
 we see you a stranger, and take you to our homes? Or naked, and
 clothe you? When did we see you ill, or in prison, and come to you?' 39
 And the King will reply 'I tell you, as often as you did it to one of 40
 these my Brothers, however lowly, you did it to me.' Then he will say 41
 to those on his left 'Go from my presence, accursed, into the 'aeon-
 ian fire which has been prepared for the Devil and his angels.' For, 42
 when I was hungry, you gave me no food; when I was thirsty, you
 gave me no drink; when I was a stranger, you did not take me to your 43
 homes; when I was naked, you did not clothe me; and, when I was
 ill and in prison, you did not visit me.' Then they, in their turn, will 44
 answer 'Lord, when did we see you hungry, or thirsty, or a stranger,
 or naked, or ill, or in prison, and did not supply your wants?' And 45

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then he will reply 'I tell you, as often as you failed to do it to one of these, however lowly, you failed to do it to me.' And these last will go away 'into aeonian punishment,' but the righteous 'into aeonian life.'"

26 When Jesus had finished all this teaching, he said to his disciples:
2 "You know that in two days time the Festival of the Passover will be
3 here; and that the Son of Man is to be given up to be crucified." Then the Chief Priests and the Councillors of the Nation met in the house
4 of the High Priest, who was called Caiaphas, and plotted together
5 to arrest Jesus by stealth and put him to death; but they said: "Not during the Festival, for fear of causing a riot."

6 After Jesus had reached Bethany, and while he was in the house
7 of Simon the leper, a woman came up to him with an alabaster jar of very costly perfume, and poured the perfume upon his head as he
8 was at table. The disciples were indignant at seeing this. "What is
9 this waste for?" they exclaimed. "It could have been sold for a large
10 sum, and the money given to poor people." "Why are you troubling the woman?" Jesus said, when he noticed it. "For this is a beautiful
11 deed that she has done to me. You always have the poor with you,
12 but you will not always have me. In pouring this perfume on my
13 body, she has done it for my burying. I tell you, wherever, in the whole world, this Good News is proclaimed, what this woman has done will be told in memory of her."

14 It was then that one of the Twelve, named Judas Iscariot, made
15 his way to the Chief Priests, and said "What are you willing to give me, if I betray Jesus to you?" The Priests 'weighed him out thirty
16 pieces of silver' as payment. So from that time Judas looked for an opportunity to betray Jesus.

17 On the first day of the Festival of the Unleavened Bread, the disciples came up to Jesus, and said: "Where do you wish us to make
18 preparations for you to eat the Passover?" "Go into the city to a certain man," he answered, "and say to him 'The Teacher says — My time is near. I will keep the Passover with my disciples at your
19 house.'" The disciples did as Jesus directed them, and prepared the

Passover. In the evening Jesus took his place with the twelve disciples, and, while they were eating, he said: "I tell you that one of you will betray me." In great grief they began to say to him, one by one: "Can it be I, Master?" "The one who dipped his bread beside me in the dish," replied Jesus, "is the one who will betray me. True, the Son of Man must go, as Scripture says of him, yet alas for that man by whom the Son of Man is being betrayed! For that man 'it would be better never to have been born!'" Judas, who was betraying him, turned to him and said: "Can it be I, Rabbi?" "It is," answered Jesus.

While they were eating, Jesus took some bread, and, after saying the blessing, broke it and, as he gave it to his disciples, said: "Take it and eat it; this is my body." Then he took a cup, and, after saying the thanksgiving, gave it to them, with the words: "Drink from it, all of you; for this is my Covenant blood, which is poured out for many for the forgiveness of sins. I tell you that I shall never, after this, drink of this juice of the grape, until that day when I shall drink it new with you in the Kingdom of my Father."

They then sang a hymn, and went out to the Mount of Olives. Then Jesus said to them: "Even you will all fall away from me to-night. Scripture says — 'I will strike down the shepherd, and the sheep of the flock will be scattered.' But, after I have risen, I shall go before you into Galilee." "If every one else falls away from you," Peter answered, "I shall never fall away!" "I tell you," replied Jesus, "that this very night, before the cock crows, you will disown me three times!" "Even if I must die with you," Peter exclaimed, "I shall never disown you!" All the disciples spoke in the same way.

Then Jesus came with them to a garden called Gethsemane, and he said to his disciples: "Sit down here while I go and pray yonder." Taking with him Peter and the two sons of Zebediah, he began to show signs of sadness and deep distress of mind. "I am sad at heart," he said, "sad even to death; wait here and watch with me." Going on a little further, he threw himself on his face in prayer. "My Father," he said, "if it is possible, let me be spared this cup; only, not as I will, but as you will." Then he came to his disciples, and found them asleep. "What!" he said to Peter, "could none of you

41 watch with me for one hour? Watch and pray, that you may not fall
into temptation. True, the spirit is eager, but human nature is weak.”

42 Again, a second time, he went away, and prayed. “My Father,” he
said, “if I cannot be spared this cup, but must drink it, your will be
43 done!” And coming back again he found them asleep, for their eyes
44 were heavy. So he left them, and went away again, and prayed a
45 third time, again saying the same words. Then he came to the disci-
ples, and said: “Sleep on now, and rest yourselves. Hark! my time is
close at hand, and the Son of Man is being betrayed into the hands of
46 wicked people. Up, and let us be going. Look! my betrayer is close at
47 hand.” And, while he was still speaking, Judas, who was one of the
Twelve, came in sight; and with him was a great crowd of people,
with swords and clubs, sent from the Chief Priests and Councillors
48 of the Nation. Now the betrayer had arranged a signal with them.
“The man whom I kiss,” he had said, “will be the one; arrest him.”

49 So he went up to Jesus at once, and exclaimed: “Welcome, Rabbi!”
50 and kissed him; on which Jesus said to him: “Friend, do what you
have come for.” Thereupon the men went up, seized Jesus, and ar-
51 rested him. Suddenly one of those who were with Jesus stretched
out his hand, and drew his sword, and striking the High Priest’s
52 servant, cut off his ear. “Sheathe your sword,” Jesus said, “for all
53 who draw the sword will be put to the sword. Do you think that I
cannot ask my Father for help, when he would at once send to my
54 aid more than twelve legions of angels? But in that case how would
55 the Scriptures be fulfilled, which say that this must be?” Jesus at the
same time said to the crowds: “Have you come out, as if after a rob-
ber, with swords and clubs, to take me? I have sat teaching day after
56 day in the Temple Courts, and yet you did not arrest me.” The whole
of this occurred in fulfillment of the Prophetic Scriptures. Then the
disciples all forsook him and fled.

57 Those who had arrested Jesus took him to Caiaphas, the High
Priest, where the Teachers of the Law and the Councillors had
58 assembled. Peter followed him at a distance as far as the courtyard
59 of the offices, to see the end. Meanwhile the Chief Priests and the
whole of the High Council were trying to get such false evidence

against Jesus, as would warrant putting him to death, but they did 60
 not find any, although many came forward with false evidence.
 Later on, however, two men came forward and said: "This man 61
 said 'I am able to destroy the Temple of God, and to build it in
 three days.'" Then the High Priest stood up, and said to Jesus: 62
 "Have you no answer? What is this evidence which these men are
 giving against you?" But Jesus remained silent. On this the High 63
 Priest said to him: "I adjure you, by the Living God, to tell us
 whether you are the Christ, the Son of God." "It is true," Jesus 64
 answered; "Moreover I tell you all that hereafter you shall 'see the
 Son of Man sitting on the right hand of the Almighty, and coming
 on the clouds of the heavens.'" Then the High Priest tore his robes. 65
 "This is blasphemy!" he exclaimed. "Why do we want any more
 witnesses? You have just heard his blasphemy! What is your 66
 decision?" They answered: "He deserves death." Then they spat in 67
 his face, and struck him, while others dealt blows at him, saying as
 they did so: "Now play the Prophet for us, you Christ! Who was it 68
 that struck you?" Peter, meanwhile, was sitting outside in the 69
 courtyard; and a maidservant came up to him, and exclaimed:
 "Why, you were with Jesus the Galilean!" But Peter denied it 70
 before them all. "I do not know what you mean," he replied. When 71
 he had gone out into the gateway, another maid saw him, and said
 to those who were there: "This man was with Jesus of Nazareth!"
 Again he denied it with an oath: "I do not know the man!" But 72
 soon afterwards those who were standing by came up and said to
 Peter: "You also are certainly one of them; why, your very way of
 speaking proves it!" Then Peter began to swear, with most solemn 74
 imprecations: "I do not know the man." At that moment a cock
 crowed; and Peter remembered the words which Jesus had said — 75
 'Before a cock has crowed, you will disown me three times'; and he
 went outside, and wept bitterly.

At daybreak all the Chief Priests and the Councillors of the Na- 27
 tion consulted together against Jesus, to bring about his death. They 2
 put him in chains and led him away, and gave him up to the Roman
 Governor, Pilate. Then Judas, who betrayed him, seeing that Jesus 3

was condemned, repented of what he had done, and returned the
4 thirty pieces of silver to the Chief Priests and Councillors. "I did
wrong in betraying a good man to his death," he said. "What has
that to do with us?" they replied. "You must see to that yourself."
5 Judas flung down the pieces of silver in the Temple, and left; and
6 went away and hanged himself. The Chief Priests took the pieces of
silver, but they said: "We must not put them into the Temple trea-
7 sury, because they are blood-money." So, after consultation, they
bought with them the 'Potter's Field' for a burial-ground for for-
8 eigners; and that is why that field is called the 'Field of Blood' to this
9 very day. Then it was that these words spoken by the Prophet Jere-
miah were fulfilled — "They took the thirty pieces of silver, the price
of him who was valued, whom some of the people of Israel valued,
10 and gave them for the Potter's field, as the Lord commanded me.'
11 Meanwhile Jesus was brought before the Roman Governor. "Are
you the King of the Jews?" asked the Governor. "It is true," an-
12 swered Jesus. While charges were being brought against him by the
13 Chief Priests and Councillors, Jesus made no reply. Then Pilate said
to him: "Do not you hear how many accusations they are making
14 against you?" Yet Jesus made no reply — not even a single word; at
15 which the Governor was greatly astonished. Now, at the Feast, the
Governor was accustomed to grant the people the release of any one
16 prisoner whom they might choose. At that time they had a notorious
17 prisoner called Barabbas. So, when the people had collected, Pilate
said to them: "Which do you wish me to release for you? Barab-
18 bas? Or Jesus who is called 'Christ'?" For he knew that it was out
19 of jealousy that they had given Jesus up to him. While he was still
on the Bench, his wife sent this message to him — "Do not have
anything to do with that good man, for I have been very unhappy
20 to-day in a dream on account of him." But the Chief Priests and the
Councillors persuaded the crowds to ask for Barabbas, and to kill
21 Jesus. The Governor, however, said to them: "Which of these two do
22 you wish me to release for you?" "Barabbas," they answered. "What
then," Pilate asked, "shall I do with Jesus who is called 'Christ'?" "Let
23 him be crucified," they all replied. "Why, what harm has he done?"

he asked. But they kept shouting furiously: "Let him be crucified!" When Pilate saw that his efforts were unavailing, but that, on the contrary, a riot was beginning, he took some water, and washed his hands in the sight of the crowd, saying as he did so: "I am not answerable for this bloodshed; you must see to it yourselves." And all the people answered: "His blood be on our heads and on our children's!" The Pilate released Barabbas to them; but Jesus he scourged, and gave him up to be crucified.

After that, the Governor's soldiers took Jesus with them into the Government House, and gathered the whole garrison round him. They stripped him, and put on him a red military cloak, and having twisted some thorns into a crown, put it on his head, and a rod in his right hand, and then, going down on their knees before him, they mocked him. "Long life to you, King of the Jews!" they said. They spat at him and, taking the rod, kept striking him on the head; and, when they had left off mocking him, they took off the military cloak, and put his own clothes on him, and led him away to be crucified.

As they were on their way out, they came upon a man from Cyrene of the name of Simon; and they compelled him to go with them to carry the cross. On reaching a place named Golgotha (a place named from its likeness to a skull), they gave him some wine to drink which had been mixed with gall; but after tasting it, Jesus refused to drink it. When they had crucified him, they divided his clothes among them by casting lots. Then they sat down, and kept watch over him there. Above his head they fixed the accusation against him written out — 'THIS IS JESUS THE KING OF THE JEWS.' At the same time two robbers were crucified with him, one on the right, the other on the left. The passers-by railed at him, shaking their heads as they said: "You who 'destroy the Temple and build one in three days,' save yourself! If you are God's Son, come down from the cross!" In the same way the Chief Priests, with the Teachers of the Law and Councillors, said in mockery: "He saved others, but he cannot save himself! He is the 'King of Israel'! Let him come down from the cross now, and we will believe in him. He has trusted in God; if God wants him, let him deliver him

Matthew 27

44 now; for he said 'I am God's Son.'" Even the robbers, who were
45 crucified with him, reviled him in the same way. After mid-day a
darkness came over all the country, lasting till three in the
46 afternoon. About three Jesus called out loudly: "Eloi, Eloi, lema
sabacthani" — that is to say, 'O my God, my God, why have you
47 forsaken me?' Some of those standing by heard this, and said: "The
48 man is calling for Elijah!" One of them immediately ran and took a
sponge, and, filling it with common wine, put it on the end of a
49 rod, and offered it to him to drink. But the rest said: "Wait and let
us see if Elijah is coming to save him." However another man took
a spear, and pierced his side; and water and blood flowed from it.
50 But Jesus, uttering another loud cry, gave up his spirit. Suddenly
the Temple curtain was torn in two from top to bottom, the earth
52 shook, the rocks were torn asunder, the tombs opened, and the
53 bodies of many of God's People who had fallen asleep rose, and
they, leaving their tombs, went, after the resurrection of Jesus, into
54 the Holy City, and appeared to many people. The Roman Captain,
and the men with him who were watching Jesus, on seeing the
earthquake and all that was happening, became greatly frightened
55 and exclaimed: "This must indeed have been God's Son!" There
were many women there, watching from a distance, who had
accompanied Jesus from Galilee and had been attending on him.
56 Among them were Mary of Magdala, Mary the mother of James
and Joseph, and the mother of Zebediah's sons.

57 When evening had fallen, there came a rich man belonging to
Ramah, named Joseph, who had himself become a disciple of Je-
58 sus. He went to see Pilate, and asked for the body of Jesus; upon
59 which Pilate ordered it to be given him. So Joseph took the body,
60 and wrapped it in a clean linen sheet, and laid it in his newly-made
tomb which he had cut in the rock; and, before he left, he rolled a
61 great stone against the entrance of the tomb. Mary of Magdala and
the other Mary remained behind, sitting in front of the grave.

62 The next day — that is, the day following the Preparation-Day —
the Chief Priests and Pharisees came in a body to Pilate, and said:
63 "Sir, we remember that, during his lifetime, that impostor said 'I

shall rise after three days.' So order the tomb to be made secure till 64
 the third day. Otherwise his disciples may come and steal him, and
 then say to the people 'He has risen from the dead,' when the latest
 imposture will be worse than the first." "You may have a guard," 65
 was Pilate's reply; "go and make the tomb as secure as you can." So 66
 they went made the tomb secure, by sealing the stone, in presence
 of the guard.

After the Sabbath, as the first day of the week began to dawn, 28
 Mary of Magdala and the other Mary had gone to look at the grave,
 when suddenly a great earthquake occurred. For an angel of the 2
 Lord descended from Heaven, and came and rolled away the stone,
 and seated himself upon it. His appearance was as dazzling as light- 3
 ning, and his clothing was as white as snow; and, in their terror of 4
 him, the men on guard trembled violently and became like dead
 men. But the angel, addressing the women, said; "You need not be 5
 afraid. I now that it is Jesus, who was crucified, for whom you are
 looking. He is not here; for he has risen, as he said he would. Come, 6
 and see the place where he was lying; and then go quickly and say to 7
 him disciples 'He has risen from the dead, and is going before you
 into Galilee; there you will see him.' Remember, I have told you." 8
 On this they left the tomb quickly, in awe and great joy, and ran to 8
 tell the news to the disciples. Suddenly Jesus met them. "Welcome!" 9
 he said. The women went up to him, and clasped his feet, bowing to
 the ground before him. Then Jesus said to them: "Do not be afraid; 10
 go and tell my brothers to set out for Galilee, and they shall see me
 there." While they were still on their way, some of the guard came 11
 into the city, and reported to the Chief Priests everything that had
 happened. So they and the Councillors met and, after holding a con- 12
 sultation, gave a large sum of money to the soldiers, and told them 13
 to say that his disciples came in the night, and stole him while they
 were asleep; "And should this matter come before the Governor," 14
 they added, "we will satisfy him, and see that you have nothing
 to fear." So the soldiers took the money, and did as they were in- 15
 structed. And this story has been current among the Jews from that
 day to this.

16 The eleven disciples went to Galilee, to the mountain where Jesus
17 told them to meet him; and, when they saw him, they bowed to the
18 ground before him; although some felt doubtful. Then Jesus came
up, and spoke to them thus:

“All authority in heaven and on the earth has been given to me.
19 Therefore go and make disciples of all the nations, baptizing them
20 into the Faith of the Father, the Son, and the Holy Spirit, and teach-
ing them to lay to heart all the commands that I have given you;
and, remember, I myself am with you every day until the close of
the age.”

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
 make my proclamation in them also; for that was why I came."
 And he went about making his proclamation in their Synagogues 39
 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 When a kingdom is divided against itself, it cannot last; and when
25 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 4
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 2
of his teaching he said to them:

"Listen! The sower went out to sow; and presently, as he was sow- 3
ing, 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, 5
having no depth of soil, sprang up at once; but, when the sun rose, 6
it was scorched, and, having no root, withered away. Some of the 7
seed fell among brambles; but the brambles shot up and completely
choked it, and it yielded no return. Some fell into good soil, and, 8
shooting up and growing, yielded a return, amounting to thirty,
sixty, and even a hundred fold." And Jesus said: "Let any one who 9
has ears to hear with hear."

Afterwards, when he was alone, his followers and the Twelve 10
asked him about his parables; and he said: "To you the hidden 11
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 12
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; 13
"Then how will you understand all the other parables? The sower 14
sows the Message. The People meant by the seed that falls along 15
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 16
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 17
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 18
different; they are the people who hear the Message, but the cares 19
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.

24 Take care what you listen to," said Jesus. "The measure you mete
25 will be meted out to you, and more will be added for you. For, to
those who have, more will be given; while, from those who have
nothing, even what they have will be taken away."

26 Jesus also said: "This is what the Kingdom of God is like — like
27 a man who has scattered seed on the ground, and then sleeps by
night and rises by day, while the seed is shooting up and growing
28 — he knows not how. The ground bears the crop of itself — first the
29 blade, then the ear, and then the full grain in the ear; but, as soon as
the crop is ready, immediately he 'puts in the sickle because harvest
has come'."

30 Jesus also said: "To what can we liken the Kingdom of God? By
what can we illustrate it? Perhaps by the growth of a mustard-seed.
This seed, when sown in the ground, though it is smaller than all
32 other seeds, Yet, when sown, shoots up, and becomes larger than
any other herb, and puts out great branches, so that even 'the wild
birds can roost in its shelter.'"

33 With many such parables Jesus used to speak to the people of his
34 Message, as far as they were able to receive it; and to them he never
used to speak except in parables; but in private to his own disciples
he explained everything.

35 IN THE EVENING OF THE SAME DAY, Jesus said to them: "Let us go
36 across." So, leaving the crowd behind, they took him with them,
37 just as he was, in the boat; and there were other boats with him. A

violent squall came on, and the waves kept dashing into the boat, so that the boat was actually filling. Jesus was in the stern asleep upon the cushion; and the disciples roused him and cried: "Teacher! is it nothing to you that we are lost?" Jesus rose and rebuked the wind, and said to the sea: "Hush! Be still!" Then the wind dropped, and a great calm followed. "Why are you so timid?" he exclaimed. "Have you no faith yet?" But they were struck with great awe, and said to one another: "Who can this be that even the wind and the sea obey him?"

They came to the other side of the Sea — the country of the Gerasenes; and, as soon as Jesus had got out of the boat, he met a man coming out of the tombs, who was under the power of a foul spirit, and who made his home in the tombs. No one had ever been able to secure him, even with a chain; for, though he had many times been left secured with fetters and chains, he had snapped the chains and broken the fetters to pieces, and no one could master him. Night and day alike, he was continually shrieking in the tombs and among the hills, and cutting himself with stones. Catching sight of Jesus from a distance, he ran and bowed to the ground before him, shrieking out in a loud voice: "What do you want with me, Jesus, Son of the Most High God? For God's sake do not torment me!" For Jesus had said: "Come out from the man, you foul spirit." And he asked him: "What is your name?" "My name," he said, "is Legion, for there are many of us;" and he begged Jesus again and again not to send them away out of that country.

There was a large drove of pigs close by, feeding on the hillside; and the spirits begged Jesus: "Send us into the pigs, that we may take possession of them." Jesus gave them leave. They came out, and entered into the pigs; and the drove — about two thousand in number — rushed down the steep slope into the Sea and were drowned in the Sea.

On this the men who tended them ran away, and carried the news to the town, and to the country round; and the people went to see what had happened. When they came to Jesus, they found the possessed man sitting there, clothed and in his right mind — the very

man who had had the 'Legion' in him — and they were awe-struck.

16 Then those who had seen it related to them all that had happened
17 to the possessed man, as well as about the pigs; upon which they
began to beg Jesus to leave their neighborhood.

18 As Jesus was getting into the boat, the possessed man begged him
19 to let him stay with him. But Jesus refused. "Go back to your home,
to your own people," he said, "and tell them of all that the Lord has
20 done for you, and how he took pity on you." So the man went, and
began to proclaim in the district of the Ten Towns all that Jesus had
done for him; and every one was amazed.

21 By the time Jesus had re-crossed in the boat to the opposite shore,
a great number of people had gathered to meet him, and were stand-
22 ing by the Sea. One of the Presidents of the Synagogue, whose name
was Jairus, came and, as soon as he saw Jesus, threw himself at his
23 feet with repeated entreaties. "My little daughter," he said, "is at the
point of death; I beg you to come and place your hands on her, that
24 her life may be spared." So Jesus went with him. A great number of
People followed Jesus, and kept pressing round him.

25 Meanwhile a woman who for twelve years had suffered from
26 hemorrhage, and undergone much at the hands of many doctors,
(spending all she had without obtaining any relief, but, on the
27 contrary, growing worse), heard about Jesus, came behind in the
28 crowd, and touched his cloak. "If I can only touch his clothes," she
29 said, "I shall get well!" At once the mischief was stopped, and she
30 felt in herself that she was cured of her complaint. Jesus at once
became aware of the power that had gone out from him, and,
turning round in the crowd, he said: "Who touched my clothes?"
31 "You see the people pressing round you," exclaimed his disciples,
32 "and yet you say 'Who touched me?'" But Jesus looked about to
33 see who had done it. Then the woman, in fear and trembling,
knowing what had happened to her, came and threw herself down
34 before him, and told him the whole truth. "Daughter," he said,
"your faith has delivered you. Go, and peace be with you; be free
from your complaint."

Before he had finished speaking, some people from the house 35
of the President of the Synagogue came and said: "Your daugh- 36
ter is dead! Why should you trouble the Teacher further?" But Je- 37
sus, overhearing what they were saying, said to the President of the 38
Synagogue: "Do not be afraid; only have faith." And he allowed no 39
one to accompany him, except Peter, James, and John, the brother 40
of James. Presently they reached the President's house, where Jesus 41
saw a scene of confusion — people weeping and wailing incessantly. 42
"Why this confusion and weeping?" he said on entering. "The little 43
child is not dead; she is asleep." They began to laugh at him; but he 44
sent them all out, and then, with the child's father and mother and 45
his companions, went into the room where she was lying. Taking 46
her hand, Jesus said to her: "Taleitha, koum!" — which means 'little 47
girl, I am speaking to you — Rise!' The little girl stood up at once, 48
and began to walk about; for she was twelve years old. And, as soon 49
as they saw it, they were overwhelmed with amazement; but Jesus 50
repeatedly cautioned them not to let any one know of it, and told 51
them to give her something to eat.

On leaving that place, Jesus, followed by his disciples, went to his 6
own part of the country. When the Sabbath came, he began to teach 2
in the Synagogue; and the people, as they listened, were deeply im-
pressed. "Where did he get this?" they said, "and what is this wis-
dom that has been given him? and these miracles which he is doing?
Is not he the carpenter, the son of Mary, and the brother of James, 3
and Joses, and Judas, and Simon? And are not his sisters, too, living
here among us?" This proved a hindrance to their believing in him;
on which Jesus said: "A prophet is not without honour, except in his 4
own country, and among his own relations, and in his own home."
And he could not work any miracle there, beyond placing his hands 5
upon a few infirm persons, and curing them; and he wondered at 6
the want of faith shown by the people. Jesus went round the villages,
one after another, teaching.

7 HE CALLED THE TWELVE TO HIM, and began to send them out as his
8 Messengers, two and two, and gave them authority over foul spir-
9 its. He instructed them to take nothing but a staff for the journey-
10 -not even bread, or a bag, or pence in their purse; but they were to
11 wear sandals, and not to put on a second coat. "Whenever you go
12 to stay at a house," he said, "remain there till you leave that place;
13 And if a place does not welcome you, or listen to you, as you go out
14 of it shake off the dust that is on the soles of your feet, as a protest
15 against them." So they set out, and proclaimed the need of repen-
16 tance. They drove out many demons, and anointed with oil many
17 who were infirm, and cured them.

14 Now King Herod heard of Jesus; for his name had become well
known. People were saying — "John the Baptizer must have risen
15 from the dead, and that is why these miraculous powers are active
16 in him." Others again said — "He is Elijah," and others — "He is a
17 Prophet, like one of the great Prophets." But when Herod heard of
him, he said — "The man whom I beheaded — John — he must be
risen!"

17 For Herod himself had sent and arrested John, and put him in
18 prison, in chains, to please Herodias, the wife of his brother Philip,
19 because Herod had married her. For John had said to Herod — "You
20 have no right to be living with your brother's wife." So Herodias
was incensed against John, and wanted to put him to death, but was
21 unable to do so, because Herod stood in fear of John, knowing him to
22 be an upright and holy man, and protected him. He had listened to
23 John, but still remained much perplexed, and yet he found pleasure
24 in listening to him.

21 A suitable opportunity, however, occurred when Herod, on his
birthday, gave a dinner to his high officials, and his generals, and the
22 foremost men in Galilee. When his daughter — that is, the daugh-
23 ter of Herodias — came in and danced, she delighted Herod and
those who were dining with him. "Ask me for whatever you like,"
24 the King said to the girl, "and I will give it to you"; and he swore to
her that he would give her whatever she asked him — up to half his
kingdom. The girl went out, and said to her mother "What must I

ask for?" "The head of John the Baptizer," answered her mother. So 25
she went in as quickly as possible to the King, and made her request.
"I want you," she said, "to give me at once, on a dish, the head of
John the Baptist." The King was much distressed; yet, on account of 26
his oath and of the guests at his table, he did not like to refuse her.
He immediately dispatched one of his bodyguard, with orders to 27
bring John's head. The man went and beheaded John in the prison,
and, bringing his head on a dish, gave it to the girl, and the girl gave 28
it to her mother.

When John's disciples heard of it, they came and took his body 29
away, and laid it in a tomb.

When the Apostles came back to Jesus, they told him all that they 30
had done and all that they had taught. "Come by yourselves pri- 31
vately to some lonely spot," he said, "and rest for a while" — for
there were so many people coming and going that they had not time
even to eat. So they set off privately in their boat for a lonely spot. 32
Many people saw them going, and recognized them, and from all 33
the towns they flocked together to the place on foot, and got there
before them. On getting out of the boat, Jesus saw a great crowd, 34
and his heart was moved at the sight of them, because they were 'like
sheep without a shepherd'; and he began to teach them many things.
When it grew late, his disciples came up to him, and said: "This is 35
a lonely spot, and it is already late. Send the people away, so that 36
they may go to the farms and villages around and buy themselves
something to eat." But Jesus answered: "It is for you to give them 37
something to eat." "Are we to go and buy twenty pounds' worth of
bread," they asked, "to give them to eat?" "How many loaves have 38
you?" he asked; "Go, and see." When they had found out, they told
him: "Five, and two fishes." Jesus directed them to make all the peo- 39
ple take their seats on the green grass, in parties; and they sat down 40
in groups — in hundreds, and in fifties. Taking the five loaves and 41
the two fishes, Jesus looked up to Heaven, and said the blessing; he
broke the loaves into pieces, and gave them to his disciples for them
to serve out to the people, and he divided the two fishes also among 42
them all. Every one had sufficient to eat; and they picked up enough

44 broken pieces to fill twelve baskets, as well as some of the fish. The
people who ate the bread were five thousand in number.

45 Immediately afterwards Jesus made his disciples get into the boat,
and cross over in advance, in the direction of Bethsaida, while he
46 himself was dismissing the crowd. After he had taken leave of the
47 people, he went away up the hill to pray. When evening fell, the boat
48 was out in the middle of the Sea, and Jesus on the shore alone. Seeing
them laboring at the oars — for the wind was against them — about
three hours after midnight Jesus came towards them, walking on
49 the water, intending to join them. But, when they saw him walking
50 on the water, they thought it was a ghost, and cried out; for all of
them saw him, and were terrified. But Jesus at once spoke to them.
51 “Courage!” he said, “it is I; do not be afraid!” Then he got into the
boat with them, and the wind dropped. The disciples were utterly
52 amazed, for they had not understood about the loaves, their minds
53 being slow to learn. When they had crossed over, they landed at
54 Gennesaret, and moored the boat. But they had no sooner left her
55 than the people, recognizing Jesus, hurried over the whole coun-
try-side, and began to carry about upon mats those who were ill,
56 wherever they heard he was. So wherever he went — to villages, or
towns, or farms — they would lay their sick in the market-places,
begging him to let them touch only the tassel of his cloak; and all
who touched were made well.

7 ONE DAY THE PHARISEES and some of the Teachers of the Law
2 who had come from Jerusalem gathered round Jesus. They had
noticed that some of his disciples ate their food with their hands
3 ‘defiled,’ by which they meant unwashed. (For the Pharisees, and
indeed all strict Jews, will not eat without first scrupulously
washing their hands, holding in this to the traditions of their
4 ancestors. When they come from market, they will not eat without
first sprinkling themselves; and there are many other customs
which they have inherited and hold to, such as the ceremonial
5 washing of cups, and jugs, and copper pans). So the Pharisees and
the Teachers of the Law asked Jesus this question — “How is it

that your disciples do not follow the traditions of our ancestors, but eat their food with defiled hands?" His answer was: "It was well said by Isaiah when he prophesied about you hypocrites in the words — 'This is a people that honor me with their lips, while their hearts are far removed from me; but vainly do they worship me, For they teach but human precepts.' You neglect God's commandments and hold to human traditions. Wisely do you set aside God's commandments," he exclaimed, "to keep your own traditions! For while Moses said 'Honor your father and your mother,' and 'Let anyone who abuses their father or mother suffer death,' you say 'If a person says to their father or mother "Whatever of mine might have been of service to you is Korban"' (which means 'Given to God') — why, then you do not allow them to do anything further for their father or mother! In this way you nullify the words of God by your traditions, which you hand down; and you do many similar things."

Then Jesus called the people to him again, and said: "Listen to me, all of you, and mark my words. There is nothing external to a person, which by going into them can 'defile' them; but the things that come out from a person are the things that defile them."

When Jesus went indoors, away from the crowd, his disciples began questioning him about this saying. "What, do even you understand so little?" exclaimed Jesus. "Do not you see that there is nothing external to a person, which by going into a person, can 'defile' them, because it does not pass into his heart, but into his stomach, and is afterwards got rid of? — in saying this Jesus pronounced all food 'clean.' "It is what comes out from a person," he added, "that defiles them, for it is from within, out of the hearts of people, that there come evil thoughts — unchastity, theft, murder, adultery, greed, wickedness, deceit, indelicacy, envy, slander, haughtiness, folly; all these wicked things come from within, and do defile a person."

On leaving that place, Jesus went to the district of Tyre and Sidon. He went into a house, and did not wish anyone to know it, but could not escape notice. For a woman, whose little daughter had a foul

spirit in her, heard of him immediately, and came and threw herself
26 at his feet — the woman was a foreigner, a native of Syrian Phoenicia
27 — and she begged him to drive the demon out of her daughter. “Let
the children be satisfied first,” answered Jesus. “For it is not fair to
28 take the children’s food, and throw it to dogs.” “Yes, Master,” she
replied; “even the dogs under the table do feed on the children’s
29 crumbs.” “For saying that,” he answered, “you may go. The demon
30 has gone out of your daughter.” The woman went home, and found
the child lying on her bed, and the demon gone.

31 On returning from the district of Tyre, Jesus went, by way of
Sidon, to the Sea of Galilee, across the district of the Ten Towns.
32 Some people brought to him a man who was deaf and almost
33 dumb, and they begged Jesus to place his hand on him. Jesus took
him aside from the crowd quietly, put his fingers into the man’s
34 ears, and touched his tongue with saliva. Then, looking up to
Heaven, he sighed, and said to the man: “Ephphatha!” which
35 means ‘Be opened.’ The man’s ears were opened, the string of his
36 tongue was freed, and he began to talk plainly. Jesus insisted upon
their not telling any one; but the more he insisted, the more
37 perseveringly they made it known, and a profound impression
was made upon the people. “He has done everything well!” they
exclaimed. “He makes even the deaf hear and the dumb speak!”

8 ABOUT THAT TIME, when there was again a great crowd of people
who had nothing to eat, Jesus called his disciples to him, and said:
2 “My heart is moved at the sight of all these people, for they have
3 already been with me three days and they have nothing to eat; and
if I send them away to their homes hungry, they will break down
4 on the way; and some of them have come a long distance.” “Where
will it be possible,” his disciples answered, “to get sufficient bread
5 for these people in this lonely place?” “How many loaves have you?”
6 he asked. “Seven,” they answered. Jesus told the crowd to sit down
upon the ground. Then he took the seven loaves, and, after say-
ing the thanksgiving, broke them, and gave them to his disciples
7 to serve out; and they served them out to the crowd. They had also

a few small fish; and, after he had said the blessing, he told the disciples to serve out these as well. The people had sufficient to eat, 8
and they picked up seven baskets full of the broken pieces that were 9
left. There were about four thousand people. Then Jesus dismissed 10
them. Immediately afterwards, getting into the boat with his disciples, Jesus went to the district of Dalmanutha.

Here the Pharisees came out, and began to argue with Jesus, asking him for some sign from the heavens, to test him. Sighing deeply, 11
Jesus said: "Why does this generation ask for a sign? I tell you, no 12
sign shall be given it." So he left them to themselves, and, getting 13
into the boat again, went away to the opposite shore.

Now the disciples had forgotten to take any bread with them, one 14
loaf being all that they had in the boat. So Jesus gave them this warning. "Take care," he said, "beware of the leaven of the Pharisees and 15
the leaven of Herod." They began talking to one another about their 16
being short of bread; and, noticing this, Jesus said to them: "Why 17
are you talking about your being short of bread? Do not you yet see or understand? Are your minds still so slow or comprehension? 18
"Though you have eyes, do you not see? and though you have ears, 19
do you not hear? Do not you remember, when I broke up the five 20
loaves for the five thousand, how many baskets of broken pieces you picked up?" "Twelve," they said. "And when the seven for the four 21
thousand, how many basketfuls of broken pieces did you pick up?" "Seven," they said. "Do not you understand now?" he repeated. 22

They came to Bethsaida. There some people brought a blind man 23
to Jesus, and begged him to touch him. Taking the blind man's hand, 24
Jesus led him to the outskirts of the village, and, when he had put saliva on the man's eyes, he placed his hands on him, and asked him: "Do you see anything?" The man looked up, and said: "I see 25
the people, for, as they walk about, they look to me like trees." Then 26
Jesus again placed his hands on the man's eyes; and the man saw clearly, his sight was restored, and he saw everything with perfect distinctness. Jesus sent him to his home, and said: "Do not go even 26
into the village."

27 AFTERWARDS JESUS and his disciples went into the villages round
Caesarea Philippi; and on the way he asked his disciples this ques-
28 tion — “Who do people say that I am?” “John the Baptist,” they an-
swered, “but others say Elijah, while others say one of the Prophets.”
29 “But you,” he asked, “who do you say that I am?” To this Peter
30 replied: “You are the Christ.” On which Jesus charged them not to
31 say this about him to anyone. Then he began to teach them that the
Son of Man must undergo much suffering, and that he must be re-
jected by the Councillors, and the Chief Priests, and the Teachers of
32 the Law, and be put to death, and rise again after three days. This
statement he made openly. But Peter took Jesus aside, and began to
33 rebuke him. Jesus, however, turning round and seeing his disciples,
rebuked Peter. “Out of my sight, Satan!” he exclaimed. “For you look
at things, not as God does, but as people do.”

34 Calling the people and his disciples to him, Jesus said: “If anyone
wishes to walk in my steps, let them renounce self, take up their
35 cross, and follow me. For whoever wishes to save their life will lose
it, and whoever, for my sake and for the sake of the Good News, will
36 lose their life shall save it. What good is it to a person to gain the
37 whole world and forfeit their life? For what could a person give that
38 is of equal value with their life? Whoever is ashamed of me and of
my teaching, in this unfaithful and wicked generation, of them will
the Son of Man be ashamed, when he comes in his Father’s Glory
with the holy angels.”

9 “I tell you,” he added, “that some of those who are standing here
will not know death till they have seen the Kingdom of God come
in power.”

2 Six days later, Jesus took with him Peter, James, and John, and led
them up a high mountain alone by themselves. There his appear-
3 ance was transformed before their eyes, and his clothes became of
a more dazzling white than any bleacher in the world could make
4 them. And Elijah appeared to them, in company with Moses; and
5 they were talking with Jesus. “Rabbi,” said Peter, interposing, “it
is good to be here; let us make three tents, one for you, one for
6 Moses, and one for Elijah.” For he did not know what to say, because

they were much afraid. Then a cloud came down and enveloped 7
them; and from the cloud there came a voice — “This is my Son,
the Beloved; him you must hear.” And suddenly, on looking round, 8
they saw that there was now no one with them but Jesus alone.

As they were going down the mountain-side, Jesus cautioned 9
them not to relate what they had seen to any one, till after the Son
of Man should have risen again from the dead. They seized upon 10
these words and discussed with one another what this ‘rising from
the dead’ meant. “How is it,” they asked Jesus, “that our Teachers 11
of the Law say that Elijah has to come first?” “Elijah does indeed 12
come first,” answered Jesus, “and re-establish everything; and
does not Scripture speak, with regard to the Son of Man, of his 13
undergoing much suffering and being utterly despised? But I tell
you that Elijah has come, and people have treated him just as they
pleased, as Scripture says of him.”

When they came to the other disciples, they saw a great crowd 14
round them, and some Teachers of the Law arguing with them. But, 15
as soon as they saw Jesus, all the people, in great astonishment, ran
up and greeted him. “What are you arguing about with them?” Je- 16
sus asked. “Teacher,” answered a man in the crowd, “I brought my 17
son to see you, as he has a dumb spirit in him; and, wherever it 18
seizes him, it dashes him down; he foams at the mouth and grinds
his teeth, and he is pining away. I asked your disciples to drive the
spirit out, but they failed.” “O faithless generation!” exclaimed Je- 19
sus. “How long must I be with you? how long must I have patience
with you? Bring the boy to me.” They brought him to Jesus; but no 20
sooner did the boy see him than the spirit threw him into convul-
sions; and he fell on the ground, and rolled about, foaming at the
mouth. “How long has he been like this?” Jesus asked the boy’s fa- 21
ther. “From his childhood,” he answered; “and it has often thrown 22
him into fire and into water to put an end to his life; but, if you can
possibly do anything, take pity on us, and help us!” Why say ‘possi- 23
bly’?” Jesus replied. “Everything is possible for one who has faith.”
The boy’s father immediately cried out: “I have faith; help my want 24
of faith!” But, when Jesus saw that a crowd was quickly collecting, 25

he rebuked the foul spirit: "Deaf and dumb spirit, it is I who command you. Come out from him and never enter him again." With a loud cry the spirit threw the boy into repeated convulsions, and then came out from him. The boy looked like a corpse, so that most of them said that he was dead. But Jesus took his hand, and lifted him; and he stood up.

When Jesus had gone indoors, his disciples asked him privately: "Why could not we drive it out?" "A spirit of this kind," he said, "can be driven out only by prayer."

LEAVING THAT PLACE, Jesus and his disciples went on their way through Galilee; but he did not wish any one to know it, for he was instructing his disciples, and telling them — "The Son of Man is being betrayed into the hands of his fellow men, and they will put him to death, but, when he has been put to death, he will rise again after three days." But the disciples did not understand his meaning and were afraid to question him.

They came to Capernaum. When Jesus had gone into the house, he asked them: "What were you discussing on the way?" But they were silent; for on the way they had been arguing with one another which was the greatest. Sitting down, Jesus called the Twelve and said: "If any one wishes to be first, he must be last of all, and servant of all." Then Jesus took a little child, and placed it in the middle of them. Folding it in his arms, he said to them: "Any one who, for the sake of my Name, welcomes even a little child like this is welcoming me, and any one who welcomes me is welcoming not me, but him who sent me as his Messenger."

"Teacher," said John, "we saw a man driving out demons by using your name, and we tried to prevent him, because he did not follow us." "None of you must prevent the man," answered Jesus, "for no one will use my name in working a miracle, and yet find it easy to speak evil of me. He who is not against us is for us. If any one gives you a cup of water because you belong to Christ, I tell you, he shall assuredly not lose his reward."

'And, if any one puts a snare in the way of one of these lowly ones 42
who believe in me, it would be far better for him if he had been
thrown into the sea with a great millstone round his neck. If your 43
hand proves a snare to you, cut it off. It would be better for you to
enter the Life maimed, than to have both your hands and go into
Gehenna, into the inextinguishable fire. If your foot proves a snare 45
to you, cut it off. It would be better for you to enter the Life lame,
than to have both your feet and be thrown into Gehenna. If your eye 47
proves a snare to you, tear it out. It would be better for you to enter
the Kingdom of God with only one eye, than to have both eyes and
be thrown into Gehenna, where 'their worm does not die, and the 48
fire is not put out.'

'For it is by fire that every one will be salted. 49

'Salt is good, but, if the salt should lose its saltiness, what will you 50
use to season it?

'You must have salt in yourselves, and live at peace with one an-
other.'

The Journey to Jerusalem

On leaving that place, Jesus went into the district of Judea on 10
the other side of the Jordan. Crowds gathered about him again; and
again, as usual, he began teaching them. Presently some Pharisees 2
came up and, to test him, asked: "Has a husband the right to di-
vorce his wife?" "What direction did Moses give you?" replied Je- 3
sus. "Moses," they said, "permitted a man to 'draw up in writing 4
a notice of separation and divorce his wife.'" "It was owing to the 5
hardness of your hearts," said Jesus, "that Moses gave you this di-
rection; but, at the beginning of the Creation, God 'made them male 6
and female.' 'For this reason a man shall leave his father and mother, 7
and the man and his wife shall become one;' so that they are no 8
longer two, but one. What God himself, then, has yoked together no 9
one must separate."

When they were indoors, the disciples asked him again about this, 10
and he said: "Any one who divorces his wife and marries another 11

12 woman is guilty of adultery against his wife; and, if the woman divorces her husband and marries another man, she is guilty of adultery."

13 Some of the people were bringing little children to Jesus, for him to touch them; but the disciples found fault with those who had brought them. When, however, Jesus saw this, he was indignant. "Let the little children come to me," he said, "do not hinder them; 14 for it is to the childlike that the Kingdom of God belongs. I tell you, unless a person receives the Kingdom of God like a child, they will 15 not enter it at all." Then he folded the children in his arms, and, placing his hands on them, gave them his blessing.

17 As Jesus was resuming his journey, a man came running up to him, and threw himself on his knees before him. "Good Teacher," 18 he asked, "what must I do to gain eternal life?" "Why do you call me good?" answered Jesus. "No one is good but God. You know the commandments — 'Do not kill. Do not commit adultery. Do not 19 steal. Do not say what is false about others. Do not cheat. Honor your father and your mother.'" "Teacher," he replied, "I have observed all 20 these from my childhood." Jesus looked at the man, and his heart went out to him, and he said: "There is still one thing wanting in you; go and sell all that you have, and give to the poor, and you 21 shall have wealth in Heaven; then come and follow me." But the man's face clouded at these words, and he went away distressed, for he had great possessions.

23 Then Jesus looked round, and said to his disciples: "How hard it 24 will be for people of wealth to enter the Kingdom of God!" The disciples were amazed at his words. But Jesus said again: "My children, 25 how hard a thing it is to enter the Kingdom of God! It is easier for a camel to get through a needle's eye, than for a rich person to enter the Kingdom of God." "Then who can be saved?" they exclaimed 26 in the greatest astonishment. Jesus looked at them, and answered: "With people it is impossible, but not with God; for everything is possible with God."

28 "But we," began Peter, "we left everything and have followed 29 you." "I tell you," said Jesus, "there is no one who has left house,

or brothers, or sisters, or mother, or father, or children, or land, on my account and on account of the Good News, who will not receive a hundred times as much, even now in the present — houses, and brothers, and sisters, and mothers, and children, and land — though not without persecutions, and, in the age that is coming, eternal life. But many who are first now will then be last, and the last will be first.”

ONE DAY, when they were on their way, going up to Jerusalem, Jesus was walking in front of the Apostles, who were filled with misgivings; while those who were following behind were alarmed. Gathering the Twelve round him once more, Jesus began to tell them what was about to happen to him. “Listen!” he said. “We are going up to Jerusalem; and there the Son of Man will be betrayed to the Chief Priests and the Teachers of the Law, and they will condemn him to death, and they will give him up to the Gentiles, who will mock him, spit upon him, and scourge him, and put him to death; and after three days he will rise again.”

James and John, the two sons of Zebediah, went to Jesus, and said: “Teacher, we want you to do for us whatever we ask.” “What do you want me to do for you?” he asked. “Grant us this,” they answered, “to sit, one on your right, and the other on your left, when you come in glory.” “You do not know what you are asking,” Jesus said to them. “Can you drink the cup that I am to drink? or receive the baptism that I am to receive?” “Yes,” they answered, “we can.” “You shall indeed drink the cup that I am to drink,” Jesus said, “and receive the baptism that I am to receive, but as to a seat at my right or at my left — that is not mine to give, but it is for those for whom it has been prepared.”

On hearing of this, the ten others were at first very indignant about James and John. But Jesus called the ten to him, and said: “Those who are regarded as ruling among the Gentiles lord it over them, as you know, and their great men oppress them. But among you it is not so. No, whoever wants to become great among you must be your servant, and whoever wants to take the first place among

- 45 you must be the servant of all; for even the Son of Man came, not be served, but to serve, and to give his life as a ransom for many.”
- 46 They came to Jericho. When Jesus was going out of the town with his disciples and a large crowd, Bartimaeus, the son of Timaeus, a
- 47 blind beggar, was sitting by the road-side. Hearing that it was Jesus of Nazareth, he began to call out: “Jesus, Son of David, take pity on
- 48 me.” Many of the people kept telling him to be quiet; but the man continued to call out all the louder: “Son of David, take pity on me.”
- 49 Then Jesus stopped. “Call him,” he said. So they called the blind
- 50 man. “Courage!” they exclaimed. “Get up; he is calling you.” The
- 51 man threw off his cloak, sprang up, and came to Jesus. “What do you want me to do for you?” said Jesus, addressing him. “Rabboni,” the
- 52 blind man answered, “I want to recover my sight.” “You may go,” Jesus said; “your faith has delivered you.” Immediately he recovered his sight, and began to follow Jesus along the road.

The Last Days

- 11 When they had almost reached Jerusalem, as far as Bethphage and Bethany, near the Mount of Olives, Jesus sent on two of his
- 2 disciples. “Go to the village facing you,” he said; “and, as soon as you get there, you will find a foal tethered, which no one has ever ridden;
- 3 untie it, and bring it. And, if any one says to you ‘Why are you doing that?’, say ‘The Master wants it, and will be sure to send it back here
- 4 at once.’” The two disciples went, and, finding a foal tethered out-
- 5 side a door in the street, they untied it. Some of the by-standers said
- 6 to them: “What are you doing, untying the foal?” And the two disciples answered as Jesus had told them; and they allowed them to go.
- 7 Then they brought the foal to Jesus, and, when they had laid their
- 8 cloaks on it, he seated himself upon it. Many of the people spread their cloaks on the road, while some strewed boughs which they
- 9 had cut from the fields; and those who led the way, as well as those who followed, kept shouting: “‘God save him! Blessed is He who
- 10 comes in the name of the Lord!’ Blessed is the coming Kingdom of our father David! ‘God save him from on high!’”

Jesus entered Jerusalem, and went into the Temple Courts; and, 11
after looking round at everything, as it was already late, he went out
to Bethany with the Twelve.

The next day, after they had left Bethany, Jesus became hungry; 12
and, noticing a fig-tree at a distance in leaf, he went to it to see if by 13
any chance he could find something on it; but, on coming up to it,
he found nothing but leaves, for it was not the season for figs. So, 14
addressing the tree, he exclaimed: "May no one ever again eat of
your fruit!" And his disciples heard what he said.

They came to Jerusalem. Jesus went into the Temple Courts, and 15
began to drive out those who were buying and selling there. He
overturned the tables of the money-changers, and the seats of the pi- 16
geon-dealers, and would not allow any one to carry anything across 17
the Temple Courts. Then he began to teach. "Does not Scripture say," 18
he asked, "'My House shall be called a House of Prayer for all the
nations'? But you have made it a den of robbers.'" Now the Chief 18
Priests and the Teachers of the Law heard this and began to look
for some way of putting Jesus to death; for they were afraid of him,
since all the people were greatly impressed by his teaching. As soon 19
as evening fell, Jesus and his disciples went out of the city.

As they passed by early in the morning, they noticed that the 20
fig-tree was withered up from the very roots. Then Peter remem- 21
bered what had occurred. "Look, Rabbi," he exclaimed, "the fig-tree
which you doomed is withered up!" "Have faith in God!" replied 22
Jesus. "I tell you that if any one should say to this hill 'Be lifted up 23
and hurled into the sea!', without ever a doubt in his mind, but in
the faith that what he says will be done, he would find that it would
be. And therefore I say to you 'Have faith that whatever you ask for 24
in prayer is already granted you, and you will find that it will be.'

'And, whenever you stand up to pray, forgive any grievance that 25
you have against any one, that your Father who is in Heaven also
may forgive you your offenses."

THEY CAME TO JERUSALEM AGAIN. WHILE JESUS was walking 27
about in the Temple Courts, the Chief Priests, the Teachers of the

28 Law, and the Councillors came up to him. "What authority have
 29 you to do these things?" they said. "Who gave you the authority to
 30 do them?" "I will put one question to you," said Jesus. "Answer me
 31 that, and then I will tell you what authority I have to act as I do. It
 32 is about John's baptism. Was it of divine or human origin? Answer
 33 me that." They began arguing together; "If we say 'divine,' he will
 say 'Why then did not you believe him?' Yet can we say 'human?'"
 — They were afraid of the people, for everyone regarded John as
 undoubtedly a Prophet. So their answer to Jesus was — "We do
 not know." "Then I," replied Jesus, "refuse to tell you what
 authority I have to do these things."

12 Jesus began to speak to them in parables: "A man once planted
 a vineyard, put a fence round it, dug a wine-press, built a tower,
 2 and then let it out to tenants and went abroad. At the proper time
 he sent a servant to the tenants, to receive from them a share of the
 3 produce of the vintage; but they seized him, and beat him, and sent
 4 him away empty-handed. A second time the owner sent a servant to
 5 them; this man, too, the tenants struck on the head, and insulted. He
 sent another, but him they killed; and so with many others—some
 6 they beat and some they killed. He had still one son, who was very
 dear to him; and him he sent to them last of all. 'They will respect
 7 my son,' he said. But those tenants said to one another 'Here is the
 8 heir! Come, let us kill him, and his inheritance will be ours.' So they
 seized him, and killed him, and threw his body outside the vine-
 9 yard. What will the owner of the vineyard do? He will come and
 put the tenants to death, and he will let the vineyard to others.

10 'Have you never read this passage of Scripture? — 'The very stone
 which the builders despised has now itself become the corner-stone;
 11 this corner-stone has come from the Lord, and is marvelous in our
 eyes.'"

12 After this his enemies were eager to arrest him, but they were
 afraid of the crowd; for they saw that it was at them that he had
 aimed the parable. So they let him alone, and went away.

AFTERWARDS THEY SENT TO JESUS SOME OF THE Pharisees and of 13
the Herodians, to set a trap for him in the course of conversation.
These men came to him and said: "Teacher, we know that you are 14
an honest man, and are not afraid of any one, for you pay no
regard to a person's position, but teach the Way of God honestly;
are we right in paying taxes to the Emperor, or not? Should we pay, 15
or should we not pay?" Knowing their hypocrisy, Jesus said to
them: "Why are you testing me? Bring me a florin to look at." And, 16
when they had brought it, he asked: "Whose head and title are
these?" "The Emperor's," they said; and Jesus replied: "Pay to the 17
Emperor what belongs to the Emperor, and to God what belongs
to God." And they wondered at him.

Next came some Sadducees — the men who maintain that there 18
is no resurrection. Their question was this — "Teacher, in our 19
Scriptures Moses decreed that, should a man's brother die, leaving
a widow but no child, the man should take the widow as his wife,
and raise up a family for his brother. There were once seven 20
brothers; of whom the eldest took a wife, but died and left no
family; and the second took her, and died without family; and so 21
did the third. All the seven died and left no family. The woman
herself died last of all. At the resurrection whose wife will she be, 22
all seven brothers having had her as their wife?" "Is not the reason 23
of your mistake," answered Jesus, "your ignorance of the 24
Scriptures and of the power of God? When people rise from the 25
dead, there is no marrying or being married; but they are as angels
in Heaven.

"As to the dead, and the fact that they rise, have you never read 26
in the Book of Moses, in the passage about the Bush, how God said
to him — 'I am the God of Abraham, and the God of Isaac, and the
God of Jacob'? He is not God of dead people, but of living. You are 27
greatly mistaken."

Then came up one of the Teachers of the Law who had heard 28
their discussions. Knowing that Jesus had answered them wisely,
he asked him this question: "What is the first of all the command-
ments?" "The first," answered Jesus, "is — 'Hear, O Israel; the Lord 29

30 our God is the one Lord; and you must love the Lord your God with
31 all your heart, and with all your soul, and with all your mind, and
32 with all your strength.' The second is this — 'You must love your
33 neighbor as you love yourself.' There is no commandment greater
34 than these." "Wisely answered, Teacher!" exclaimed the Teacher of
the Law. "It is true, as you say, that 'there is one God,' and that 'there
35 is no other besides him'; and to 'love him with all one's heart, and
with all one's understanding, and with all one's strength,' and to
36 'love one's neighbor as one loves oneself' is far beyond all 'burnt-of-
37 ferings and sacrifices.'" Seeing that he had answered with discern-
ment, Jesus said to him: "You are not far from the Kingdom of God."
After that no one ventured to question him further.

35 While Jesus was teaching in the Temple Courts, he asked: "How
36 is it that the Teachers of the Law say that the Christ is to be David's
37 son? David said himself, speaking under the inspiration of the Holy
Spirit — 'The Lord said to my lord: "Sit at my right hand, until I put
38 your enemies beneath your feet.'" David himself calls him 'lord,'
how comes it, then, that he is to be his son?"

38 The mass of the people listened to Jesus with delight. In the course
of his teaching, Jesus said: "See that you are on your guard against
the Teachers of the Law, who delight to walk about in long robes,
39 and to be greeted in the streets with respect, and to have the best
40 seats in the Synagogues, and places of honor at dinner. They are the
men that rob widows of their homes, and make a pretense of saying
long prayers. Their sentence will be all the heavier."

41 Then Jesus sat down opposite the chests for the Temple offerings,
and watched how the people put money into them. Many rich peo-
42 ple were putting in large sums; but one poor widow came and put
43 in two small coins, worth very little. On this, calling his disciples to
him, Jesus said: "I tell you that this poor widow has put in more than
44 all the others who were putting money into the chests; for every one
else put in something from what he had to spare, while she, in her
need, put in all she had — everything that she had to live on."

AS JESUS WAS WALKING OUT OF THE TEMPLE COURTS, one of his 13
disciples said to him: "Teacher, look what fine stones and build-
ings these are!" "Do you see these great buildings?" asked Jesus. 2
"Not a single stone will be left here upon another, which shall not
be thrown down."

When Jesus had sat down on the Mount of Olives, facing the Tem- 3
ple, Peter, James, John and Andrew questioned him privately: "Tell 4
us when this will be, and what will be the sign when all this is draw-
ing to its close."

Then Jesus began: "See that no one leads you astray. Many will 5
take my name, and come saying 'I am He', and will lead many astray.

"And, when you hear of wars and rumors of wars, do not be 7
alarmed; such things must occur; but the end is not yet. For 'nation 8
will rise against nation, and kingdom against kingdom'; there will
be earthquakes in various places; there will be famines. This will
be but the beginning of the birth-pangs.

"See to yourselves! They will betray you to courts of law; and you 9
will be taken to Synagogues and beaten; and you will be brought up
before governors and kings for my sake, that you may bear witness
before them. But the Good News must first be proclaimed to every 10
nation. Whenever they betray you and hand you over for trial, do not 11
be anxious beforehand as to what you shall say, but say whatever is
given you at the moment; for it will not be you who speak, but the
Holy Spirit. Brother will betray brother to death, and the father his 12
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 13
of my Name. Yet the person that endures to the end shall be saved.

"As soon, however, as you see 'the Foul Desecration' standing 14
where he ought not" (the reader must consider what this means)
"then those of you who are in Judea must take refuge in the moun-
tains; and a person on the house-top must not go down, or go in to 15
get anything out of their house: nor must one who is on their farm 16
turn back to get their cloak. And alas for the women that are with 17
child, and for those that are nursing infants in those days! Pray, too, 18
that this may not occur in winter. For those days will be a time of 19

- distress, the like of which has not occurred from the beginning of
20 God's creation until now — and never will again. And, had not the
Lord put a limit to those days, not a single soul would escape; but,
for the sake of God's own chosen People, he did limit them.
- 21 "And at that time if any one should say to you 'Look, here is the
22 Christ!' 'Look, there he is!', do not believe it; for false Christs and
false Prophets will arise, and display signs and marvels, to lead
23 astray, were it possible, even God's People. But see that you are on
your guard! I have told you all this beforehand.
- 24 "In those days, after that time of distress, 'the sun will be dark-
25 ened, the moon will not give her light, the stars will be falling from
the heavens,' and 'the forces that are in the heavens will be con-
26 vulsed.' Then will be seen the 'Son of Man coming in clouds' with
27 great power and glory; and then he will send the angels, and gather
his People from the four winds, from one end of the world to the
other.
- 28 "Learn the lesson taught by the fig-tree. As soon as its branches
are full of sap, and it is bursting into leaf, you know that summer is
29 near. And so may you, as soon as you see these things happening,
30 know that he is at your doors. I tell you that even the present gener-
31 ation will not pass away, until all these things have taken place. The
heavens and the earth will pass away, but my words will not pass
away.
- 32 "But about 'That Day,' or 'The Hour,' no one knows — not even
the angels in Heaven, nor yet the Son — but only the Father.
- 33 "See that you are on the watch; for you do not know when the
34 time will be. It is like a man going on a journey, who leaves his home,
puts his servants in charge — each having their special duty — and
35 orders the porter to watch. Therefore watch, for you cannot be sure
when the Master of the house is coming — whether in the evening,
36 at midnight, at daybreak, or in the morning — otherwise he might
37 come suddenly and find you asleep. And what I say to you I say to
all — Watch!"

IT WAS NOW TWO DAYS BEFORE THE FESTIVAL OF the Passover 14
and the Unleavened bread. The Chief Priests and the Teachers of
the Law were looking for an opportunity to arrest Jesus by stealth,
and to put him to death; for they said: "Not during the Festival, for 2
fear of a riot."

When Jesus was still at Bethany, in the house of Simon the leper, 3
while he was at table, a woman came with an alabaster jar of choice
spikenard perfume of great value. She broke the jar, and poured the
perfume on his head. Some of those who were present said to one 4
another indignantly: "Why has the perfume been wasted like this?
This perfume could have been sold for more than thirty pounds, 5
and the money given to the poor." "Let her alone," said Jesus, as 6
they began to find fault with her, "why are you troubling her? This
is a beautiful deed that she has done for me. You always have the 7
poor with you, and whenever you wish you can do good to them;
but you will not always have me. She has done what she could; she 8
has perfumed my body beforehand for my burial. And I tell you, 9
wherever, in the whole world, the Good News is proclaimed, what
this woman has done will be told in memory of her."

After this, Judas Iscariot, one of the Twelve, went to the Chief 10
Priests, to betray Jesus to them. They were glad to hear what he said, 11
and promised to pay him. So he began looking for a good opportu-
nity to betray Jesus.

ON THE FIRST DAY OF THE FESTIVAL OF THE UNLEAVENED bread, 12
when it was customary to kill the Passover lambs, his disciples said
to Jesus: "Where do you wish us to go and make preparations for
your eating the Passover?" Jesus sent forward two of his disciples 13
and said to them: "Go into the city, and there a man carrying a
pitcher of water will meet you; follow him; and, wherever he goes 14
in, say to the owner of the house 'The Teacher says — Where is my
room where I am to eat the Passover with my disciples?' He will 15
himself show you a large upstairs room, set out ready; and there
make preparations for us." So the disciples set out and went into 16

the city, and found everything just as Jesus had told them; and they prepared the Passover.

18 In the evening he went there with the Twelve, and when they had taken their places and were eating, Jesus said: "I tell you that one of
19 you is going to betray me — one who is eating with me." They were grieved at this, and began to say to him, one after another: "Can it
20 be I?" "It is one of you Twelve," said Jesus, "the one who is dipping
21 his bread beside me into the dish. True, the Son of Man must go, as Scripture says of him, yet alas for that man by whom the Son of Man is being betrayed! For that man 'it would be better never to have been born!'"

22 While they were eating, Jesus took some bread, and, after saying the blessing, broke it, and gave it to them, and said: "Take it; this is
23 my body." Then he took a cup, and, after saying the thanksgiving,
24 gave it to them, and they all drank from it. "This is my Covenant-blood," he said, "which is poured out on behalf of many.
25 I tell you that I shall never again drink of the juice of the grape, until that day when I shall drink it new in the Kingdom of God."

26 They then sang a hymn, and went out up the Mount of Olives, presently Jesus said to them: "All of you will fall away; for Scripture says — 'I will strike down the Shepherd, and the sheep will be
28 scattered.' Yet, after I have risen, I shall go before you into Galilee."
29 "Even if every one else falls away," said Peter, "yet I shall not." "I tell you," answered Jesus, "that you yourself today — yes, this very night — before the cock crows twice, will disown me three times."
31 But Peter vehemently protested: "Even if I must die with you, I shall never disown you!" And they all said the same.

32 PRESENTLY THEY CAME TO A GARDEN KNOWN AS Gethsemane, and Jesus said to his disciples "Sit down here while I pray." He took with him Peter, James, and John; and began to show signs of
34 great dismay and deep distress of mind. "I am sad at heart," he said, "sad even to death; wait here, and watch." Going on a little further, he threw himself on the ground, and began to pray that, if
36 it were possible, he might be spared that hour. "Abba, Father," he

said, "all things are possible to you; take away this cup from me; yet, not what I will, but what you will."

Then he came and found the three Apostles asleep. "Simon," he said to Peter, "are you asleep? Could not you watch for one hour? Watch and pray," he said to them all, "that you may not fall into temptation. True, the spirit is eager, but human nature is weak." Again he went away, and prayed in the same words; and coming back again he found them asleep, for their eyes were heavy; and they did not know what to say to him.

A third time he came, and said to them: "Sleep on now, and rest yourselves. Enough! My time has come. Hark! the Son of Man is being betrayed into the hands of wicked people. Up, and let us be going. Look! my betrayer is close at hand."

And just then, while he was still speaking, Judas, who was one of the Twelve, came up; and with him a crowd of people, with swords and clubs, sent by the Chief Priests, the Teachers of the Law, and the Councillors. Now the betrayer had arranged a signal with them. "The man whom I kiss," he had said, "will be the one; arrest him and take him away safely." As soon as Judas came, he went up to Jesus at once, and said: "Rabbi!" and kissed him. Then the men seized Jesus, and arrested him.

One of those who were standing by drew his sword, and struck at the High Priest's servant, and cut off his ear. But Jesus interposed, and said to the men: "Have you come out, as if after a robber, with swords and clubs, to take me? I have been among you day after day in the Temple Courts teaching, and yet you did not arrest me; but this is in fulfillment of the Scriptures." And all the Apostles forsook him, and fled. One young man did indeed follow him, wrapped only in a linen sheet. They tried to arrest him; But he left the sheet in their hands, and fled naked.

THEN THEY TOOK JESUS TO THE HIGH PRIEST; and all the Chief Priests, the Councillors, and the Teachers of the Law assembled. Peter, who had followed Jesus at a distance into the court- yard of

the High Priest, was sitting there among the police-officers, warming himself at the blaze of the fire.

55 Meanwhile the Chief Priest and the whole of the High Council
were trying to get such evidence against Jesus as would warrant his
56 being put to death, but they could not find any; for, though there
were many who gave false evidence against him, yet their evidence
57 did not agree. Presently some men stood up, and gave this false ev-
58 idence against him — “We ourselves heard him say ‘I will destroy
this Temple made with hands, and in three days build another made
59 without hands.’” Yet not even on that point did their evidence agree.

60 Then the High Priest stood forward, and questioned Jesus. “Have
you no answer to make?” he asked. “What is this evidence which
61 these men are giving against you?” But Jesus remained silent, and
made no answer.

A second time the High Priest questioned him. “Are you,” he asked,
62 “the Christ, the Son of the Blessed One?” “I am,” replied Jesus, “and
you shall all see the Son of Man sitting on the right hand of the
63 Almighty; and ‘coming in the clouds of heaven’.” At this the High
Priest tore his vestments. “Why do we want any more witnesses?”
64 he exclaimed. “You heard his blasphemy? What is your verdict?”
They all condemned him, declaring that he deserved death.

65 Some of those present began to spit at him, and to blindfold his
eyes, and strike him, saying, as they did so, “Now play the Prophet!”
and even the police-officers received him with blows.

66 While Peter was in the court-yard down below, one of the High
67 Priest’s maidservants came up; and, seeing Peter warming himself,
she looked closely at him, and exclaimed: “Why, you were with Je-
68 sus, the Nazarene!” But Peter denied it. “I do not know or under-
stand what you mean,” he replied. Then he went out into the porch;
69 and there the maidservant, on seeing him, began to say again to the
70 by-standers: “This is one of them!” But Peter again denied it.

Soon afterwards the bystanders again said to him: “You certainly
71 are one of them; why you are a Galilean!” But he began to swear
with the most solemn imprecations: “I do not know the man you
72 are speaking about.” At that moment, for the second time, a cock

crowed; and Peter remembered the words that Jesus had said to him — ‘Before a cock has crowed twice, you will disown me three times’; and, as he thought of it, he began to weep.

AS SOON AS IT WAS DAYLIGHT, the Chief Priests, after holding a consultation with the Councillors and Teachers of the Law — that is to say, the whole High Council — put Jesus in chains, and took him away, and gave him up to Pilate. “Are you the King of the Jews?” asked Pilate. “It is true,” replied Jesus. Then the Chief Priests brought a number of charges against him; upon which Pilate questioned Jesus again. “Have you no reply to make?” he asked. “Listen, how many charges they are bringing against you.” But Jesus still made no reply whatever; at which Pilate was astonished.

Now, at the Feast, Pilate used to grant the people the release of any one prisoner whom they might ask for. A man called Barabbas was in prison, with the rioters who had committed murder during a riot. So, when the crowd went up and began to ask Pilate to follow his usual custom, he answered: “Do you want me to release the ‘King of the Jews’ for you?” For he was aware that it was out of jealousy that the Chief Priests had given Jesus up to him. But the Chief Priests incited the crowd to get Barabbas released instead. Pilate, however, spoke to them again: “What shall I do then with the man whom you call the ‘King of the Jews’?” Again they shouted: “Crucify him!” “Why, what harm has he done?” Pilate kept saying to them. But they shouted furiously: “Crucify him!” And Pilate, wishing to satisfy the crowd, released Barabbas to them, and, after scourging Jesus, gave him up to be crucified.

The soldiers then took Jesus away into the court-yard — that is the Government House — and they called the whole garrison together. They dressed him in a purple robe, and, having twisted a crown of thorns, put it on him, and then began to salute him. “Long life to you, King of the Jews!” they said. And they kept striking him on the head with a rod, spitting at him, and bowing to the ground before him — going down on their knees; and, when they had left

off mocking him, they took off the purple robe, and put his own clothes on him.

21 THEY LED JESUS OUT TO CRUCIFY HIM; and they compelled a passer-by, Simon from Cyrene, who was on his way in from the country, the father of Alexander and Rufus, to go with them to carry his cross.

22 They brought Jesus to the place which was known as Golgotha
23 — a name which means ‘Place of a Skull.’ There they offered him
24 drugged wine; but Jesus refused it. Then they crucified him, and divided his clothes among them, casting lots for them, to settle what each should take.

25 It was nine in the morning when they crucified him. The words of the charge against him, written up over his head, read — ‘THE
27 KING OF THE JEWS.’ And with him they crucified two robbers, one on the right, and the other on the left.

29 The passers-by railed at him, shaking their heads, as they said: “Ah! you who would destroy the Temple and build one in three
30 days, come down from the cross and save yourself!” In the same way the Chief Priests, with the Teachers of the Law, said to one another in mockery: “He saved others, but he cannot save himself! Let the Christ, the ‘King of Israel,’ come down from the cross now, that we may see it and believe.” Even the men who had been crucified with Jesus insulted him.

33 At midday, a darkness came over the whole country, lasting till
34 three in the afternoon. And, at three, Jesus called out loudly: ‘Eloi, Eloi, lama sabachthani?’” which means ‘My God, my God, why have
35 you forsaken me?’ Some of those standing round heard this, and
36 said: “Listen! He is calling for Elijah!” And a man ran, and, soaking a sponge in common wine, put it on the end of a rod, and offered it to him to drink, saying as he did so: “Wait and let us see if Elijah is
38 coming to take him down.” But Jesus, giving a loud cry, expired. The
39 Temple curtain was torn in two from top to bottom. The Roman Officer, who was standing facing Jesus, on seeing the way in which he expired, exclaimed: “This man must indeed have been ‘God’s Son!’”

THERE WERE SOME WOMEN ALSO WATCHING FROM a distance, 40
among them being Mary of Magdala, Mary the mother of James
the Little and of Joseph, and Salome — all of whom used to 41
accompany Jesus when he was in Galilee, and attend on him —
besides many other women who had come up with him to
Jerusalem.

The evening had already fallen, when, as it was the Preparation 42
Day — the day before the Sabbath — Joseph from Ramah, a Coun- 43
cillor of good position, who was himself living in expectation of the
Kingdom of God, came and ventured to go in to see Pilate, and to 44
ask for the body of Jesus. But Pilate was surprised to hear that he
had already died. So he sent for the Officer, and asked if he were 45
already dead; and, on learning from the Officer that it was so, he 46
gave the corpse to Joseph. Joseph, having bought a linen sheet, took
Jesus down, and wound the sheet round him, and laid him in a
tomb which had been cut out of the rock; and then rolled a stone 47
up against the entrance of the tomb. Mary of Magdala and Mary,
the mother of Joseph, were watching to see where he was laid.

The Risen Life Announced

When the Sabbath was over, Mary of Magdala, Mary the mother 16
of James, and Salome bought some spices, so that they might go and
anoint the body of Jesus. And very early on the first day of the week 2
they went to the tomb, after sunrise. They were saying to one an- 3
other: "Who will roll away the stone for us from the entrance of the
tomb?" But, on looking up, they saw that the stone had already been 4
rolled back; it was a very large one. Going into the tomb, they saw a 5
young man sitting on their right, in a white robe, and they were dis-
mayed; But he said to them: "Do not be dismayed; you are looking 6
for Jesus, the Nazarene, who has been crucified; he has risen, he is
not here! Look! Here is the place where they laid him. But go, and 7
say to his disciples and to Peter 'He is going before you into Galilee;
there you will see him, as he told you.'" They went out, and fled 8

from the tomb, for they were trembling and bewildered; and they did not say a word to any one, for they were frightened;

A late appendix

(Inserted in some manuscripts from an ancient source)

9 After his rising again, early on the first day of the week, Jesus ap-
10 peared first of all to Mary of Magdala, from whom he had driven out
11 seven demons. She went and told the news to those who had been
12 with him and who were now in sorrow and tears; yet even they,
13 when they heard that he was alive and had been seen by her, did
14 not believe it. Afterwards, altered in appearance, he made himself
15 known to two of them, as they were walking, on their way into the
16 country. They also went and told the rest, but they did not believe
17 even them. Later on, he made himself known to the Eleven them-
18 selves as they were at a meal, and reproached them with their want
19 of faith and their stubbornness, because they did not believe those
20 who had seen him after he had risen from the dead. Then he said
to them: "Go into all the world, and proclaim the Good News to all
creation. He who believes and is baptized shall be saved; but he who
refuses to believe will be condemned. Moreover these signs shall at-
tend those who believe. In my Name they shall drive out demons;
they shall speak with 'tongues'; they shall take up serpents in their
hands; and, if they drink any poison, it shall not hurt them; they will
place their hands on sick people and they shall recover." So the Lord
Jesus, after he had spoken to them, was taken up into Heaven, and
sat at the right hand of God. But they set out, and made the procla-
mation everywhere, the Lord working with them, and confirming
the Message by the signs which attended it.

Another appendix

But all that had been enjoined on them they reported briefly to Peter and his companions. Afterwards Jesus himself sent them out, from east to west, the sacred and imperishable proclamation of eternal Salvation.