

בשורת מתי

AN OLD HEBREW TEXT OF
ST. MATTHEW'S GOSPEL

21

TO
MY WIFE
AND TO MY FELLOW-MEMBERS
OF THE
INTERNATIONAL HEBREW CHRISTIAN ALLIANCE
THIS BOOK IS AFFECTIONATELY
DEDICATED



AN OLD HEBREW TEXT OF
ST. MATTHEW'S GOSPEL

TRANSLATED, WITH AN INTRODUCTION
NOTES AND APPENDICES

BY
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PREFACE

EVERY effort that can be put forth to illuminate the pages of Holy Writ should commend itself to those who have made its teaching their rule of life, and such an effort has been humbly attempted in the present volume. The Bible has suffered greatly at the hands of faulty expositors who, from ignorance of the languages in which it is written, have based their interpretations on forms of words found in a translation. The Bible has suffered equally at the hands of inaccurate translators. A literal translation is not necessarily a good one. The translator may be out of sympathy with his author, or he may be insufficiently acquainted with the customs, modes of thought, and colloquial expressions of the author's people. The more remote the date of the document, the more difficult becomes the task of understanding precisely

the meaning of the terms employed. It is not by any means an exaggerated statement to assert that at the present day it is still impossible to make a correct translation of the whole Bible. None the less, we have advanced far beyond the meagre information possessed by those who prepared the Authorised Version. And almost every year throws fresh light on the social, religious and philological conditions of which the Bible is the mouthpiece.

The work of the translator is thus seen to be beset with difficulties even when he has the original in his hands, but in the case of the Bible he has to face further complications. Not only are the originals lost, but accurate copies are also unobtainable. This necessitates the preparation of a critical edition, based on the divergent texts of manuscripts of varying age and authenticity, before the translation can be begun; and even so, such a critical text is liable at any time to be invalidated by the discovery of older and more faithful copies of the original documents. There is still another eventuality to be taken into con-

sideration: the supposed originals of certain books of the Bible may themselves be translations. This would be analogous to our expecting that a French version of Shakespeare made from a German translation of that poet's works would accurately represent the sense of the original English text. Broadly speaking, we take Hebrew as being the language in which the writings of the Old Testament were composed, and Greek for the New; but this cannot be asserted dogmatically. Apart from the fact that, in the Old Testament as we have it, there are certain sections of the Books of Daniel and Ezra written not in Hebrew but in Aramaic, we can by no means be sure that some of the earlier narratives of the Bible were not written in ancient Babylonian or Egyptian. When we turn to the New Testament we find that there are reasons for suspecting a Hebrew or Aramaic original for the Gospels of Matthew, Mark and John, and for the Apocalypse.

In the case of Matthew's Gospel, with which this volume is immediately concerned, the evidence is particularly strong, for we

have the categorical statement of primitive Christian tradition to this effect. Whether the Hebrew, or Aramaic, Matthew referred to by tradition be the same as that which now goes by his name in our Bible cannot be discussed here. My own opinion is that the canonical Gospel is an abridged edition of a larger work, of which fragments still survive, and which contained all and more of the acts and sayings of Christ than is now found in the four accepted Gospels put together. I believe that this Protevangel was written in Hebrew, not in Aramaic, and was intended by the Judæan Christians who produced it to become the last book of the Old Testament canon, such a collection as the New Testament not having at that time been thought of. Whatever may have been its original title, we have early allusions to it under the name of "the Gospel," "the Gospel of the Lord," "the Gospel of the Twelve, or, of the Apostles," "the Gospel of the Hebrews" and "the Hebrew Matthew." As to this document being intended to complete the canon of the Old Testament, I might quote

in support of this suggestion the statement of the Judæo-Christian historian, Hegesippus, in the second century that "in every city, that prevails which the Law, and the Prophets, and the Lord enjoin."

If the canonical Gospel of Matthew has been translated from a Hebrew or Aramaic original, or, as I have suggested, is an abridged edition in Greek from a larger Hebrew work, we should expect to find some evidences of the translator's hand. Such evidences manifest themselves in different ways, but commonly in misreadings of the original text. Good results have already been obtained in the case of certain obscure passages in some of the Jewish apocalyptic writings, preserved in Greek, whose Hebrew or Aramaic origin was suspected, by retranslation into these languages. This has often not only revealed the source of error, but at the same time confirmed the theory of translation. The early Hebrew MS. of the Gospel of Matthew translated in the present work enables us to apply this test more or less effectively to the Greek text of this Gospel, and the results

PREFACE

obtained prove to my mind conclusively the existence of an underlying Hebrew original.

In the introductory chapters I have traced the history of the Hebrew manuscript as far as it was possible to do so, and have given my reasons for supposing the Greek text to be a translation. If I am correct, the Hebrew Gospel must necessarily represent something of the original force of the diction, and even in its English dress should afford the reader a deeper insight into the true significance of the utterances of the Christ, and the incidents of His life.

HUGH J. SCHONFIELD.

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PART I
INTRODUCTION

CHAPTER I
DESCRIPTION AND HISTORY OF
THE MS.

IN the spring of 1925 the writer purchased from a London antiquarian bookseller a small volume, dated A.D. 1555, containing the Gospel of Matthew in Hebrew, followed by a series of Jewish objections to the Gospel to the number of twenty-three, also in Hebrew. The text of the Gospel was accompanied at the end of the volume by a Latin translation. A dedicatory epistle to Charles de Guise, Cardinal of Lorraine, relates how Jean du Tillet, Bishop of Brieu, while travelling in Italy in the year 1553, found the Hebrew manuscript among the Jews, and brought it back with him to Paris, where he commissioned a Hebrew scholar, Jean Mercier, to translate it into Latin. Mercier, however, has a slightly different tale to tell. In his own preface he states that the Bishop of Brieu had extorted the MS. from the Jews of Rome for the purpose of examination. Confirmatory evidence of this statement appears in the

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fact that, on 12th August 1553, Pope Julius III. signed a decree for the suppression of the Talmud on the representation of the anti-Semitic Pietro, Cardinal Caraffa, the Inquisitor-General, afterwards Pope Paul IV. This decree was carried into effect in Rome with great ruthlessness on Rosh Hashanna (Jewish New Year's Day), 9th September 1553, for not only were copies of the Talmud seized, on the plea that it was inimical to Christianity, but every Hebrew book on which the minions of the Inquisition could lay their hands. It is highly probable that the Bishop of Brieu found the Hebrew MS. of Matthew's Gospel among the confiscated books.

Such a Gospel of ancient date written in the sacred tongue was sufficient to awaken in the mind of a student of New Testament literature the liveliest curiosity, especially in view of the settled tradition of the Church that the Gospel of Matthew was the only New Testament document that could lay definite claim to a Hebrew original. This curiosity was considerably increased when the writer discovered that the Hebrew MS. differed in a number of places from the Received Text. It was felt that the subject

would well repay further investigation, and information was sought for which might throw light on its antecedents. No ascription of authorship apparently attached to the MS., and both du Tillet and his collaborator, Mercier, seemed uncertain what to make of it. Practically all the available information on the subject which the writer has been able to obtain will be found in the following pages, together with such inferences as it was possible to draw from a study of the text itself.

Two title-pages accompany the 1555 edition, one at each end of the volume. The former reads as follows: "The Gospel of Matthew faithfully rendered out of the Hebrew (Evangelium Matthaei ex Hebraeo fideliter redditum)"; while at the foot of the page, also in Latin, is the name of the publisher, Martin Le Jeune, and the date, Paris, 1555. The latter title-page is in Hebrew and Latin, and describes the volume as "The Gospel of Matthew, until this day laid up among the Jews and concealed in their recesses, and now at last, from out of their apartments and from darkness, brought forth into the light, etc."

בשורת מתי עד היום הזה נמוסה עם היהודים
ונחבאה במערתם ועתה באחרונה מתוך הדריהם

ומחושך מוצאת לאור שנת ה'נ"ך חרה ויולדת
 בן לִפְקִי מְאוֹלָחָנוּ פֶּה בַּפְּאִרִים הָאֵם בְּצִרְפָּה:

The Latin subscription adds the further information that the text of the Vulgate has been followed wherever possible in translating the Hebrew Gospel into the Latin tongue (*Evangelium Hebraicum Matthaei, recens e Iudaeorum penetralibus erutum, cum interpretatione Latina, ad vulgatam quoad fieri potuit, accommodata*).

Besides the copy in the writer's possession, other copies of the 1555 edition are in the following British libraries: the British Museum, the Bodleian Library at Oxford and the Library of the British and Foreign Bible Society in London.

The original MS. from which du Tillet's edition was taken is now in the Bibliothèque Nationale at Paris, and is catalogued under Hebrew MSS., No. 132.

No new edition of the text appeared, so far as the writer is aware, until 1879, when it was re-edited with an introduction and notes by Dr. Adolf Herbst, under the title of "*Des Schemtob ben Schaphrut hebraeische Übersetzung des Evangeliums Matthaei, nach den Drucken des S. Münster und J. du Tillet-Mercier*" (Göttingen, 1879).

This title requires explanation. Dr.

Herbst believed that the du Tillet MS. and another Hebrew version of Matthew's Gospel, published by Sebastian Münster in 1537, were both dependent on the Hebrew translation of this Gospel, believed to have been made by a Jewish writer named Shem-Tob ben Shaprut, and found in his *Touchstone*, A.D. 1385.

Dr. Herbst contented himself in his introduction, which is frequently quoted in this chapter, with enumerating the notices made by earlier scholars of Münster's and du Tillet's editions, and reached his conclusions largely on their testimony. By his own admission, he had not gone very deeply into the problem, and it has therefore been left to the present writer to deal more fully with the whole subject, and to present the first translation of du Tillet's Gospel into any modern language.

As the crux of the whole problem is the relationship which the versions of Shem-Tob, Münster and du Tillet bear to one another, we will make this our first concern.

Shem-Tob ben Shaprut was a famous Jewish polemical writer, and flourished in the fourteenth century in Spain. His chief controversial work אבן ברזל, *The Touchstone*,

has never been printed, and is only found in manuscript. A copy is in the British Museum, Oriental Department, Add. No. 26964. It is divided into fifteen sections, of which the twelfth contains the Hebrew version of Matthew. The text of the Gospel is divided into ninety-seven chapters. After the first and most of the others follow notes and queries headed, "Shem Tob the ancient saith," or, "The ancient saith." It is full of lacunæ, and though often agreeing with du Tillet's text, presents very considerable differences. In the first chapter alone the following variations from du Tillet occur. Shem-Tob's text speaks of Rachab as "the harlot," it omits the names of Jotham and Ahaz; further on omits the names of Eliakim, Azzur and Zadok, and finally renders Matt. 1:16 as, "Jacob begat Joseph; he, Joseph, was the husband of Miriam (there is a lacuna here) who is called Messiah, in the foreign tongue, Kristos." The last clause in particular is more like a paraphrase than a translation.

There is even room for doubt as to whether Shem-Tob was himself the author of the translation contained in *The Touchstone*. In the previous century, Raymund Martini, a Spanish Dominican, in a controversial work,

entitled *Pugio Fidei* (The Poinard of Faith), made use of a Hebrew translation of Matthew which is more like Shem-Tob's than du Tillet's, and was in existence before he was born. Martini only quotes from the second chapter of Matthew, but both Shem-Tob and he agree in calling the Wise Men, Astrologers, while the du Tillet version accurately calls them Magicians.

The principal witness brought forward by Dr. Herbst to prove the identity of du Tillet's text with that of Shem-Tob is a Hebrew Christian, by name Johannes-Baptista Jonas, who published a Hebrew translation of the four Gospels at Rome, A.D. 1668. Jonas seems to have had a similar experience to that of the writer. In his Hebrew introduction he says: "I found in a bookseller's a certain book purporting to be the Gospel of Matthew until this day hidden on the part of the Jews, and concealed in their recesses, but now at last brought forth into the light, etc. And when I saw it, I rejoiced more than at any fortune. But when I read it I was in doubt as to whether he who copied it out was inexpert in the sacred language, or that the Jews copied it out in faulty language in order to discredit it in the eyes

of the reader, so that he might not give it consideration. While in this quandary, lo, God brought to my notice a certain book, whose title was *The Touchstone*, by a Jew named Shem-Tob Shaprut, who had copied out in the same faulty language the Gospel of Matthew, and after each section an objection against the Gospel, and likewise in the book chanced upon in Paris, at the end are twenty-eight (*sic*) objections which the Jews objected against the Gospel, etc."

On the above testimony Dr. Herbst remarks: "It follows from this, therefore, as a definite conclusion that the author of the translation of the Gospel of Matthew published by du Tillet is Shem-Tob Shaprut" (Herbst, pp. 8, 9).

With all due consideration to Dr. Herbst, the writer fails to see how the statement of Jonas warrants so positive a conclusion. Jonas certainly says that both versions were written in similar language, but that does not prove verbal identity, which we have seen not to have been the case. Such language was common enough in early Rabbinical literature. Further, many of the important variant readings found in du Tillet's text are entirely absent from

Shem-Tob's. Neither can the fact that both versions are accompanied by objections against the Gospel be shown to prove anything. In *The Touchstone* the objections are made by the author in his own name, and follow the chapters of the text, while in the du Tillet MS. they are grouped at the end, and no authorship is ascribed to them. They are not even identical, and Shem-Tob has many more than du Tillet.

The utmost that can be inferred from a comparison of the two versions is that they may both depend on an older Hebrew translation, which may equally be said of Martini's text. As far back as the fourth century we hear of a Hebrew Matthew preserved in the Jewish archives at Tiberias (see Appendix A).

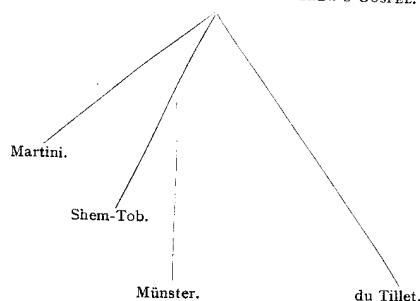
Münster's version, on the other hand, seems to be half-way between Shem-Tob and du Tillet. This version was published under the title of תורת המשיח (The Law of Messiah), "Evangeliū secundum Matthaeum in Lingua Hebraica, cum versione Latina atque succinctis annotationibus" (Basiliæ, 1537). Münster states in his dedication to Henry VIII. that he received the Hebrew translation from the Jews in a defective condition, and with many lacunæ, which he

took upon himself to fill in ("Matthaei evangelium in nativa sua, hoc est Hebraica lingua, non qualiter apud Hebraeorum vulgus lacerum inveni, sed a me redintegratum et in unum corpus redactum emittimus") (Herbst, p. 1).

The fact that Münster's text is so largely his own work renders it valueless for all critical purposes. Du Tillet, in his dedicatory epistle, comparing the MS. discovered by him with this version, says: "It differs equally from the sort of thing, usually awkward and inappropriate, which Münster foists upon us." With this estimate we are in full agreement. Münster draws attention to the defective state in which he received the Hebrew Gospel; and the lacunæ which so frequently occur in his text and that of Shem-Tob, from which du Tillet's MS. is practically free, provides an additional argument against identification.

The authorship of the Hebrew Matthew must therefore be left an open question, though there is a strong probability that it did not originate with Shem-Tob Shaprut, but dates from an earlier period. The relationship of the various MSS. may reasonably be shown thus:

UNKNOWN HEBREW VERSION OF MATTHEW'S GOSPEL.



There can be no doubt that the du Tillet MS. remains in undisputed possession of the field as the oldest and most complete Hebrew version of any part of the New Testament at present known. It has, therefore, a peculiar interest in many ways. Firstly, because it reveals the interest taken by Jews in the person of Christ from an early date, and, secondly, because it was just this Gospel, of Matthew, which was believed by the Church to have been originally written in Hebrew, and which in various recensions persisted for centuries among the Judæo-Christian communities of Palestine and Syria.

We turn now to a consideration of the text itself, with a view to discovering what type of MS. was used by the author in preparing his translation. This is of the utmost importance in deciding whether the Hebrew Matthew has any value for the purposes of textual criticism. Dr. Herbst in his final remarks says: "The source of the translation is the Vulgate, as some theological introductions have already observed. It is impossible for me to go into a closer examination of the variants, which the translation edited by me presents. Firstly, because I have neither the necessary materials nor the time and opportunity for looking them up and utilising them, and, further, because an exhaustive treatise on the subject would be too voluminous" (Herbst, p. 16).

If the source of the translation is the Vulgate, there is an end to the matter; but an examination of the variant readings, neglected by Dr. Herbst, clearly shows that, though the text as a whole may be said to be more closely allied to the Vulgate than to any other known MS. or version, there are sufficient striking differences to render it at least doubtful if this was the source. By appending to his introduction lists in

which he first of all gives the places where the Hebrew supports the Received Greek Text against the Vulgate, then the places where the reverse is the case, and finally the passages in which the Hebrew differs from both, Dr. Herbst clearly acknowledges that his assertion is not borne out by the facts.

Had Dr. Herbst had the time to pursue his investigations further, he would have been surprised to find that certain of the readings which he catalogues are attested by other ancient authorities such as the Old Latin and Old Syriac versions, and even the apocryphal *Book of James*, which would hardly have been the case if the Vulgate had been the source of the translation. There is always the possibility, of course, that the translator used more than one text in preparing his Hebrew Gospel, but this is not likely.

Again, the du Tillet text possesses characteristic features in common with the lost Aramaic Gospel of Matthew, commonly known as *The Gospel of the Hebrews*. These are described by E. B. Nicholson as—(1) close affinity with Matthew; (2) less close, but still marked affinity with Luke; (3) decided independence of both. (*The Gospel*

according to the *Hebrews*, London, 1879, p. 143).

Another point of agreement between the Gospel of the Hebrews and the du Tillet MS. is their use of the Hebrew in preference to the Septuagint for all the Old Testament quotations. This last statement respecting the form of quotation in the Aramaic Matthew is made on the authority of Jerome, who translated it into Greek and Latin (see Appendix B). It is to Jerome that the revision of the Latin version, known as the Vulgate, is due, and it is not impossible that he may have incorporated into his revised text readings from the Aramaic Gospel which he held in high esteem. The agreements between the Vulgate and the du Tillet MS. might then be attributed to the ultimate dependence of both on the earlier Aramaic Matthew.

In many instances the readings of the Hebrew are a distinct improvement on the Received Text; in some cases even restoring obvious omissions: the reader is referred to the next chapter for a discussion on the more interesting of these. The internal evidence seems to point to an unknown text of slightly "Western" tendencies, and of uncertain date and

language, as the source of the Hebrew Matthew.

In summarising the results, the present writer is not satisfied that in the du Tillet MS. of Matthew's Gospel we have merely a Hebrew version of the Vulgate made by a mediæval translator. There are many early traditional elements in the text which cannot be accounted for in this way. In the following chapter, certain linguistic proofs are brought forward which seem to show that the Hebrew text underlies the Greek, and that certain renderings in the Greek may be due to a misread Hebrew original. The suspicion arises—one wishes that it could be verified—that the Hebrew text may be a descendant of the lost original of Matthew's Gospel.

While unable to arrive at more definite conclusions as to the antecedents of this interesting Hebrew version, the writer feels convinced that it may worthily rank with other ancient versions, and that scholars will now be able to quote the Old Hebrew alongside the Old Latin and Old Syriac among their witnesses to the Sacred Text.

NOTE ON CHAPTER I

The following is a list, compiled by Dr. Herbst, of the principal scholars who have referred in their works to one or both of the Hebrew versions of Matthew's Gospel, published by S. Münster and J. du Tillet respectively:

- Pagninus, *Thesaurus Linguae Sanctae*, 1614.
 Dan. Chamier, *Panstrat. Cathol.*, Geneva, 1626.
 Johannes-Baptista Jonas, *The Four Gospels in Hebrew*, Rome, 1668.
 J. Chr. Wagenseil, *Sota*, Altdorf, 1674.
 Polus, *Synopsis Crit.*, Frankfurt-a-Main, 1678.
 P. D. Huet, *de interpretatione*, Stade, 1680.
 R. Simon, *Hist. Crit. des Versions du Nouveau Testament*, Rotterdam, 1690.
 Hugo Grotius, *Annotationes in Libros Evang.*, Amsterdam, 1691.
 L. de Dieu, *Comment. in Matt.* (Critica Sacra), Amsterdam, 1693.
 J. Mill, *Proleg. in Novum Testamentum*, Oxford, 1707.
 Le Long, *Critica Sacra*, Paris, 1723.
 Wetstein, *Proleg. ad Novum Testamentum*, Amsterdam, 1730.
 J. G. Hagemann, *Historische Nachricht von den canonischen und apocryphischen Schriften des Alten und Neuen Testaments*, Braunschweig, 1748.
 E. Chr. Schroedter, *Disput. phil. de lingua authentica Matthæi* (no date).
 J. D. Michælis, *Einleitung in die göttlichen Schriften des Neuen Bundes* (no date).
 J. H. Hottinger, *Thesaurus Philologicus* (no date).

CHAPTER II

SOME INTERESTING READINGS

It has already been remarked that the true origin of the Hebrew Matthew must largely be decided on the results obtained by an examination of the variant readings found in the text. Some of the more interesting of these are therefore discussed in the following pages. While forced through lack of material to refrain from making a complete survey of the variants, the writer hopes that the little light he has been able to throw on certain passages will make it worth the while of scholars to take the matter up seriously, and provide for the general reader a greater insight into some of the features of the First Gospel.

THE GENEALOGY (Matt. I : I-17)

The first point of interest lies in the Genealogy. The Hebrew text begins a new section at verse 3, obviously in order to draw special attention to the tribe of Judah

from which the Messiah was descended. This at once calls to mind the words of the writer to the Hebrews (7: 14): "For it is evident that our Lord sprang out of Judah." Prior to the birth of Christ, a large body of Jewish opinion had been seeking to transfer the Messianic rôle to the tribe of Levi, believing that in the Maccabean priest-kings, especially in the person of John Hyrcanus, they had found the true saviour of the Jewish people. The Maccabees assumed the title of "priests of the Most High God," and it is believed by scholars, not without warrant, that the 110th Psalm, which speaks of the priest after the order of Melchizedek, was written in honour either of Simon Maccabæus or John Hyrcanus. Those who wish to pursue this subject further should read Dr. R. H. Charles' introduction to his translation of the *Testaments of the Twelve Patriarchs*. It need only be remarked here that it seems evident that the Genealogy and the Epistle to the Hebrews both protest against the false ascription of Messianic honours to the Maccabees, and point to Jesus as the true King of the line of David and Judah, while by virtue of His self-sacrifice he is High Priest also. Of much more importance,

however, is verse 13, where a new name is added to the Genealogy. The Hebrew text here reads, "Abihud begat Abner; Abner begat Eliakim"; אביהוד הוליד את אבנר, אבנר הוליד את אליקים. There can be no doubt from verse 17 that the compiler intended to divide his list into three groups of fourteen names each. It is not a little surprising, then, to discover on counting up the names that, while the first two groups have their complete complement of fourteen, the third group contains only thirteen names. A table will make this clear:

GROUP 1	GROUP 2	GROUP 3
1. Abraham.	1. Solomon.	1. Shealtiel.
2. Isaac.	2. Rehoboam.	2. Zerubbabel.
3. Jacob.	3. Abijam.	3. Abihud.
4. Judah.	4. Asa.	—
5. Pharez.	5. Jehoshaphat.	4. Eliakim.
6. Hezron.	6. Joram.	5. Azzur.
7. Ram.	7. Uzziah.	6. Zadok.
8. Amminadab.	8. Jotham.	7. Ammon.
9. Nahshon.	9. Ahaz.	8. Elihud.
10. Salmon.	10. Hezekiah.	9. Eleazer.
11. Boaz.	11. Menasseh.	10. Mattan.
12. Obed.	12. Ammon.	11. Jacob.
13. Jesse.	13. Josiah.	12. Joseph.
14. David.	14. Jeconiah.	13. Jesus.

Commentators have attempted to evade the difficulty by repeating the name of David at the head of Group 2, or that of Jeconiah at the head of Group 3. It is

obvious, however, that a name is missing, and it would greatly influence opinion on the antiquity of the Hebrew text if it could be shown that the restored name of Abner is the correct one. One way of testing this point is to show good reason why it should have dropped out of the particular place where it is found in the Hebrew. Fortunately such a reason is not difficult to find, and the writer hazards, therefore, what appears to him a possible solution. On turning to other MS. authorities, the Old Syriac Gospels, Curetonian and Sinaitic, both read the name immediately preceding the name Abner in the Hebrew as Abiur, the difference between which and the form Abiud is very slight, the only alteration to be made being in the position of the dot on the last letter. In Hebrew the difference would be equally slight:

אביר, Abiud.
אביר, Abiur.

Now the name Abner is sometimes written as אבנר, Abiner (cf. 1 Sam. 14:50, 51). Supposing the scribe to have had before him אביר הוליד את אבנר, "Abiud begat Abiner," he might easily omit the second name as a dittograph, the נ, Nun, and ר,

Vaw, being readily confused in Hebrew though not in Syriac. Another variant in verse 14 may be similarly explained on the basis of a Hebrew original. Here we find the name Achim read as אמון, Ammon, where the Old Syriac has אכין, Achin. When it is remembered that the letter י, Yod, was often written with a long tail like a ו, Vaw, the difference between the Hebrew and Syriac is hardly distinguishable.

OTHER VARIANTS DUE TO A HEBREW ORIGINAL¹

Several other instances occur where a variant seems capable of solution on linguistic grounds, and these we may notice here.

Matt. 4:24—"and the report of him went out unto all the people." The entire clause is omitted by the Sinaitic Syriac,

¹ On the question of a Hebrew original, Margolouth has an interesting remark. He says: "Further evidence that the original language of the Gospel in this chapter (I.) was not Syriac is to be found in verse 21, 'thou shalt call his name Jesus,' etc. Since the root to which the name Jesus belongs is not found in Syriac at all, had Syriac been the original language, it is reasonable to suppose that the Hebrew word would have been elucidated" ("The Matthean Narrative of the Nativity," *Expositor*, Oct. 1919). Our Hebrew text is a confirmation of this statement, for we read, "Thou shalt call his name Jesus, יֵשׁוּעַ: for he shall save—יִשְׁעֵם—his people from all their sins."

while the Greek MSS. read "throughout all Syria." We would suggest that דעם, "the people," has been altered into ארם, "Aram (Syria)." The alteration may have been influenced by the wording of the letter reputed to have been written to Jesus by Abgar, the Syrian prince of Edessa, commencing, "I have heard the reports respecting thee, and thy cures——" The omission of the clause in the Sinaitic Syriac would then be due to homoioteleuton, as the word "people" concludes the preceding clause in verse 23.

Matt. 14:20—"and there were left over unto them twelve baskets full of the fragments." Compare this with the Greek: "and they took up of the fragments that remained twelve baskets full." Some confusion appears to have arisen between ונשארו, "and there were left over," and ונשא, "and they took up." Similarly in Matt. 17:12 (last clause) the Hebrew has יקבל, "receive," which the Greek translator appears to have read as יסבל, "suffer."

Finally, we would draw attention to a new rendering of the cry from the Cross, Matt. 27:46, which is given in the Hebrew as אלי אלי למה שכחתי: "My God, my God, why hast thou forgotten me?" instead of

the usual rendering, "why hast thou forsaken me?" It is common knowledge that the quotation as it stands in the Greek is a mixture of Hebrew and Aramaic, though Mark gives it entirely in Aramaic. We have evidence in Codex Bezae and the Old Latin MSS. which read Zaphani, of early attempts to restore the text to the form in which it is found in the Hebrew of Ps. 22:1. But the problem admits of another solution. The new Hebrew rendering is obviously a combination of Ps. 22:1 with Ps. 42:9. In the latter passage we read, "I will say unto God my Rock, למה שכחתי, why hast thou forgotten me?" Any one may see how closely the subject-matter of the two Psalms is related. The problem thus resolves itself into a choice between the Hebrew, שכחתי, and the Aramaic, שבקתי. May not both readings be due to the uncertain hearing of the eye-witnesses? It must not be forgotten that some thought that He called for Elijah (Matt. 27:47).

THE BOOK OF JAMES

One of the earliest accounts of the infancy of Jesus containing important traditional matter was the *Book of James*. It was

already current in Palestine in the first half of the second century, and was made use of by Justin Martyr. We have now to record some readings which are supported by this ancient document.

Matt. 1:19—"Now Joseph her husband was a just man, and not willing to deliver her up to death, nor to disclose her." Compare with this the *Book of James*, para. 14: "and if I expose her to the sons of Israel . . . I shall be found delivering up innocent blood to the doom of death."¹

Matt. 2:1—"Now after Jesus was born in Beth-lehem, a city of Judah," בעיר יהודה. Cf. Luke 1:39, 40—"And Mary arose in those days, and went into the hill country with haste, into a city of Judah εις πόλιν 'Ιούδα; and entered into the house of Zacharias and saluted Elisabeth."

¹ Here and elsewhere in this chapter it may be useful to the student to quote from the Commentaries of the Syrian Isho'dad of Merv on the Gospels, translated into English by Mrs. Gibson (Camb. Univ. Press). This important writer, who flourished c. A.D. 850, preserves for us many valuable traditions from early Christian sources, and it was with no little satisfaction that the present writer found that some of these confirmed variants in the Hebrew Text. *Ish. Comm.* on Matt. 1:19. "Nevertheless Joseph was just and merciful . . . for his justice oppressed him, that he should not allow an adulteress within his house; and his mercy counselled him, that he should send her away privily; because he knew that he would deliver her to death, if he exposed her," etc.

According to what we read in the *Book of James*, para. 22, the house of Zacharias was in Beth-lehem, from whence Elisabeth escaped with John into the hill country to save him from the massacre of the infants. The mysterious city of Judah of Luke thus turns out to be not a misread Juttah but a reference to Beth-lehem. The combined testimony of the Hebrew text and the *Book of James* is decisive.¹

Matt. 2:12—"And it came to pass that when they were fast asleep, behold, the angel appeared unto them, saying, Beware of returning to Jerusalem to Herod, so they went and returned to their own country by another way." In the *Book of James*, para. 21, this passage runs: "And having been warned by the angel not to go into Judæa, they went into their own country by another way." The *Gospel of pseudo-Matthew* is even nearer: "And when they were going to return to King Herod, they were warned by an angel in their sleep not to go back to

¹ *Ish. Comm.*, p. 7: "Priests were killed because of David, and children because of our Lord. Abiathar escaped from among the priests, and John from among the children." P. 22: "But how was John removed? Mar Ephraim and others say that Elisabeth withdrew him from before the sword of Herod." P. 23: "Others say that when Zacharias his father felt the sword of Herod, perhaps the boy was sought; for he was from the border of Bethlehem."

Herod; and they returned to their own country by another way."

HARMONISATION WITH LUKE

One of the striking peculiarities of early Gospel quotations, whether in the Fathers, or the apocryphal Gospels, or in such writings as the *Didaché*, is the harmonisation which is often to be found, especially between Matthew and Luke. We must suppose that originally the texts of these two Gospels approximated much more closely to each other than they do now, or else that at a very early date attempts were made to make them so. Probably there is truth in both assertions; as witness the popularity of Tatian's harmony, the *Diatessaron*. There are a considerable number of such harmonised passages in our Hebrew text which the reader will easily find in going through the translation; but we may select a few examples for illustration here:

MATT. 5 : 44 (Gr.)	MATT. 5 : 44 (Heb.)	LUKE 6 : 27, 28
But I say unto you, Love your enemies (bless them that curse you, do good to them that hate you), and pray for them which (despitefully use you and) persecute you.	But I say unto you, Love your enemies, do good to them that hate you, and pray for them that persecute you and despitefully use you.	But I say unto you which hear, Love your enemies, do good to them that hate you, bless them that curse you, and pray for them which despitefully use you.

The bracketed sections in the Greek text are omitted in most MSS., which makes the agreement between the Hebrew and Luke more marked. Justin Martyr (*Apol.* 1 : 15) also quotes the passage in a form nearer to Luke, and the *Didaché* (1 : 3) practically agrees with Justin. The Vulgate is identical with the Hebrew.

MATT. 7 : 1, 2 (Gr.)	MATT. 7 : 1, 2 (Heb.)	LUKE 6 : 37, 38
Judge not, that ye be not judged.	A. Judge not, and ye shall not be judged. B. Condemn not, and ye shall not be condemned.	Judge not, and ye shall not be judged.
For with what judgment ye judge, ye shall be judged : And with what measure ye mete, it shall be measured unto you again.	A. For with what judgment ye judge, ye shall be judged : B. And with what measure ye mete, it shall be measured unto you again.	(. . . .) For with the same measure ye mete withal, it shall be measured unto you again.

The Hebrew text is a perfect specimen of parallelism, lost by omission in the Greek Matthew and expansion in Luke. At a very early date we have a crowding of precepts into this passage, e.g. in the epistles of Clement of Rome and Polycarp.

Matt. 18 : 12 (Heb.)—"doth he not leave the ninety and nine sheep in the wilderness?" (Cf. Luke 15 : 4.)

Matt. 24 : 41 (Heb.)—"Two (men) shall be in one bed; one shall be taken, and one shall be left." (Cf. Luke 17 : 36.)

Both these readings are found in the earlier editions of the Vulgate: the latter seems also to have been the reading in Isho'dad's copy. (*Ish. Comm.* in Matt. 24.)

PLACE NAMES

Matt. 26 : 36—For "Gethsemane" the Hebrew reads "Ge-shemanim," גֵּי שְׁמָנִים, as in Isa. 28 : 1, where it is rendered "the fat valley." The reading of the Old Syriac "Gu-semani" and some Greek MSS., γησαμανει and γεσσημανει point to the same derivation.

Matt. 27 : 8—"The field of blood" in the Hebrew, "Chakel-damah—" חַקֵּל דָּמָה—as in Acts 1 : 19. One Old Latin MS. of Matthew leaves the name untranslated.

Matt. 27 : 33—"Golgotha" is spelt correctly in the Hebrew, "Golgoltha," and left without explanation, which was unnecessary.

Matt. 27 : 57—"Arimathæa," correctly spelt, "Ha-Ramathaim." (Cf. 1 Sam. 1 : 1.)

SOME OTHER READINGS

We cannot close this chapter without alluding to a few other variants found in the

Hebrew Gospel, though it would occupy far too much space to deal with them all. Many familiar incidents receive fresh illumination, while the touch of the Master is more keenly felt in the form given to many of his choicest utterances.

Matt. 1 : 20—At the end of this verse the Hebrew adds, "for of the Holy Spirit she has conceived." This reading, though not found elsewhere, receives some support from the text used by Justin Martyr. In the story of the annunciation the angel says to Mary, "Behold, thou shalt conceive of the Holy Spirit" (*Dial. with Trypho*, 33). In Luke, the text reads: "And, behold, thou shalt conceive in thy womb" (Luke 1 : 31). In the final clause of Matt. 1 : 20, in the A.V., the word conceived is rightly rendered in the margin begotten, and does not therefore enter into the discussion.

Matt. 2 : 23—"for he shall be called Nazareth." The new form of this testimony does not materially help forward its solution, which still remains a mystery. None of the ingenious explanations of commentators can minimise the direct force of the quotation. Both the Hebrew and the Old Syriac refer the saying to the "prophet" (sing.). The source may possibly be a lost

writing of Jeremiah. The question is of some importance in connection with Matt. 27:9, where a prophecy is attributed to Jeremiah which is no longer to be found in his extant works. Jerome, who was very familiar with the Judæo-Christians and their literature, tells us that he "lately read in a Hebrew book, which a Hebrew of the Nazarene sect showed me, an apocryphon of Jeremiah, in which I found this (prophecy), word for word."¹ Such a volume in the possession of the very community which claimed to possess the original Hebrew of Matthew's Gospel is surely significant. This peculiar regard for Jeremiah² finds a further echo in the Hebrew of Matt. 2:17, where, after the name of the prophet, the benediction "upon whom be peace"³ is inserted.

Matt. 5:46—In this place and throughout

¹ James, *The Lost Apocrypha of the Old Testament*, p. 62.

² In the second book of Maccabees we read how Judas saw in a dream "a man appear, of venerable age and exceeding glory, and wonderful and most majestic was the dignity around him: and Onias answered and said, This is the lover of the brethren, he who prayeth much for the people and the holy city, Jeremiah, the prophet of God: and Jeremiah, stretching forth his right hand, delivered to Judas a sword of gold, and in giving it addressed him thus, Take the holy sword, a gift from God, wherewith thou shalt smite down the adversaries" (15:13-16).

³ Compare the same phrase in the so-called fifth book of Maccabees: "Daniel the prophet (upon whom be peace)" (12:1); "the sons of David (upon whom be peace)" (21:17).

the Gospel the Hebrew has transgressors (בעלי עברה) for publicans (τελῶναι). This appears to be the true reading on the following grounds: (1) The parties in question are commonly associated with sinners, ἁμαρτωλοί (Heb. חוטאים), 9:10; 11:19, or harlots, 21:31. Now, if tax-gatherers are intended, it is curious to find them singled out for classification with such company. Why not dicers, usurers, or members of some other immoral profession? If, however, we accept the word transgressors we find the conjunction to be an ordinary Jewish usage: thus we get such associations as these—"the wicked (Sept. 'ungodly') and the sinner" (Prov. 11:31); "the ungodly and the sinner" (1 Pet. 4:18); "sinners and ungodly" (Enoch 38:3); "sinners and evil-doers" (*ibid.* 45:5). (2) עבר is often used in the O.T. in speaking of transgressing the law, covenant, or commandments of God (Deut. 26:13; Josh. 7:11; Dan. 9:11, etc.), and in the N.T. we have the Greek equivalent, "a transgressor of the law," παραβάτης νόμου (Jas. 2:11); "Why do ye also transgress, παραβαίνετε (Heb. עוברים), the commandment of God?" (Matt. 15:3). (3) At the time of Christ this very term, "transgressors," was used to denote a class

of people who might fitly be grouped with sinners, harlots, and heathen.¹

Matt. 7: 21—"Not every one that saith unto me, Lord, lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in heaven, the same shall enter with me into the kingdom of Heaven." The last clause, except for the words "with me," is also found in the Vulgate and Curetonian Syriac. This variant occurs again in the Hebrew of Matt. 10: 37, which reads: "and whoso loveth son or daughter more than me is not worthy to be with me in the kingdom of Heaven." (Cf. Matt. 26: 29, Luke 23: 43, John 17: 24.)

Matt. 8: 20—"The foxes have holes,

¹ "As in most countries of some degree of culture where many of the inhabitants have attained to means and even to wealth, so also in Palestine there were the superior 'breakers of the yoke,' scoffers and doubters, seeking only after pleasure and dissipation. Of such a type especially were the great landed proprietors, the rich men and merchants, certain members of the high priestly families, and most of the royal families who were in contact with the Greeks and Romans. It was in Jerusalem, the centre of culture and the home of the richer and ruling classes, where were to be found the greatest number of these 'wicked' and 'ungodly,' who 'kicked' owing to excessive prosperity, and oppressed the poorer and weaker classes. . . . Likewise among the *Am-ha-arets* (unlearned) were to be found 'breakers of the yoke,' who were such owing to their boorishness, ignorance and dissoluteness, and these were known by the name עבריינים, 'transgressors' " (Dr. J. Klausner, *Jesus of Nazareth*, p. 196).

and the birds of the heavens nests; but the son of Man hath not a floor whereon he may lay his head." The addition of the word קרקע, floor, gives a new pathos to this utterance, which seems to refer to accommodation in the common khan or caravanserai of the village, where the rudest provision was made for the traveller in the allotment of a paved recess, raised a foot or two above the level of the courtyard where the cattle were tied. Such travellers "would neither expect nor require attendance, and would pay only the merest trifle for the advantage of shelter, safety, and a floor on which to lie." ¹

Matt. 11: 2—"The use of the Hebrew, בית הסחר, a fortified prison, or castle, to describe the place of John's confinement is in agreement with Josephus, who states that John was imprisoned in the fortress of Macherus (cf. *Wars*, VII. vi. 2, *Antiq.* XVIII. v. 2).

Matt. 11: 19—"And the Son of Man came both eating and drinking, and they say, Behold, the man, a glutton and a drunkard, and a friend of transgressors and sinners." These words show that Jesus was denounced by some as a "stubborn and

¹ Farrar, *Life of Christ*, p. 4.

rebellious son," according to Deut. 21 : 18-21, Prov. 23 : 19-25.

Matt. 11 : 29—"Take my yoke upon you, and learn of me ; for I am driven out and downcast in spirit : and ye shall find rest for your souls." Some may be inclined to take exception to this rendering of a time-honoured text, but there is no doubt that Jesus is using the language of the farmer. The last clause is a direct quotation of Jer. 6 : 16, and may be compared with Ps. 23 : 3 ; while the Hebrew word נָעַר, driven out, is used of cattle in Zech. 11 : 16.

Matt. 13 : 55—"Is he not the smith's son ?" So also the Vulgate.

Matt. 14 : 4—"For she said unto him, Jochanan is not worthy to be with thee." According to this rendering, Herodias was jealous of John's influence over Herod. (Cf. Mark 6 : 19, 20.)

Matt. 17 : 2—"And his face was transfigured before them." This clause is quoted because of its use of a very rare Hebrew word, which solves a long-standing problem of the Old Testament. In Josh. 9 : 4 we read that the Gibeonites "made as if they had been ambassadors," while the Revised Version (margin) gives "took them provisions," as in verse 12. The Hebrew word,

of which these are attempted translations, is נִצְּרָה, the third person plural, Hithpael, of the root נָצַר, to twist or turn. The true translation is now made clear by the use of the identical form of this verb in the sense of transfigure. Josh. 9 : 4 should therefore be corrected to "they transformed [or disguised] themselves."

Matt. 19 : 28—"For 'in the regeneration' the Hebrew reads 'in the second birth' (cf. John 3 : 3). As the Resurrection is the second birth, so the Judgment is the second death (Rev. 20 : 14).

Matt. 22 : 43—"How then doth David by his holy spirit call him Lord." The expression, "his holy spirit," may strike the reader as somewhat strange, but it has many parallels in ancient Jewish literature. In the apocryphal *History of Susanna* we read : "God raised up the holy spirit of a young youth, whose name was Daniel" (verse 45). Again, in the Zadokite document, translated by Dr. Charles, the phrase occurs twice : "They also polluted their holy spirit" (7 : 12) ; "And no man shall make abominable his holy spirit" (8 : 20). Dr. Charles quotes in explanation the Hebrew *Testament of Naphtali* (10 : 9) : "Blessed is the man who does not defile the holy spirit of God which hath been

put and breathed unto him." The holy spirit thus in a sense corresponds to the soul. Acts 17: 16 in a Hebrew original would probably have read: "Now while Paul waited for them at Athens, his holy spirit was stirred within him, when he saw the city full of idols."

In Matt. 24: 32 there is a clear case of a play on words which points distinctly to a Hebrew original. The word translated summer in the Authorised Version is in the Hebrew text קץ (ripe fruit), while the "it is near" of verse 33 refers to the "end" (verse 14), in Hebrew, קץ. The same play on the two Hebrew words is found in Amos 8: 2—"And he said, Amos, what seest thou? And I said, A basket of ripe fruit (קץ). Then said the Lord unto me, The end (קץ) is come upon my people of Israel," etc.

Matt. 27: 5—" (Judas) hanged himself with a halter." This account is also found in the Vulgate and in one MS. of the *Acts of Pilate*.¹

In Matt. 27: 26-27 we find Pilate hand-

¹ *Ish. Comm.*, p. 110: "But at the same time, that it might not be supposed by many that the disciples had killed him, but he escaped, either the rope being cut by the act of God, or else some one perceived him, and saved him from strangulation; and in the midst of the streets he burst asunder, as Luke wrote in the Acts, and his bowels gushed out."

ing Jesus over to the Jewish authorities who carry out the scourging and crucifixion. This account is certainly the correct one: it is vouched for by Luke, John, the Acts and the apocryphal *Gospel of Peter*, etc. Although the Jewish authorities at this period had to gain the consent of the Roman Governor, upon whom the responsibility really rested, before putting any man to death, there was nothing to prevent them carrying out the execution once that consent had been obtained. The fact that the sentence was for death by crucifixion proves no more than that Jesus was condemned on political rather than religious grounds. To say that Jews crucified Christ is very different from saying that the Jews crucified Him. A very real distinction must be drawn between those traitors to Judaism, the sycophantic chief priests and their adherents, and the patriotic Jewish populace whom they feared and tyrannised over. That the actual execution was carried out by the hands of Roman soldiers only heightens the tragedy of the blow struck by Jews at the very heart of Jewish liberty, for which Christ died a martyr.

The writer would gladly have given space to further reflections arising out of a con-

sideration of the Hebrew text, and it is hoped that in going through the translation the reader will take note of other interesting differences by comparing it with the Authorised Version. The principal aim of this chapter has been to give special prominence to readings calculated to influence a decision on the antiquity of the Hebrew Gospel. We have seen how in the matter of language and local colour there are variants which cannot be reconciled with a date later than the second century A.D., while the parallelisms with the *Book of James*, which cannot be accidental, point to the same early date. Further confirmatory evidence is supplied by the harmonisations with Luke's Gospel, a tendency more prominent in the second century than at any other period, and the support afforded to some readings by Western authorities such as the Old Latin and Old Syriac Gospels, and Justin Martyr, also suggest the second century. The cumulative effect of these testimonies is very convincing, and seems to show that in the Hebrew Gospel there have survived genuine elements of the sub-apostolic age.

TABLE OF READINGS IN COMMON WITH THE
OLD SYRIAC (CURETONIAN AND SINAITIC)
GOSPELS

I.

6. David begat Solomon. *11. in the Babylonian Exile.
*20. fear not to take Miriam.
21. that which shall be born of her is of the Holy Spirit,
for of the Holy Spirit she has conceived. (Heb.)
that which shall be born of her is conceived of the
Holy Spirit. (Cur.) 22. Isaiah the prophet.

II.

- *7. appeared unto them. 23. the prophet.

III.

5. from Jerusalem.
*9. And say not among yourselves.
15. and immersed him. 16. as the likeness of a dove.

IV.

- *3. saith unto him. 4. Jesus answered.
5. turret of the Temple. 17. to preach saying.
18. Kepha.

V.

22. whosoever shall say to him (. . . to his brother. Cur.)
45. on the good and on the evil.
*47. Gentiles.

VI.

11. our continual bread.

VII.

- *4. Suffer it now.
*21. shall enter . . . into the kingdom of Heaven.
22. mighty works. *29. scribes and Pharisees.

42 AN OLD HEBREW MS. OF ST. MATTHEW

VIII.

18. he commanded his disciples.
 *31. send us into the herd of swine.

IX.

- *13. (omit) to repentance.
 *28. Yea, of a truth, Lord. (Yea, we believe, Lord. Sin.)

X.

- *8. raise the dead, cleanse the lepers.

XI.

5. the poor are made happy (. . . are sustained. Cur.)
 11. he that is little in the kingdom of Heaven.

XII.

- *15. and many followed him.
 *46. to the crowd.
 *46. and were seeking to speak with him.
 50. my brethren, and my sisters, and my mother.

XIII.

5. fell upon the rock. *36. Then he.
 *14. (omit) Again. *48. chose the good.
 *51. (omit) Jesus saith unto them.
 *51. (omit) Lord.

XV.

- *1. Then drew nigh unto him.
 22. (omit) unto him. *30. at his feet.
 32. and saith unto them.

XVI.

- *13. Whom do the children of men say that the Son of
 Man is ? (Heb.)
 What do men say concerning me ? who then is this
 Son of Man ? (Syr.)

AN OLD HEBREW MS. OF ST. MATTHEW 43

XVII.

- *2. white as the snow.
 *18. And Jesus rebuked him ; and the demon went out of
 him.
 20. And he . . . saith. *26. And he said.

XVIII.

- *6. upper millstone (lit. ass millstone).
 *10. their angels in heaven.
 *12. and goeth and seeketh that which is lost.
 *29. (omit) at his feet.

XIX.

- *3. (omit) unto him.
 5. his father and his mother.
 14. theirs is the kingdom of Heaven.
 16. that I may inherit.
 *17. Why askest thou me concerning the good ?
 *24. kingdom of Heaven.

XX.

- *6. (omit) idle. *7. my vineyard.
 *7. (omit) and whatsoever is right, that shall ye receive.
 *17. his twelve disciples. *23. to give you.
 30. (omit) O Lord.
 *34. and immediately they saw.

XXI.

- *1. two of his disciples. 27. he also said.
 37. Perhaps they will reverence my son.
 *38. his inheritance will be ours.

XXII.

7. burned with fire. 16. the servants of Herod.
 18. said unto them. 37. and with all thy might.
 42. Son of David.

44 AN OLD HEBREW MS. OF ST. MATTHEW

XXIII.

- *19. (omit) fools. *25. and uncleanness.
28. depravity and violence.

XXIV.

- *2. But he answered. *27. and is visible.

XXV.

- *2. Five of them were foolish, and five of them were
prudent.

XXVI.

36. Ge-Shemanim (Gusemani. Sin.)
53. ask of the Father.

XXVII.

- *4. the blood of the righteous.
13. the witness which they witness (how many witnesses
witness. Sin.)
*26. delivered Jesus to them.
33. Golgotha.
33. (omit) that is to say, a place of a skull.
*34. gave him wine. 43. if he desire.
46. (omitting the interpretation of the cry.)

XXVIII.

- *1. And on the evening of the Sabbath.
*3. His appearance. *3. (omit) white.

Of these ninety-five agreements with the Old Syriac, fifty-three (marked with an asterisk) also agree with the Vulgate. This is sufficient to prove that the Hebrew text no more depends on the Vulgate than do the Old Syriac Gospels.

PART II

TRANSLATION OF THE TEXT

NOTES ON THE TRANSLATION

As far as it was consistent with accurate translation, the English of the Authorised Version has been followed. The text has been divided into chapters and paragraphs as in the Hebrew, the corresponding verses of the English Bible being put in the margin.

The translator has not deemed it necessary to reproduce the full Hebrew text, as both the 1555 and 1879 editions are accessible to scholars. For the same reason, no attempt has been made to quote the various MS. authorities for and against particular readings, which would have been out of place in a popular work.

In order, however, that the interested reader may have the opportunity of judging of the original text and the accuracy of the translation, the Hebrew of the more uncommon words and expressions, together with the principal variants, and the Old Testament quotations in full, have been added as footnotes.

Personal and place names have been left

48 AN OLD HEBREW MS. OF ST. MATTHEW

in their Jewish forms, except foreign names, such as Herod, Archelaus, Pilate, etc., and the name Jesus, too familiar and beloved to alter, though in the Hebrew it is written as Jeshu, and sometimes in the fuller form, Jeshua.

THE GOSPEL OF MATTHEW

- 1 1 These are the genealogies of Jesus, the son of David,¹ the son of Abraham.
- 2 Abraham begat Isaac ; Isaac begat Jacob ; Jacob begat Judah and his brethren.
- 3 Judah begat Pharez and Zerah of Tamar ; Pharez begat Hezron ; Hezron
- 4 begat Ram ; and Ram begat Amminadab ; Amminadab begat Nahshon ;
- 5 Nahshon begat Salmon ; Salmon begat Boaz of Rahab ; Boaz begat Obed of Ruth ; and Obed begat Jesse ;
- 6 Jesse begat David the king ; and David begat Solomon of the wife of
- 7 Uriah ; and Solomon begat Rehoboam ; Rehoboam begat Abijam ;
- 8 and Abijam begat Asa ; and Asa begat Jehoshaphat ; Jehoshaphat begat
- 9 Joram ; Joram begat Uzziah ; Uzziah begat Jotham ; Jotham begat Ahaz ;
- 10 Ahaz begat Hezekiah ; Hezekiah begat Menasseh ; Menasseh begat Ammon ;

¹אלה תולדות ישו בן דוד.

11 Ammon begat Josiah; Josiah begat Jeconiah and his brethren in the
 12 Babylonian Exile. Jeconiah begat Shealtiel; Shealtiel begat Zerubbabel;
 13 Zerubbabel begat Abihud; Abihud begat Abner; ¹ Abner begat Eliakim;
 14 Eliakim begat Azzur; Azzur begat Zadok; Zadok begat Ammon; Ammon
 15 begat Elihud; Elihud begat Eleazar; Eleazar begat Mattan; Mattan begat
 16 Jacob; Jacob begat Joseph the husband of Miriam, of whom was born
 17 Jesus, who is called Messiah. So all the generations from Abraham to David are fourteen generations . . . ²
 and from the Babylonian Exile to the
 18 Messiah are fourteen generations. Now the birth of Jesus the Messiah was on this wise: After his mother Miriam was betrothed to Joseph, before he came unto her, she was found with
 19 child of the Holy Spirit. Now Joseph her husband was a just man, and was not willing to deliver her up to death, nor to disclose her; ³ only it was in his heart to send her away privily.

¹ אביהור הליד את אבנר.
² There is probably a lacuna here.
 (Cf. *Bk. of James*.) ולא אבה למסור אותה למיתה ולא לגלותה.

20 But while he thought on this, the angel appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take Miriam thy wife, because that which shall be born of her is of the Holy Spirit (for of the Holy Spirit she is with child).¹
 21 And, behold, she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people
 22 from all their sins. And all this was to fulfil what was spoken of the Lord ² by the prophet Isaiah, saying,
 23 Behold, the maiden is with child, and shall bring forth a son, and shall
 24 call his name Immanuel.³ Then Joseph awoke from his sleep, and did as the angel of the Lord had commanded him, and took her as
 25 his wife: but he knew her not till she had brought forth her son, the firstborn: and he called his name Jesus.

¹ כי מרוח הקדש היא הרה.

² The representation of the tetragrammaton with three yods found throughout the Hebrew text is similarly depicted in the *Hebrew Wisdom of Ben Sira*, and other Hebrew documents. (See *The Wisdom of Ben Sira*, edited by Schechter and Taylor, Cambridge, 1899, Introduction, p. 8.)
³ הנה העלמה הרה ויולדת בן וקראת שמו עמנואל. (Isa. 7: 14.)

- 2 1 Now after Jesus was born in Beth-lehem, a city of Judah,¹ in the days of Herod the king, behold, there came magicians² from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to do him homage. And when Herod heard, he was filled with wrath,³ both he, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them in what place the Messiah should be born. And they said unto him, In Beth-lehem-Judah: for thus it was spoken by the mouth of the prophet. 6 And thou Beth-lehem-Ephrathah, art not to be lightly esteemed among the thousands of Judah: from thee shall he come forth unto me, which is to be ruler among my people Israel.⁴ 7 Then Herod called the magicians privily, and questioned them exactly⁵

1 בעיר יהודה.
2 מכשפים.
3 נחמלא חמה.
4 ואחרי כן לא צעיר להיות באלפי יהודה ממד לי
יצא להיות מושל בעמי ישראל. (Mic. 5: 2.)
5 וחקר מהם חיתב.

- as to the time of the star, which had appeared unto them. 8 And he sent them to Beth-lehem, and said, Go and search diligently for the boy; and when ye have found him, tell me, in order that I may come and do him homage also. And when they had heard the king, they went their way; and, behold, the star, which they saw in the east, went before their eyes, till it came and stood still above, over against where the boy was. And when they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they found the boy, and his mother, Miriam, with him, and they fell upon the ground and did him homage: and when they had opened their stores, they presented unto him gifts; gold, and frankincense, 12 and myrrh. And it came to pass, when they were fast asleep, behold, the angel appeared unto them, saying, Beware of returning to Jerusalem to Herod,¹ so they went and returned to their own country by another way.

1 יהי הם אחוזים בשנה והנה המלאך נראה אליהם לאמר השמרו
משבו ירושלים אל הורודוס. (Cf. Bk. of James.)

13 And after they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, take the boy and his mother, and flee thee away into Egypt and be there; and there thou shalt stay until I return unto thee: for Herod is seeking to put the boy to death.
 14 And he arose, and did as the angel had said unto him,¹ and took up the boy and his mother by night, and departed into Egypt: and was there until the death of Herod: to fulfil what was spoken of the Lord by the prophet, he who said, Out of Egypt have I called my son.² Then Herod, seeing that he was deceived by the magicians, was exceedingly furious, and sent forth, and put to death all the boys that were in Beth-lehem, and in all the border thereof, from two years old and under, as he had heard the set time from the magicians.
 17 Then was established that which was spoken by Jeremiah the prophet (upon whom be peace),³ who said, A voice

¹ ויעש כאשר אמר לו המלאך.
² ממצרים קראתי לבני. (Hos. 11: 1.)
³ ירמיהו הנביא עליו השלום.

was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children, refusing to be comforted for her children, because they are no more.¹
 19 But after Herod was dead, behold, the angel of the Lord appeared in a dream to Joseph in Egypt, saying,
 20 Arise, take up the boy and his mother, and go into the land of Israel: for they are dead which sought the child's life. Then he arose, and took the child and his mother, and came into the land of Israel. But when he heard that Archelaus reigned in Judah in the stead of Herod his father, he was afraid to go thither: and being warned in sleep, he went into the land of Galilee: and came and dwelt in the city of Nazareth: to fulfil what was spoken by the mouth of the prophet, For he shall be called Nazareth.²
 3 1 In those days Jochanan the immer-
 2 mer was called;³ and he cried in the wilderness of Judah, saying, Re-

¹ קול ברמה נשמע נהי בבי חמרורים רחל מבכה על בניה מאנה להנחם על בניה כי איננו. (Jer. 31: 15.)
² כי נצרת יקרא.
³ בימים ההם קרא ליוחנן המטביל. (Luke 3: 2.)

pent ye of your lives,¹ for the kingdom of Heaven is nigh at hand.
 3 And this is he of whom Isaiah spake, saying, A voice crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-
 4 way for our God.² And the raiment of Jochanan was of camel's hair, and a leathern girdle about his loins; and his food was the locust and wild honey.³
 5 Then went they out to him from Jerusalem, and from Judah, and from all the region of Jordan, and were
 6 immersed of him in the Jordan, confessing their sins. And when he saw many of the Pharisees and Zaducees, which came to his immersion, he said unto them, Generation of
 7 vipers, who hath informed you to flee from the wrath to come? ⁴ Bring forth therefore the fruit meet for
 8 repentance: and say not among yourselves, Because Abraham is our father: for I say unto you, that

¹ עשו תשובה בחיים.
² קול קורא במדבר פני דרך יי' ישו בערבה מסילה לאלהינו
 (Isa. 40 : 3.)
³ ארבה ודבש היער.
 (Cf. 1 Sam. 14 : 27.)
⁴ מי הודיעכם לברוח מן ההרס הבא.

God has ability ¹ to raise up the children
 10 of Abraham from these stones. And already the axe is laid to the root of the trees: and every tree which yieldeth not good fruit shall be cut down, and cast into the fire.
 11 I am only immersing you in water unto repentance: but he that cometh after me is mightier than I, whose sandals I am not worthy to carry: and he shall immerse you in the fire of the
 12 Holy Spirit: ² whose fan is in his hand, that he may cleanse his floor, and gather his wheat into the granary; but he will burn up the chaff with fire unquenchable.
 13 Then cometh Jesus from Galilee by the Jordan unto Jochanan, that he
 14 may be immersed of him. But Jochanan spake unto him, saying, I have need to be immersed of thee,
 15 and comest thou to me? Then Jesus answered and saith unto him, Suffer it now: ³ for in this it becometh us to fulfil all righteousness. He gave
 16 him leave, and immersed him.⁴ Now after Jesus was immersed and gone

¹ שיש יכולת בידו האלהים.
² הרוח הקדש.
³ באש רוח הקדש.
⁴ הניחו וטבלו.

up out of the water, behold, the heavens were opened unto him, and, behold, the Spirit of God descending from the heavens as the likeness of a dove,¹ and coming upon him: and, behold, out of the heavens a voice, saying, This is my beloved Son, in whom I am well pleased.²

4 ¹ Then Jesus was led up of the Spirit into the wilderness of Judah³ in order that he may be tempted of Satan. And when he had fasted forty days and forty nights, there-
3 after he hungered. And when the tempter came, he saith unto him, If thou be the Son of God, command that these stones be made bread.
4 But Jesus answered and saith, It is written that, Not by bread alone shall man live, but by whatsoever proceedeth from the mouth of God shall man live.⁴ Then Satan taketh
5 him up into the holy city, and setteth him on a turret of the

¹ כדמות יונה. (Cf. Gospel of the Hebrews, ἐν εἰδει περισσεύας.)

² זה בני אדוני אשר בו רצתה נפשי.

³ במדבר יהודה. (Cf. Matt. 3: 1.)

⁴ לא על הלחם לבדו יהיה האדם כי על כל מוצא פי יי יהיה האדם. (Deut. 8: 3.)

6 Temple,¹ and saith unto him, If thou be the Son of God, precipitate thyself down: for surely it is written, For he shall give his angels charge concerning thee, to keep thee in all thy ways: upon the palms of their hands they shall bear thee up, lest thou dash thy foot against a stone.² But

7 Jesus answered him and saith, It is also written, Thou shalt not tempt the Lord thy God.³ And again, Satan taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and their
9 glory; and saith unto him, All these will I give thee, if thou wilt fall down
10 and do me homage. Then said Jesus unto him, Get thee gone, Satan: for it is written, The Lord thy God thou shalt worship, and him alone thou
11 shalt serve.⁴ Then Satan left him, and, behold, angels drew nigh and
12 ministered unto him. Now after Jesus had heard that Jochanan was taken

¹ פנת ההכל. (Cf. 2 Chron. 26: 15.)

² כי מלאכיו יצוה לך לשמרך בכל דרכיך על כפים ישאוך פן תנוף באבן רגלך. (Ps. 91: 11, 12.)

³ לא תנסה את יי אלהיך. (Deut. 6: 16.)

⁴ את יי, אלהיך תשתחוה ואותו לבדו תעבוד. (Deut. 6: 13.)

- 13 prisoner, he went into Galilee; and leaving Nazareth, he removed and dwelt in Kepharnahum (which is a city by the sea, on the border of 14 Zebulon and Naphtali): to establish what was spoken by the mouth of Isaiah the prophet, who said, Land of 15 Zebulon, and land of Naphtali, the way of the sea, beyond Jordan, Galilee 16 of the Gentiles; the people that walked in darkness have seen a great light; the inhabitants of the land of the shadow of death, a light hath 17 shined upon them.¹ And then began Jesus to cry, saying, Turn ye, turn ye, in repentance:² for the kingdom of Heaven is nigh.
- 18 And when Jesus was walking by the sea of Galilee, he saw two brethren, Simeon who was called Kepha, and Andrew his brother, casting a net into the sea: for they were fishers.
- 19 And he saith unto them, Follow me, and I will make you fishers of men.
- 20 And they immediately left the nets, and

¹ ארצה זבלון וארצה נפתלי דרך הים עבר הירדן נגלל העולם
החולקים בחושך ראו אור גדול יושבי בארץ צלמות אור נגה עליהם.
(Isa. 9: 1, 2.)
² שובו ישובו בחשובה.

- 21 followed him. And when he departed thence, he saw two other brethren, Jacob the son of Zabdi, and Jochanan his brother, in a ship with Zabdi their father, mending their nets; and he 22 called them. And they immediately left the ship and their father, and followed him.
- 23 And Jesus went about all Galilee,¹ teaching in their synagogues, and announcing the kingdom, and healing all manner of sickness and pain²
- 24 among the people. And the report of him went forth unto all the people:³ and they brought unto him all that had any bodily ill, or that were fallen into divers sicknesses and diseases, and such as were possessed of demons, both epileptic and paralytic;⁴ and he healed them.
- 25 And there followed him great crowds⁵ from Galilee, and from Decapolis, and from Jerusalem, and from Judah, and from beyond Jordan.

¹ וילך ישוע סביב בכל גליל.
² והצא שמועתו אל כל העם.
³ בעלי שדים את הנפלים ואת נשולי אברים.
⁴ כוחות רבות.
⁵ מכאוב.

5 ¹ And when Jesus saw the crowds,
 he went up into a mountain : and
 after he had sat down, his disciples
² approached him : and he opened his
 mouth, and taught them, saying,
³ Happy are the poor in spirit : ¹ for
 theirs is the kingdom of Heaven.
⁴ Happy are they that mourn : for they
⁵ shall be comforted. Happy are the
 meek : for they shall inherit the
⁶ earth. Happy are they which do
 hunger and thirst for righteousness : for
⁷ they shall be filled. Happy are the
 merciful : for they shall obtain mercy.
⁸ Happy are the pure in heart : for
⁹ they shall see God. Happy are the
 peacemakers : for they shall be called
¹⁰ the children of God. Happy are they
 which are persecuted for righteous-
 ness' sake : for theirs is the kingdom
¹¹ of Heaven. Happy are ye, when men
 shall revile you, and persecute you,
 and shall say all manner of evil
 against you falsely, for my sake.
¹² Rejoice, and be glad : for great is
 your reward in heaven : for so perse-
 cuted they the prophets which were
 before you.

¹ עניי הרוח.

¹³ Ye are the salt of the earth : but
 if the salt have lost its savour, where-
 with shall it be salted ? it is thence-
 forth good for nothing, but to be cast
¹⁴ outside, and trampled of men. ¹ Ye
 are the light of the world. A city that
¹⁵ is set on a hill cannot be hid. Neither
 do they obtain a lamp, to put it under
 a measure, ² but on a lampstand ; to
 give light unto all that are in the
¹⁶ house. So let your light shine before
 the children of men, in order that
 they may see your good works, to
 honour your Father which is in
 heaven.
¹⁷ Think not that I am come to annul ³
 the Law or the Prophets : I am not
 come to annul, but to fulfil.
¹⁸ Verily I say unto you, Till heaven
 and earth pass away, one yod or one
 hook ⁴ shall in no wise pass away
 from the Law, till they all be ful-
¹⁹ filled. And whosoever shall annul one
 of these least commandments, and
 shall teach the children of men so,
 the same shall be called least in the
²⁰ kingdom of Heaven. ⁵ And I say unto

¹ וירמס מהאדם. ² סאה. ³ לבטל. ⁴ עוקץ.
⁵ Omitting last clause of verse 19.

you, Unless your righteousness exceed
the righteousness of the Pharisees and
scribes, ye shall not enter into the
21 kingdom of Heaven. Ye have heard
what was said to them of old time,¹
Thou shalt not murder; and whoso
committeth murder the same shall be
22 condemned to the judgment: but I
say unto you, That whosoever shall
be enraged against his brother,² the
same shall be condemned to the
judgment.

And whosoever saith unto his
brother, Thou evil one,³ the same
shall be condemned to the council of
the synagogue.⁴

And whoso saith unto him, Thou
impious one,⁵ the same shall be con-
demned to the fire of Gehinnom.

23 And if thou present thine offering
at the altar, and there rememberest
that thy brother hath ought against
24 thee; leave there thine offering before
the altar, and go thou first to atone
to thy brother,⁶ and then come and

¹ לקדמנים.

² מי שירגז על אחיו (omitting "without a cause.")

³ רעה.

⁴ חייב הוא לעצת הכנסת.

⁵ נבל.

⁶ לכפר את פני אחיו.

25 give thine offering. Come to terms¹
with thine adversary speedily, whiles
thou art with him on the way; lest
the adversary deliver thee up to the
judge, and the judge deliver thee up
to the officer, and thou be cast into
the gaol.²

26 Verily I say unto thee, Thou shalt
not go forth from thence, till thou
hast paid the last farthing.

27 Ye have heard that it was said to
them of old time, Thou shalt not
28 commit adultery: but I say unto
you, That whosoever seeth a woman
and lusteth for her hath already
committed adultery with her in his
29 heart. And if thy right eye offend
thee,³ pluck it out, and cast it from
thee: for it is better for thee that
one of thy members should perish,
than that thy whole body should be
30 cast into Gehinnom. And if thy right
hand offend thee, cut it off, and cast
it from thee: for it is better for thee
that one of thy members should perish,
than that thy whole body should be
31 cast into Gehinnom. It was also said
concerning him that would put away

¹ תכשילך.

² הכלא.

³ יאות.

his wife, that he should write her a bill of divorcement, and give it unto her, and send her away from his house:¹ but
 32 I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever taketh her that is cast off² committeth adultery.
 33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt pay
 34 unto the Lord thy vow:³ but I say unto you, Ye shall not swear by a confirming word;⁴ neither by
 35 heaven; for it is God's throne: nor by the earth; for it is the footstool of his feet; neither by Jerusalem; for it is the city of the great king.
 36 Neither shalt thou swear by thy head, in that thou hast no power to whiten one hair or to turn it black again.⁵
 37 But let your words be, Yea, yea; Nay, nay: for whatsoever is more than these words is of evil.

¹ שיכתוב לה ספר כריתות ונתן לה ושלחה מביתו. (Deut. 24:1.)
² הגרושה.

³ לא תשבוע לשקר כי אם תשלם לי. נדרך.

⁴ בשום דבר.

⁵ יען שאין בידך כח להלבין שער אחד או להחזירו שחור.

38 Ye have heard what was said, An eye for an eye, a tooth for a tooth:
 39 but I say unto you, That ye withstand not evil:¹ but if one would smite thee on the right cheek, turn unto
 40 him the other. And whosoever wisheth to contend with thee² in judgment, and wisheth to take from thee thy coat, leave him the cloak
 41 also. And he that impresseth thee for one mile,³ go with him even twain.
 42 And whoso asketh of thee give to him, and from him that would borrow of
 43 thee turn not thou away. Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine
 44 enemy: but I say unto you, Love your enemies, do good to them that hate you, and pray for them which persecute you and despitefully use
 45 you;⁴ in order that ye may become the children of your Father which is in heaven: who maketh his sun to rise on the good and on the evil, and sendeth rain on the righteous and on
 46 the wicked. For if ye love only them

¹ להרביב עמך.

² שלא לעמוד נגד הרע.

³ ואשר יגוש אותך על מיל אחד.

⁴ Cf. Luke 6:27, 28.

which love you, what reward have ye?
do not even transgressors¹ do this?

47 And if ye ask after the peace of your
brethren only, what do ye exceed?

48 do not even the Gentiles do this? Be
ye therefore perfect, like your Father
which is in heaven who is perfect.

6 1 See that ye bestow not your alms
before men, so that they may see
you: for then ye have no reward on
the part of your Father which is in
2 heaven. Therefore when thou be-
stowest alms, blow not a trumpet
before thee, like the hypocrites do in
the synagogues and in the streets, in
order that men may honour them.
3 Verily I say unto you, That already
they have received their reward. But
thou, when thou dispensest alms, thy
left hand shall not know what thy
4 right hand doeth: that thine alms
may be in secret: and thy Father
which seeth in secret shall himself
5 recompense thee in public.² And be
not like the hypocrites when thou
prayest: for they delight to stand in
the assemblies³ and at the corners of

¹ בעלי עברה.

² במקדלות.

the streets to pray, that men may see
them.

Verily I say unto you, That already
6 they have received their reward. But
thou, when thou prayest, enter into
thine apartment, and shut thy door,
and pray to thy Father which is in
secret; and thy Father which seeth
in secret shall recompense thee in
public.

7 And ye, when ye pray, multiply
not words¹ like the Gentiles do;
who think that in an abundance of
8 words they shall be heard. But be
ye not likened unto them: for your
Father knoweth what is needful for
you, before ye ask him.

9 And ye, thus shall ye pray: Our
Father which art in heaven, thy Name
10 be sanctified. Thy kingdom come.

Thy will be done, as in heaven so on
11 earth. Give us to-day our continual
12 bread.² And forgive us our debts, as
13 we release³ our debtors. And bring
us not into temptation, but deliver
us from all evil: for thine is the
sovereignty, and the might, and the

¹ אל תרבו בדברים.

² את לחמנו תמידית חן לנו היום.

³ מוחלים.

glory, for ever, and for ever and ever.¹ Amen.

- 14 For if ye forgive men their sins,
your Father which is in heaven will
15 also forgive you your sins: but if ye
forgive not men, neither will he for-
16 give you your sins. And ye, when ye
fast, be not like the hypocrites: for
they begrime and disfigure their faces,²
that they may appear in the sight of
men to fast. Verily I say unto you,
That already they have received their
17 reward. But thou, when thou fastest,
anoint thine head, and wash thy face;
18 that thou appear not unto men to
fast, but unto thy Father which is
in secret: who shall recompense thee
19 in public. Lay not up for yourselves
stores³ upon earth, where caterpillar
and moth devour,⁴ and where thieves
20 break through and steal: but lay up
for yourselves stores in heaven, where
caterpillar and moth waste not, and
21 where thieves do not steal: for just⁵
where your store is, there your heart
22 will be also. The lamp of thy body is

י כי לך המלוכה והנבירה וכבוד לעולם ולעולמי עולמים.
שקודרים ומכורים את פניהם.
אוצרות. אשר שם חסיל ועש יאכל. אפן.

- thine eye: if therefore thine eye be
sound,¹ thy whole body shall be in
23 great light. But if thine eye be bad,
thy whole body shall be gloomy.² If
therefore the light that is in thee be
darkness, how great is that darkness!
24 No man can serve two lords: for
either he will hate the one, and love
the other; or else he will love the one,
and hate the other. Ye cannot serve
25 God and mammon. And therefore I
say unto you, Be not anxious³ for
your souls, in what ye shall eat, or
in what ye shall drink; or for your
bodies, wherewith ye shall be clothed.
Is not the soul more than food, and
26 the body more than raiment? See
the birds of the heavens: for they
sow not, neither do they reap, nor
gather into their granaries; yet your
Father which is in heaven feedeth
them. Are ye not much better than
27 they? And which of you by taking
thought can add even a single cubit
28 unto his stature? Why, then, are ye
anxious about raiment? Consider
the lilies of the field, how they grow;
yet they toil not, neither do they spin:

המימות. אפן. לא השתדלו.

- 29 Of a truth ¹ I say unto you, That not even Solomon in all his glory was so arrayed like one of them.
- 30 Wherefore, if God so clothe the herb of the field, which to-day is, and to-morrow is cast into the oven, how much more so you, O little of faith?
- 31 Therefore be not anxious, saying, What shall we eat? or, What shall we drink? or, What shall we wear?
- 32 (For after all these things do Gentiles seek: ²) for your Father which is in heaven knoweth that ye have need
- 33 of all these things. Therefore seek ye at the first the dominion of God, ³ and all his righteousness; and all these
- 34 things shall be added unto you. And be not anxious for the morrow: for the morrow's day shall be anxious for itself. Sufficient unto the day is the evil thereof.⁴
- 7 ¹ Judge not, and ye shall not be judged: condemn not, and ye shall
- ² not be condemned.⁵ For with what judgment ye judge, ye shall be

¹ ידרוש.² אמנם.³ לכן בתחילה בקשו את ממלכת האלהים.⁴ תשפוק ליום רעתו.⁵ אל תחייבו ולא תחייבו. (Cf. Luke 6 : 37.)

- judged: and with what measure ye mete, it shall be measured to you again.
- 3 And how seest thou the splinter ¹ in thy brother's eye, but seest not the beam ² that is in thine own eye?
- 4 And how sayest thou to thy brother, Suffer it now, brother, ³ that I may pull out the splinter out of thine eye; and, behold, a beam is in thine own
- 5 eye? Thou hypocrite, pull out at the first the beam from thine own eye; and then thou shalt be able to see to pull out the splinter out of thy
- 6 brother's eye. Give not a holy thing unto the dogs, neither cast ye pearls before swine, lest they trample them with their feet, and the dogs turn
- 7 again and rend them.⁴ Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be
- 8 opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh
- 9 it shall be opened. And which of you, whose son shall ask of him bread, his

¹ קרחה.² קסם.³ אחי הרף נא. (Cf. Luke 6 : 42.)⁴ וישבו הכלבים ויסחבום.

father will deliver unto him a stone ? ¹
 10 Or, whose son shall ask of him fish,
 his father will put into his hand a
 11 serpent ? If ye then, being evil, know
 how to seek to give good gifts ² unto
 your children, how much more so
 your Father which is in heaven, which
 giveth good gifts to them that seek
 12 of him and ask him ? ³ Therefore
 whatsoever ye would that men should
 do to you, do ye even so to them :
 for this is the Law and the Prophets.
 13 Enter ye in by the narrow gate : for
 wide is the gate, and wide the way,
 that leadeth to destruction, ⁴ and many
 14 there be which go in thereat : how
 narrow is the gate, and narrow the
 way, which leadeth unto life, and few
 15 there be that find it. Be warned of
 false prophets, ⁵ which come to you in
 sheep's clothing, but beneath their
 clothing they are as full of deceit as
 ravening wolves. ⁶

¹ ומי ביניכם שישאל ממנו בנו את הלחם ומסר לו אביו את
 האבן. (Cf. Luke 11 : 12.)
² תדעו לכם לבקש לתת מתנות טובות.
³ שיתן מתנות טובות לכל דורשו ושואליו.
⁴ אל האבדון. (Abaddon.)
⁵ הזוהרו מנביאי השקר.
⁶ והם תוך לבושם מרמה מלאים כזאבים הטורפים.

16 But by their fruits ye shall recognise
 them. Are grape clusters gathered
 from thorns, or figs from thistles ? ¹
 17 Even so every good tree yieldeth good
 fruits ; but every bad tree yieldeth
 18 bad fruits. A good tree cannot yield
 bad fruits, neither can a bad tree
 19 yield good fruits. But indeed every
 tree that yieldeth not good fruit is
 hewn down, and cast into the fire.
 20 And ye, by their fruits ye shall know
 21 them. Not every one that saith unto
 me, Lord, lord, shall enter into the
 kingdom of Heaven ; but he that
 doeth the will of my Father which is
 in heaven, the same shall enter with
 me into the kingdom of Heaven. ²
 22 Many will say unto me in that day,
 Lord, lord, have we not prophesied
 in thy name ? and in thy name have
 cast out demons ? and in thy name
 23 done many powerful works ? ³ And
 then will I profess unto them, that
 I know them not : ⁴ Withdraw from
 24 me, all ye workers of iniquity. ⁵ Who-

¹ ומפירותיהם תכירום הלקטו מהקוצים ענבים ומן הדרדרים האנים
² הוא יבא עמי במלכות שמים
³ כחות רבות.
⁴ שלא ידעתי אותם.
⁵ סורו ממני כל פועלי און. (Ps. 6 : 8 [9].)

soever heareth these my words, and doeth them, is likened unto a wise man, which built his house upon the
 25 rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; it fell not: for it was founded upon the
 26 rock. And whosoever heareth these my words, and doeth them not, is likened unto a foolish man, which
 27 built his house upon the sand: and the rain descended, and the floods came, and the winds blew upon it, and beat upon the house; it fell:
 28 and great was the fall of it. And it came to pass, that when Jesus had ended these words, the crowds marvelled at his teaching: for he was
 29 teaching as one having ability of his own, and not from the mouth of the scribes and Pharisees.¹

8 1 When Jesus was come down from the mountain, much people followed
 2 him. And, behold, there came a leper and did him homage, saying, If thou desirest, thou canst make me clean.
 3 Then Jesus put forth his hand, and touched him, and saith, I do desire;
 1 כי היה ממד בלמו מי שבידו היכולת ולא מפני סופרים ופרושים.

be thou clean. And immediately he
 4 was cleansed from his leprosy. And Jesus saith unto him, See thou tell no man; but go thy way, and shew thyself to the priest, and bring unto him thine offering, as Moses com-
 5 manded them for a testimony.¹ And when Jesus was entered into Kepharnahum, there drew nigh unto him a centurion, and entreated him, saying,
 6 Lord, my son lieth in the house, and he is paralytic, and sore afflicted.
 7 And Jesus saith unto him, I will come and heal him. But the centurion answered and said, Lord, I am not ready² that thou shouldest come under my roof: but only speak a word,
 9 and my son shall be healed. For even I am placed under the authority of another man, and under me are valiant men:³ and if I say to this one, Go, then he goeth; and to another, Come, then he cometh; and to my servant, Do this, then he doeth
 10 it. Now when Jesus heard, he marvelled, and saith to them that followed

¹ והבא אליו קרבנד כאשר צוה משה להם לעדות.

² אני לא נכח.

³ כי גם אני הושמתי תחת ממשלת אדם אחר ותחתיו אנשי חיל.

him, Verily I say unto you, I have not found such faith as this in Israel.¹
 11 And I say unto you, That many shall come from the east and from the west, and shall recline² with Abraham, Isaac, and Jacob, in the
 12 kingdom of Heaven. But the children of the kingdom shall be cast into the darkness outside:³ and there, shall be weeping and gnashing
 13 of teeth. And Jesus saith unto the centurion, Go thy way; and as thou hast believed, be it unto thee.

And the boy was healed the same
 14 hour. And when Jesus was come into Kepha's house, he saw his mother-in-law lying in a continual burning fever.⁴
 15 And he touched her hand, and the burning fever left her: and she arose
 16 and ministered unto them. And when it was evening, they brought unto him many that were possessed of demons: and he, by his word alone, cast out for them the spirits, and healed them
 17 that were in evil case: to establish

1 לא מצאתי כזה אמונה בישראל.
 2 וירבעו.
 3 ישלחו אל חושך החיצון.
 4 בקדחת תמיד.

what was spoken by Isaiah the prophet, who said, Himself took our sicknesses, and suffered our pains.¹
 18 Now when Jesus saw great crowds surrounding him, he commanded his disciples to go unto the other side of
 19 the sea. Then one of the scribes approached, and saith unto him, Rabbi, I will follow thee whitherso-
 20 ever thou goest. And Jesus saith unto him, Foxes have holes, and the birds of the heavens nests; but the son of Man hath not a floor whereon
 21 he may lay his head.² And another of his disciples said unto him, Give me leave until I bury my father.³
 22 But Jesus answered him, Come after me; and leave the dead to bury their
 23 dead. And he went up into the ship, and his disciples came after him.
 24 And, behold, there was a great storm at sea, and the ship was covered with the waves: but he himself was
 25 asleep. And his disciples drew nigh

1 חליינו הוא ישא ומכאובינו סבלם. (Isa. 53: 4.)
 2 ולבן אדם אין להם קרקע ששים את ראשו
 (note the plural להם).

3 חנה לי עד שאקבור את אבי.
 Jesus, in replying, takes up the disciples' plea, "Give me leave," and says, "Leave the dead."

unto him, and awoke him, saying,
 26 Lord, save us lest we perish. Then
 Jesus saith unto them, Why are ye
 fearful, O little of faith? Then he
 arose, and commanded the winds and
 the sea; and there was a great calm.
 27 But the men marvelled, and said, Who
 is this, that the winds and the sea
 28 hearken unto him? Thereafter Jesus
 came unto the other side of the sea,
 into the country of the Gergashites,¹
 and there came to meet him two
 possessed of demons, coming out of
 the tombs, and they were exceeding
 fierce,² so that on account of them
 29 no man could pass that way. And,
 behold, they cried out, saying, What
 have we to do with thee, Jesus, thou
 Son of God? Why art thou come
 hither to afflict us before the set
 30 time? ³ Now near by ⁴ was a herd
 31 of many swine feeding. And the
 demons entreated him, saying, If thou
 cast us out hence, send us away into
 32 the herd of swine. And, behold, the
 whole herd went with a rush and with

¹ גרגשיים.
² למח באח הלום קורם הזמן לענות אותנו.
³ וחס אכזרים מאד.
⁴ קרוב לשם.

great commotion,¹ and precipitated
 themselves into the sea, and perished.
 33 Then the herdsmen fled, and came
 into the city, and told all these things,
 and also concerning those in whom
 were the demons.
 34 And, behold, the whole city came
 out to meet Jesus: and when
 they saw him, they entreated him
 that he would pass out of their
 coasts.
 9 ¹ And Jesus went up into the ship,
 and departed from the other side of
 the sea, and came into his own city.
 2 And, behold, they brought to him a
 man stricken with paralysis, lying
 on a bed: and when Jesus saw their
 faith, he said unto the paralytic,
 Have confidence, my son, for thy
 3 sins are forgiven thee. And, behold,
 the scribes said among themselves,
 4 Behold, he is a blasphemer. And
 when Jesus perceived their thoughts,
 he saith, Wherefore think ye evil in
 5 your hearts? For whether is easier,
 to say, Thy sins are forgiven thee;
 6 or to say, Arise, and walk? But that

¹ והנה הלך כל העדר בסער ובסעף גדול
 or, "and into a steep cleft," reading סעף.
 6

ye may know that the son of Man¹ hath authority on earth to forgive sins, (then said he to the paralytic), Arise, and take up thy bed, and walk into
 7 thine house. And he arose, and
 8 walked into his house. But when the crowds saw it thus, they were afraid, and gave honour to God, which had given such power to the Son of Man.¹
 9 And as Jesus departed thence, he saw a certain man, sitting in the custom house; whose name was Matthew: and he saith unto him, Follow me.
 10 And it came to pass, as they sat down to eat in the house, behold, many transgressors and sinners came in and eat with Jesus and his disciples.
 11 And the Pharisees seeing, they said unto his disciples, Why eateth your teacher with transgressors and sinners?
 12 But when Jesus heard, he answered, saying, There is no need of a physician to heal the healthy, but to heal them
 13 that are sick.² Therefore, go ye and learn what is written, I desire loving-

¹ יראו ויכבדו האלהים אשר נתן הכה הזה לבן האדם.

N.B.—The term אדם בן signifies the generality of men ("son of Man"), while אדם בן refers to Christ ("Son of Man").
² אין צריך רופא לרפואת הבריאים אלא לרפואת אותם שהם בריאים.

kindness, and not sacrifice:¹ for I am not come to call the righteous,
 14 but the sinners. Then approached him the disciples of Jochanan, saying, Why [do we] and the Pharisees fast
 15 oft, but thy disciples fast not? And Jesus saith unto them, Can the children of the bridegroom² weep, as long as they have the bridegroom with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.
 16 There is no one who would put a patch of worthless cloth upon an old robe, for he taketh away its completeness from the robe, and his rent is made
 17 worse than before.³ Neither do they put new wine into worn out wine-skins,⁴ for the wine-skins would be split, and the wine spilled: but new wine they put into new wine-skins,
 18 and both are preserved. And while he was speaking these words unto them, behold, a certain ruler drew

¹ חסד חפצתי ולא זבח. (Hos. 6: 6.)

² בני החתן. (The bridegroom's friends.)

³ ולא יהיה מי שישלח חתוכת בגד הפסול על שמלה ישנה כי ישא מלואה משמלה ויהיה בדיקו רע יותר מקודם.

⁴ בנאדות בלמים.

nigh, and did him homage, saying,
 Lord, my daughter is but lately dead :
 but do thou come and lay thy hand
 19 upon her, and she shall live. And
 Jesus arose, and followed him with
 20 his disciples. And, behold, a woman,
 which had an issue of blood twelve
 years, approached behind him, and
 21 touched the fringe of his garment : for
 she said within herself, If I touch his
 garment only, I shall be delivered.
 22 But Jesus turned, and when he saw
 her, he saith, Have confidence, my
 daughter ; for thy faith hath deliv-
 23 ered thee. And the woman was
 Jesus had obtained entry ¹ into the
 ruler's house, and saw the pipers
 and dirge makers of the people,²
 24 he said, Withdraw : for the girl is
 not dead, but sleepeth. And they de-
 25 rided him. But when the multitude
 was put forth, he obtained entry, and
 took her by the hand, and saith,
 26 Arise, arise, and the girl arose.³ And
 this report went forth into all that
 27 land. And when Jesus passed over

¹ וקשנכנת ישו.
² שרי החללים והמית העם.
³ ויאמר קומי קומי וחקם הנערה. (Cf. Mark 5 : 41.)

from thence, there followed him two
 blind men, crying, and saying, Take
 28 pity on us, O Son of David. And
 when he was come into the house, the
 blind men drew nigh unto him : and
 Jesus saith unto them, Believe ye that
 I am able to do this for you ? And
 they say unto him, Yea, of a truth,
 29 lord. Then touched he their eyes,
 saying, According to your faith be it
 30 done unto you. And their eyes were
 opened ; and Jesus straitly charged
 them, saying, See that no man know
 31 this. But they, when they went
 forth, published the report of him in
 32 all that land. And as they went out,
 behold, they brought to him a man
 33 dumb, and possessed of a demon. But
 when the demon was cast out of him,
 he spake, and was no more dumb : ¹
 and the crowds marvelled, saying,
 34 It was never so seen in Israel. But
 the Pharisees said, By the chief of
 the demons he casteth out the demons.
 35 And Jesus went about all the cities,
 teaching in their synagogues, and de-
 claring the tidings of the kingdom,
 and healing every sickness and every

¹ דבר ולא היה עוד אדם.

36 disease among the people. But when he saw the crowds, he took pity on them, because they were tired and prostrate,¹ as sheep which have no shepherd.

37 Then said he unto his disciples, There is a plenteous harvest, but the 38 labourers are few; entreat ye therefore the Lord of the harvest, that he will send forth the labourers to reap his harvest.

10 ¹ And when he had called out his twelve disciples, he gave them authority over unclean spirits, to cast them out, and to heal every sickness and disease. Now the names of the twelve envoys are these; The first, Simeon, who was called Kepha, 3 and Andrew his brother; Philip, and Bartholomew; Jacob [the son of] Zabdi, and Jochanan his brother; Thomas, and Matthew, who was a transgressor; and Jacob [the son of] 4 Alphæus, and Thaddæus; Simeon the merchant,² and Judah Iscariot, who delivered him up to death. 5 And Jesus sent forth these twelve, and commanded them, saying, Go ye

(or Canaanite). הכנעני ²

¹ כי הם טרודים ושוכבים.

not into the way of the Gentiles, and into the cities of the Samaritans enter 6 ye not: but go ye unto the lost sheep 7 of the house of Israel. Go, and cry, saying, Turn ye, turn ye, for the kingdom of Heaven is nigh at hand. 8 Heal the sick, raise the dead, cleanse the lepers, and cast out the demons: for nought ye have received, for 9 nought ye shall give.¹ Provide neither gold, nor silver, nor lesser 10 coin ² in your girdles. Pack not for the journey,³ either two coats, or sandals, or a staff: for the labourer 11 is worthy of his food. And into whatsoever city or town ye shall enter, enquire who in it is honourable; and there abide until ye go 12 forth from thence. And when ye obtain entry into an house, ask after its peace, saying, Peace be with this 13 house. And if this house be honourable, it will return unto you your 14 peace.⁴ But any man who will not receive you, nor hearken to the sound

¹ חנם לקחתם וחנם תתנו. ² ואל המעות.

³ אל תלקטו בדרך.

⁴ ישוב אליכם שלומכם.

That is, "it will respond to your greeting" (or, "your peace shall return unto you").

of your words, go forth outside of the house or city, and shake off even the
 15 dust from your feet. Verily I say unto you, It shall be easier for the land of Sodom and Gomorrha in the day of doom,¹ than for that city.
 16 Behold, I send you forth as sheep in the midst of wolves : be ye therefore subtle as serpents, and simple as doves.
 17 Take heed to yourselves of men : lest they deliver you up to the courts,² and scourge you with whips in the
 18 assemblies ; and ye shall be led unto officers and kings for my sake, for a testimony to them and the Gentiles.
 19 But when they deliver you up, take no thought how or what ye shall speak : for it shall be put into your mouths in that hour what ye shall
 20 answer. For it is not ye that shall speak, but the Spirit of your Father
 21 shall speak in you. And the brother shall deliver up the brother to death, and the father the child : and the children shall rise up against their parents, to cause them to be put to death.
 22 And all men shall hate you on account of my name : but he that endureth

¹ לעדות.

² ביום הדי.

to the end the same shall be saved.
 23 But when they persecute you in one city, flee ye to another : verily I say unto you, Ye shall not have finished the cities of Israel, till the Son of Man
 24 be come. There is no disciple above the teacher, nor servant above his
 25 lord. But enough for the disciple that he be as his rabbi, and the servant as his lord. If they have called the master of the house Baal-Zebub, how much more the children
 26 of the house ? Fear them not therefore : for there is nothing covered, that shall not be revealed ; and hid, that
 27 shall not be known. What I tell you in the darkness, that speak ye in the light : and what ye hear in the ear,
 28 that cry ye upon the roofs. And fear not them which slay the body, but cannot slay the soul : but fear ye him which can destroy both soul and
 29 body in Gehinnom. Are not two sparrows sold for the smallest coin ? ¹
 and one of them shall not fall on the
 30 ground without your Father. But the very hairs of your head are all
 31 numbered. Fear ye not therefore,

¹ חתח טבע קטוק.

for ye are better than many sparrows.
 32 Whosoever therefore shall confess me
 before men, him will I confess also
 before my Father which is in heaven.
 33 But whosoever shall deny me before
 men, him will I also deny before my
 34 Father which is in heaven. Think
 not that I am come to send peace on
 35 earth : I am not come to send peace,
 but the sword. For I am come to
 separate a man from his father, and
 the daughter from her mother, and
 the daughter-in-law from her mother-
 36 in-law. And a man's enemies shall be
 37 the men of his own house.¹ And whoso
 loveth his father and mother more
 than me is not worthy of me ; and
 whoso loveth son or daughter more
 than me is not worthy to be with me
 38 in the kingdom of Heaven.² And
 whoso taketh not his cross, and
 followeth me, the same is not worthy
 39 of me. Whoso findeth his soul shall
 lose it : and he that loseth his soul
 40 for my sake shall find it. Whoso re-
 ceiveth you the same receiveth me,
 and he that receiveth me the same

¹ ואויבי אש אנשי ביתו. (Mic. 7:6).
² איננו ראי להיות עמי במלכות שמים.

41 receiveth him that sent me. Whoso
 receiveth the prophet in the name of a
 prophet,¹ the same receiveth a pro-
 phet's reward ; and whoso receiveth
 the righteous man in the name of a
 righteous man, the same receiveth a
 42 righteous man's reward. And he that
 giveth to drink unto one of these little
 ones, even a single cup of cold water, in
 the name of a disciple, verily I say unto
 you, he shall in no wise lose his reward.
 11 ¹ And it came to pass, when Jesus
 had finished commanding his twelve
 disciples, he passed over from thence
 to teach and to proclaim² in their
 2 cities. Now Jochanan when he heard
 in the fortress³ the deeds of the
 Messiah, sent two of his disciples,
 3 and saith unto him, Art thou he that
 is destined to come,⁴ or do we await
 4 another ? And Jesus answered and
 saith unto them, Go ye and tell
 Jochanan what ye have heard and
 5 seen : the blind see, the lame walk,
 the lepers are cleansed, the deaf hear,
 and the dead are raised, the poor are

¹ That is, as a prophet, righteous man, etc.

² ולהברין. (summon, invite).
³ בית הסודר.
⁴ עתיד לבא.

6 made happy :¹ and happy is he that
 7 is not offended in me. And after
 these were departed, Jesus began to
 speak unto the crowds concerning
 8 Jochanan. What went ye out into
 the wilderness to see? Was it a reed²
 shaken with the wind? But what
 went ye out to see? Was it a man
 clothed in soft raiment?³ behold,
 they that be clothed in soft raiment
 9 are in kings' houses. Only what went
 ye out to see? The prophet? yea,
 I say unto you, he was more than a
 10 prophet. For he it is, concerning
 whom it was written, Behold, I send
 my messenger, which shall prepare
 11 the way before me.⁴ Verily I say,
 Among them that are born of women
 there hath not arisen a greater than
 Jochanan the immerser: howbeit he
 that is least in the kingdom of Heaven
 12 is greater than he. Only from the
 days of Jochanan the immerser until
 now the kingdom of Heaven is con-
 stricted, and the forceful despoil

¹ עניים יאשרו.

² קנה (possible play on the word קנא, a zealot).
³ ילבושו בחלקות (metaph. surrounded with flatteries).
⁴ הנני שולח מלאכי ופנה דרך לפני. (Mal. 3: 1.)

13 it.¹ For all the Prophets and the Law
 14 prophesied until Jochanan. And if ye
 will receive it, this is Elijah which
 15 cometh. Whoso hath ears to hear,
 16 let him hear. Whereunto shall I
 compare this generation? It is com-
 pared to boys which sit in the market,
 which call unto their companions, and
 17 say, We have played merrily unto
 you, and ye have not danced; we
 have played dolefully, and ye have
 18 not lamented.² For Jochanan came
 neither eating nor drinking, and they
 say, He is possessed of a demon.
 19 The Son of Man came both eating and
 drinking, and they say, Behold the
 man a glutton and a drunkard, and a
 friend of transgressors and sinners.
 But wisdom is justified of her children.³
 20 Then began he to reproach the cities
 wherein his many mighty works were
 done, because they turned not from
 21 their evil deeds: Woe unto thee,
 Chorazin! woe unto thee, Beth-
 zaida! for if the mighty works were

¹ מלכות שמים באונם היא ומברחין נחלין אותה.
² נננו לכם ולא דלגתם שרנו קינה ולא קוננחם.

³ Compare *The Wisdom of Ben Sira* (Heb.), "Wisdom teacheth her children."

done in Tyre and Zidon, which were done in you, they would have turned from evil long ago in sackcloth and ashes.

- 22 Surely I say unto you, That it shall be easier for Tyre and Zidon in the day of judgment, than for you.
 23 And thou, Kephar-Nahum, art thou not exalted to the heavens? to Gehinnom shalt thou be brought down:¹ for if the mighty works were done in Sodom, which were done in thee, perhaps² it would have remained until this day. Of a truth³ I say unto you, that it shall be easier for the land of Sodom in the day of
 25 doom, than for thee. At that time Jesus answered and saith, I give thanks unto thee, O Father, Lord of heaven and earth, which hast concealed⁴ these things from the wise and prudent, and hast revealed them unto
 26 the lightly esteemed.⁵ Yea, O Father:
 27 for so was thy will before thee. All hath been given me of my Father: and no man knoweth a son, but a father; neither knoweth any one the

¹ הלא עד השמים תרומי עד ניהינם תרדי.
² אולי. ³ אמנם. ⁴ שהסתתר. ⁵ לעזירים

Father save a son, and to whomsoever
 28 a son willeth to reveal him. Come unto me, all ye that labour and are heavy laden, and I will satisfy you.¹
 29 Take my yoke upon you, and learn of me; for I am driven out and down-cast in spirit;² and ye shall find rest
 30 for your souls.³ For my yoke is gentle, and my burden easy.

- 12 1 At that time Jesus went through the grain⁴ on the Sabbath; and his disciples were an hungred, and began to pluck the ears from the stalks,⁵
 2 and to eat. But the Pharisees seeing, said, Behold, thy disciples do that which is not right to do on the Sabbath.
 3 But he said unto them, Have ye not read what David did, when he was an hungred, both he and they that were
 4 with him; for he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat them, neither for them which were with him, but only for the
 5 priests? Have ye not read in the Law, that the priests profane the

¹ אשביעכם. ² כי נער אני ושפל רוח.
³ והמצאו מרגוע לנפשותיכם. (Jer. 6: 16.)
⁴ על דור. ⁵ ויחלו לקטף שבליים מן הקמח.

Sabbath in the Temple, and are
 6 blameless? But I say unto you,
 That here is greater than the Temple.
 7 But if ye had known what it meaneth,
 I desire loving-kindness, and not sacrifice,
 ye would not have condemned the
 8 guiltless. For the Son of Man is lord
 9 even of the Sabbath. And when he
 had passed over from thence, he
 10 entered into their synagogue: And
 behold, a man which had his hand
 withered. And they asked him, saying,
 Is it lawful on the Sabbath to
 heal the sick? ¹ And all this was
 that they might accuse him before the
 11 court of justice.² And he said unto
 them, What man among you, having
 one sheep that shall fall into a pit on
 the Sabbath, will not lay hold on it,
 12 and lift it out? And is not a man
 better than the sheep? Wherefore
 it is lawful to do well on the Sabbath.
 13 Then saith he to the man, Stretch
 forth thine hand. And he stretched
 it forth; and it was restored to health,
 14 like as the other. Then the Pharisees
 went out, and took counsel against
 him, how they might destroy him.
¹ וכל זה כדי להלשינו לבית דין.
² לרפא לחולים.

15 But when Jesus knew, he withdrew
 from thence: and many followed him,
 16 and he healed them all; and com-
 manded them that they should not
 17 make him known: ¹ in order that it
 might be established which was spoken
 by Isaiah the prophet, who said,
 18 Behold my servant, whom I uphold;
 my chosen in whom I am well pleased;
 I have put my Spirit upon him: he
 shall bring forth judgment to the
 19 Gentiles. He shall not cry, nor lift
 up, nor cause his voice to be heard in
 20 the street. A bruised reed shall he
 not break, and the smoking flax shall
 he not quench: he shall bring forth
 21 judgment unto truth. He shall not
 fail nor be discouraged, till he have set
 judgment in the earth: and the isles
 22 shall wait for his law.² Then was
 brought unto him one possessed of a
 demon, blind and dumb: and he
 healed him, so that he was able both to
 23 speak and to see.³ And all the crowds

¹ שלא יפרסמוהו.
² הן עבדי אחמך בו בחירי רצתה נפשי נתתי רוחי עליו משפט
 כנזים יוציא לא יצעק ולא ישא ולא ישמיע בחזן קולו קנה רצון לא
 יטבור ופשתה כחה לא יכבנה לאמת יוציא משפט לא יכהה ולא
 ירנן עד ישים בארץ משפט ולתורתו איים ייחלו. (Isa. 42 : 1-4)
³ כדי שיכול לדבר ולראות.

marvelled, and said, Is he not the
 24 Son of David? But when the Phari-
 sees heard, they said, He doth not
 cast out the demons, but by Baal-
 25 Zebub the chief of the demons. And
 when Jesus knew their thoughts, he
 said unto them, Every kingdom
 divided against itself is brought to
 desolation; and every city or house
 divided against itself shall not stand:
 26 and if Satan cast out Satan, he is
 divided against himself; and how then
 shall his kingdom stand?
 27 And if I by Baal-Zebub cast out the
 demons, by whom do your children
 cast out? therefore they shall be
 28 your judges. But because I am cast-
 ing out the demons by the Spirit of
 God, then the kingdom of God is come
 29 unto you. And how can a man enter
 into the strong man's house to plunder
 his goods, except he first bind the
 strong man? and then he will plunder
 30 his house. Whoso is not with me the
 same is against me; and whoso
 gathereth not with me the same
 31 scattereth. And therefore I say unto
 you, Every sin and blasphemy shall
 be forgiven man: but the blasphemy

which is against the spirit shall not
 32 be forgiven. And every man that
 saith a word against the son of Man,
 it shall be forgiven him: but he that
 saith a word against the Holy Spirit,
 it shall not be forgiven him, neither
 in this world, nor in the world to come.
 33 Either make the tree good, and its
 fruit good; or make the tree bad,
 and its fruit bad: for the tree is
 34 known from its fruit. Generation of
 vipers, how can ye speak good things,
 being yourselves evil? for out of the
 abundance of the heart the mouth
 35 speaketh. The good man bringeth
 forth good things out of his good
 store: but the evil man bringeth
 forth evil things out of his evil store.
 36 And I say unto you, That every
 idle word that men shall speak, they
 shall render an account thereof¹ in
 37 the day of judgment. For by thy
 words thou shalt be justified, and by
 thy words thou shalt be condemned.
 38 Then certain of the scribes and of
 the Pharisees answered him, saying,
 Rabbenu, we wish to see a sign from
 39 thee. But he answered and said unto

¹ ישיבו עליו טעם.

- them, An evil and adulterous generation seeketh a sign; but no sign shall be given it except the sign of Jonah the prophet: for as Jonah was three days and three nights in the fish's belly, so shall the Son of Man be three days and three nights in the heart of the earth. And the men of Nineveh shall arise in the judgment with this generation, and shall condemn it: ¹ because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here. ²
- 42 The queen of the south shall arise in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth ³ to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. When the unclean spirit is gone out of a man, it goeth through dry places, seeking rest, but findeth none.
- 44 Then it saith, I will return unto my house from whence I came out; and it cometh, and findeth it empty, and cleaned out with shovels, ⁴ and adorned.
- 45 Then it goeth, and taketh seven other

² והנה יותר מיונה פה.
⁴ ומטוהר ביעים.

¹ וירשיעוהו. (cf. Ex. 22: 9 [8]).
³ מקצות הארץ.

- spirits more wicked than itself, and they enter in and dwell there: so that the latter end of that man is worse than the beginning. ¹ Even so shall it be unto this wicked generation. And as he continued to speak to the crowds, behold, his mother and his brethren stood without, and sought to speak with him. Then one saith unto him, Behold, thy mother and thy brethren stand without, and are seeking thee. But he answered him that told him, and saith, Which is my mother? ² and who are my brethren?
- 49 And he stretched forth his hand toward his disciples, and saith, Behold, my mother and my brethren! Every man that doeth the will of my Father which is in heaven, they are my brethren, my sisters and my mother.
- 13 ¹ The same day Jesus went out of the ² house, and sat by the sea side. And great crowds thronged ³ unto him, so that he went up into the ship, and sat; and all the people stood on the sea ³ shore. And he spake much unto them

¹ ותהינה אהריות האדם ההוא רעות מן הראשיות
(cf. Num. 24: 20; Job 42: 12).
² ויקבצו.
³ איזו אמי.

in parables, and saith, Behold, the
 4 sower went forth to sow his seed ; and
 as he sowed, some of them fell by the
 way side, and the birds of the heavens
 5 came and ate them up. And others
 fell upon the rock,¹ where there was
 not much earth : and forthwith they
 sprouted, because they had no depth
 6 in the earth : and when the sun was
 risen, they were dried up ; and because
 they had no root, they withered away.
 7 And others fell among the thorns ;
 and the thorns grew up, and choked
 8 them. But others fell into good
 ground, and brought forth fruit, one
 an hundredfold, and another sixty,
 9 and another thirtyfold. Whoso
 hath ears to hear, let him hear.
 10 And his disciples drew nigh unto him,
 and said unto him, Lord, why speakest
 11 thou with us in parables ? ² And he

¹ על הסלע.

² ארני למה תדבר עמנו במשלם

(vv. 10-13). Jesus is speaking equally to the disciples in parables, because of spies and informers in the crowd, but to them he privately explains all things. "I am speaking to you (the disciples and loyal people) in parables, that they (the informers and disloyal people) seeing shall not see," etc. Jesus used a necessary precaution. Here and elsewhere in the Gospel the words "whoso hath ears to hear, let him hear," are a warning to look out for a hidden meaning in the speech.

answered and saith unto them, Be-
 cause it is given unto you to under-
 stand the secrets of the kingdom of
 Heaven, but to these it is not given.
 12 For whoso hath, to him shall be given,
 and he shall abound : but whoso
 hath not, even what he hath shall
 13 be taken from him. And therefore I
 am speaking to you in parables ; that
 they seeing shall not see ; and hearing
 shall not hear, neither shall they
 14 understand. To establish in them the
 prophecy of Isaiah, he who said, Hear-
 ing, hear ye, but understand not ; and
 15 seeing, see ye, but perceive not : stul-
 tify this people's heart, and dull its
 ears, and glue up its eyes ; lest it
 see with its eyes, and hear with its
 ears, and understand with its heart,
 16 and return, and be healed.¹ But
 happy are your eyes, for they see :
 and your ears, for they hear.
 17 Verily I say unto you, That many
 prophets and righteous men have
 desired to see what ye are seeing, but
 have not seen ; and to hear what ye

¹ שמעו שמעו ואל תבינו וראו ראו ואל תדעו השמן לב העם הזה
 ואוזני הכהן ועיניו השען פן יראה בעיניו ובאוזניו ישמע ולבבו יבין
 (Isa. 6 : 9, 10.) ושב ורפא לו.

are hearing, but have not heard.
 18 Hear ye therefore the parable of the
 19 sower. Whosoever heareth the word
 of the kingdom, and understandeth
 not, the evil one cometh, and plucketh
 out that which was sown in his heart.
 And this is that which was sown by
 20 the way side. But as for that which
 was sown on the rock, this is he that
 heareth the word, and straightway¹
 21 with joy receiveth it; but is like unto
 the seed which hath no root,² for he
 endureth but for an hour: and when
 tribulation or persecution ariseth,³ he
 is immediately offended.
 22 And as for that which was sown
 among the thorns, the same is he that
 heareth the word of God,⁴ but the
 care of this world, and the lust for
 the false mammon,⁵ choke the word,
 23 and he becometh unfruitful. But as
 for that which was sown on good
 ground, the same is he that heareth
 the word, and understandeth, and
 bringeth forth fruit; and one pro-
 duceth an hundredfold, and another

¹ וְיִפְתָּאוֹם. לְדוֹמָה לְדָרֵעַ שֶׁאֵין לָהּ שׁוֹרֵשׁ.
 * Omitting "because of the word."
² וְהָאוֹת שֶׁקֶר הַמָּמוֹן.

³ דְּבַר הָאֱלֹהִים.
⁴ דְּבַר הָאֱלֹהִים.

24 sixty, and another thirtyfold. Yet
 another parable put he forth unto
 them, saying, The kingdom of Heaven
 is like unto a man which sowed good
 25 seed in his field: but while men slept,
 his enemy came and sowed nettles
 among the wheat, and went his way.
 26 But when the blade grew up, and pro-
 duced the fruit, then appeared there
 27 the nettles also. So the servants of
 the householder drew nigh and said
 unto him, Lord, didst not thou sow
 good seed in thy field? from whence
 then came the nettles into it?
 28 And he saith unto them, A man that
 is an enemy hath done this.¹ Then the
 servants said unto him, Wilt thou
 that we go and gather them up?
 29 But he saith, Nay; lest while ye
 gather up the nettles, ye root up also
 30 the wheat with them. Let both grow
 together until the harvest: and at
 harvest time I will say to the reapers,
 Gather first the nettles, and bind
 them in bundles for burning: but
 gather the wheat into my floor.
 31 Yet another parable put he forth
 unto them, saying, The kingdom of

¹ אִדְם אֵינֶם עֹשֶׂה זֹאת.

Heaven is likened unto a grain of mustard seed, which a man took and
 32 sowed it in his field : which indeed is the least of all seeds : but when it is grown, becometh the greatest of herbs, and becometh a tree, so that the birds of the heavens come and nest in the branches thereof.

33 Again he spake unto them another parable ; The kingdom of Heaven is likened unto leaven, which a woman took and hid in three measures of meal, till the whole should be leavened.

34 All these are the sayings of Jesus in parables unto the crowds ; ¹ and without parables spake he not with them :

35 to fulfil the utterance of the prophet who said, I will open my mouth in a parable : I will utter dark sayings of old. ²

36 Then he sent the crowds away, and entered into the house : and his disciples approached him, saying, Explain unto us the parable of the nettles
 37 of the field. Then he answered and saith, He that sowed the good seed is
 38 the Son of Man ; and the field is the world ; and the good seed they are

¹ כל אלה דברי ישו במשלם אל הכיתות.

² אפתחה במשל פי אביעה חידות מני קדם. (Ps. 78 : 2.)

the children of the kingdom ; but the nettles they are the children of
 39 Belial ; and the enemy that sowed them is Satan ; and the harvest is the end of the world ; and the reapers
 40 they are the angels. And just as the nettles were gathered up and burned in the fire ; so shall it be in the end
 41 of the world. For the Son of Man shall send forth his angels, and they shall gather out of his kingdom all offences, and them which do iniquity ; ¹
 42 and shall cast them into the furnace of fire : there, shall be weeping and
 43 gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Whoso hath
 44 ears to hear, let him hear. The kingdom of Heaven is likened unto treasure hid in a field ; which if a man find, he hideth, and out of his joy he goeth and selleth all that he hath, and
 45 buyeth that field. Again, the kingdom of Heaven is likened unto a man that is a merchant, seeking goodly
 46 pearls : who, when he had found one precious pearl, went and sold all that he had, and bought it.

¹ ואותם שעשו פשע.

47 Again, the kingdom of Heaven is likened unto a drag net,¹ that was cast into the sea, and gathered of
48 every kind of fish: which, they, drawing forth when it was full, and sitting down on the sea shore, chose the good and put them into vessels,
49 but the bad they cast away. So shall it be in the end of the world: for the angels shall go forth, and separate the wicked from among the righteous,
50 and shall cast them into the furnace of fire: there, shall be weeping and
51 gnashing of teeth. ²Have ye understood all these things? And they say unto him, Yea.

52 Then saith he unto them, Therefore every scribe taught in the kingdom of Heaven is like unto a man that is an householder, which bringeth forth out
53 of his store new and old. And it came to pass, when Jesus had finished speaking these parables, he passed
54 over from thence. And when he was come into his native land,³ he taught them in their synagogues, and they marvelled, saying, Whence hath he

¹ Omitting "Jesus saith unto them."

¹ למכמורת.
² ארץ מולדתו.

55 this wisdom, and might? Is he not the smith's son? ¹ Is not his mother called Miriam, and his brethren, Jacob, and Joseph, and Simeon, and Judah?
56 And are not his sisters all with us? Whence then hath he all these things?
57 And they were offended in him.

But Jesus saith unto them, There is no prophet without honour, except in his native place, and in his own house.
58 And he did not many mighty works there because of their stubbornness.²

14 ¹ At that time Herod the tetrarch³ heard the report concerning Jesus,
² and saith unto his young men, This is Jochanan the immerser; he is risen from the dead; and therefore the powers are working in him.⁴
³ For Herod had laid hold on Jochanan, and bound him, and put him in prison from before Herodias,
⁴ his brother's⁵ wife. For she said unto him, Jochanan is not worthy to
⁵ be with thee.⁶ And he wished to slay

¹ הלא זה בן נפחא.

² ועל בן הכחות יפעלו בו.

³ אחד מארבעה נשיאים.

⁴ Omitting "Philip" with Vulg. D. etc. The brother's name was Herod, not Philip. Cf. Josephus xviii. v. 1.

⁵ כי אמרה אליו יותן אינו ראוי שיהיה עמו.

him, but he feared the people; for he was as a prophet in their eyes.
 6 Now on Herod's birthday, the daughter of Herodias danced in the midst, and she won approval in the
 7 eyes of Herod. And he swore unto her with an oath to give her whatsoever she should ask of him. And she, being instructed of her mother, saith, Give me here in a dish the head of Jochanan the immerser.
 9 And it grieved the king: but on account of the oath, and on account of them which sat together with him at the table, he commanded it to be
 10 given her. And he sent, and cut off the head of Jochanan which was in
 11 the fortress; that his head might be brought in a dish, and that they might give it to the girl. And they did so.¹
 And it was given to the girl, and she
 12 brought it to her mother. Then his disciples approached, and removed his body, and buried it, and his disciples
 13 came and told Jesus. And when he heard it, he escaped from thence into a desert place alone.

Now when the crowds heard, they

¹ ויתנו אותו לנערה ועשו כן.

followed him on foot out of their
 14 cities. And he went forth, and saw much people, and took pity on them,
 15 and healed their sick. And when evening was come, his disciples drew nigh unto him, saying, The place is desolate, and the hour is already past; take leave of the crowds, therefore, that they may go into the villages, and
 16 buy themselves food. But Jesus saith unto them, There is no need for them
 17 to go; give ye them to eat. And they answered him, We have here but
 18 five loaves, and two fishes. And he saith unto them, Bring them hither
 19 to me. And he commanded the people to sit down to eat on the grass in the field,¹ and he took the five loaves, and the two fishes, and lifting up his eyes to heaven, he blessed, and brake, and gave the loaves to his disciples, and
 20 his disciples gave to the crowds. And they did all eat, and were satisfied: and there were left over² unto them twelve baskets full of the fragments.
 21 And the number of them that did eat was five thousand men, beside the
 22 women and infants. And immedi-

² ונשארו.

¹ על החציר בשדה.

ately Jesus urged his disciples to go up into a ship, and to go before him across the sea, while he took leave of
 23 the crowds. And when he had taken leave of the people, he went up alone into the mountain to pray: and it was evening, and he was there alone.
 24 Now the ship was tossed in the midst of the sea by the waves: for the wind was contrary to them. And it came to pass in the fourth watch of the night that he came unto them, and
 26 walked by the sea.¹ And when they saw him walking by the sea, they were terrified, and said, It is a malignant spirit;² and they cried out for fear.
 27 But straightway Jesus spake unto them, saying, Have confidence; for it is I; be not afraid.
 28 Then Kepha answered and saith, Lord, if it be thou, bid me come unto
 29 thee over the water.³ And he said, Come. So Kepha descended from the ship, and went over the water, to
 30 come to Jesus. But when he saw the wind boisterous, he was exceedingly afraid lest he should sink, and

² כי מוֹיֵק הוּא.

¹ על הים or "on the sea."
³ על המים or "on the water."

31 cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and saith unto him, O thou little in faith, wherefore
 32 didst thou doubt? And when they were gone up into the ship, immediately the wind subsided. And when they were in the ship, they came and did him homage, saying, In truth
 34 thou art the Son of God. And they departed from over the sea, and came
 35 into the land of Ge-nossar.¹ And the men of that place, when they knew it, sent into all that land, and brought unto him all that were in evil
 36 case; and entreated him that they might touch the fringe of his garment: and as many as touched were delivered.
 15 1 Then drew nigh unto him scribes and Pharisees from Jerusalem, saying,
 2 Why do thy disciples transgress the decrees of the elders?² for they cleanse not their hands when they eat bread.
 3 But he answered them and saith, And why do ye transgress the commandments of God by means of your de-

¹ גֵּינוֹסָר (perhaps "the valley of timber").

² מִיֵּרֻחַ הַקִּנְיָן.

4 crees? Is it not written in your Law ¹
 from the mouth of God, Honour thy
 father and thy mother? ² And more-
 over written, And he that curseth his
 father and his mother shall surely
 5 die? ³ But ye say, Whosoever saith
 unto father and mother, It is all a
 gift, whatsoever of mine might profit
 6 thee; ⁴ and he honoureth not his
 father and his mother. Thus have ye
 made void the commandments of God
 on account of your decrees.

7 Ye hypocrites, Isaiah did well indeed
 to prophesy concerning you, saying,
 8 This people honoureth me with its
 mouth and lips, but its heart is far
 9 from me, and their fear toward me
 is become a taught commandment
 10 of men. ⁵ Then he called the crowds
 to himself, and saith, Hear, and
 11 know: Whatso entereth into the
 mouth defileth not the man; but what
 proceedeth out of the mouth, that
 12 defileth the man. Then his disciples

¹ הלא כתוב בתורהכם.

² כבד את אביו ואת אמו. (Ex. 20 : 12.)

³ ומקלל אביו ואמו מות יומת. (Ex. 21 : 17.)

⁴ כל מתן שהוא ממני היא חטאתך.

⁵ העם הזה בפיו ובשפתיו כבודני ולבו רחוק ממני ותהי יראתם אותי

מצות אנשים מלומדה. (Isa. 29 : 13.)

approached him, and said, Know thou
 that the Pharisees which heard this
 13 saying were annoyed. ¹ But Jesus
 answered and saith, Every plant,
 which my Father which is in heaven
 hath not planted, shall be rooted up.
 14 Leave them alone: for they be blind,
 and leaders of the blind. And if the
 blind lead another blind, both of them
 shall fall into the ditch.

15 Then answered Kepha and saith unto
 him, Explain unto us this parable.
 16 And Jesus saith, Are ye also yet
 17 without understanding? Do ye not
 understand, that whatsoever entereth
 into the mouth entereth into the
 belly, and is cast out in the draught?
 18 But those things which proceed out
 of the mouth, they proceed from the
 heart; and they are those things
 19 which defile the man. For from the
 heart proceed evil thoughts, murders,
 adulteries, fornications, thefts, false
 20 witness, and blasphemies: these are
 those things which defile the man:
 but that a man should eat without
 washing his hands that defileth not
 21 the man. Then Jesus went forth

¹ כעסו.

from thence, and entered into the
 22 parts of Tyre and Zidon. And, be-
 hold, a merchant woman ¹ came forth
 out of those coasts, and cried out, and
 said unto him, Take pity on me, O
 Lord, thou Son of David; for my
 daughter is sore afflicted of a demon.²
 23 But Jesus answered her not at all.
 And his disciples drew nigh and
 entreated him, saying, Send her
 24 away; for she crieth after us. But
 he answered and saith, I was not sent
 but unto the lost sheep of the house
 25 of Israel. Then came she and pros-
 trated herself to the ground unto him,
 26 and saith, Lord, deliver me. But
 Jesus answered and saith, It is not
 good to take the children's bread,
 27 and to give it to the dogs. Then
 answered she and said, Truth cer-
 tainly, Lord:³ but the dogs even they
 eat of the fragments which fall under
 28 their masters' table. Then Jesus
 answered and saith unto her, O

¹ אשה כנענית

(lit. a Canaanite woman). We should possibly render this with Justin Martyr—a Phœnician woman; the Hebrew may mean either.

² Cf. 2 Kings 6: 26.

³ אמת כן ארני

woman, how great is thy faith: be
 it unto thee even as it is in thine
 heart. And her daughter was healed
 the same hour.
 29 And Jesus passed over from thence,
 and came by the sea of Galilee;
 and went up into a mountain, and
 30 sat down there. And there drew
 nigh unto him great crowds, having
 with them dumb, blind, lame,
 maimed,¹ and many others, and laid
 them down at his feet; and he healed
 31 them. And the people marvelled,
 when they saw the dumb speaking,
 and the lame walking, and the blind
 seeing: and they magnified the God
 32 of Israel. Then Jesus called his
 disciples, and saith unto them, I have
 compassion for the people, because
 it is now three days that they abide
 with me in the wilderness, and they
 have nothing that they may eat: and
 I will not let them go fasting, lest they
 faint by the way.
 33 And his disciples say unto him,
 Whence should we have bread enough
 in the wilderness, to satisfy this
 34 people? And Jesus saith unto them,

¹ חלשים

How many cakes of bread¹ have ye ?
 And they answered and said, Seven,
 35 and a few small fishes. Then he
 commanded the people to sit down on
 36 the ground. And he took the seven
 cakes of bread and the fishes, and
 gave thanks, and brake, and gave to
 his disciples, and they gave to the
 37 people. And they did all eat, and
 were satisfied : and of what was left
 over by the crowds they took up
 38 seven baskets full. And they that
 did eat were four thousand men,
 39 beside the infants and women. And
 he took leave of the crowds, and went
 up into the ship, and came into the
 coast of Magdala.

16 1 And there approached him Pharisees
 and Zadducees tempting and asking
 him that he would shew a single sign
 2 from Heaven. But he answered them,
 and saith unto them, When it is
 evening, ye say, It is destined to be
 fine by the heavens : for the heavens
 3 are ruddy. And at daybreak, It will
 be stormy : for the heavens are
 lowering in their ruddiness.

And,² behold, ye know how to

² Omitting "ye hypocrites."

¹ ככרי לחם.

judge the face of the heavens ; but ye
 cannot discern the signs of the times.

4 An evil and lewd stock¹ seeketh a
 sign ; and no sign shall be given it,
 but the sign of Jonah the prophet.

And he left them, and went his
 5 way. And when his disciples were come
 to the other side of the sea, they had
 6 forgotten to take bread. And he said
 unto them, See and beware of the
 leaven² of the Pharisees and Zad-
 7 ducees. And they reasoned among
 themselves, saying, Is it because we
 8 have taken no bread ? And when
 Jesus knew, he saith, What are ye
 thinking, O little of faith, that it is
 because ye have taken no bread ?
 9 Do ye not yet understand, neither
 remember the five loaves to the five
 thousand men, and how many
 10 baskets ye took up ? Neither the
 seven loaves to the four thousand
 men, and how many baskets ye took
 11 up ? And why then do ye not under-
 stand that it was not concerning
 loaves that I spake to you, Beware
 of the leaven of the Pharisees and

¹ יחוס רע חמים.

² סמחמטת. (i.e. leavened food. Cf. Ex. 12 : 19.)

- 12 Zadducees? Then they heard and understood that he said not to beware of the leaven of bread, but of the doctrine of the Pharisees and
 13 Zadducees. And Jesus came into the coasts of Cæsarea Philippi. And he asked one and all¹ of his disciples, saying, Whom do the children of men
 14 say that the Son of Man is? And they say, Some, that he is Jochanan the immerser: and some, Elijah; and others, Jeremiah, or another of the prophets.
 15 And Jesus saith unto them, And ye, whom say ye that I am?
 16 Then answered Simeon Kepha, saying, Thou art Messiah, the Son of the
 17 living God. And Jesus answered and saith unto him, Happy art thou, Simeon the son of Jonah: for this was not revealed unto flesh and blood, but unto thee, when it was revealed unto thee by my Father which is in
 18 heaven.² And I say unto thee, That thou art Kepha, and upon this rock³

¹ לכל לאחד.
² אשרך שמעון בן יונה כי לבשר ודם לא נגלה זה כי אם לך שנגלה לך מאבי שהוא בשמים.
³ ועל הביספה הואח.

- I will build my assembly; and the gates of the nether world shall not
 19 prevail against thee.¹ And unto thee will I give the keys of the kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven: and whatsoever thou shalt loose on earth shall² be loosed in heaven.
 20 Then commanded he his disciples that they should tell no man that he,
 21 Jesus, was the Messiah. And then began Jesus to make known to his disciples, that he needs must go to Jerusalem, and to suffer there many scourgings, and many mockings,² of the elders and scribes, and of the chief priests, and to be slain, and to rise
 22 again the third day. Then Kepha took him, and began to rebuke him, saying, Far be it from thee, Lord:
 23 all this shall not be unto thee. But he turned, and saith unto Kepha, Follow me, satan:³ thou art an offence unto me: for thou savourest not the things that be of God, but

¹ ושערי תחתיות לא יגברו עליך.
² יסורים רבים ונידופים רבים.
³ לך אחרי שטן. (i.e. Follow me, adversary.)

24 those that be of men. Then said Jesus unto his disciples, Whoso willeth to follow me, let him reject himself,¹ and take up his cross, and follow me.

25 For whoso shall desire to save his soul shall lose it : and whoso shall lose his soul for my sake, the same shall find it. For what shall it profit a man, if he gain the whole world, and in his own soul receive injury ? ² or what exchange shall a man give for his soul ? ³ For the Son of Man shall come in the glory of his Father with his angels ; and then shall he pay every man, each according to his deeds. Verily I say unto you, There be those standing here, which shall not taste death, till they see the Son of Man's kingdom that cometh.⁴

17 1 And after six days Jesus took Kepha, and Jacob, and Jochanan his brother, and bringeth them up into an high mountain apart, and the fashion of his face was altered before them : ⁵ and his face did shine as the sun, and

¹ ימאם את עצמו.
² או איזו תמורה יתן האדם תחת נפשו.
³ עד שיראו בן האדם הבא במלכותו.
⁴ ויצטיירו פניו לפנייהם.

his raiment became white as the snow.¹
 3 And, behold, there appeared unto them Moses and Elijah talking with him. Then answered Kepha, and saith unto Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; for thee one, for Moses one, and for Elijah one. While yet speaking, behold, a bright cloud overshadowed them.

And, behold, a voice out of the cloud said, This is my beloved Son, with whom I am well pleased ; hear ye him.² And when the disciples heard, they fell on their faces, and were sore afraid. But Jesus approached and touched them, and saith unto them, Arise, and be not afraid. And when they had lifted up their eyes, they saw no one, save Jesus only.
 9 And as they came down from the mountain, Jesus commanded them, saying, Tell no man the vision which ye have seen,³ until the Son of Man be risen from the dead.

10 And the disciples asked him, saying,

¹ כסו שלג. (Cf. Mark 9 : 3.)
² הוה הוא בני אהובי אשר רציתי אותו שמעו.
³ אשר ראיתם. (Cf. Mark 9 : 9.)

Why then say the scribes that Elijah
 11 needs must come first? And he
 answered and saith unto them, Elijah
 shall surely come, and restore all
 12 things. And I say unto you, That
 Elijah is come already, and they knew
 him not, but have done unto him
 whatsoever they chose. Likewise
 shall the Son of Man receive and bear
 13 scourgings from them.¹ Then the
 disciples heard and understood that
 he was speaking of the immerser
 Jochanan, when he spake unto them.
 14 And when they were come to the
 crowd, there drew nigh unto him a
 certain man, and fell on his knees
 15 before him, saying, Lord, have com-
 passion on my son: for he is epileptic,
 and with this sickness he is sore
 afflicted:² for oftentimes he falleth
 into the fire, and oftentimes he falleth
 16 into the water. And I brought him
 to thy disciples, but they could not
 17 cure him. Then Jesus answered and
 saith, O stubborn and perverse genera-
 tion, how long shall I be with you?
 how long shall I suffer you? bring

¹ וכן בן האדם יקבל וישא יסורים מהם.
² ומאוחו החולי הוא מענה מאד.

18 him to me. And Jesus rebuked him;
 and the demon went out of him: and
 the boy was cured the same hour.
 19 Then drew nigh unto him the dis-
 ciples privily, and asked him, Why
 20 could not we cast him out? And he
 answered them and saith, On account
 of your lack of faith. Verily I say
 unto you, If ye have faith as a grain of
 mustard seed, and shall say unto this
 mountain, Pass away hence; it will
 immediately pass away; and the
 thing shall not be withheld from you.¹
 21 But this kind is not cast out but by
 22 prayer and fasting. And as they were
 going into Galilee, Jesus spake unto
 them and saith, The Son of Man shall
 be betrayed into the hands of men:
 23 and they shall slay him, and the third
 day he shall rise again. And they
 24 were sore grieved. And when they
 were come into Kepharnahum, they
 that received the drachma² drew nigh
 unto Kepha, and said unto him, Doth
 25 your teacher pay the drachma? And
 he saith, Certainly. And as he came
 into the house, Jesus prevented him,
 saying, How seemeth it to thee,

¹ ולא ימנע אותו הדבר מכם. ² דרבמק. (Gr. δραχμή.)

Simeon? The kings of the earth,
of whom do they receive tribute and
custom? ¹ of their own children, or of
26 strangers? And he said, Of strangers.

Then Jesus saith unto him, If so, the
27 children are free. But in order that
we may not provoke them, go thou
to the sea, and cast the baited net,²
and take the fish that first cometh up;
and when thou hast opened its mouth,
thou shalt find a litra:³ that take,
and give unto them for me and
thee.

- 18 1 The same hour the disciples drew
nigh unto Jesus, saying, Who shall be
greatest in the kingdom of Heaven?
2 And Jesus called a certain boy, and
stood him in the midst of them,
3 and saith, Verily I say unto you,
Unless ye repent, and become as
children, ye shall not enter into the
4 kingdom of Heaven. Whosoever there-
fore shall humble himself as this boy,
the same shall be greatest in the
5 kingdom of Heaven. And whoso
receiveth one such boy as this in
6 my name receiveth me. And whoso
offendeth one of these little ones which

(Gr. λίτρα.) לטר. ² מצודה. ³ מס וחרכום.

believe in me, it were better for him
that an upper millstone ¹ were hanged
about his neck, and that he were cast
7 into the depth of the sea. Woe unto
the world because of offences! It
must needs be that offences come;
but woe to that man by whom the
offence cometh!

- 8 And if thy hand or thy foot offend
thee, cut it off, and cast it from thee:
for it is better for thee to enter into
life maimed or lame, rather than
having both hands and both feet to
9 be cast into the eternal fire. And
if thine eye offend thee, pluck it out,
and cast it from thee: for it is better
for thee to enter into life with one
eye, rather than having both eyes
to be cast into the fire of Gehinnom.
10 See that ye despise not one of these
little ones; for I say unto you, That
their angels in heaven do continually
see the face of my Father which is
11 in heaven. For the Son of Man [is
12 come] to save that which is lost. How
seemeth it to you? if a man have an
hundred [sheep], and one of them be
lost, doth not a man leave the ninety

¹ רכב החמר.

and nine sheep in the wilderness,¹
and goeth to seek that which was
lost?

- 13 And if so be that he find it, verily
I say unto you, That he rejoiceth over
it, more than the ninety and nine
14 others which went not astray. Even
so it is not the will of your Father
which is in heaven, that one of these
15 little ones should be lost. And if thy
brother sin against thee, go and re-
prove him between thee and him
alone: and if he will hear thee, thou
16 hast won thy brother. But if he will
not hear thee, take unto thyself one
witness or two,² that at the mouth of
two or three witnesses every word
17 may be established.³ And if he will
not hear them, speak unto him in
the assembly: ⁴ but if he neglect to
hear in the assembly, let him be unto
thee as a Gentile or a transgressor.
18 Verily I say unto you, Whatsoever ye
shall bind on earth shall be bound

¹ במדבר. (Cf. Luke 15: 14.)

² עד אחר או שנים.

The Greek here reads עוד (more) instead of עד (a witness).

³ כדי שעל פי שנים או שלשה עדים יקום כל דבר.
(Deut. 19: 15.)

⁴ בקהל אמור לו.

- in heaven also: and whatsoever ye
shall loose on earth shall be loosed
19 in heaven also. Again I say unto
you, If two of you shall agree on
earth ¹ as touching any thing that they
shall ask, it shall be [done] for them
of my Father which is in heaven.
20 For, In every place where two or three
shall assemble in my name, there am
I in the midst of them.²
21 Then Kepha called ³ unto him, and
saith, Lord, how many times shall
my brother sin against me, and I
22 forgive him? till seven times? And
Jesus saith unto him, I say not
unto thee, Until seven times: but,
Until seventy times seven.
23 And therefore the kingdom of
Heaven is likened unto a man that is a
king, who wished to make a reckoning ⁴
24 with his servants. And when he had
begun to make the reckoning, one

¹ יבואו אחת על הארץ.

² בכל מקום ישם יקהלו שנים או שלשה בשמי שם אני בתוכם.
(Cf. Ex. 20: 24.)

This clause is probably a quotation. Mal. 1: 11 was also
used by the early Church in this connection. Compare the
Didaché 14: 1-3.

³ קרא (we should probably read קרב with the Greek).

⁴ לעשות חשבון.

- was brought unto him, which was due to render him ten thousand minas.¹
- 25 And as he had not wherewith to pay, his lord commanded that he be sold, and his wife, and children, and all that he had, until full payment should be made of what was due to
- 26 him. Then that servant fell down and entreated him, saying, Give me time,² and I will pay thee all.
- 27 And the lord had pity on his servant, and let him go, and forgave him his debt.
- 28 But this servant went forth, and found one of those who were servants like himself, and this one was due to render him an hundred meahs :³ and he seized him, and held him fast, saying, Pay what thou art due to
- 29 render me. Then that servant fell down, and entreated him, saying, Give me time, and I will pay thee all.
- 30 But he would not : and went and cast him into prison, till he should pay
- 31 all his debt. So when the other servants saw what was done, they were

¹ רבוא מנים. A mina was a sixtieth part of a talent.

² המתיך לי.

³ מאה מעות. A meah was a small copper coin.

- exceedingly grieved, and came and related to their lord all that had happened.
- 32 Then his lord called unto him, and saith unto him, Servant of Belial, I forgave thee all the debt, because
- 33 thou didst entreat me ; and shouldest not thou also have had pity on thy fellowservant, even as I had pity on
- 34 thee ? And his lord's anger was kindled, and he delivered him to the prison,¹ till he should pay all his debt.
- 35 So likewise shall my Father which is in heaven do unto you, if ye from your hearts forgive not every man his brother their trespasses.
- 19 ¹ And it came to pass, that after Jesus had finished speaking these sayings, he departed from Galilee, and came into the borders of Judah beyond
- 2 Jordan. And great crowds followed
- 3 him ; and he healed them there. And the Pharisees approached him, and tempted him, saying, Is it right for a man to put away his wife for
- 4 every cause ? And he answered and saith unto them, Have ye not read, that he which made man at the
- ¹ וימסר אותו בניה האסורים.

beginning, made them male and
 5 female,¹ and saith, Therefore shall a
 man leave his father and his mother,
 and shall cleave to his wife : and they
 6 shall become one flesh ? ² And now
 they are no more twain, but one flesh
 only. What therefore God hath joined
 together, man cannot put asunder.³
 7 But they said, And why did Moses
 then command to give a bill of divorce-
 ment, and to put her away if she
 were not pleasing in his sight ? ⁴
 8 And he answered them and saith,
 Because Moses on account of the hard-
 ness of your hearts allowed you to
 put away your wives : but from the
 9 beginning it was not so. And I say
 unto you, That every man that hath
 put away, or shall put away ⁵ his
 wife, except it be for fornication, and
 taketh another, committeth adultery :

¹ וְכָר וְנָקְבָה עֵשָׂה אֶחָד. (Gen. 1 : 27.)

In Matt. עֵשָׂה is substituted for בָּרָא.

² עַל כֵּן יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר
 אֶחָד. (Gen. 2 : 24.)

³ לֹכֵן אֵת מִה שֶׁחִבֵּר הָאֱלֹהִים הָאָדָם לֹא יוּכַל לְהַפְרִיד.

⁴ אִם לֹא יִשְׂרָח בְּעֵינָיו. (אם לא המצא חן בעיניו, Cf. Deut. 24 : 1.)
 The additional phrase in the Heb. Matt. lends point to the
 "for every cause" of verse 3.

⁵ שִׁשְׁלָה או שִׁשְׁלָה.

and whoso taketh the divorced
 [woman] also committeth adultery.
 10 And his disciples say unto him, If the
 case of the man be so with his wife,
 11 it is not good to marry. But he said
 unto them, All cannot accept this
 saying, but they to whom it is given.
 12 For there are eunuchs, which were so
 born from their mother's womb : and
 there are eunuchs which were made of
 man : and there are eunuchs, which
 are self-made eunuchs for the kingdom
 of Heaven's sake. Whoso can accept
 13 [this], let him accept [it]. Then were
 brought unto him children, that he
 should lay hands on them, and pray :
 14 but his disciples rebuked them. And
 Jesus said, Allow the children, and
 hinder them not from coming unto
 me : for of such is the kingdom of
 15 Heaven. And when he had laid hands
 16 on them, he departed thence. And,
 behold, one drew nigh, and saith
 unto him, Good rabbi, and what good
 thing shall I do that I may acquire
 the life of the world to come ? ¹
 17 And he saith unto him, Why askest
 thou me concerning what is good ?
¹ רַבִּי טוֹב וְמִה טוֹבָה אַעֲשֶׂה כִּדִּי שְׂאִקְנָה חַיִּי הָעוֹלָם הַבָּא.

There is none good but one : there is a good, and that is God.¹ But if thou desirest to enter into the life of the world to come, keep the com-
 18 mandments of God. And he saith unto him, And which ? And Jesus answered and saith, Thou shalt not murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness against
 19 thy neighbour. Honour thy father and thy mother : and, Thou shalt
 20 love thy neighbour as thyself. But the young man saith unto him, All these things have I kept from my
 21 youth : and what lack I yet ? And Jesus saith unto him, If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have store in heaven ; and come and
 22 follow me. But when the young man heard the saying, he went away troubled : ² for he had great posses-
 23 sions. Then said Jesus unto his disciples, Verily I say unto you, That the rich shall with difficulty enter into
 24 the kingdom of Heaven. And again

¹ אין טוב אלא אחד יש טוב והוא האל.
² וילך בעצבו.

I say unto you, It is easier to pass the camel through the eye of the needle,¹ than to bring the rich into the king-
 25 dom of Heaven. And when the disciples heard these sayings, they marvelled exceedingly, saying, Who then
 26 can be saved ? And Jesus regarded them,² and saith, On men's part this is impossible ; but to God all such things are possible.³
 27 Then answered Kepha and saith unto him, Here are we ; we have left everything, and followed thee ; and
 28 what shall we have ? And Jesus saith unto them, Verily I say unto you, That ye which have followed me, in the second birth⁴ when the Son of Man sitteth on his glorious throne, ye also shall sit on twelve thrones, and judge the twelve tribes of Israel.
 29 And whosoever leaveth house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, on account of my name, shall receive an hundredfold, and shall inherit the

¹ קל הוא לעבור הנמל בעד חור המחט.
² ויבט אליהם ישו.
³ אצל האנשים אי אפשר זאת אבל לאלהים כל הם אפשרים.
⁴ בתולדה השנית.

30 sublime life.¹ But many of the first shall be last; and the last shall be first.

- 20 1 The kingdom of Heaven is likened unto a man that is an householder, which went forth early in the morning to hire labourers to tend his vineyard.
2 And when he had contracted with them² at the rate of a zuz³ for the whole day, he sent them into his
3 vineyard. And he went out at the third hour, and saw others standing
4 idle in the market-place, and saith unto them; Go ye also into my vineyard, and whatsoever is right I will give you. And they went their way.
5 Again he went out at the sixth hour
6 and the ninth, and did likewise. And at the eleventh hour he went out, and found others standing, and saith unto them, Why stand ye here all the day
7 idle? And they said unto him, No man hath hired us. And he saith unto them, Go ye also into my vineyard.
8 And when it was evening, the lord of the vineyard said unto his over-

¹ החיים הנצחיים (or "perpetual life").
² והתנה עמם.
³ זוז (Gr. *Zeús*, a penny).

- seer,¹ Call the labourers, and give them their wage, beginning from the
9 first unto the last. And when those came which came at the eleventh hour, they received each man a zuz.
10 And when the first came, they thought that they should have received more than these; and they likewise received each man a zuz.
11 And when they had received it, they murmured against the householder,
12 saying, These last have laboured but one hour, and thou hast put them on a level with us,² which have borne the burden of the day and the heat.
13 But he answered one of them, and saith, Brother, I do thee no injury.³
Didst thou not contract with me
14 for a zuz? Take what is thine, and go thy way: and as to my will to give unto this last, the same as unto
15 thee, Have I no right to do what I will in mine own sight? Or, is thine eye evil, because I am good? So the
16 last shall be first, and the first last: for many were called, but few were
17 chosen. And as Jesus went up to

¹ למפרנסו.
² והשוה אותם לנו.
³ אחי איני עושה לך חסם.

Jerusalem, he took his twelve disciples privately, and saith unto them,
 18 Behold, we are going up to Jerusalem ;
 and the Son of Man shall be delivered
 up to the chief priests and the scribes,
 and they shall condemn him to death,
 19 and shall deliver him over to the
 Gentiles to be mocked, and scourged,
 and crucified ; and the third day he
 20 shall rise again. Then drew nigh
 unto him the mother of Zabdi's
 children, with her sons, and did him
 21 homage, and would ask of him. And
 he said unto her, What wilt thou ?
 And she saith unto him, Grant that
 these my two sons may sit, the one
 on thy right hand, and the other on
 22 thy left, in thy kingdom. But Jesus
 answered and saith, Ye know not
 what ye ask. Can ye drink the cup
 that I shall drink of, and be immersed
 in the immersion that I shall be
 immersed in ? ¹ They said unto him,
 We can.
 23 Then he said unto them, Ye shall
 drink indeed of my cup, and shall be
 immersed in the immersion that I
 shall be immersed in : but to sit on

¹ Cf. Ps. 42 : 7.

my right hand, or on my left, is not
 mine to give you, but for whom it is
 24 prepared of my Father. And when
 the ten heard, they were displeased
 25 with the two brethren. But Jesus
 called them unto himself, saying, Ye
 know that the chiefs of the Gentiles
 rule over them, and the great ones
 26 exercise authority ¹ among them. It
 shall not be so among you : but whoso-
 ever among you wisheth to be great,
 27 let him be your minister ; and he
 among you that wisheth to be first,
 28 let him be your servant : even as the
 Son of Man came not to be ministered
 unto, but to minister, and to give his
 29 soul a ransom ² for many. And as
 they went forth from Jericho, a great
 30 crowd followed him. And, behold,
 two blind men went out and sat ³ by
 the way side, and when they heard
 that Jesus passed by, they cried out,
 saying, Lord, take pity on us, O Son
 31 of David. And the crowd rebuked
 them, and told them to keep silence :
 but they cried out the more, saying,
 Lord, take pity on us, O Son of David.
 32 And Jesus stopped, and called to

³ יצאו וישבו.² פדיון.¹ ישלטו.

them, saying, What will ye that I do
33 for you? And they say unto him,
Lord, that our eyes may be restored to
34 sight.¹ And Jesus had pity on them,
and touched their eyes: and imme-
diately they saw, and followed him.

- 21 1 And when they drew nigh unto
Jerusalem, and were come unto Beth-
phage, unto the mount of Olives, then
2 sent Jesus two disciples, and saith
unto them, Go unto the enclosure²
which is before you, and straightway
ye shall find there an ass³ tied, and a
foal by her side: loose [them] and
3 bring [them] unto me. And if any
man say aught unto you, ye shall say
that, The lord hath need of them;
and immediately he will let them go.
4 And this was to establish what was
spoken by the prophet, who said,
5 Tell ye the daughter of Zion, Behold,
thy king cometh unto thee, poor, and
riding upon an ass, even upon a foal

¹ שחפקחנה עינינו.
² המירה

A fenced-in area, probably constructed by pilgrims coming up to the feast.

(Also 3a and 3b, p. 141.) (a she-ass). אתה³

It was the foal on which Christ sat, in obedience to the terms of the prophecy. See verse 5.

- 6 the offspring of an ass^{3a}.¹ And the
disciples went, and did as Jesus
7 commanded them, and brought the
ass,^{3b} and the foal, and they put upon
them their garments, and mounted
8 him thereon. And a great crowd
spread their garments in the way;
and others cut down leafy branches
of trees,² and carpeted the way.³
9 And the multitude that went before
him, and behind him, cried, saying,
Hoshanna to the Son of David:
Blessed is he that cometh in the name
of the Lord; Hoshanna in the
10 heights.⁴ And when he was come
into Jerusalem, the whole city was
11 seething,⁵ saying, Who is this? And
the people said, It is Jesus the
prophet, from Nazareth of Galilee.
12 And Jesus entered into the Temple of
God, and cast outside all the vendors
and buyers in the Temple, and over-
turned the tables of the money-
changers, and the stalls of them that
13 sold the doves, and saith unto them,

¹ אמרו לבת ציון הנה מלכך יבוא לך עני ורוכב על חמור ועל עז
בן אחוזות. (Zech. 9: 9.)
² ענפי עצום.
³ הושענה בעליזות.
⁴ ויציעו בדרך.
⁵ רעשה כל העיר.

It is written, For my house shall be called a house of prayer;¹ but ye have
 14 made it a robbers'² den. And the blind and the lame drew nigh unto him in the Temple, and he healed them.
 15 And when the chief priests and the scribes saw the wonders that he did, and the children crying in the Temple, and saying, Hoshanna to the Son of
 16 David; they were displeased, and said unto him, Hearest thou what these say? And Jesus said unto them, Have ye not read that, Out of the mouths of babes and sucklings
 17 thou hast founded strength?³ And he left them, and went without the city unto Beth-aniah; and lodged
 18 there. And as he returned in the morning unto the city, he hungered.
 19 And when he saw a fig tree by the way side, he came to it, and found nothing thereon, but leaves only.

And he saith unto it, Let there not come forth of thee fruit for ever. And immediately the fig tree withered
 20 away. And when the disciples saw,

¹ בֵּי בֵּיתִי בֵּית תְּפִלָּה יִקְרָא. (Isa. 56 : 7.)
² לִסְטִים. (Gr. λῃστῆς.)
³ מִפִּי עוֹלָלִים וְיוֹנְקִים יִסְדֵּת עֹז. (Ps. 8 : 2.)

they marvelled, saying, How did it
 21 immediately wither away? And Jesus answered and saith unto them, Verily I say unto you, If ye shall have faith, and doubt not, ye shall not do such things to a fig tree only, but if ye shall say unto this mountain, Be thou lifted up, and cast into the sea;
 22 it shall come to pass. And whatsoever ye shall ask in prayer and faith,
 23 ye shall receive. And when he was come into the Temple, the chief priests and elders of the people approached him as he was teaching, saying, By what means¹ doest thou these things? and who gave thee this
 24 means? And Jesus answered and saith unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what means
 25 I do what I am doing.² The immersion of Jochanan, whence was it? of Heaven, or of men? And they reasoned with themselves, and said, If we shall say, Of Heaven; he will say unto us, Wherefore did ye not believe him?

26 But if we shall say, Of men; we
 יִכְלֹת. : עֲשִׂיתִי מֶה שֶׁעָשִׂיתִי.

fear the crowd ; for Jochanan was in
 27 the eyes of all as a prophet. And they
 answered and say unto Jesus, We
 know not. And he also saith unto
 them, And neither tell I you by what
 28 means I do these things. But how
 seemeth it to you ? There was a
 certain man which had two sons ;
 and he approached the first, and saith,
 My son, go work to-day in my vine-
 29 yard. But he answered and saith, I
 will not do so : but after that he
 30 repented, and went. And he ap-
 proached the second, and saith like-
 wise. And he answered and saith,
 I will go, lord ; but he went not.
 31 Which of these two did the father's
 will ? They answered him, The first.
 And Jesus saith unto them, Verily I
 say unto you, That the transgressors
 and harlots go before you in the
 32 kingdom of God.¹ For Jochanan
 came unto you in the way of righteous-
 ness, and ye believed him not : but
 the transgressors and harlots believed
 him : and ye, when ye had seen, re-
 pent not after that, to believe him.
 33 Hear ye another parable : There was

¹ במלכות האלהים.

a man that was an householder, which
 planted a vineyard, and surrounded it
 with a hedge, and digged a winepress
 in it, and built a tower, and delivered
 it to vinedressers to cultivate it,¹ and
 34 went abroad. And when the time
 of the fruit drew near, he sent his
 servants to the vinedressers, to receive
 35 the fruits. But the vinedressers
 seized his servants, and beat one,
 and slew another, and another they
 stoned.
 36 Again he sent other servants more
 than the first : and they did unto
 37 them likewise. But at last he sent
 unto them his son, saying, Perhaps ²
 38 they will reverence my son. But the
 vinedressers, when they saw the son,
 said among themselves, This is the
 heir ; come, let us slay him, and his
 39 inheritance will be ours.³ And they
 seized him, and brought him out-
 side the vineyard, and slew him.
 40 Think for yourselves,⁴ when the lord
 of the vineyard is come, what will he
 41 do to these vinedressers ? And they

² אולי.

¹ לבורמים לפועלו.

³ ולנו יהיה ירושתו. (Cf. Mark 12 : 7.)

⁴ חישבו בלבבכם.

answer him and say, He will destroy the wicked vinedressers in their wickedness, and will hire out his vineyard to another, which shall render him the fruit in its seasons.

- 42 And Jesus saith unto them, Have ye not read in the Psalms,¹ The stone which the builders rejected is become the head of the corner. This is from the Lord, it is wonderful in our
43 eyes?² And therefore I say unto you, The kingdom of God shall be taken away from you, and given to the Gentiles, which shall bring forth
44 the fruits thereof. And whoso falleth on this stone shall be broken: but on whomsoever it falleth, it will break
45 him. And when the chief priests and Pharisees heard his parables, they knew that he spake concerning them.
46 But when they sought to seize him, they feared the crowds, for he was in their eyes a prophet.

- 22 1 And Jesus answered and spake unto them again in parables, saying,
2 The kingdom of Heaven is likened

¹ בתחלים.

* אבן מאסו הבונים היתה לראש פנה מאת יי, היתה זאת היא נפלאות בעינינו. (Ps. 118: 22, 23.)

unto a man that is a king, which made
3 a marriage for his son, and sent his servants to call them that were invited to the marriage: but they would not come.

- 4 Again, he sent other servants, saying, Tell ye them which are invited, Behold, I have prepared my banquet: my oxen and my geese are cooked,¹ and all things are ready: come ye
5 to the marriage. But these remained unresponsive,² and went their ways, one to his village, another to his
6 merchandise: and the rest seized his servants, whom with violence they
7 slew. But when the king heard, his anger was kindled: and he sent his hosts, and destroyed those murderers,
8 and burned their city with fire. Then saith he to his servants, The marriage indeed is ready, but they which were
9 invited were not worthy. Go ye therefore to the outgoing of the ways, and whomsoever ye shall find, call to
10 the marriage. So his servants went forth by the ways, and gathered together all whom they found, both bad and good: and the marriage was

² ואלה התרשלו.

¹ שורי וברבורי נטבחו.

filled with them that sat at table.¹
 11 And when the king came in to see
 them that were seated, he saw there
 a man not clothed with the marriage
 12 garment : and saith unto him, Friend,
 how camest thou in hither not having
 a marriage garment ? And he was
 silent.
 13 Then said the king to his servants,
 Bind him hand and foot, and cast
 him into the darkness outside ; there,
 shall be weeping and gnashing of teeth.
 14 For many were called, but few were
 15 chosen. Then went the Pharisees,
 and took counsel together concerning
 16 this saying. And they sent unto
 him their disciples with the servants
 of Herod, saying, Rabbi, we know
 that thou art a sincere man,² and
 teachest the way of God in truth, and
 art not influenced by any man : ³ for
 thou regardest not the face of man.
 17 Tell us therefore, How seemeth it to
 thee ? Is it right to give tribute to
 18 Cæsar, or not ? But Jesus knew the
 evil in their hearts, and saith unto
 them, Ye hypocrites, wherefore tempt

(lit. "the seated encouched"). ¹ הַיּוֹשֵׁבִים בַּמִּסִּיבָה
² אִישׁ אֲמוּנִים. ³ וְאֵין עֲלֶיךָ צִנִּין כָּל אָדָם.

19 ye me ? Shew me a coin of the
 tribute. And they brought unto him
 20 a zuz. And he saith unto them,
 Whose is this likeness and this in-
 21 scription ? And they answer him
 and say, Cæsar's. Then saith he unto
 them, Give therefore to Cæsar what
 is Cæsar's ; and to God the things
 22 that are God's. And when they heard
 it, they marvelled, and left him, and
 23 withdrew. The same day the Zad-
 ducees, which are those that say that
 there shall not be a resurrection,
 drew near unto him, and asked him,
 24 saying, Rabbi, Moses said, If a man
 die, and have no son, his brother shall
 take unto him to wife, the wife of the
 dead, that he may raise up seed to
 25 his brother.¹ Now he left his wife
 26 to his brother : ² likewise the second,
 27 and the third, until the seventh. And
 28 after that the woman died also. In
 the resurrection whose shall she be ?
 because all the seven were her hus-
 29 bands.³ And Jesus answered and
 saith unto them, Ye do err, not know-

¹ Cf. Deut. 25 : 5, 6.

² There is a possible lacuna at the beginning of this verse.
³ יֵעָן כִּי כָל הַשְּׁבַעָה הָיוּ בַעֲלֶיהָ.

ing the Scriptures, nor the power of
 30 God. For in the resurrection they
 marry not, neither are they betrothed,
 but are as the angels of God in heaven.
 31 And concerning the resurrection of
 the dead, have ye not read what was
 spoken by God, who said unto you,
 32 I am the God of Abraham, I am the
 God of Isaac, I am the God of Jacob? ¹
 and he is not the God of the dead,
 33 but the God of the living. And when
 the crowds heard, they marvelled
 34 concerning his teaching. But when
 the Pharisees heard that he had
 silenced the Zadducees, they took
 35 counsel together. And one of them,
 which was a doctor of the Law, asked
 him, and tempted him, and saith
 36 unto him, Rabbi, which is the greatest
 37 commandment in the Law? And
 Jesus answered him, and saith, Thou
 shalt love the Lord thy God with all
 thy heart, and with all thy soul, and
 38 with all thy might.² This is the
 greatest commandment in the whole

¹ אני אלהי אברהם אני אלהי יצחק אני אלהי יעקב.
 (Cf. Ex. 3 : 6.)

² תאהב את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך.
 (Deut. 6 : 5.)

39 Law.¹ And this is the first, but the
 second is like unto it, And thou shalt
 40 love thy neighbour as thyself.² On
 these two commandments hang all
 41 the Law and the Prophets. Now
 while the Pharisees were assembled,
 42 Jesus asked them, saying, How
 seemeth it to you concerning the
 Messiah? whose son is he? And they
 say unto him, He is the Son of David.
 43 But he said unto them, And how then
 doth David by his holy spirit call
 44 him lord, saying, The Lord affirmed
 unto my lord, Sit thou on my right
 hand, till I make thine enemies the
 45 footstool of thy feet?³ If David
 then call him lord, how is he his son?
 46 And they could not return him a
 word, neither did any man wish again
 to question him further from that day.
 23 ¹ Then spake Jesus to the crowds,
 2 and to his disciples, saying, On Moses'
 3 seat sit the scribes and Pharisees : all
 therefore that they say unto you,
 observe and do; but do not ye

¹ זו היא המצוה הגדולה שבכל התורה.

² ואהבת לרעך כמוך. (Lev. 19 : 18.)

³ נאם יהוה לאדני שב לימיני עד אשית אויביך הדום רגליך.

(Ps. 110 : 1.)

according to their works: for they
 4 say, but do not. For they bind up
 heavy and unportable burdens,¹ and
 put them on men's shoulders; but
 they will not stagger about with
 5 them themselves.² And so all their
 works they do that they may be seen
 of the children of men: for they
 make broad their frontlets, and en-
 large the corners of their mantles,³
 6 and love the principal couches at the
 7 suppers,⁴ and the principal seats in
 the synagogues, and benedictions⁵ in
 the market, and to be called of men,
 8 rabbi. But ye shall not be called
 rabbi: for one is your rabbi, and
 that is the Messiah; and all of you
 9 are brethren. Also be not ye called
 father upon the earth: for one is
 your Father, which is in heaven.
 10 Neither be ye called teachers: for
 one is your teacher, and that is
 11 the Messiah. Whoso will be greatest
 among you let him be your minister.

¹ והם יקשרו משאות כבדות ובלתי מתנשאות.

² ובעצמן לא יניעו אותן.

³ כי ירחיבו את מטפותיהם ויגדילו כנפות כסויותיהם.

⁴ ויאהבו ראשונות מושבות במשחי הערב.

⁵ פרסות.

12 For whoso exalteth himself shall be
 abased; and whoso is abased shall
 13 be exalted. Woe unto you, scribes
 and Pharisees; hypocrites! which
 close the kingdom of Heaven against
 the children of men: for ye enter not
 yourselves, neither do ye allow them
 14 that are eager to enter.¹ Woe unto
 you, scribes and Pharisees, hypo-
 crites! which devour widows' houses,
 in order to pray lengthy prayers:
 and therefore shall receive a lengthy
 15 judgment.² Woe unto you, scribes
 and Pharisees, hypocrites! which com-
 pass sea and land in order to make one
 proselyte, and when he is made, ye
 make him twofold more a son of
 16 Gehinnom than yourselves. Woe unto
 you, blind guides, which say, Whoso-
 ever sweareth by the Temple, it is
 nothing; but he that sweareth by
 the gold of the Temple, is condemned!
 17 Fools and blind: whether is greater,
 the gold, or the Temple that sanctifieth
 18 the gold? And, Whosoever sweareth
 by the altar, it is nothing; but he
 that sweareth by the gift that is upon

¹ ולא תניחו את הרצעים לבא.

² כדי להתפיל תפילות ארוכות ועל כן תקחו את משפט ארוך.

19 it, is condemned. O blind : whether
 20 is greater, the gift, or the altar that
 sanctifieth the gift ? He that sweareth
 by the altar, sweareth by it, and by
 21 all things thereon. And he that
 sweareth by the Temple, sweareth by
 it, and by that which abideth therein.
 22 And he that hath sworn by heaven,
 sweareth by the throne of God, and
 by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees,
 hypocrites ! which tithe mint, and
 rue,¹ and cummin, and have neglected
 those things which are weightiest in
 the Law, judgment, loving-kindness
 and truth.

Those things ought ye to have done,
 24 neither to have rejected these. Blind
 guides, which strain out the gnat, and
 25 swallow the camel. Woe unto you,
 scribes and Pharisees, hypocrites !
 which cleanse the outside of the cup
 and the dish, but within they are full
 26 of extortion and uncleanness. Blind
 Pharisee, cleanse first that which is
 within the cup and dish, that the
 27 outside may be clean also. Woe unto
 you, scribes and Pharisees, hypo-

¹ ופינים (πικρανον).

crites ! for ye are like unto whited
 sepulchres, which appear outwardly
 fair to the children of men, but within
 are full of the bones of the dead, and
 28 all uncleanness. And so ye also seem
 outwardly righteous to the children
 of men, but within you ye are full of
 29 depravity¹ and violence. Woe unto
 you, scribes and Pharisees, hypocrites !
 which build the sepulchres of the
 prophets, and adorn the sepulchres of
 30 the righteous, and say, If we had been
 in the days of our fathers, we would
 not have been their accomplices in
 31 the blood of the prophets. Wherefore
 ye be witnesses unto yourselves, that
 ye are come of them which slew the
 prophets, and their children ye are.

32 Fill ye up then the measure of your
 33 fathers. Serpents, and generations of
 vipers, how shall ye escape the judg-
 ment of Gehinnom ?

34 Therefore I say unto you, Behold,
 I send unto you the prophets, and
 the wise men, and the scribes : and
 some of them ye shall slay and crucify ;
 and some of them shall ye scourge
 with whips in your synagogues, and

¹ גולה.

35 persecute from city to city: that upon you may come all the righteous blood which hath been shed upon the earth, from Abel the righteous unto Zechariah the son of Berechiah, whom ye slew between the Temple and the altar.¹

36 Verily I say unto you, That all these things shall come upon this generation.

37 Jerusalem, Jerusalem, which slayest the prophets, and stonest them which are sent unto thee, how many times would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and thou 38 wouldst not! Behold, your house is 39 left unto you desolate. And I say unto you, That ye shall not see me henceforth, till ye say, Blessed is he that cometh in the name of the Lord.²

24 1 And Jesus went out; and as he was departing from the Temple his

¹ Verses 34, 35 are a quotation by Christ from a Jewish apocryphon, probably of Zechariah. The Talmud has a long extract dealing with the murder of Zechariah. Among other things it is said that "they killed a priest, a prophet, and a judge, and shed the blood of an innocent man," and concerning the deed, Ezek. 24 : 7, 8 is quoted. Cf. also 2 Chron. 36 : 14-16.

² ברוך אשר בא בשם יי. (Ps. 118 : 26.)

disciples drew nigh in order to shew him the buildings of the Temple.

2 But he answered them, saying, Regard ye all these things? Verily I say unto you, There shall not be left here stone upon stone, that shall not be 3 overthrown. And as he sat upon the mount of Olives, his disciples approached him privately, saying, Tell us, when shall these things be? and what sign shall there be at thy coming, and the end of the world?

4 Then Jesus answered and saith unto them, Let there be no man deceive 5 you. For many shall come in my name, saying, I am Messiah; and shall deceive many.

6 For ye shall hear of wars and rumours of wars: see that ye be not dismayed: it needs must be that such things be done, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilence, and famine, 8 and earthquake, in every place. And these are but the beginning of the 9 plagues.¹ Then shall they give you over to the tribulation, and shall slay you:

¹ המכאובים.

and all nations shall hate you on account
 10 of my name. And then shall many
 be offended, and a man shall betray his
 neighbour, yea, a man shall hate his
 11 brother. And many false prophets
 shall arise, and shall lead many astray.
 12 And because apostasy shall abound,
 the love of many shall wax cold.
 13 But whoso endureth unto the end,
 14 the same shall be saved. And this
 tidings of the kingdom shall be
 preached throughout the world for
 a witness unto all the Gentiles; and
 15 then shall the end come. When ye
 therefore shall see the abomination
 of desolation, spoken of by Daniel the
 prophet, he who said that it should
 stand in the holy place, (whoso readeth,
 16 let him understand :) then let them
 which be in Judah flee unto the
 17 mountains: and he that is upon the
 roof, let him not descend to take ought
 18 out of his house: and he that is in the
 field, let him not return to take his
 19 clothes. But woe unto them that are
 with child, and to them that are about
 to bear,¹ and to them that give suck
 20 in those days! And pray ye that

י וליולדות.

your flight be not in the winter, neither
 21 on the Sabbath: for then shall be
 great tribulation, such as there has
 never been from the beginning of
 the world until now, neither shall be
 22 after it. And if those days had not
 been shortened, there should no flesh
 be saved: only on account of the elect
 23 those days shall be shortened. Then
 if any man saith unto you, Behold,
 here is the Messiah, or there; believe
 24 it not. Because there shall arise false
 Messiahs, and false prophets, and
 shall give great signs and wonders;
 that so they may bring about, if that
 were possible, the going astray of the
 25 very elect. Behold, I have told you.
 26 Wherefore if they shall say unto
 you, Behold, he is in the wilderness;
 go not forth: behold, he is in the
 27 apartments; believe it not. For as
 the lightning goeth forth from the
 east, and appeareth¹ even unto the
 west; so shall be the coming of the
 28 Son of Man. Wheresoever the car-
 case is, there will the eagles be gathered
 29 together. And immediately after the
 tribulation of those days shall the

י ונראה.

sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of
 30 heaven shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, when they shall see the Son of Man coming in the clouds of heaven with great power
 31 and glory. And he shall send his angels with a trumpet, and a great voice, that they may gather together his elect from the four winds, from the heights of heaven to the extremities
 32 thereof.¹ Learn ye the parable from the fig tree; When its branch is tender, and the leaves sprout, ye know
 33 that the ripe fruit² is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.
 34 Verily I say unto you, This generation shall not pass away, till the whole
 35 be accomplished. Heaven and earth shall pass away, but my words shall
 36 not pass away. Until that day, and concerning that hour³ there shall be

¹ מִכְרֹמֵי הַשָּׁמַיִם עַד קְצוֹתָם.

² הַקֵּץ (הַקֵּץ) cf. Amos 8: 1. Ripe fruit, especially figs; cf. Amos 8: 1. (read הַקֵּץ)
³ עַד הַיּוֹם הַהוּא וְעַל הַשָּׁעָה הַהִיא.

no man that knoweth, not even the angels in heaven, but my Father only.
 37 And as it was in the days of Noah, so shall it be at the coming of the Son of
 38 Man. For as they were in the days that were before the flood eating and drinking, marrying and giving in marriage, until the day that Noah
 39 entered into the ark, and knew not until the flood came, and took them all away; so shall be the coming of the Son of Man.
 40 Then shall two be in the field; one shall be taken, and one shall be left.
 41 Two [women] shall be grinding at the mill; one shall be taken, and one shall be left.
 41A Two shall be in one bed; one shall be taken, and one shall be left.¹
 42 Be ye alert therefore: for ye know not at what hour your Lord cometh.
 43 But know this, if the householder had known at what hour the thief would come, in truth,² he would have been alert, and not allowed his house to be
 44 broken into. Therefore be ye also ready: for ye know not at what hour
 45 the Son of Man cometh. Who then

¹ Luke 17: 34.

² בְּאִמְתּוֹ.

is a faithful and prudent servant,
whom the lord hath set over his
household, that he may give them
46 bread in due season? Happy is that
servant, whom at his lord's coming
unto his house he shall find so doing.
47 Verily I say unto you, That, in truth,
he shall set him over all his substance.
48 But if such a servant shall say evilly
in his heart, that his lord delayeth to
49 come; and beginneth to smite the
servants which are with him, and
eateth and drinketh with the drunken;
50 the lord of that servant shall come on
a day when he expecteth not, and
in an hour when he knoweth not,
and shall surprise him suddenly,¹
51 and appoint his portion with the
hypocrites: there, shall be weeping
and gnashing of teeth.

25 1 Then shall the kingdom of Heaven
be likened unto ten maidens, which
took their torches,² and went forth to
2 meet the bridegroom. Five of them
were foolish, and five of them were
3 prudent. The five foolish, when they

(lit. break forth, cleave asunder). ¹ ויבקע

The Greek translator has failed to grasp the sense in which the
Hebrew word is here used.

(an oil cresset set on a long pole). ² לפיריהן

took the torches, took no oil with
4 them: but the prudent took the oil
in their vessels with the torches.
5 And while the bridegroom was de-
layed, they all slumbered and slept.
6 And at midnight there was a cry,
Behold, the bridegroom is come; go
7 out now to meet him. Then all those
maidens arose, and made ready their
8 torches. And the foolish said unto
the prudent, Give us now of your oil;
for our torches are extinguished.
9 But the prudent answered and said
unto them, We may not give you,
lest there suffice not for us and you:
but go now therefore unto them that
10 sell, and buy for yourselves. And
while they went to buy, the bride-
groom came; and they that were
ready went in with him to the
marriage: and the door was shut.
11 And after that came the rest of the
maidens, saying, Lord, lord, open
12 to us. But he answered, saying,
Verily, I say unto you, I know you
13 not. Be ye alert therefore: for ye
know not the day and the hour
wherein the Son of Man cometh.
14 For it is like the man which went

abroad, seafaring,¹ and which called his servants, and delivered unto them
 15 his substance. Unto one he gave five talents, to another two, and to another one; to every man gave he according to his power; and straight-
 16 way took his journey. Then he that had received the five talents went and traded with the same, and gained
 17 other five. And likewise he that had received the two, gained yet other
 18 two. But he that had received the one went and digged in the earth,
 19 and hid it in the earth. And it came to pass that after a long time that lord returned, and made a reckoning
 20 with them. So he that had received the five talents drew nigh, and brought yet other five talents, saying, Lord, thou deliveredst unto me five talents: and, behold, I have added unto them yet five others.
 21 And his lord said unto him, Aha!² in that thou hast been a good servant and faithful over the few; come, and I will give thee charge over the many: go enter into the joy of thy lord.

¹ במדינת הים.(a cry of gladness. Cf. Isa. 44: 16). האה²

22 He also that had received the two talents drew nigh and saith, Lord, thou deliveredst unto me the two talents: and, behold, I have gained these two
 23 more. And his lord said unto him, Aha! in that thou hast been a good servant and faithful over the few; come now, and I will give thee charge over the many: go enter into the joy of thy lord.
 24 He also that had received the one talent drew nigh and saith, Lord, I knew that thou art a hard man, and reapest where thou hast not sown, and gatherest where thou hast not
 25 scattered: and I was afraid, and went and hid thy talent in the earth: behold, thou hast what is thine.
 26 And his lord answered and saith unto him, Thou evil and slothful servant, thou knewest that I reap where I have not sown, and gather
 27 where I have not scattered: thou oughtest to have delivered my money to the money-changers, then, surely, at my coming I should have received
 28 mine own with increase. Take now therefore the talent from him, and give it unto him that hath the ten

29 talents. For unto whomsoever hath,
unto him shall be given, and he shall
have abundance : but whoso hath not,
from him even what he seemeth to
30 have shall be taken away. And the
idle servant, cast ye him into the
darkness outside, where there shall be
weeping and gnashing of teeth.

31 And when the Son of Man cometh
in his glory, and all his angels with
him, then shall he sit upon his glorious
32 throne : and he shall bring before
himself all nations : ¹ and shall
separate them, these from those, as
the shepherd separateth the lambs
33 from the kids : and he shall set the
lambs on the right hand, and the kids
on the left hand.

34 And then shall the king say unto
them that be on his right hand, Come,
ye blessed of my Father, and possess
the kingdom prepared for you from
35 the beginning of the world. I was
an hungred, and ye gave me to eat :
I was thirsty, and ye gave me to
drink.

36 I was a stranger, and ye entertained
me : ² I was naked, and ye clothed

¹ Cf. Jer. 3 : 17.

² Cf. Heb. 13 : 2.

me : I was sick, and ye visited me :
I was in prison, and ye came unto me.

37 Then shall the righteous answer
him, saying, Lord, when saw we thee
an hungred, and fed thee ? or thirsty,
38 and gave thee drink ? And when
saw we thee a stranger, and enter-
tained thee ? or naked, and clothed
39 thee ? Or when saw we thee sick,
or in prison, and came unto thee ?
40 And the king shall answer and say
unto them, Verily I say unto you,
Inasmuch as ye have done it unto one
of these which are to me as younger
brethren, it is as if ye had done it
unto me.

41 And then shall the king say unto
them that be on his left hand, With-
draw from me, ye cursed. Get ye
into the eternal fire,¹ prepared for
Satan and his angels.

42 For I was an hungred, and ye gave
me not to eat : I was thirsty, and ye
43 gave me no drink : I was a stranger,
and ye entertained me not : I was
naked, and ye clothed me not : I
was sick, and in prison, and ye visited
44 me not. Then shall they answer

¹ לכו אל אש של עולם.

them, saying, Lord, how saw we thee
an hungred, or athirst, or a stranger,
or naked, or sick, or in prison, and
45 did not minister unto thee? Then
shall he answer them, saying, Verily
I say unto you, Inasmuch as ye did
it not to one of these little ones, ye
46 did it not to me. And these shall go
away into eternal punishment: but
the righteous into eternal life.

26 1 And it came to pass, when Jesus
had finished all these sayings, he said
2 unto his disciples, Ye know that after
two days is the Passover, and the Son
of Man shall be betrayed, and bound,¹
3 that he may be crucified. Then were
assembled the priests, and elders of
the people, unto the court² of the
chief priest, who was called Kaiaphah,
4 and consulted that they might secure
Jesus by subtilty, and slay him.
5 But they said, Let us not do this on
the feast day, lest there be a great
6 tumult³ among the people. And as
Jesus was in a certain Beth-aniah,
in the house of Simon the leper,
7 there approached him a woman having
in her hand a flask of precious oil,

¹ מחזמה רבה.

² חצר.

³ ויאמר.

which she poured upon his head, as he
8 was sitting. And when the disciples
saw it, they were vexed, and said,
9 To what purpose is this waste? For
this oil could have been sold for
much wealth,¹ and given to the poor.
10 When Jesus knew, he said unto them,
Why molest ye this woman? for
she hath wrought a good work upon
11 me. And the poor will be continually
with you; but I shall not be con-
tinually with you.

12 For in that she hath cast away this
oil upon my body, she hath done it
13 for my burial. Verily I say unto you,
In every place where this good tidings
shall be proclaimed throughout the
world, there shall be told of all that
she hath done, for her name and her
14 memorial.² Then went one of his
twelve disciples, and it was he which
was called Judah Iscariot, and goeth
15 unto the chief priests, and saith unto
them, What will ye give me, and I will
deliver him unto you? And they
allotted³ him thirty pieces of silver.
16 Thenceforth he sought a convenient

¹ על שמה ולכרונה. (Cf. Mark 14 : 5.)
² בממון רב. (The usual term for paying wages, Gen. 30 : 28.)
³ נקבו.

17 time to betray him. And on the day
before the Feast of Unleavened Bread
the disciples drew nigh unto Jesus,
saying, Where wilt thou eat the Pass-
18 over? And Jesus saith, Go ye into
the city to such an one, and say unto
him, The teacher saith, My time is at
hand; and with thee will I celebrate
19 the Passover with my disciples. And
the disciples did as Jesus commanded
them; and prepared the Passover.
20 And when it was evening, he sat down
at the table with his twelve disciples.
21 And as they did eat, he said, Verily
I say unto you, that one of you shall
22 betray me. And their anger was
kindled exceedingly,¹ and each one
23 began, saying, Am I he, lord? But
he answered and saith, He that
dippeth the hand with me in the dish,
the same shall betray me.
24 And surely the Son of Man goeth as
it is written of him: but woe unto that
man by whose hand the Son of Man
shall be betrayed! it had been good
for that man if he had not been born.
25 Then Judah, which betrayed him,
answered and saith, Am I he, rabbi?

¹ ויחר אפם מעד.

And he saith unto him, Thou hast said.
26 And it came to pass, as they sat down
to eat, Jesus took the bread, and
blessed, and brake, and gave to his
disciples, saying, Take ye, and eat this
27 which is my body. And afterwards
he took the cup, and blessed, and gave
to them, saying, Drink ye all of it;
28 for this is my blood of the New
Covenant, which is shed for many to
29 atone for sinners.¹ And I say unto
you, Henceforth I will not drink of
the fruit of the vine, until that day
when I drink it new with you in the
kingdom of my Father which is in
30 heaven. And when they had recited
the psalm,² they went out into the
31 mount of Olives. Then said Jesus
unto them, All ye shall be offended
in me this night.

It is written, Smite the shepherd,
and the flock shall be scattered.³
32 But after I am risen, I will go into
33 Galilee before you. Then answered
Kepha and saith unto him, If they all
shall be offended, I will not be offended
34 in thee. And Jesus saith unto him,

² וכשאמרו את התהילה.

¹ לכפור החטאים.

³ דהך את הרועה ותפצנה הצאן. (Cf. Zech. 13: 7.)

Verily I say unto thee, That this night,
before the cock crow, three times shalt
35 thou deny me. Then Kepha saith
unto him, Even if I must die with
thee, I will not deny thee. And so
36 likewise said all the disciples. Then
cometh Jesus with them unto a
village¹ whose name was Ge-shem-
anim,² and saith unto his disciples,
Sit ye here, while I go yonder and
37 pray. And he took with him
Kepha and the two sons of Zabdi,
and began to be grieved and down-
38 cast. And then said he unto them,
My soul is grieved unto death : await
ye me here, and watch with me.
39 And he passed on a little, and fell on
his face, and prayed, saying, O Father,
if it be possible that this cup pass
away from me, let it be done : but
let it not be done as I will, but as
40 thou wilt.³ And he cometh unto his
disciples, and findeth them sleeping,
and saith unto Kepha, Could ye not
41 watch with me a single hour ? Watch

¹ לכפר.² ג'ישמנים. (The fertile valley, Isa. 28 : 1.)³ אבי אם אפשר שיעבור הכוס הזה ממני עשה אבל לא יה' ברצוני אלה ברצונך עשה.

and pray, that ye enter not [into
temptation] : ¹ the spirit indeed is
42 watchful,² but the flesh is frail. He
went away again the second time,
and prayed, saying, O Father, if this
cup cannot pass away from me, but
I needs must drink it, be it as thou
43 wilt.³ And he cometh again, and
findeth them sleeping : for their eyes
44 were heavy. And he went away
again, and prayed the third time, and
said the same prayer as he had said
45 already. Then cometh he unto his
disciples, and saith unto them, Ye
have slept now, and taken your rest :
behold, the hour is at hand wherein
the Son of Man shall be given into
46 the hands of sinners. Arise, and let
us go : behold, he draweth nigh that
47 betrayeth me. While he was yet
speaking, behold, Judah, one of his
twelve disciples, came, and with him
a great force with swords and spears,⁴
that were sent from the chief priests
48 and elders of the people. Now Judah,

¹ Carelessly omitted.² שוקרת.³ אבי אם לא יוכל לעבור הכוס הזה ממני אלא צריך שאשחה אותו יהי ברצונך.⁴ ורמחים.

who betrayed him, had given a sign
to those people which came with him,
saying, Whomsoever I shall kiss, that
49 same is he: secure ye him. And
forthwith he approached Jesus, and
saith, Peace, rabbi; and kissed him.
50 And Jesus saith unto him, Beloved,¹
wherefore art thou come? Then they
drew near, and laid hands on Jesus,
51 and seized him. And, behold, one of
them which were with Jesus put forth
his hand, and drew his sword, and
struck the servant of the chief priest,
52 and cut off his ear. Then said Jesus
unto him, Return thy sword unto its
place: for all they that take the
sword shall perish with the sword.
53 Thinkest thou that I cannot ask of
my Father that he should send now
on my behalf more than twelve
54 legions² of angels? But how then
shall the Scriptures be established,
which have written that thus it must
55 be done? In that same hour said
Jesus to the crowds, Are ye come out
to meet me as against a robber³ with
swords and spears to secure me?

(Gr. λεγεών). לְיוֹנִי²(or friend). אֲדוֹבִי¹(Gr. ληστής). לִישָׁטָם³

Every day I sat beside you¹ and
taught you in the Temple, and ye
56 seized me not. But all this has come
to pass to establish the Scriptures of
the Prophets. Then all the disciples
57 forsook him and fled. So they seized
Jesus, and led him unto Kaiaphah
the chief priest, where the scribes and
the elders were gathered together.
58 And Kepha followed him afar off
unto the court of the chief priest, and
entered into the house,² and sat with
the menials, to see what would be the
end.
59 Now the chief priests, and the
whole council, sought false witness
against Jesus, to deliver him up to
death.
60 But they found none: though
there came forward many false wit-
nesses. But at the last there came
61 two false witnesses, and said, He said,
I can pull down the Temple of God,
and ere three days I can build it.
62 Then the chief priest arose, and
saith unto him, Answerest thou
nothing at all concerning these things
which they witness against thee?

אֵל הַבַּיִת²אֲעֻלָּם¹

63 But Jesus answered nothing, but was silent.

Then the chief priest said unto him, I adjure thee by the living God, that thou tell us whether thou be Messiah, 64 the Son of God. And Jesus answered and saith unto him, Thou hast said.

Wherefore I say unto you, Henceforth ye shall see the Son of Man, that sitteth on the right hand of the power of God,¹ coming in the clouds 65 of heaven. Then the chief priest rent his garments, saying, He hath blasphemed.

What further need have we of witnesses? behold, ye have heard 66 now that he hath blasphemed. How seemeth it to you? And they answered, saying, He is condemned to 67 death. Then they spat in his face, and struck him with the fist; and others put their hands upon his face,² 68 saying, Prophecy unto us, O Messiah, 69 who it is that assailed thee. Now Kepha sat without in the court: and there approached him a maid-servant,

¹ הוֹשֵׁב מִיְמֵן כֹּה הָאֱלֹהִים.

² וְאַחֲרֵיהֶם שָׁלְחוּ אֶת הַיָּדִים אֶל פָּנָיו. (Cf. Mark 14: 65.)

saying, Thou too wast with Jesus the Galilean.

70 But he denied in the sight of all, saying, I know not what thou sayest.

71 And when he was going out to the door,¹ another maid-servant saw him, and saith unto them that were there, He also was with Jesus the Nazarene.

72 And again he denied with an oath, 73 and said, I do not know him. And after a while they that stood there drew near, and said unto Kepha, In truth thou art [one] of them; for thy

74 tongue revealeth thee. Then began he to curse and to swear that he knew not that man. And immediately the 75 cock crew. And Kepha remembered the words of Jesus, who had said, Before the cock crew, three times shalt thou deny me. And forthwith he went outside, and wept bitterly.

27 1 And it came to pass in the morning, that all the chief priests and elders of the people were in conclave together² concerning Jesus in order to 2 condemn him to death. And they bound him, and led him away, and delivered him to Pontius Pilate the

² וְנוֹסְדוּ יוֹתָד.

¹ וְכִשְׁהוּא יָצָא לְדֹלֶת.

3 governor. Then Judah, who had betrayed him, saw that he was condemned to death, and he repented, and brought again the thirty pieces of silver which had been given him,¹ and gave them to the chief priests and 4 elders, saying, I have sinned in that I have betrayed the blood of the righteous. But they said, What is 5 that to us? see thou to it. And he cast the thirty pieces of silver into the Temple,² and hanged himself with 6 a halter.³ And the chief priests took the pieces of silver, and said, It is not right to cast them into the treasury, for they are the reward of blood. 7 And they took counsel, and bought with them the portion of the potter's field, for the burial of strangers. 8 Wherefore the portion was called 9 Chakel-damah⁴ unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, who said, And they took the thirty pieces of silver, a goodly price of him that was

¹ אשר נתנו לו.

² That is, he threw them into the treasury chests.

³ ויתחל בפח.

⁴ חקל דמה.

valued, whom they valued of the 10 children of Israel; and gave them for the potter's portion, as the Lord 11 appointed me.¹ Now Jesus stood before the governor: and the governor asked him, saying, Art thou king of the Jews? And Jesus answered him, 12 and saith, Thou sayest. But when the chief priests and elders slandered him, he answered them nothing. 13 Then said Pilate unto him, Hearest thou not the testimony which they 14 witness against thee? But he answered him nothing, not even a single word; insomuch that the governor 15 marvelled exceedingly. Now on the feast day it was customary for the governor to bring forth to the people 16 one prisoner, whom they would. And they had then in custody a certain prisoner, a brigand,² whose name was 17 called Bar-Rabbah. Therefore when they were assembled, Pilate said unto them, Whom will ye that I release

¹ ויקחו את שלשים הכסף אדר היקר היקור אשר הוקירו מאת

בני ישראל ויתנו אותם לחלקת היוצר כאשר העיד בי יי.

(From a lost writing of Jeremiah? See note, Chapter II.; cf. Zech. II : 13.)

² פריין.

unto you? Bar-Rabbah, or Jesus
 18 which is termed Messiah? For he
 knew that for hatred they had de-
 19 livered him up. And when he was
 set down on the judgment seat,¹ his
 wife sent unto him, saying, Have thou
 nothing to do with that righteous
 man: for I have suffered many
 20 things this day because of him. But
 the chief priests and elders persuaded
 the people to ask Bar-Rabbah, and
 21 destroy Jesus. And the governor
 answered and saith unto them,
 Whether of the twain will ye that I
 release unto you? And they said,
 22 Bar-Rabbah. And Pilate saith unto
 them, What shall I do then with
 Jesus which is called Messiah? And
 they all answer and say, Let him be
 23 crucified. Then the governor saith
 unto them, But what evil hath he
 done? And they repeated² and cried,
 24 Let him be crucified. Then Pilate
 saw that he could prevail nothing, for
 a great tumult arose. Therefore he
 took water, and washed his hands
 before the people, saying, I am inno-
 cent of the blood of this righteous

² והם ת.¹ בימה. (Gr. βῆμα.)

25 man: see ye to it. Then answered
 all the people, and said, His blood be
 26 on us, and on our children. Then
 released he Bar-Rabbah unto them,
 but delivered Jesus unto them to be
 scourged with whips, and crucified.¹
 27 And then the soldiers² of the
 governor took Jesus, and delivered
 him unto them in the court of justice,³
 and gathered unto him the whole
 28 crowd. And they stripped him, and
 29 robed him in a scarlet tunic, and
 encircled his head with thorns for a
 crown, and placed a reed in his right
 hand, and bowed their knees before
 him, and mocked him, saying, Peace
 30 be with thee, king of the Jews! And
 they spit upon him, and they took
 the reed, and smote him on the head.
 31 And after that they had derided him,
 they stripped him of the tunic, and
 clothed him in his own garments, and
 32 led him away to be crucified. And
 as they were going out, they found
 a man of Cyrene, whose name was
 Simon; and him they brought to

¹ ואת ישו מסר להם ליסרו בשוטים ולהעלב.² סטראטיוטין. (Gr. στρατιῶται.)³ ומסר להם בבית דין.

33 carry his cross. And when they
were come unto the place which is
34 termed Golgoltha,¹ they gave him
wine mingled with opium:² and
when he had tasted, he would not
drink.

35 And after they had crucified him,
they parted his garments, and cast
lots: to fulfil that which was spoken
by the mouth of the prophet, who
said, They part my garments among
them, and upon my vesture they
36 cast lots.³ And they sat down and
37 guarded him. And they set his sen-
tence above his head, and thus it was
written, This is Jesus king of the
38 Jews. Then were crucified with him
two robbers, one on the right hand,
39 and one on the left hand. And all
they that passed by were reviling
40 him, and nodding their heads, say-
ing, Aha! thou that destroyest the
Temple of God, and in three days
buildest it, save thyself. If thou be
the Son of God, come down from the
41 cross. And likewise the chief priests
reviled him, with the scribes and

² בראש.

¹ גולגתא.

³ יהלקו בגדי להם ועל לבושי יפילו גורל. (Ps. 22: 18.)

42 elders, saying, He saved others; but
himself he cannot save. If he be
the king of Israel, let him now come
down from this cross, and we will
43 believe in him. He trusted in God;
let him deliver him now, if he delight
[in him]: for he said, I am the Son
44 of God. And so likewise the robbers,
which were crucified with him, re-
45 proached him. Now from the sixth
hour there was darkness over all the
46 land until the ninth hour. And at
the ninth hour Jesus cried with a loud
voice, and saith, My God, my God,
47 why hast thou forgotten me?¹ And
some of the men that stood by, when
they heard, said, He calleth for
48 Elijah. And one of them ran straight-
way, and took the sponge,² and filled
it with vinegar, and put it on a reed,
49 and gave him to drink. But the
others said, Let be, and let us see if
50 Elijah will come to deliver him. Then
Jesus cried again with a loud voice,
51 and yielded up his spirit. And, be-
hold, the veil of the Temple was rent
in twain from the top to the bottom;

¹ אלי אלי למה שכחתני. (Cf. Ps. 42: 9.)

² הספוג. (Gr. σπόγγος.)

and the earth did quake, and the
 52 rocks were rent; and the sepulchres
 were opened; and many bodies of
 the saints, which were laid [to rest],
 53 arose, and went forth from the
 sepulchres after his resurrection, and
 entered into the holy city, and were
 54 seen of many. And the centurions¹
 which were with Jesus, to guard him,
 when they saw the earthquake, and
 those things that were come to pass,
 were exceedingly afraid, and said, In
 55 truth, he was the Son of God. Now
 many women were there beholding
 afar off, which followed Jesus from
 56 Galilee, ministering unto him: among
 whom were Miriam the Magdalene,
 and Miriam [the daughter of] Jacob,
 and the mother of Joseph, and the
 57 mother of Zabdi. And when it was
 evening, there came a certain rich
 man from Ramathaim,² whose name
 was Joseph, and he also was a disciple
 58 of Jesus. And he approached Pilate,
 and asked the body of Jesus. Then
 Pilate commanded the body of Jesus
 59 to be given. And Joseph took the
 body of Jesus, and wrapped it in

¹ הרמתיים.² ושרי המאה.

60 pure linen,¹ and placed it in his new
 sepulchre, which was hewn out of
 the rock. Then he rolled the great
 stone over the door of the sepulchre,
 61 and went his way. And there were
 there, Miriam the Magdalene, and the
 other Miriams,² sitting over against
 62 the sepulchre. Now on the next day,
 which was [the day] following the
 inquisition for leaven,³ the chief priests
 and Pharisees came together unto
 63 Pilate, saying, Lord, we remember
 that this deceiver said, that, Ere three
 days after my death⁴ I will rise again.
 64 Therefore give command to guard the
 sepulchre until the third day, lest his
 disciples enter, and steal him away,
 and say unto the people, that he is
 risen from the dead: so the last error
 shall be worse than the first.
 65 And Pilate saith unto them, Be-
 hold, ye have a guard; go, and keep
 66 guard as ye know [best]. So they

¹ בסרין. (Gr. στέφανος.)² ואחרות מרים. (Cf. John 19: 25.)³ בריקת חמץ.

(In agreement with John, and Jewish tradition that Jesus was crucified on the eve of the Sabbath (Friday), and the day before the Feast of Unleavened Bread.)

⁴ אחרי מותי.

went, and made the sepulchre inaccessible with guards,¹ and sealed the stone.

- 28 1 Now on the evening of the Sabbath, as it dawned toward the first day of the week,² came Miriam the Magdalene and the other Miriam to see the
2 sepulchre. And, behold, there had been a great earthquake: for the angel of the Lord had descended from heaven, and approached and rolled away the stone from the door, and
3 sat upon it. And his appearance was like lightning, and his garments like
4 snow: and for fear of him the guards
5 trembled, and became as dead. And the angel answered and said unto the women, Fear ye not: I know that ye
6 are seeking Jesus. He is not here: for he is risen, as he said. Come now, and see the place wherein the lord
7 was laid. And go now straightway, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee, and there shall ye see him: and, behold, I have told
8 you. And they went forth quickly from the sepulchre with fear and great

¹ באחד השבת.

² ויבצרו הקבר בשומרים.

- joy; and ran to tell his disciples.
9 And as they were going to tell his disciples, behold, Jesus came to meet them, saying, Peace be with you. And, behold, they approached and held him by the feet, and did him
10 homage. Then said Jesus unto them, Fear ye not: go now and tell my brethren that they go into Galilee,
11 for there shall they see me. And when they were gone away, behold, some of the guards came into the city, and told the chief priests all that had come to pass. And when
12 they had assembled the elders, and had taken counsel, they gave much
13 money to the soldiers, saying, Say ye, That his disciples came by night, and stole him away while we lay down.
14 And if this should be heard by the governor, we will persuade him, and
15 secure you. So they took the money, and did as they were taught: and the saying is common among the Jews
16 until this day. Then his eleven disciples went away into Galilee, unto a mountain where Jesus had appointed
17 them. And they saw him, and did him homage: but some doubted.

18 And Jesus approached and spake unto
 them, saying, All authority is given
 19 me in heaven and earth. Go ye
 therefore, and teach all the Gentiles,
 and immerse them in the name of the
 Father, and the Son, and the Holy
 20 Spirit: and teach them to observe all
 that I have commanded you: and,
 here am I with you all the days, unto
 the end of the world.



APPENDIX A

HEBREW AND ARAMAIC GOSPELS AMONG THE
 JEWS TO A.D. 600

T. B. Shabb, 116, *a, b*. "Imma Shalom was the wife of R. Eliezer and sister of Rabban Gamliel. There was in her neighbourhood a 'philosoph,' who had got a name for not taking a bribe. They sought to make fun of him. She sent to him a lamp of gold. They came before him. She said to him, I desire that they divide to me the property of the women's house. He said to them, Divide it. They said to him, For us, it is written, Where there is a son, a daughter does not inherit. He said to them, From the day when ye were exiled from your land, the Law of Moses has been taken away, and the law of the Evangelion עק גליק has been given, and in it is written, ברא וברתא כחרא ירחק, A son and a daughter shall inherit alike. The next day he (R. Gamliel) in his turn sent to him a Lybian ass. He said to them, I have looked further to the end of the book, and in it is written, אנה לא למיפחת מן אורייתא דמשה, I am not come to take away from the Law of Moses, and I am not come to add to the Law of Moses, and in it (the Law of Moses) is written, Where there is a son, a daughter does not inherit."

The whole of this passage is in Aramaic, so that the Gospel citations prove nothing as to language. Nevertheless, it is probable that a Hebrew or Aramaic Gospel is referred to. The second quotation is distinctly Matthean. The date may be about A.D. 80.

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Justin Martyr (*Dial. with Trypho the Jew*, ch. x.): "Trypho: Moreover, I am aware that your precepts in the so-called Evangelion are so wonderful and so great that I suspect no one can keep them; for I have carefully read them."

Here again the language is uncertain. Trypho appears to refer to the Sermon on the Mount in Matthew's Gospel. The date is about A.D. 140.

T. B. *Shabb*, 116a. "R. Meir called it Aven-Giljon, אַבֶּן גִּלְיוֹן; R. Jochanan called it Avon-Giljon, עֵבֶן גִּלְיוֹן."

These plays on the word Evangelion (Gospel) were made in the second and third centuries respectively.

Origen (*Against Celsus*, Bk. II, ch. xiii.): "This Jew of Celsus continues, after the above, in the following fashion: Although he could state many things regarding the events of the life of Jesus which are true, and not like those which are recorded by the disciples, he willingly omits them."

Celsus seems to refer to an early form of counter-Gospel in use among the Jews. See below, under *Toldoth Jeshu*.

Epiphanius (*Against Heresies*, xxx. 3.): "Others again have asserted that the Gospel of John is kept in a Hebrew translation in the treasures of the Jews—namely, at Tiberias—and that it is hidden there as some converts from Judaism have told us accurately."

Ibid. (xxx. 6.): "And not this alone, but also the Gospel of Matthew, which was originally Hebrew."

These extracts from Epiphanius are on the authority of Count Joseph, a Judæo-Christian and physician to Hillel, the Jewish Patriarch of Tiberias, in whose possession the Gospels were, and who is said to have made a death-bed confession of his faith in Christ.

Finally, we must refer to a form of counter-Gospel in various rescensions which took definite shape in the fourth and fifth centuries, and was commonly known among the Jews as the *תולדות ישו* (*Toldoth Jeshu*)

APPENDIX A

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"The Generations of Jesus." The contents of this document show distinct acquaintance with the canonical Gospels as well as some apocryphal traditions, while the title points directly to Matthew, it being customary among the Jews to name their books after the opening words. The oldest forms of the *Toldoth* are found in both Hebrew and Aramaic.

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APPENDIX B

HEBREW AND ARAMAIC GOSPELS IN THE POSSESSION OF JEWISH AND OTHER CHRISTIANS TO A.D. 600

Papias quoted by Eusebius (*Ecc. Hist.*, Bk. III. ch. xxxix.):
"Matthew composed the oracles in the Hebrew dialect, and each translated them as he was able."

Irenæus (*Against Heresies*, Bk. III. ch. i.):

"Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundations of the church."

Origen quoted by Eusebius (*Ecc. Hist.*, Bk. VI. ch. xxv.):

"The first (Gospel) is written according to Matthew, the same that was once a publican, but afterwards an apostle of Jesus Christ, who having published it for the Jewish converts, wrote it in the Hebrew."

Eusebius (*Ecc. Hist.*, Bk. III. ch. xxiv.):

"Matthew also, having first proclaimed the Gospel in Hebrew, when on the point of going also to other nations, committed it to writing in his native tongue, and thus supplied the want of his presence to them by his writings."

Epiphanius (*Against Heresies*, xxx. 3):

"And these too (the Ebionites) receive the Gospel according to Matthew; for this they too . . . use to the exclusion of the rest. And they call it 'according to the Hebrews,' to tell the truth because Matthew alone in the New Testament set both the

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exposition and preaching of the Gospel in Hebrew speech and Hebrew characters."

Jerome, *Catal. Script. Eccl.* :

"Matthew, who is also Levi, and who from a publican came to be an Apostle, first of all the Evangelists composed a Gospel of Christ in Judæa in the Hebrew language and characters, for the benefit of those of the circumcision who had believed: who translated it into Greek is not sufficiently ascertained. Furthermore, the Hebrew itself is preserved to this day in the library at Cæsarea which the martyr Pamphilus so diligently collected. I also was allowed by the Nazarenes who use this volume in the Syrian city of Beroëa to copy it. In which it is to be remarked that, wherever the Evangelist . . . makes use of the testimonies of the old Scripture, he does not follow the authority of the Seventy translators, but that of the Hebrew."

Isho'dad, *Comment. on the Gospels* (trans. by Mrs. Gibson, p. 9):

"His (Matthew's) book was in existence in Cæsarea of Palestine, and every one acknowledges that he wrote it with his hands in Hebrew," etc.

The following early writers either possessed or had access to Hebrew or Aramaic Gospels: Papias, Hegesippus, Justin Martyr, Tatian, Symmachus, Irenæus, Pantænus, Clement of Alexandria, Origen, Pamphilus, Eusebius, Epiphanius, and Jerome.

Eusebius (*Ecc. Hist.*, Bk. V. ch. x.):

"Pantænus . . . penetrated as far as India, where it is reported that he found the Gospel according to Matthew, which had been delivered before his arrival to some who had the knowledge of Christ, to whom Bartholomew, one of the Apostles, as it is said, had preached, and left them that writing of Matthew in Hebrew letters."

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Jerome (*De Vir.*, iii. 36) completes the story :

"Pantænus found that Bartholomew, one of the twelve Apostles, had there preached the advent of our Lord Jesus Christ according to the Gospel of Matthew, which was written in Hebrew letters, and which, on returning to Alexandria, he brought with him."

Several of the Apocryphal Gospels bear superscriptions stating that they were written in Hebrew, with the obvious intention of commending them as genuine Apostolic productions. This claim may perhaps be supported in the case of the *Book of James* and the *Acts of Pilate*. The superscription to the *Gospel of pseudo-Matthew*, which is closely allied to the *Book of James*, may serve as an illustration :

"Here beginneth the book of the Birth of the Blessed Mary and the Infancy of the Saviour. Written in Hebrew by the Blessed Evangelist Matthew, and translated into Latin by the Blessed Presbyter Jerome."

In referring to Apocryphal Gospels we exempt the *Gospel of the Hebrews*, so widely used by the Judæo-Christian communities, which has every right to be considered as a canonical Gospel, if it be not the parent of them all. That it was so considered for several centuries the Fathers themselves are witnesses ; and that it ceased to be so is due to gradual corruption, and to the unique situation in which its audience was placed as a distinct body of Jewish believers. At least two rescensions of this Gospel are known to us, both probably in Aramaic, and we may classify them as Epiphanian and Hieronimian after the two writers who have chiefly preserved their contents. Jerome, it is true, translated the whole Gospel into Greek and Latin, but no copies are known to have survived. The famous Cæsarean MS. may have been the very one brought back by Pantænus from India, having descended through Clement of Alexandria to Origen, who may have brought it to

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Cæsarea, where, with the rest of Origen's collection of MSS. it may finally have passed into the hands of Pamphilus who deposited it in his library. The library is believed to have been burnt by the Arabs at the capture of Cæsarea in A.D. 653. The last we hear of a Hebrew Gospel is in the ninth century. Cod. Tisch. 3 (A), a Greek MS. of the Gospels, dating from this period, having in Matthew four marginal quotations from "the Jewish," one of which is identical with one of Jerome's quotations from the *Gospel of the Hebrews*.

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