

UNTO THEE IN ORDER,
MOST EXCELLENT FRIEND...

THE GOSPEL OF GOD

ACCORDING TO WILLIAM

FROM THE CHURCH AT TROUTDALE



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MOST EXCELLENT FRIEND...

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ACCORDING TO WILLIAM
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THE GOSPEL OF GOD ACCORDING TO WILLIAM

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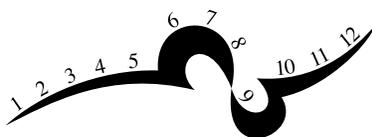
THE GOSPEL OF GOD
IN CHRONOLOGICAL ORDER

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UNTO THEE IN ORDER,
MOST EXCELLENT FRIEND...

THE GOSPEL OF GOD
IN DRAMATIC ORDER

- (1) WITNESSED BY THE LAW AND THE PROPHETS;
- (2) CONCEIVED OF THE HOLY GHOST BY A VIRGIN;
- (3) MANIFEST IN THE FLESH;
- (4) FOUND;
- (5) FOLLOWED;
- (6) BETRAYED;
- (7) CRUCIFIED;
- (8) DIED;
- (9) BURIED;
- (10) ON THE THIRD DAY RAISED AGAIN FROM THE DEAD;
- (11) RECEIVED UP INTO HEAVEN; AND...
- (12) SAT ON THE RIGHT HAND OF GOD! AND AGAIN,...



THE GOSPEL OF GOD
ACCORDING TO WILLIAM

- (13) HAVING THE SOURCE-AUTHORITY OF THE GOSPEL ACCOUNTS OF MATTHEW-MARK-LUKE-JOHN, (AS EVIDENTLY SET FORTH IN THE AUTHORIZED KING JAMES VERSION OF THE BIBLE,) IS INERRANT IN WORD AND DEED, FORM AND CONTENT.
- (14) HAVING A PERFECT HISTORICITY, IS A LAWFUL DOCUMENT SUBJECT TO ANY NATURAL CONSIDERATION OF TIME-DISTANCE-MOVEMENT.
- (15) HAVING ALL SCRIPTURE KNITTED TOGETHER IN PERFECT AGREEMENT, IS A COMPLETE AND A FULL-BODIED PORTRAIT OF CHRIST, SUPERBLY DRAMATIC AND SYMPHONICALLY RICH.
- (16) IS WRITTEN THAT YOU MIGHT KNOW THE CERTAINTY OF THOSE GOSPEL ACCOUNTS WHEREIN YOU HAVE BEEN INSTRUCTED; THAT THOSE GOSPEL ACCOUNTS WERE WRITTEN THAT YOU MIGHT BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND THAT BELIEVING YOU MIGHT HAVE LIFE THROUGH HIS NAME. YEA RATHER, THAT THOU MIGHT KNOW THE TRUE GOSPEL OF THE EVERLASTING GOD AND FATHER OF ALL, WHO IS ABOVE ALL, AND THROUGH ALL, AND IN YOU ALL.

AMEN. AND AGAIN, AMEN.

I AM...

WITNESSED
 CONCEIVED
 MANIFEST
 FOUND
 FOLLOWED
 BETRAYED
 ARRESTED
 TRIED
 CRUCIFIED
 DEAD
 BURIED
 RESURRECTED
 ASCENDED
 ESTABLISHED
 DECLARED
 GLORIFIED

...THAT I AM HAS SENT ME...

AUTUMN 1982

LISTEN, O ISLES, UNTO ME; AND HEARKEN YE PEOPLE FROM FAR: THE LORD HATH CALLED ME FROM THE WOMB; FROM THE BOWELS OF MY MOTHER HATH HE MADE MENTION OF MY NAME.

AND HE HATH MADE MY MOUTH LIKE A SHARP SWORD; IN THE SHADOW OF HIS HAND HATH HE HID ME, AND MADE ME A POLISHED SHAFT; IN HIS QUIVER HATH HE HID ME; AND SAID UNTO ME, THOU ART MY SERVANT, O ISRAEL, IN WHOM I WILL BE GLORIFIED.

THEN I SAID, I HAVE LABORED IN VAIN, I HAVE SPENT MY STRENGTH FOR NAUGHT, AND IN VAIN: YET SURELY MY JUDGMENT IS WITH THE LORD, AND MY WORK WITH MY GOD.

AND NOW SAITH THE LORD THAT FORMED ME FROM THE WOMB TO BE HIS SERVANT, TO BRING JACOB AGAIN TO HIM; (THOUGH ISRAEL BE NOT GATHERED, YET SHALL I BE GLORIOUS IN THE EYES OF THE LORD, AND MY GOD SHALL BE MY STRENGTH;) AND HE SAID, IT IS A LIGHT THING THAT THOU SHOULD BE MY SERVANT TO RAISE UP THE TRIBES OF JACOB, AND TO RESTORE THE PRESERVED OF ISRAEL: I WILL ALSO GIVE THEE FOR A LIGHT TO THE GENTILES, THAT THOU MAY BE MY SALVATION UNTO THE END OF THE EARTH.

WILL • I • AM / ISAIAH 49:1-6

FROM FAITH TO FAITH

WILLIAM, A SERVANT OF JESUS CHRIST, CALLED TO BE AN APOSTLE, (CALLED WITH ROBERT OUR BROTHER;) SEPARATED UNTO THE GOSPEL OF GOD, WHICH I HAVE RECEIVED FROM GOD BY REVELATION; (WHEREIN ALL OF GOD HAVE STOOD AND BY WHICH ALL ARE NOW SAVED;) TO BE PUBLISHED THROUGHOUT ALL NATIONS TO DECLARE WHAT IS THE FELLOWSHIP OF THE MYSTERY, WHICH FROM THE BEGINNING OF THE WORLD HAS BEEN HID IN GOD: UNTO ALL PEOPLE OF GOOD WILL THAT IN EVERY PLACE CALL UPON THE ALMIGHTY GOD, BOTH THEIRS AND OURS; BUT ESPECIALLY TO YOU, MOST EXCELLENT FRIEND, BELOVED OF GOD, CALLED TO BE A SAINT: GRACE UNTO YOU, AND MERCY AND PEACE, FROM GOD THE FATHER AND THE LORD JESUS CHRIST.

FIRST, O FRIEND, I THANK GOD THROUGH JESUS CHRIST THAT THE GOD OF ABRAHAM, AND OF ISAAC, AND OF JACOB, WHOM I SERVE WITH MY SPIRIT IN THE GOSPEL OF HIS SON, HAS GIVEN ME GRACE WITH UNSPEAKABLE JOY, AND A PEACE WHICH PASSES ALL UNDERSTANDING, TO DECLARE UNTO YOU WHAT GOD HAS BOTH WROUGHT AND TAUGHT IN ME CONCERNING HIS KINGDOM, EVEN THE REVELATION OF JESUS CHRIST, ACCORDING TO THE BLESSED GOSPEL OF THE BLESSED GOD WHICH IS COMMITTED TO MY TRUST.

FOR GOD IS MY WITNESS THAT SINCE I HEARD OF YOUR FAITH IN THE LORD JESUS, AND LOVE UNTO ALL THE SAINTS, WITHOUT CEASING I MAKE MENTION OF YOU IN MY PRAYERS: THAT THE GOD OF MY LORD JESUS CHRIST, THE FATHER OF GLORY, MAY GIVE UNTO YOU THE SPIRIT OF WISDOM AND REVELATION IN THE KNOWLEDGE OF HIM: THE EYES OF YOUR UNDERSTANDING BEING ENLIGHTENED; THAT YOU MAY KNOW WHAT IS THE HOPE OF HIS CALLING, AND WHAT IS THE RICHES OF THE GLORY OF HIS INHERITANCE IN THE SAINTS, AND WHAT IS THE EXCEEDING GREATNESS OF HIS POWER TO US-WARD WHO BELIEVE, ACCORDING TO THE WORKING OF HIS GLORIOUS GOSPEL WHICH IS THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNERSTONE. AMEN.

NOW WHEN YOU WERE A CHILD YOU SPAKE AS A CHILD, YOU UNDERSTOOD AS A CHILD, YOU THOUGHT AS A CHILD: BUT WHEN YOU BECAME A MAN, YOU PUT AWAY CHILDISH THINGS. REJOICE O HAPPY FRIEND IN THY YOUTH: AS ONE INNOCENT YOUR HEART CHEERED YOU IN THE DAYS OF YOUR YOUTH; YOU WALKED IN THE WAYS OF YOUR HEART, AND IN THE SIGHT OF YOUR EYES. BUT NOW YOU HAVE COME TO KNOW...THAT FOR ALL THESE THINGS GOD HAS BROUGHT YOU INTO JUDGMENT.

FOR IT IS APPOINTED UNTO ALL MEN ONCE TO DIE. THEN SHALL THE SILVER CORD BE LOOSED, OR THE GOLDEN BOWL BE BROKEN, OR THE PITCHER BE BROKEN AT THE FOUNTAIN, OR THE WHEEL BE BROKEN AT THE CISTERN. THEN SHALL THE FLESH OF THE HAPPY MAN RETURN TO THE EARTH AS IT WAS: FOR OUT OF THE GROUND YOU WERE TAKEN: FOR DUST YOU ARE, AND UNTO DUST SHALL YOU RETURN; AND THE SPIRIT OF MAN SHALL RETURN UNTO GOD WHO GIVES THE LIGHT: FOR THE LIGHT THAT IS COME IS THE JUDGMENT.

NOW THE SON IS THAT TRUE LIGHT, WHICH LIGHTS EVERY MAN THAT COMES INTO THE WORLD: FOR GOD SENT NOT HIS SON INTO THE WORLD TO CONDEMN THE WORLD; BUT THAT THE WORLD THROUGH HIM MIGHT BE SAVED. AND THIS IS THE CONDEMNATION: LIGHT IS COME INTO THE WORLD, EVEN THROUGH THE DARKNESS OF EVERY MAN'S SOUL; AND MEN LOVE DARKNESS RATHER THAN LIGHT, NEITHER COME TO THE LIGHT, BECAUSE THEIR DEEDS ARE EVIL. AND THIS IS THE EVIL: THE WORK OF MAN BEING WITHOUT IS IN DARKNESS; THE FAITH OF MAN BEING ALONE IS DEAD.

BUT WHERE SIN ABOUNDS, GRACE DOES MUCH MORE ABOUND. FOR THE RICHES OF THE GOODNESS AND FORBEARANCE AND LONGSUFFERING OF GOD APPOINT UNTO EVERY MAN A DAY OF VISITATION: TO ENLIGHTEN THAT MAN UNTO HIS OWN DARKNESS, AND ALLOW THAT MAN TO JUDGE HIMSELF, HIS WORKS AND HIS FAITH, WHETHER THEY BE GOOD OR EVIL. AND UNTO THAT MAN WHO ACKNOWLEDGES THE RIGHTEOUS JUDGMENT OF GOD, WHICH IS ALWAYS ACCORDING TO TRUTH, AND COMES TO THE LIGHT, THEN WILL GOD HIMSELF APPOINT A DAY OF SALVATION, GLORY, HONOUR, AND PEACE; THAT HIS WORK AND FAITH BE MADE MANIFEST; THAT THAT MAN BE WROUGHT IN GOD.

SO AS MUCH AS IN ME IS, MOST EXCELLENT FRIEND, I AM READY TO BOTH TEACH AND PREACH THE GOSPEL, TO OPEN YOUR EYES, AND TO TURN YOU FROM DARKNESS TO LIGHT, AND FROM THE POWER OF SATAN UNTO GOD; THAT YOU MAY RECEIVE FORGIVENESS OF SINS, AND INHERITANCE AMONG THEM WHICH ARE SANCTIFIED BY THE FAITH THAT IS IN JESUS.

FOR THEREIN IS THE RIGHTEOUSNESS OF GOD REVEALED FROM FAITH TO FAITH. AS IT IS COMMANDED, THE JUST SHALL LIVE BY HIS FAITH. AND THE END OF THE COMMANDMENT IS CHARITY OUT OF A PURE HEART, AND CHARITY OUT OF A GOOD CONSCIENCE, AND CHARITY OUT OF FAITH UNFEIGNED.

AND NOW ABIDES FAITH, HOPE, CHARITY, THESE THREE; BUT THE GREATEST OF THESE IS CHARITY. FOR THE LOVE OF GOD IS SHED ABROAD IN OUR HEARTS BY THE HOLY GHOST, WHICH IS GIVEN UNTO US THAT WE MIGHT GIVE UNTO YOU, MOST EXCELLENT FRIEND, THE GOSPEL OF JESUS CHRIST, THE SON OF GOD; IN HOPE THAT GOD WHO COMMANDED THE LIGHT TO SHINE OUT OF DARKNESS, MAY SHINE ALSO IN YOUR HEART, TO GIVE UNTO YOU THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD IN THE FACE OF JESUS CHRIST. AMEN.



THE GOSPEL OF GOD ACCORDING TO WILLIAM

PROLOGUE

FORASMUCH AS THE DECLARATION OF THE APOSTLES HAS BEEN SET FORTH IN ORDER AND THE GOSPEL OF CHRIST RESTORED; IT SEEMED GOOD TO ME ALSO, MOST EXCELLENT FRIEND, TO SET FORTH IN ORDER THE GOSPEL OF GOD: (THAT YOU MIGHT KNOW THE FULL MEASURE OF HOLY SCRIPTURE AND THE LIVING TESTIMONY OF THE SAINTS:) (THAT YOU MIGHT PASS THROUGH THE SON AND ENTER INTO THE FATHER,) (WHO IS ABOVE ALL, AND THROUGH ALL, AND IN ALL;) TO THE END THAT YOU LIVE, AND MOVE, AND CONDUCT YOUR LIFE ACCORDING TO THE EVERLASTING WAY.

INTRODUCTION:

“THY PRAYER IS HEARD!”

2

There was in the days of Herod, (37 B.C.-4 B.C.,) the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

3

And it came to pass, that while he executed the priest's office before God in the order of his course, (Elul 18-24/Oct. 3-9, 6 B.C.,) (according to the custom of the priest's office,) his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

4

And when Zacharias saw him, he was troubled, and fear fell upon him.

5

But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name Yóchanan. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

6

And Zacharias said unto the angel, Whereby shall I know this? For I am an old man, and my wife well stricken in years.

7

And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

8

And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

9

And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

10

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed (Elul 26-29/Oct. 11-14, 6 B.C.,) to his own house.

11

And after those days his wife Elisabeth conceived, (Tishri 1/ Oct. 15, 6 B.C.,) and hid herself five months, (from Tishri 1-She 30/Oct 15-Mar 11, 5 B.C.,) saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.



12

And in the sixth month, (Adar 1/Mar. 12, 5 B.C.,) the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

13

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women!

14

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

15

And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Yeshua. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

16

Then said Mary unto the angel, How shall this be, seeing I know not a man?

17

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible.

18

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.



19/A

And Mary arose in those days **to seek Elisabeth**, (on Adar 3/Mar. 14, 5 B.C.) and went into the hill country with haste. **And in the wilderness of Israel, under the faint lights of heaven, young, innocent, wearied by her journey, the blessed handmaiden fell into a deep sleep without comfort from the night. But comforted by the word of the Lord, she believed that though she made her bed alone, the Lord would be with her.**

19/B

And in the darkness of a deep sleep by the Holy Ghost with power was conceived that Holy thing: In the waiting stillness of the womb of the virgin Mary, God breathed into being the Seed of Mashiyach: (promised to Eve in the garden, and witnessed by the law and the prophets:) and of the egg of a virgin was generated a new life, an embryo without sin, a fetus without blemish, a child of flesh and bone and blood, (made of a woman and found in fashion as man; born by the predeterminate will of God:) to be the Lamb of God without spot to take away the sin of the world; the man of faith to save his people from their sins: (without the seed of Joseph a man; without the blood of Mary a woman: without the seed of the serpent: the works of the blood of the woman; the works of the lust of the man: the wills of the flesh:) that true Light and only begotten Son, which is in the bosom of the Father, came into the world to do the will of God, to declare him!

19/C

And Mary arrived into a city of Juda (on Adar 13/March 24, 5 B.C.); and entered into the house of Zacharias, and saluted Elisabeth.

20

And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

21

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is

on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever.

22

And Mary abode with her about three months, (Sivan 5/June 12, 5 B.C.,) and returned to her own house.



23

Now Elisabeth's full time came (on Tamuz 1/July 8, 5 B.C.) that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

24

And it came to pass, that on the eighth day (Tammuz 8/July 15, 5 B.C.) they came to circumcise the child; and they called him Zacharias, after the name of his father.

25

And his mother answered and said, Not so; but he shall be called Yóchanan.

26

And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called.

27

And Zacharias asked for a writing table, and wrote, saying, His name is Yóchanan.

28

And they marvelled all.

29

And his mouth was opened immediately, and his tongue loosed, and Zacharias spake, and praised God.

30

And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be!

31

And the hand of the Lord was with Yóchanan.



32

And (on Tammuz 1/July 8, 9 A.D.) his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life.

33

And then Zacharias, looking upon his son, said unto him, And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

34

And the child grew (5 B.C.-9 A.D.), and waxed strong in spirit, and was in the deserts (10-26 A.D.) till the day of his shewing unto Israel.



35

The book of the generation of Yeshua Mashiyach, the son of David, the son of Abraham.

Abraham begat Isaac;
and Isaac begat Jacob;
and Jacob begat Judas and his brethren;
and Judas begat Phares and Zara of Thamar;

and Phares begat Esrom;
 and Esrom begat Aram;
 and Aram begat Aminadab;
 and Aminadab begat Naasson;
 and Naasson begat Salmon;
 and Salmon begat Booz of Rachab;
 and Booz begat Obed of Ruth;
 and Obed begat Jesse;
 and Jesse begat David the king;
 and David the king begat Solomon

(of her that had been the wife of Urias;)

and Solomon begat Roboam;
 and Roboam begat Abia;
 and Abia begat Asa;
 and Asa begat Josaphat;
 and Josaphat begat Joram;
 and Joram begat Ozias;
 and Ozias begat Joatham;
 and Joatham begat Achaz;
 and Achaz begat Ezekias;
 and Ezekias begat Manasses;
 and Manasses begat Amon;
 and Amon begat Josias;
 and Josias begat Jechonias

and his brethren, (about the time they were carried away to Babylon:)

and (after they were brought to Babylon,) Jechonias begat Salathiel;

and Salathiel begat Zorobabel;
 and Zorobabel begat Abiud;
 and Abiud begat Eliakim;
 and Eliakim begat Azor;
 and Azor begat Sadoc;
 and Sadoc begat Achim;
 and Achim begat Eliud;
 and Eliud begat Eleazar;
 and Eleazar begat Matthan;
 and Matthan begat Jacob;
 and Jacob begat Joseph the husband of Mary,

(of whom was born Yeshua, who is called Mashiyach).

36

So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Mashiyach are fourteen generations.



37

Now the birth of Yeshua Mashiyach was on this wise: When as his mother Mary was espoused to Joseph, before they came together **as man and wife**, (on Sivan 19/June 26, 5 B.C.) she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

38

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Yeshua for he shall save his people from their sins.

39

(Now all this was done, that **the law and the prophets** might be fulfilled: **for the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heal; and again**, which was spoken of the Lord by the prophet **Isaiah**, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us: **for unto us a child is born, unto us**

a son is given: and the government shall be upon his shoulder: and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of peace.)

40

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: (and knew her not till she had brought forth her firstborn son: and he called his name Yeshua.)



41

And it came to pass in those days, that there went out a decree from Caesar Augustus (from 6 B.C. thru 5 B.C.) that all the world should be taxed. (And this taxing was first made (from 4 B.C. thru 1 A.D.) when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city.

42

And Joseph also went up (on Kislev 25/Dec 26, 5 B.C.) from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) **and enrolled** to be taxed with Mary his espoused wife, being great with child.

43

And so it was, that, while they were there, the days were accomplished that she should be delivered. And (**in the night of** Tevet 1/Dec. 31, 5 B.C.) she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

44

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

45

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

46

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Mashiyach the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

47

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

48

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

49

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

50

And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds.

51

But Mary kept all these things, and pondered them in her heart.

52

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

53

And (on Tevat 8/Jan. 8, 4 B.C.) when eight days were accomplished for the circumcising of the child, his name was called YESHUA, which was so named of the angel before he was conceived in the womb.



54

And when the days of her purification (Tevet 1-Shevat 11/Jan 1-Feb 9, 4 B.C.) according to the law of Moses were accomplished, they brought him to Jerusalem (on Shevat 12-13/Feb. 10-11, 4 B.C.), to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

55

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Mashiyach.

56

And (on Shevat 14/Feb. 12, 4 B.C.) he came by the Spirit into the temple: and when the parents brought in the child Yeshua, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

57

And Joseph and his mother marvelled at those things which were spoken of him.

58

And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. **(This spake he, signifying by what death she should glorify God.)**

59

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

60

And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

61

And when they had performed all things according to the law of the Lord, they returned into Galilee, (on Shevat 15-20/Feb. 13-18, 4 B.C.) to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.



62

Now when Yeshua was born in Bethlehem of Judaea in the days of Herod the king, behold, (on the day of Shevat 13/Feb. 11, 4 B.C.) there came wise men 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 worship him.

63

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And (on Shevat 14/Feb. 12, 4 B.C.) when he had gathered all the chief priests and scribes of the people together, he demanded of them where Mashiyach should be born.

64

And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

65

Then Herod, when he had privily called the wise men, enquired of them diligently at what time the star appeared **unto them in the east.**

66

And **that same day** (on Shevat 15/Feb. 13, 4 B.C.) he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.



67

When they had heard the king, they departed; and, lo, **when they found not the child in Bethlehem, that same** star, which they **first** saw in the east, **appeared again and** went before them (on Shevat 16-20/Feb. 14-18, 4 B.C.) **unto Nazareth**, till it came and stood **on the rooftop** over where the young child was. (When **the three wise men** saw the star **in Bethlehem**, they rejoiced with exceeding great joy.)

68

And (on Shevat 21/Feb. 18, 4 B.C.) when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh.

69

And being warned of God in a dream that they should not return to Herod, they departed **that sabbath morning** (on Shevat 21/Feb. 19, 4 B.C.) into their own country another way.

70

And when they were departed, behold, **that same day** the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

71

When he arose, Joseph took the young child and his mother **that** night (on Shevat 22/Feb. 19, 4 B.C.), and departed into Egypt: and was there until the death of Herod (on Adar 29/March 28, 4 B.C.): (that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.)

72

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and **that night** slew all the children (from Shevat 17-20/Feb. 15-18, 4 B.C.) that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time (Nisan/Spring, 6 B.C.) which he had diligently enquired of the wise men. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.)

73

But when Herod was dead, behold, an angel of the Lord appeareth (on Nisan 1/Mar. 29, 4 B.C.) in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

74

And he arose, and took the young child and his mother, and came into the land of Israel.

75

But (on Nisan 10/April 7, 4 B.C.) when **Joseph was come nigh unto Jerusalem during the passover**, he heard that Archelaus did reign in Judaea in the room of his father Herod, **and** he was afraid to go thither **to Bethlehem**: notwithstanding, being warned of God in a dream, he turned aside **from Jerusalem** (on Nisan 22/April 19, 4 B.C.) into the parts of Galilee: and he came (on Iyar 1/April 28, 4 B.C.) and dwelt in a city called Nazareth: (that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene).

76



Now his parents went to Jerusalem every year at the feast of the passover. And (on Nisan 10-21/Passover 9 A.D.) when Yeshua was twelve years old, they went up to Jerusalem after the custom of the feast.

77

And when they had fulfilled the days, as they returned, the child Yeshua tarried behind in Jerusalem; and Joseph and his mother knew not of it.

78

But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him.

79

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.

80

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.

81

And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?

82

And they understood not the saying which he spake unto them.

83

And he went down with them, and came to Nazareth, and was subject unto them: (but his mother kept all these sayings in her heart.) And Yeshua, **the cousin of Yóchanan**, increased in wisdom and stature, and in favour with God and man.

THE BEGINNING

“...SEE THE SALVATION OF GOD!”

84

The beginning of the gospel of Yeshua Mashiyach, the Son of God: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was Life; and the Life was the Light of men. And the Light shineth in darkness; and the darkness comprehended it not.

85

There was a man sent from God, whose name was Yóchanan. (As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.)

86

The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.

87

(That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his Glory, the Glory as of the only begotten of the Father,) full of grace and truth.)



88

Now in the fifteenth year of the reign of Tiberius Caesar, (**beginning from the administrative rule of Tiberius Caesar from 11 A.D. to the death of Augustus Caesar on August 19, 14 A.D.,**) Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, (on Tammuz 1, 26 A.D.) the word of God came unto Yóchanan the son of Zacharias in the wilderness.

89

In those days came Yóchanan the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. (For this is he that was spoken of by the prophet Esaias:) (as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.)

90

Yóchanan did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

91

And the same Yóchanan was clothed with camel's hair, and with a leathern girdle about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

92

Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of Yóchanan in Jordan, confessing their sins.

93

But when he saw many of the Pharisees and Sadducees come to his baptism, then said he unto them and the multitude that came forth to be baptized of

him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

94

And the people asked him, saying, What shall we do then?

95

He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

96

Then came also publicans to be baptized, and said unto him, Master, what shall we do?

97

And he said unto them, Exact no more than that which is appointed you.

98

And the soldiers likewise demanded of him, saying, And what shall we do?

99

And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

100

And as the people were in expectation, and all men mused in their hearts of Yóchanan, whether he were the Mashiyach, or not; Yóchanan answered, saying unto them all, I indeed baptize you with water unto repentance; but one mightier than I cometh after me, the latchet of whose shoes I am not worthy to unloose: whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn up with fire unquenchable: **for he is called Immanuel, Messiah, Lion of Judah; Mashiyach, Lamb of God, Lord of Lords and King of Kings; even God our Savior unto a consuming fire!**

101

And many other things in his exhortation preached he unto the people.

102

(But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up Yóchanan in prison.)

THE FIRST SIX MONTHS

TISHRI 1, 26 A.D.

103

And it came to pass in those days, (from Tishri 1/Autumn, 26 A.D.) that Yeshua came from Nazareth of Galilee, to Jordan unto Yóchanan, to be baptized of him.

104

But Yóchanan forbid him, saying, I have need to be baptized of thee, and comest thou to me?

105

And Yeshua answering said unto Yóchanan, Suffer it to be so now: for thus it becometh us to fulfil all righteousness.

106

Then Yóchanan suffered Yeshua: and (on Tishri 10/Autumn, 26 A.D.) Yeshua was baptized of Yóchanan in Jordan.

107

(Now when all the people were baptized, it came to pass, that Yeshua also being baptized, and praying, the heaven was opened: (And Yeshua, when he was baptized, and straightway coming up out of the water, went up straightway out of the water:) (and, lo, Yeshua saw the heavens were opened unto Yóchanan, and he saw the Spirit of God, even the Holy Ghost, descending in a bodily shape like a dove, and lighting upon Yóchanan:) (and there came a voice from heaven, which said, Thou art my beloved Son; in thee I am well pleased!) And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased!!)

108

Yóchanan bare witness of Yeshua **that same day**, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua Mashiyach. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.



And Yeshua himself...
began to be about thirty years of age,
being (as was supposed) the son of Joseph,...
which was the son of Heli,
which was the son of Matthat,
which was the son of Levi,
which was the son of Melchi,
which was the son of Janna,
which was the son of Joseph,
which was the son of Mattathias,
which was the son of Amos,
which was the son of Naum,
which was the son of Esli,
which was the son of Nagge,
which was the son of Maath,
which was the son of Mattathias,
which was the son of Semei,
which was the son of Joseph,
which was the son of Juda,
which was the son of Joanna,
which was the son of Rhesa,
which was the son of Zorobabel,
which was the son of Salathiel,
which was the son of Neri,
which was the son of Melchi,
which was the son of Addi,
which was the son of Cosam,
which was the son of Elmodam,
which was the son of Er,
which was the son of Jose,
which was the son of Eliezer,
which was the son of Jorim,
which was the son of Matthat,
which was the son of Levi,
which was the son of Simeon,
which was the son of Juda,
which was the son of Joseph,
which was the son of Jonan,
which was the son of Eliakim,
which was the son of Melea,
which was the son of Menan,
which was the son of Mattatha,
which was the son of Nathan,
which was the son of David,
which was the son of Jesse,
which was the son of Obed,
which was the son of Booz,
which was the son of Salmon,
which was the son of Naasson,
which was the son of Aminadab,
which was the son of Aram,
which was the son of Esrom,
which was the son of Phares,
which was the son of Juda,
which was the son of Jacob,
which was the son of Isaac,
which was the son of Abraham,
which was the son of Thara,
which was the son of Nachor,
which was the son of Saruch,
which was the son of Ragau,
which was the son of Phalec,
which was the son of Heber,
which was the son of Sala,

which was the son of Cainan,
 which was the son of Arphaxad,
 which was the son of Sem,
 which was the son of Noe,
 which was the son of Lamech,
 which was the son of Mathusala,
 which was the son of Enoch,
 which was the son of Jared,
 which was the son of Maleleel,
 which was the son of Cainan,
 which was the son of Enos,
 which was the son of Seth,
 which was the son of Adam,
 which was the son of God.



110

And then Yeshua, being full of the Holy Ghost, returned from Jordan, and (from Tishri 11-14, 26 A.D.) was led by the Spirit into the wilderness. And immediately the Spirit driveth him up into the wilderness to be tempted of the devil. (And he was there in the wilderness (Tishri 15-Heshvan 24, 26 A.D.) forty days and forty nights tempted of Satan; and was with the wild beasts; and the angels ministered unto him. And in those days he did eat nothing: and when they were ended, he afterward hungered.)

111

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

112

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

113

And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

114

And Yeshua answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

115

And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.

116

And Yeshua answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

117

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

118

And Yeshua answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

119

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

120

Yeshua said unto him, It is written again, Thou shalt not tempt the Lord thy God.

121

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

122

Then saith Yeshua unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

123

And then when the devil had ended all the temptation, he leaveth, and departed from Yeshua for a season: and, behold, angels came and ministered unto Yeshua.



124

And this is the record of Yóchanan, (from Heshvan 25-29/Autumn, 26 A.D.,) when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

125

And Yóchanan confessed, and denied not; but confessed, I am not the Mashiyach.

126

And they asked him, What then? Art thou Elias?

127

And he saith, I am not.

128

Art thou that prophet?

129

And he answered, No.

130

Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

131

He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

132

(And they which were sent were of the Pharisees.) And they asked him, and said unto him, Why baptizest thou then, if thou be not that Mashiyach, nor Elias, neither that prophet?

133

Yóchanan answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

134

(These things were done in Bethabara beyond Jordan, where Yóchanan was baptizing.)



135

The next day, (on Kislev 1/Winter 26 A.D.,) Yóchanan seeth Yeshua coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

136

And Yóchanan bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. (And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.) And I saw, and bare record that this is the Son of God.

137

Again **on that** next day **in the** afternoon Yóchanan stood, and two of his disciples; and looking upon Yeshua as he walked **away**, **Yóchanan** saith, Behold the Lamb of God!

138

And the two disciples heard him speak, and they followed Yeshua. Then Yeshua turned, and saw them following, and saith unto them, What seek ye?

139

They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

140

He saith unto them, Come and see.

141

They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.



142

One of the two which heard Yóchanan speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Mashiyach, (which is, being interpreted, the Christ.) And he brought him to Yeshua.

143

And when Yeshua beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, (which is by interpretation, A stone.)



144

The day following (Kislev 2/Winter, 26 A.D.,) Yeshua would go forth into Galilee **unto Nazareth**, and findeth Philip, and saith unto him, Follow me. (Now Philip was of Bethsaida, the city of Andrew and Peter.)

145

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Yeshua of Nazareth, the son of Joseph.

146

And Nathanael said unto him, Can there any good thing come out of Nazareth?

147

Philip saith unto him, Come and see.

148

Yeshua saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

149

Nathanael saith unto him, Whence knowest thou me?

150

Yeshua answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

151

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

152

Yeshua answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.

153

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.



154

And the third day, (on Kislev 3/Winter 26 A.D.,) there was a marriage in Cana of Galilee; and the mother of Yeshua was there: and both Yeshua was called, and his disciples, to the marriage.

155

And when they wanted wine, the mother of Yeshua saith unto him, They have no wine.

156

Yeshua saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

157

His mother saith unto the servants, Whatsoever he saith unto you, do it.

158

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Yeshua saith unto them, Fill the waterpots with water. And they filled them up to the brim.

159

And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

160

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

161

This beginning of miracles (Kislev 4-10, 26 A.D.) did Yeshua in Cana of Galilee, and manifested forth his glory (from Kislev 11-30, 26, A.D.); and his disciples believed on him.

162

After this (from Tebet-Adar, 26 A.D.) he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

163

And the Jews' passover was at hand, (from Nisan 10-21/Spring 27 A.D.,) and Yeshua went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

164

(And his disciples remembered that it was written, The zeal of thine house hath eaten me up.)

165

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

166

Yeshua answered and said unto them, Destroy this temple, and in three days I will raise it up.

167

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

168

(But he spake of the temple of his body.)

169

(When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Yeshua had said.)

170

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Yeshua did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.



171

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Yeshua by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

172

Yeshua answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

173

Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

174

Yeshua answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

175

Nicodemus answered and said unto him, How can these things be?

176

Yeshua answered and said unto him, Art thou a master of Israel, and knowest not these things?

177

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

178

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

179

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.



180

After these things came Yeshua and his disciples into the land of Judaea; and there he tarried with them, and baptized.

181

And Yóchanan also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. (For Yóchanan was not yet cast into prison.)

182

Then there arose a question between some of Yóchanan's disciples and the Jews about purifying. And they came unto Yóchanan, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

183

Yóchanan answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Mashiyach, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.



184

When therefore the Lord knew how the Pharisees had heard that Yeshua made and baptized more disciples than Yóchanan, (though Yeshua himself baptized not, but his disciples,) he left Judaea, and departed again into Galilee. And he must needs go through Samaria.

185

Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

186

Now Jacob's well was there. Yeshua therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Yeshua saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.)

187

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

188

Yeshua answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

189

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

190

Yeshua answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

191

The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

192

Yeshua saith unto her, Go, call thy husband, and come hither.

193

The woman answered and said, I have no husband.

194

Yeshua said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

195

The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

196

Yeshua saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.

197

The woman saith unto him, I know that Messiah cometh, which is called Mashiyach: when he is come, he will tell us all things.

198

Yeshua saith unto her, I that speak unto thee am he.

199

And upon this came his disciples, and marvelled that he talked with the woman: (yet no man said, What seekest thou? or, Why talkest thou with her?)

200

The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Mashiyach? Then they went out of the city, and came unto him.

201

In the mean while his disciples prayed him, saying, Master, eat.

202

But he said unto them, I have meat to eat that ye know not of.

203

Therefore said the disciples one to another, Hath any man brought him ought to eat?

204

Yeshua saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

205

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days

206

And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Mashiyach, the Saviour of the world.



207

Now after two days he departed thence, and went into Galilee. For Yeshua himself testified, that a prophet hath no honour in his own country.

208

Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. So Yeshua came again into Cana of Galilee, where he made the water wine.

209

And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Yeshua was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

210

Then said Yeshua unto him, Except ye see signs and wonders, ye will not believe.

211

The nobleman saith unto him, Sir, come down ere my child die.

212

Yeshua saith unto him, Go thy way; thy son liveth.

213

And the man believed the word that Yeshua had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

214

Then enquired he of them the hour when he began to amend.

215

And they said unto him, Yesterday at the seventh hour the fever left him.

216

So the father knew that it was at the same hour, in the which Yeshua said unto him, Thy son liveth: and himself believed, and his whole house.

217

This is again the second miracle that Yeshua did, when he was come out of Judaea into **Cana of Galilee**.



218

And Yeshua returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. (Now when Yeshua had heard after that Yóchanan was put in prison, he departed **Judea and came** into Galilee.) And he taught in their synagogues, being glorified of all.

219

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

220

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

221

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? (**for they did not believe his words.**)

222

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

223

And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

224

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

225

But he passing through the midst of them went his way.



226

And leaving Nazareth, he came down and dwelt in Capernaum, which is a city of Galilee upon the sea coast, in the borders of Zabulon and Nephthalim, and taught them on the sabbath days: (that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.)

227

From that time Yeshua began preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Repent: for the kingdom of heaven is at hand.



228

Now Yeshua, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And Yeshua said unto them, Follow me! Come ye after me, and I will make you to become fishers of men! And they straightway forsook their nets, **and went after him**, and followed him.

229

And when he had gone a little farther from thence, he saw other two brethren, James the son of Zebedee, and John his brother, who also were in a ship with Zebedee their father, mending their nets. And straightway he called them: and they immediately left their father Zebedee in the ship with the hired servants, and went after him, and followed him.

230

And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes: for his word was with power.

231

And in their synagogue there was a man, which had a spirit of an unclean devil, and he cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Yeshua of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of God.

232

And Yeshua rebuked him, saying, Hold thy peace, and come out of him.

233

And when the unclean spirit had thrown him in the midst, and had torn him, and cried with a loud voice, he came out of him, and hurt him not.

234

And they were all amazed, insomuch that they questioned among themselves, saying, What a word is this! What thing is this? What new doctrine is this? For with authority and power he commandeth even the unclean spirits, and they do obey him and come out.

235

(And immediately the fame of him spread out into every place throughout all the region of the country round about Galilee.)

236

And forthwith he arose: and when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick with a great fever; and anon they tell him of her, and they besought him for her.

237

And he came and stood over her, and rebuked the fever; and took her by the hand, and lifted her up; and immediately the fever left her: and immediately she arose and ministered unto them.

238

Now at even, when the sun was setting, all they that had any sick with divers diseases brought unto him all that were diseased, and them that were possessed with devils; and he laid his hands on every one of them, and healed them. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils.

239

And devils also came out of many, crying out, and saying, Thou art Mashiyach the Son of God.

240

And he rebuking them suffered not the devils to speak, because they knew him: that he was Mashiyach.

241

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

242

And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee.

243

And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

244

And when it was day, he departed and went into a desert place **near Bethsaida**.

245

And the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

246

And he preached in the synagogues of Galilee.



247

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret **nigh Capernaum**, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

248

And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

249

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

250

And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

251

And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

252

When Simon Peter saw it, he fell down at Yeshua's knees, saying, Depart from me; for I am a sinful man, O Lord. (For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon.)

253

And Yeshua said unto Simon, Fear not; from henceforth thou shalt catch men.

254

And when they had brought their ships to land, they forsook all, and followed him.



255

And Yeshua went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people, and cast out devils.

256

And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

257

And seeing the multitudes, he went up into a mountain **above the plain of Gennesaret**: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted

for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

258

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

259

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

260

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

261

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

262

Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

263

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

264

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

265

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

266

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 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; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

267

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

268

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

269

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

270

For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

271

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

272

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

273

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

274

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

275

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

276

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

277

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

278

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

279

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

280

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. Many will say to me in that day, Lord, Lord have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity **in my name**.

281

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

282

And it came to pass, when Yeshua had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.

283



When he was come down from the mountain, great multitudes followed him: and it came to pass, when he was in a certain city, behold, there came a leper full of leprosy to him, beseeching him; who seeing Yeshua, and kneeling

down to him, fell on his face and worshipped him, and besought him, saying unto him, Lord, if thou wilt, thou canst make me clean.

284

And Yeshua, moved with compassion, put forth his hand, and touched him, saying unto him, I will; be thou clean. (And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.)

285

And Yeshua straitly charged him to tell no man, and forthwith sent him away: and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things: the gift according as Moses commanded, for a testimony unto them.

286

But he went out, and began to publish it much, and to blaze abroad the matter: and so much the more went there a fame abroad of him, insomuch that Yeshua could no more openly enter into the city, but was without in desert places.

287

And they came to him from every quarter: great multitudes came together to hear, and to be healed by him of their infirmities.

288

And he withdrew himself into the wilderness, and prayed.



289

And when Yeshua was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

290

And Yeshua saith unto him, I will come and heal him.

291

The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

292

When Yeshua heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of **this** kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

293

And Yeshua said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. (And his servant was healed in the selfsame hour.)



294

And when Yeshua was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them.

295

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: (that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.)



296

Now when Yeshua saw great multitudes about him, he gave commandment to depart unto the other side.

297

And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

298

And Yeshua saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

299

And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

300

But Yeshua said unto him, Follow me; and let the dead bury their dead.

301 And **that night** when he was entered into a ship, his disciples followed him.

302 And, behold, there arose a great tempest in the sea, insomuch that the ship
was covered with the waves: but he was asleep.

303 And his disciples came to him, and awoke him, saying, Lord, save us: we
perish.

304 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose,
and rebuked the winds and the sea; and there was a great calm.

305 But the men marvelled, saying, What manner of man is this, that even the
winds and the sea obey him!

306 And **on the morrow** when he was come to the other side into the country of
the Gergesenes, there met him two possessed with devils, coming out of the
tombs, exceeding fierce, so that no man might pass by that way.

307 And, behold, they cried out, saying, What have we to do with thee, Yeshua,
thou Son of God? Art thou come hither to torment us before the time?

308 And there was a good way off from them an herd of many swine feeding. So
the devils besought him, saying, If thou cast us out, suffer us to go away into
the herd of swine.

309 And he said unto them, Go.

310 And when they were come out, they went into the herd of swine: and, behold,
the whole herd of swine ran violently down a steep place into the sea, and
perished in the waters.

311 And they that kept them fled, and went their ways into the city, and told every
thing, and what was befallen to the possessed of the devils.

312 And, behold, **that evening** the whole city came out to meet Yeshua: and when
they saw him, they besought him that he would depart out of their coasts.

313 And he entered into a ship, and passed over, and came into his own city
Nazareth.

314 And, behold, they brought to him **in the marketplace** a man sick of the palsy,
lying on a bed: and Yeshua seeing their faith said unto the sick of the palsy;
Son, be of good cheer; thy sins be forgiven thee.

315 And, behold, certain of the scribes said within themselves, This man
blasphemeth.

316 And Yeshua knowing their thoughts said, Wherefore think ye evil in your
hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise,
and walk? But that ye may know that the Son of man hath power on earth to
forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and
go unto thine house.

317 And he arose, and departed to his house. But when the multitudes saw it, they
marvelled, and glorified God, which had given such power unto men.

318 And as Yeshua passed forth from thence, he saw a man, named Matthew,
sitting at the receipt of custom: and he saith unto him, Follow me. And he
arose, and followed him.

319 And again he entered into Capernaum after some days; and it was noised that
he was in the house.

320 And straightway many were gathered together, insomuch that there was no
room to receive them, no, not so much as about the door: and he preached
the word unto them.

321

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

322

And, behold, men brought unto Yeshua in a bed a man which was sick of the palsy, which was borne of four: and they sought means to bring him in, and to lay him before Yeshua. And when they could not find by what way they might bring him in nigh unto Yeshua because of the press of the multitude, they went upon the housetop and uncovered the roof where Yeshua was: and when they had broken it up, they let down the bed, wherein the sick of the palsy lay, through the tiling into the midst before Yeshua.

323

When Yeshua saw their faith, he said unto the sick of the palsy, Man, thy sins are forgiven. Son, thy sins be forgiven thee.

324

But there were certain of the scribes and the Pharisees sitting there, and reasoning in their hearts, saying, Who is this which speaketh blasphemies? Why doth this man thus speak blasphemies? Who can forgive sins, but God alone?

325

But immediately, when Yeshua perceived in his spirit that they so reasoned their thoughts within themselves, he answering said unto them, Why reason ye these things in your hearts? Whether is easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

326

And immediately he rose up before them, and took up the bed whereon he lay, and went forth before them all, and departed to his own house, glorifying God; insomuch that they were all amazed, and they glorified God, and were filled with fear, saying, We never saw it on this fashion. We have seen strange things to day.



327

And Yeshua went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

328

And after these things he went forth, and as he passed by he saw a publican, named Levi, the son of Alphaeus, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him.

329

And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

330

And it came to pass, that, as Yeshua sat at meat in his house, behold, many publicans and sinners came and sat down also, together with Yeshua and his disciples: for there were many, and they followed him.

331

But when their scribes and Pharisees saw him eat with publicans and sinners, they murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? Why eateth your Master with publicans and sinners? How is it that he eateth and drinketh with publicans and sinners?

332

But when Yeshua heard that, he answering said unto them, They that are whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

333

And the disciples of Yóchanan and of the Pharisees used to fast: then came to **Yeshua** the disciples of Yóchanan, saying unto him, Why do the disciples of Yóchanan fast often, and make prayers, and likewise the disciples of the Pharisees; but thy disciples fast not, but eat and drink?

334

And Yeshua said unto them, Can ye make the children of the bridechamber mourn and fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

335

And he spake also a parable unto them; No man also seweth a piece of a new cloth upon an old garment; else the new piece which is put in to fill it up taketh away from the old garment; if otherwise, then both the new maketh a rent, and the rent is made worse, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and the wine runneth out and be spilled, and the bottles shall be marred. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new; for he saith, The old is better.



336

While he spake these things unto them, behold, there came a certain ruler **from Bethsaida**, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

337

And Yeshua arose, and followed him, and so did his disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: (for she said within herself, If I may but touch his garment, I shall be whole.)

338

But Yeshua turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. (And the woman was made whole from that hour.)

339

And when Yeshua came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

340

But when the people were put forth, he went in, and took her by the hand, and the maid arose. (And the fame hereof went abroad into all that land.)



341

And when Yeshua departed thence **from Bethsaida**, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

342

And when he was come into the house **of Peter at Capernaum**, the blind men came to him: and Yeshua saith unto them, Believe ye that I am able to do this?

343

They said unto him, Yea, Lord.

344

Then touched he their eyes, saying, According to your faith be it unto you.

345

And their eyes were opened; and Yeshua straitly charged them, saying, See that no man know it.

346

(But they, when they were departed **to Bethsaida**, spread abroad his fame in all that country **and Decapolis**.)

347

Now as **the two men** went out, behold, **other men** brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

348

But the Pharisees said, He casteth out devils through the prince of the devils.



349

And Yeshua went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

350

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

351

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

(Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.)



353

These twelve Yeshua sent forth **into Judea**, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

354

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

355

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

356

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

357

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

358

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall

receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.



359

And it came to pass, when Yeshua had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities **in Galilee.**

360

Now when Yóchanan had heard in the prison the works of Mashiyach, he sent two of his disciples, and **when they found Yeshua, they** said unto him, Art thou he that should come, or do we look for another?

361

Yeshua answered and said unto them, Go and shew Yóchanan again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.

362

And as they departed, Yeshua began to say unto the multitudes concerning Yóchanan, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

363

Verily I say unto you, Among them that are born of women there hath not risen a greater than Yóchanan the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

364

And from the days of Yóchanan the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until Yóchanan. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.

365

But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For Yóchanan came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

366

Then **from Capernaum** began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

367

At that time, **(before the twelve disciples were returned to Capernaum,)** Yeshua answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

368

And when the twelve arrived at the house of Peter, Yeshua stood in the door and greeted them, saying, Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is **Light.**

369

After this there was **passover**, a feast of the Jews (from Nisan 10-21/Spring 28 A.D.), and Yeshua went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

370

And a certain man was there, which had an infirmity thirty and eight years. When Yeshua saw him lie, and knew that he had been now **lying** a long time in that case, he saith unto him, Wilt thou be made whole?

371

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

372

Yeshua saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: (and on the same day was the sabbath.)

373

The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

374

He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

375

Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? (And he that was healed wist not who it was: for Yeshua had conveyed himself away, a multitude being in that place.)

376

Afterward Yeshua findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

377

The man departed, and told the Jews that it was Yeshua, which had made him whole. And therefore did the Jews persecute Yeshua, and sought to slay him, because he had done these things on the sabbath day.

378

But Yeshua answered them, My Father worketh hitherto, and I work.

379

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

380

Then answered Yeshua and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

381

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

382

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true.

383

There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto Yóchanan, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

384

But I have greater witness than that of Yóchanan: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

385

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life.

386

I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?



387

And it came to pass on the second sabbath after the first, **(of the seven sabbaths of the feast;) while travelling from Jerusalem to Galilee,** that at that time, Yeshua went through the corn fields on the sabbath day; and his disciples were an hungred, and began, as they went, to pluck the ears of corn, and did eat, rubbing them in their hands.

388

But when certain of the Pharisees saw it, they said unto Yeshua, Behold, why do thy disciples that which is not lawful to do upon the sabbath days?

389

And Yeshua answering them said, Have ye never read so much as this, what David did, when he had need, and he himself was an hungred, he, and they which were with him? How he went and entered into the house of God in the days of Abiathar the high priest, and did take and eat the shewbread, and gave also to them that were with him; which was not lawful for him to eat, neither for them which were with him, but only for the priests?

390

And he said unto them, That the Son of man is Lord also of the sabbath.

391

Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day.

392

And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.



393

And when he was departed thence, it came to pass also on another sabbath, **(of the seven sabbaths of the feast,)** that he went and entered again into their synagogue and taught: and, behold, there was a man there whose right hand was withered.

394

And the scribes and Pharisees watched Yeshua, whether he would heal him on the sabbath day; that they might find an accusation against him and accuse him.

395

And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

396

But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst.

397

And he arose and stood forth.

398

Then said Yeshua unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? To save life, or to destroy it?

399

But they held their peace.

400

And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

401

And when he had looked round about upon them all with anger, being grieved for the hardness of their hearts, he said unto the man, Stretch forth thine hand. (And he stretched it out: and his hand was restored whole, like as the other.)

402

Then the Pharisees went out, and straightway took counsel with the Herodians against him. And they were filled with madness; and communed one with another what they might do to destroy Yeshua.



403

But when Yeshua knew it, he withdrew himself with his disciples from **Capernaum to the plain of Gennesaret** by the sea: and great multitudes from Galilee followed him, and from Judaea, and from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things Yeshua did, came unto him, and he healed them all.

404

And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

405

And he straitly charged them that they should not make him known: (that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.)



406

And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

407

And it came to pass in those days, that he went out **further** into a mountain to pray, and continued all night in prayer to God.

408

And when it was day, he called unto him his disciples: and of them he ordained twelve, whom also he named apostles; that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils: Simon, (whom he also named Peter,) and Andrew his brother; and James the son of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is, The sons of thunder;) and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Simon the Canaanite, (called Zelotes,) and Judas Thaddaeus the brother of James, and Judas Iscariot, which also was the traitor which betrayed Yeshua.



409

And he came down with them, and stood in the plain **of Gennesaret**, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

410

And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

411

But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

412

But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

413

Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

414

Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

415

And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye. Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

416

And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.



417

Now when Yeshua had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Yeshua, he sent unto him the elders of the Jews, beseeching him that he would come **to Tiberias** and heal his servant.

418

And when they came to Yeshua, they besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue.

419

Then Yeshua went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

420

When Yeshua heard these things, he marvelled at **the faith in the centurian**, and turned **the centurian** about **to face the elders of the Jews**, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

421

And they that were sent, returning to the house, found the servant whole that had been sick.



422

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

423

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

424

And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

425

And he that was dead sat up, and began to speak. And he delivered him to his mother.

426

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.



427

And this rumour of him went forth throughout all Judaea, and throughout all the region round about. And the disciples of Yóchanan shewed **the Baptist** of all these things.

428

And Yóchanan calling unto him two of his disciples sent them to Yeshua **to again ask their questions**, saying, Art thou he that should come? or look we for another?

429

When the men were come unto Yeshua, they said, Yóchanan Baptist hath **given us a question and** sent us unto thee, saying, Art thou he that should come? or look we for another?

430

And in that same hour Yeshua cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

431

Then Yeshua answering said unto **those disciples**, Go your way, and tell Yóchanan what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.

432

And when the messengers of Yóchanan were departed, he began to speak unto the people concerning Yóchanan, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born

of women there is not a greater prophet than Yóchanan the Baptist: but he that is least in the kingdom of God is greater than he.

433

And all the people that heard Yeshua, and the publicans, justified God, being baptized with the baptism of Yóchanan. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

434

And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For Yóchanan the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.



435

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

436

And, behold, a woman in the city **of Nain**, which was a sinner, when she knew that Yeshua sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

437

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

438

And Yeshua answering said unto him, Simon, I have somewhat to say unto thee.

439

And he saith, Master, say on.

440

Yeshua said, There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

441

Simon answered and said, I suppose that he, to whom he forgave most.

442

And he said unto him, Thou hast rightly judged.

443

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

444

And he said unto her, Thy sins are forgiven.

445

And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

446

And he said to the woman, Thy faith hath saved thee; go in peace.



447

And it came to pass afterward, that he went throughout every city and village **of Galilee**, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

448

And they went into **Peter's house at Capernaum**. And the multitude cometh together again, so that they could not so much as eat bread.

449

Then was brought unto Yeshua one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David?

450

And when Yeshua's friends heard of it, they went out to lay hold on him **that he be protected from himself**: for they said, He is beside himself.

451

But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

452

And Yeshua knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? And then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

453

And the scribes which came down from Jerusalem **also** said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

454

And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

455

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

456

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

457

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never **received** forgiveness, but is in danger of eternal damnation. (Because they said, He hath an unclean spirit.)

458

Then certain of the scribes and of the Pharisees answered, saying, Master, we would **now** see a sign from thee.

459

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh

with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

460

And while he yet talked to the people, **and the scribes and Pharisees**, behold, there came then **to Peter's house** his brethren and his mother, and, standing without, sent unto him, calling him, desiring to speak with him.

461

Then one said unto him, Behold, thy mother and thy brethren stand without **the house**, desiring to speak with thee.

462

But he answered and said unto him that told him, Who is my mother? And who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

463

And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

464

And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.



465

The same day went Yeshua out of **Peter's** house, and sat by the sea side, and he began again to teach by the sea side.

466

And there was gathered together unto him **on the plain of Gennesaret** a great multitude, so that he entered into a ship, **and went out** and sat in the sea; and the whole multitude stood by the sea on the shore.

467

And when much people were gathered together, and were come to him out of every city, he taught them many things by parables, and said unto them in his doctrine, Hearken! Behold, a sower went out to sow his seed: and it came to pass, as he sowed, some seeds fell by the way side; and it was trodden down, and the fowls of the air came and devoured it up. And some fell upon stony ground, where they had not much earth: and immediately they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away, because it lacked moisture. And some fell among thorns; and the thorns grew up with it, and choked it, and it yielded no fruit. But other fell into good ground, and did yield fruit that sprang up and increased, and brought forth fruit: some thirty, and some sixty, and some a hundredfold.

468

And when he had said these things unto them, he cried, He that hath ears to hear, let him hear.

469

Then Yeshua returned to the shore; and there he sat in the ship by the sea side. And the disciples came, and said unto him, Why speakest thou unto them in parables?

470

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

471

And his disciples asked him, saying, What might this parable be?

472

And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

473

Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

474

Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

475

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

476

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

477

Another parable spake he unto them; **(and this knowing that his mother and brethren were standing without the house among the multitude:)** The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

478

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

479

Then came to him his mother and his brethren, and could not come at him for the press **of all the disciples and the multitude.**

480

And it was told to him by certain **other disciples**, which said, Thy mother and thy brethren stand without, desiring to see thee.

481

And Yeshua answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

482

All these things spake Yeshua unto the multitude in parables; and without a parable spake he not unto them: (that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.)



483

Then Yeshua sent the multitude away, and went into **Peter's** house **with the twelve**.

484

And **certain of his other** disciples came unto him, saying, Declare unto us the parable of the tares of the field.

485

He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

486

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

487

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

488

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

489

Yeshua saith unto them, Have ye understood all these things?

490

They say unto him, Yea, Lord.

491

Then said he unto **those other disciples**, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.



492

Now it came to pass, that when Yeshua had finished these parables, (**and that** on a certain day,) that he departed thence, and went into a ship with his **twelve** disciples.

493

And when he was alone, **the other disciples** that were about him with **his chosen** twelve asked of him the parable.

494

And he said unto **those other disciples**, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

495

And he said unto them, Know ye not this parable? And how then will ye know all parables?

496

The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth

for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

497

And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear.

498

And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

499

And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

500

And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

501

And with many such parables spake Yeshua the word unto them, as they were able to hear it. But without a parable spake he not unto them: (and when they were alone, Yeshua expounded all things to his **twelve chosen** disciples.)



502

And the same day, when the even was come, he said unto them, Let us pass over unto the other side of the lake.

503

And when they had sent away the multitude, they took him even as he was in the ship. And they launched forth. (And there were also with him other little ships **with the other disciples**.)

504

But as they sailed he fell asleep: and there arose a great storm of wind on the lake; and the waves beat into the ship, so that they were filled with water, and were in jeopardy. (And he was in the hinder part of the ship, asleep on a pillow.) And they came to him, and awoke him, saying, Master, Master, we perish: carest thou not that we perish?

505

And then he arose, and rebuked the wind and the raging of the water, and said unto the sea, Peace, be still. (And the wind ceased, and there was a great calm.)

506

And he said unto them, Where is your faith? Why are ye so fearful? How is it that ye have no faith?

507

And they feared exceedingly, and wondered, saying one to another, What manner of man is this! for he commandeth even the winds and the sea, and they obey him?



508

And they came over unto the other side of the sea, and arrived into the country of the Gadarenes, which is over against Galilee.

509

And when he was come out of the ship, he went forth to land, and immediately there met him out of the tombs of the city a certain man with an unclean spirit, which had devils long time, and ware no clothes, neither abode in any house, but had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters

and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

510

But when he saw Yeshua afar off, he cried out, and ran and worshipped him, and fell down before him, and cried with a loud voice, and said, What have I to do with thee, Yeshua, thou Son of the most high God? I adjure thee by God, that thou torment me not. (For Yeshua had commanded the unclean spirit to come out of the man: he said unto him, Come out of the man, thou unclean spirit. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

511

And Yeshua asked him, saying, What is thy name?

512

And he answered, saying, Legion: (because many devils were entered into him.) My name is Legion: for we are many.

513

And they besought Yeshua that he would not command them to go out into the deep. And he besought Yeshua much that he would not send them away out of the country.

514

Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought Yeshua that he would suffer them to enter into them, saying, Send us into the swine, that we may enter into them.

515

And forthwith Yeshua gave them leave. And the unclean spirits went out of the man, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

516

When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

517

Then they went out to see what it was that was done; and they came to Yeshua, and found the man that was possessed with the legion, out of whom the legion were departed, sitting at the feet of Yeshua, clothed, and in his right mind: and they were afraid. And they also which saw it told them by what means he that was possessed with the devils was healed, and also concerning the swine.

518

Then the whole multitude of the country of the Gadarenes round about besought Yeshua to depart from them out of their coasts; for they were taken with great fear: and Yeshua went up into the ship, and returned back again.

519

(Now when he was come into the ship, the man out of whom the devils were departed besought him that he might be with him.

520

Howbeit Yeshua suffered him not, but sent him away, saying unto him, Return to thine own house: go home to thy friends, and tell them how great things the Lord God hath done for thee, and hath had compassion on thee.

521

And he departed, and went his way, and began to publish throughout the whole city Decapolis, how great things Yeshua had done for him: and all men did marvel.

522

And it came to pass, that, when Yeshua was returned, the people gladly received him: for they were all waiting for him.)



523

And when Yeshua was passed over again by ship unto the other side, much people gathered unto him **at Capernaum**: and he was nigh unto the sea.

524

And, behold, there came a man named Jairus, and he was one of the rulers of the synagogue **in Tiberias, which the centurion had built**; and when he saw Yeshua, he fell down at his feet, and besought Yeshua greatly that he would come into his house, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. (For he had one only daughter, about twelve years of age, and she lay a dying.)

525

And Yeshua went with him; but as he went much people followed him, and thronged him.

526

And a certain woman, having had an issue of blood twelve years, which had suffered many things of many physicians, and had spent all her living upon physicians; neither could be healed of any, and was nothing bettered, but rather grew worse; when she had heard of Yeshua, came in the press behind him, and touched the border of his garment. (For she said, If I may touch but his clothes, I shall be whole.) And immediately the fountain of her blood stanchd and dried up; and she felt in her body that she was healed of that plague.

527

And Yeshua, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

528

And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

529

And Yeshua said, Who touched me?

530

When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

531

And Yeshua said, Somebody hath touched me: for I perceive that virtue is gone out of me.

532

And he looked round about to see her that had done this thing.

533

But when the woman saw that she was not hid, she came fearing and trembling, knowing what was done in her, and falling down before him, she declared unto him before all the people all the truth: for what cause she had touched him, and how she was healed immediately.

534

And Yeshua said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace, and be whole of thy plague.

535

While he yet spake, there came one from the ruler of the synagogue's house, saying to the ruler, Why troublest thou the Master any further? Thy daughter is dead; trouble not the Master.

536

But as soon as Yeshua heard the word that was spoken, he answered unto the ruler of the synagogue, saying, Fear not: be not afraid, only believe, and she shall be made whole.

537

And he suffered no man to follow him, save Peter, and James, and John the brother of James.

538

And he cometh to the house of the ruler of the synagogue, and seeth the tumult **within and without**, and them that wept and wailed greatly.

539

And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

540

And when he was come **into the midst of the court of the house**, he saith unto **those friends and servants and relatives**, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

541

And all wept, and bewailed her.

542

But he said, Weep not; she is not dead, but sleepeth.

543

And they laughed him to scorn, knowing that she was dead.

544

But when he had put them all out **from the court of the house**, he taketh the father and the mother of the damsel, and **the three disciples** that were with him, and entereth in where the damsel was lying.

545

And he took the damsel by the hand, and called unto her, saying, Talitha cumi; (which is, being interpreted, Damsel, I say unto thee, arise!)

546

And her spirit came again, and straightway the damsel arose, and walked **out into the midst of the court**; for she was of the age of twelve years.

547

And **the friends and servants and relatives** were astonished with a great astonishment.

548

And he charged them straitly that no man should know it; and commanded **the servants** that something should be given her to eat.

549

And her parents were astonished: but he charged them that they should tell no man what was done.



550

And he went out from thence, and came into his own country **of Nazareth**; and his disciples follow him.

551

And when he was come into his own country, the sabbath day was come, and he began to teach them in their synagogue; insomuch that many hearing him were astonished, and said, From whence hath this man these things? And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter's son? Is not his mother called Mary? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And his sisters, are they not all here with us? Whence then hath this man all these things? And they were offended in him.

552

But Yeshua said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

553

And he could not do many mighty works there because of their unbelief, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

554

And he went round about the villages **of his own country**, teaching. **(And it was at this time that Herod murdered Yóchanan.)**



555

Then he called unto him his twelve **chosen** disciples together, and began to send them forth by two and two; and gave them power and authority over all devils and unclean spirits, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he commanded them that they should take nothing for their journey, neither staves, (save a staff only), nor scrip, nor bread, nor money in their purse: but be shod with sandals; and neither put on two coats apiece.

556

And he said unto them, In what place soever ye enter into an house, there abide till ye depart thence from that place. And whosoever shall not receive you, nor hear you, when ye go out of that city, shake off the very dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.



557

And **the twelve disciples** went out and departed, and went **two and two** through the towns **of Jewry**, preaching the gospel that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them every where.

558

At that time king Herod the tetrarch heard of the fame of Yeshua; (for his name was spread abroad:) and he said unto his servants, This is Yóchanan the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

559

Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

560

But when Herod heard thereof, he said, It is Yóchanan, whom I beheaded: he is risen from the dead.



561

(For Herod himself had sent forth and laid hold upon Yóchanan, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For Yóchanan had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against Yóchanan, and would have killed him; but she could not. And when Herod would have put Yóchanan to death, he feared the multitude, because they counted Yóchanan as a prophet: for Herod feared Yóchanan, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

562

And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced before them, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

563

Whereupon he promised her with an oath to give her whatsoever she would ask: and he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

564

And she went forth, and said unto her mother, What shall I ask?

565

And she said, The head of Yóchanan the Baptist.

566

And she, being before instructed of her mother, came in straightway with haste unto the king, and asked, saying, I will that thou give me here by and by in a charger the head of Yóchanan the Baptist.

567

And the king was exceeding sorry; nevertheless for his oath's sake, and for their sakes which sat with him at meat, he would not reject her. And immediately the king sent an executioner, and commanded Yóchanan's head to be given her: and he went and beheaded Yóchanan in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel brought and gave it to her mother.

568

And when **the disciples of Yóchanan the Baptist** heard of it, they came and took up his corpse, and laid it in a tomb, and buried it, and went and told Yeshua.)



569

Now Herod the tetrarch heard of all that was done by Yeshua: and he was perplexed, because that it was said of some, that Yóchanan was risen from the dead; and of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

570

And Herod said, Yóchanan have I beheaded: but who is this, of whom I hear such things? And he desired to see Yeshua.

571

And the **twelve chosen** apostles, when they were returned **to Capernaum**, gathered themselves together unto Yeshua, and told him all things, both what they had done, and what they had taught.

572

And when Yeshua heard of it, he said unto them, Come ye yourselves apart into a desert place, and rest a while: (for there were many coming and going, and they had no leisure so much as to eat.)



573

After these things Yeshua took **his chosen apostles** and they departed **Capernaum** thence by ship, and went over the sea of Galilee, (which is the sea of Tiberias,) and went aside privately into a desert place belonging to the city called Bethsaida.

574

And the people saw them departing, and many knew him: and when the people **and the other disciples** had heard thereof and knew it, they ran afoot thither out of all cities, and outwent **the twelve**: (a great multitude followed him on foot out of all the cities,) and came together unto him **in a desert place**, (because they saw his miracles which he did on them that were diseased).

575

And Yeshua, when he came out, went forth, and went up into a mountain, and there he sat with his **chosen** disciples **and the other disciples that followed after him.**

576

And the passover, a feast of the Jews, was nigh. When Yeshua then lifted up his eyes, and saw a great multitude come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do.)

577

Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

578

One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

579

And Yeshua was moved with compassion toward **the people**, and he received them because they were as sheep not having a shepherd: and he began to teach **the people** many things, and spake unto them of the kingdom of God, and he healed their sick that had need of healing.

580

And when the day was now far spent, then came his twelve disciples, and said unto him, This is a desert place, and now the time is far passed: send the multitude away, that they may go into the country round about, and into the towns and villages, and lodge, and buy themselves bread: for we are here in a desert place, and they have nothing to eat.

581

But Yeshua answered and said unto them, They need not depart: give ye them to eat.

582

And they said unto him, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. Shall we go and buy two hundred pennyworth of bread, and give them to eat? (For they were about five thousand men.)

583

He saith unto them, How many loaves have ye? go and see.

584

And when they knew, they say unto him, Five, and two fishes. We have here but five loaves, and two fishes.

585

He said, Bring them hither to me.

586

And Yeshua commanded his disciples to make all the multitude sit down by companies upon the green grass. (And Yeshua said, Make the men sit down; make them sit down by fifties in a company.)

587

Now there was much grass in the place. And they did so, and made them all sit down in ranks, by hundreds, and by fifties. So the men sat down, in number about five thousand.

588

Then Yeshua took the five loaves and the two fishes, and looking up to heaven, he blessed them: and when he had given thanks, he brake the loaves, and distributed them to his **chosen** disciples to set before the multitude that were set down; and likewise of the two fishes divided he among them all as much as they would.

589

And they did all eat, and were all filled.

590

When they were filled, he said unto his **other** disciples, Gather up the fragments that remain, that nothing be lost.

591

Therefore they gathered them together: and they took up and filled twelve baskets full with the fragments of the five barley loaves, and of the fishes, which remained over and above unto them that had eaten.

592

And they that had eaten of the loaves were about five thousand men, beside women and children.

593

Then those men, when they had seen the miracle that Yeshua did, said, This is of a truth that prophet that should come into the world.



594

And straightway Yeshua constrained his **twelve chosen disciples and the other disciples** to get into a ship, and to go before him unto Bethsaida, while he sent the multitudes away.

595

And when he had sent the multitudes away, he departed and went up into a mountain apart to pray: (and when the evening was come, he was there alone.)

596

And when the even was come, the ship was now in the midst of the sea, tossed with waves: and he alone on the land. And he saw **the other disciples** toiling in rowing: for the wind was contrary unto them.

597

And about the fourth watch of the night Yeshua went unto them, walking upon the sea, and would have passed by them.

598

But when **all** the disciples saw him walking upon the sea, they supposed it had been a spirit, and they were troubled, saying, It is a spirit; and they cried out for fear: (for they all saw him, and were troubled.)

599

And immediately Yeshua talked with them, saying unto them, Be of good cheer: it is I; be not afraid.

600

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

601

And he said, Come.

602

And when Peter was come down out of the ship, he walked on the water, to go to Yeshua. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

603

And immediately Yeshua stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

604

And **Yeshua** went up unto **the chosen disciples** into the ship; and when **Yeshua and Peter** were come into the ship, the wind ceased: (and **the other disciples** were sore amazed in themselves beyond measure, and wondered.) (For they considered not the miracle of the loaves: for their heart was **already** hardened.)

605

Then **both the other disciples and the chosen disciples** that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

606



And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

607

And when they were come out of the ship, straightway the men of that place had knowledge of him, and ran through that whole region round about, and began to carry about in beds those that were sick, and brought unto him all that were diseased, where they heard he was.

608

And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the hem of his garment: and as many as touched him were made perfectly whole.

609



Then came together unto Yeshua the Pharisees, and certain of the scribes, which came from Jerusalem **to the plain of Gennesaret nigh Capernaum**. And when they saw some of his disciples eat bread with defiled, (that is to say, with unwashed hands,) they found fault. (For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables.)

610

Then the Pharisees and scribes asked him, saying, Why do thy disciples transgress the tradition of the elders? For they walk not according to the tradition of the elders, but eat bread with unwashed hands?

611

But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

612

But ye say, Whosoever shall say to his father or his mother, It is a gift, (by whatsoever **pretense** thou mightest be profited by **God**;) (and honour not his father or his mother **according to the law**;) he shall be free **from giving the gift back to his parents**. Thus have ye made the commandment of God of none effect by your tradition.

613

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

614

And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, (that is to say, a gift,) (by whatsoever thou mightest be profited by me;) he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

615

And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

616

If any man have ears to hear, let him hear.

617

Then came his **other** disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

618

But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

619

Then answered Peter and said unto him, Declare unto us this parable.

620

And Yeshua said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man.



621

And when he was entered into **Peter's** house from the people, his **other** disciples asked him concerning the parable.

622

And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

623

And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man.



624

And from thence Yeshua arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

625

And, behold, a certain woman of Canaan, whose young daughter had an unclean spirit, heard of him; and came out of the same coasts, and came and fell at his feet, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. (The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.)

626

But he answered her not a word.

627

And his **other** disciples came and besought him, saying, Send her away; for she **now** crieth after us.

628

But he answered and said **unto those other disciples**, I am not sent but unto the lost sheep of the house of Israel.

629

Then came she and worshipped him, saying, Lord, help me.

630

But Yeshua answered and said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

631

And she answered and said unto him, Yes, Lord. Truth, Lord: yet the dogs under the table eat of the children's crumbs which fall from their masters' table.

632

Then Yeshua answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. For this saying go thy way; the devil is gone out of thy daughter.

633

And her daughter was made whole from that very hour. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.



634

And again, Yeshua departing thence from the coasts of Tyre and Sidon, he came nigh unto the sea of Galilee, through the midst of the coasts of Decapolis; **and departed into a desert place belonging to a city called Bethsaida**; and went up into a mountain, and sat down there.

635

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

636

And Yeshua took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, (that is, Be opened.)

637

And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

638

And Yeshua charged them that they should tell no man: (but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.)

639

And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Yeshua's feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.



640

In those days the multitude being very great, and having nothing to eat, Yeshua called his **other** disciples unto him, and said unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint in the way: for divers of them came from far.

641

And his **other** disciples answered him, From whence should we have so much bread in the wilderness, as to fill so great a multitude? Can a man satisfy these men with bread here in the wilderness?

642

And Yeshua asked them, How many loaves have ye?

643

And they said, Seven, and a few little fishes.

644

And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his **chosen** disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them.

645

So they did all eat, and were filled: and **his other disciples** took up of the broken meat that was left seven baskets full.

646

And they that had eaten were about four thousand men, beside women and children. And Yeshua sent away the multitude.



647

And straightway Yeshua entered into a ship with his **chosen** disciples, and took ship, and came into the coasts of Magdala and the parts of Dalmanutha, **below the plain of Gennesaret.**

648

The Pharisees also with the Sadducees came forth **from Tiberias**, and began to question with him, and tempting desired him that he would show them a sign from heaven.

649

He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.

650

And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.



651

And **immediately** he left **the Pharisees and the Sadducees**, and entering into the ship **with his chosen disciples** again departed **back** to the other side **unto the four thousand men, beside women and children.**

652

(Now when his **chosen** disciples were come to the other side, they had forgotten to take bread, neither had they in the ship with them more than one loaf.)

653

Then Yeshua **looked upon the four thousand men beside women that stood upon the shore with his other disciples; and he** charged **the twelve**, saying, Take heed, beware of the leaven of the Pharisees and of the Sadducees, and of the leaven of Herod.

654

And they reasoned among themselves, saying, It is because we have taken no bread.

655

And when Yeshua perceived it, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Perceive ye not yet, neither understand? Have ye your heart yet hardened? Having eyes, see ye not? And having ears, hear ye not? And do ye not remember?

656

Do ye not yet understand, neither remember the five loaves of the five thousand? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?

657

They say unto him, Twelve.

658

And when the seven loaves among four thousand, how many baskets full of fragments took ye up?

659

And they said, Seven.

660

And he said unto them, How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

661

Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.



662

When Yeshua therefore perceived that **the four thousand men** would come and take him by force **to Jerusalem**, to make him a king **of Israel during the passover**, he departed again into a mountain himself alone **with his chosen twelve and the other disciples**.

663

And when even was now come, his **other** disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum.

664

And it was now dark, and Yeshua was not come to them. And the sea arose by reason of a great wind that blew.

665

So when they had rowed about five and twenty or thirty furlongs, they see Yeshua walking on the sea, and drawing nigh unto the ship: and they were afraid.

666

But he saith unto them, It is I; be not afraid.

667

Then they willingly received him into the ship: and immediately the ship was at the land whither they went.



668

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his **chosen** disciples were **now** entered, (and that Yeshua went not with his **chosen** disciples into the boat,) (but that his **chosen** disciples were gone away alone;) (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) when the people therefore saw that Yeshua was not there, neither his **chosen** disciples, they also took shipping, and came to Capernaum, seeking for Yeshua.

669

And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

670

Yeshua answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

671

Then said they unto him, What shall we do, that we might work the works of God?

672

Yeshua answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

673

They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

674

Then Yeshua said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

675

Then said they unto him, Lord, evermore give us this bread.

676

And Yeshua said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth

me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.



677

The Jews then murmured at him, (because he said, I am the bread which came down from heaven.) And they said, Is not this Yeshua, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?

678

Yeshua therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

679

Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

680

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

681

Then Yeshua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.



682

These things said he in the synagogue, as he taught in Capernaum.

683

Many therefore of his **other** disciples, when they had heard this, said, This is an hard saying; who can hear it?

684

When Yeshua knew in himself that his **other** disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not.

685

(For Yeshua knew from the beginning who they were that believed not, and who should betray him.)

686

And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.



687

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

688

And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

689

And he looked up, and said, I see men as trees, walking.

690

After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

691

And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.



692

And Yeshua went out, and his disciples, and came into the towns of Caesarea Philippi: and it came to pass by the way, as he was alone praying, his twelve disciples were with him; and he asked his **twelve** disciples, saying unto them, Whom say the people that I am? Whom do men say that I am? Whom do men say that I, the Son of man, am?

693

And they answering said, Some say that thou art Yóchanan the Baptist; but some say, Elias; and others say, Jeremias, or that one of the old prophets is risen again.

694

And he said unto them, But whom say ye that I am?

695

And Simon Peter answering said unto him, Thou art the Mashiyach of God, the Son of the living God!

696

And Yeshua answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

697

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

698

Then straitly he charged his **twelve** disciples, and commanded them, that they should tell no man that thing of him: that he was "**Yeshua The Mashiyach**" saying, the Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.



699

From that time forth began Yeshua to show unto his **other** disciples, and he began to teach them, how that he, the Son of man, must go unto Jerusalem, and suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and after three days rise again.

700

And he spake that saying openly **in Capernaum**.

701

Then Peter took him, **and turned him away**, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

702

But when **Yeshua** had turned about **from Peter**, and looked on his **other** disciples, he rebuked Peter **standing behind him**, saying, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but the things that be of men.

703

Then said Yeshua unto all his disciples, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he shall gain the whole world, and lose his own soul? or be cast away? or what shall a man give in exchange for his soul? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in the glory of his Father, and of the holy angels; and then he shall reward every man according to his works.

704

And (on Nisan 6/Spring 29 A.D.,) when he had called the people unto him **at the plain of Gennesaret** with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

705

And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power: till they see the Son of man coming in his kingdom.



706

From that time many of his **other** disciples went back **to Jerusalem to celebrate the passover**, and walked no more with him.

707

Then on the next day said Yeshua unto the twelve, Will ye also go away?

708

Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Mashiyach, the Son of the living God.

709

Yeshua answered them, Have not I chosen you twelve, and one of you is a devil? (He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.)

THE THIRD PASSOVER

NISAN 15, 29 A.D.

710

And after six days **it was the morning before the passover**; (it came to pass about eight days after these sayings **to those other disciples**;) Yeshua took with him Peter, James, and John his brother, and leadeth them **away from the twelve and bringeth them and went** up into an high mountain **called Hermon** apart by themselves to pray.

711

And as he prayed, he was transfigured before them: the fashion of his countenance was altered, and his face did shine as the sun, and his raiment became shining, exceeding white as snow, and glistening: white as the light so as no fuller on earth can white them.

712

And, behold, there talked with Yeshua two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

713

(But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory.) And, behold, there appeared unto them Elias with Moses, the two men that stood with Yeshua: and they were talking with Yeshua.

714

And it came to pass, as **the two men** departed from him, Peter answered and said unto Yeshua, Lord, Master, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias: (not knowing what he said. For he wist not what to say; for they were sore afraid.)

715

And while he thus spake, behold, there came a bright cloud that overshadowed them: and they feared as they entered into the cloud. And, behold, there came a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased: hear ye him!

716

And when the **three** disciples heard it, they fell on their face, and were sore afraid.

717

And when the voice was past, Yeshua was found alone. And Yeshua came and touched them, and said, Arise, and be not afraid.

718

And suddenly, when they had lifted up their eyes, and looked round about, they saw no man any more, save Yeshua only with themselves.



719

And as they came down from the mountain **unto the twelve**, Yeshua charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

720

(And they kept that saying close with themselves, and told no man in those days any of those things which they had seen, questioning one with another what the rising from the dead should mean **as they returned to Capernaum.**)

721

And his **twelve** disciples asked him, saying, Why then say the scribes that Elias must first come?

722

And Yeshua answered and said unto them, Elias verily shall first come, and restore all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come already, and they knew him not, but have done unto him whatsoever they listed, as it is written of him. Likewise shall also the Son of man suffer of them.

723

(Then the **twelve** disciples understood that he spake unto them of Yóchanan the Baptist.)



724

And it came to pass, that on the next day, when they **passed through Capernaum, and** were come down from the hill to the multitude, much people met him **on the plain of Gennesaret.**

725

And when Yeshua came to his **other** disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

726

And he asked the scribes, What question ye with them?

727

And, behold, there came to him a certain man of the multitude, and kneeling down to him, cried out, saying, Lord, Master, I beseech thee: I have brought unto thee my son, which hath a dumb spirit; have mercy and look upon my son: for he is mine only child; for he is lunatick, and sore vexed: and, lo, a spirit taketh him, and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and I besought that they should cast him out; and they could not cure him.

728

Then Yeshua answered him, and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring thy son hither unto me.

729

And they brought him unto Yeshua: and as he was yet a coming, the devil, when he saw Yeshua, straightway threw **the child** down, and tare him; and **the child** fell on the ground, and wallowed foaming.

730

And he asked his father, How long is it ago since this came unto him?

731

And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

732

Yeshua said unto him, If thou canst believe, all things are possible to him that believeth.

733

And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

734

When Yeshua saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

735

And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

736

But Yeshua took him by the hand, and healed the child, and lifted him up; and the child was cured from that very hour; and he arose, and Yeshua delivered him again to his father.

737

And they were all amazed at the mighty power of God. But while they wondered every one at all things which Yeshua did, he said unto his **twelve** disciples, Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

738

(But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.)



739

And when **Yeshua** was come into **Peter's** house at **Capernaum**, then came his **other** disciples to Yeshua apart, and asked him privately, Why could not we cast him out?

740

And Yeshua said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

741

After these things Yeshua walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.



742

Now the Jew's feast of tabernacles (from Tishri 15-21/October 29 A.D.) was at hand. His **brothers** therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. (For neither did his **brothers** believe in him.)

743

Then Yeshua said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come.

744

When he had said these words unto them, he abode still in Galilee. (But when his **brothers** were gone up, then went he also up unto the feast, not openly, but as it were in secret.)

745

Then the Jews sought him at the feast, and said, Where is he?

746

And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. (Howbeit no man spake openly of him for fear of the Jews.)



747

Now about the midst of the feast Yeshua went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned?

748

Yeshua answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

749

The people answered and said, Thou hast a devil: who goeth about to kill thee?

750

Yeshua answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers...**Abraham, Isaac, and Jacob**;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment.

751

Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Mashiyach? Howbeit we know this man whence he is: but when Mashiyach cometh, no man knoweth whence he is.

752

Then cried Yeshua in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me.

753

Then they sought to take him: (but no man laid hands on him, because his hour was not yet come.) And many of the people believed on him, and said, When Mashiyach cometh, will he do more miracles than these which this man hath done?

754

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

755

Then said Yeshua unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

756

Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?



757

In the last day, that great day of the feast, Yeshua stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Yeshua was not yet glorified.)

758

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

759

Others said, This is the Mashiyach.

760

But some said, Shall Mashiyach come out of Galilee? Hath not the scripture said, That Mashiyach cometh of the seed of David, and out of the town of Bethlehem, where David was?

761

So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

762

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

763

The officers answered, Never man spake like this man.

764

Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed.

765

Nicodemus saith unto them, (he that came to Yeshua by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth?

766

They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house.



767

Yeshua went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

768

And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this

woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

769

(This they said, tempting him, that they might have to accuse him.) But Yeshua stooped down, and with his finger wrote on the ground, as though he heard them not.

770

So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. (And again he stooped down, and wrote on the ground.)

771

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Yeshua was left alone, and the woman standing in the midst.

772

When Yeshua had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

773

She said, No man, Lord.

774

And Yeshua said unto her, Neither do I condemn thee: go, and sin no more.



775

Then spake Yeshua again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

776

The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

777

Yeshua answered and said unto **the Pharisees**, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

778

Then said they unto him, Where is thy Father?

779

Yeshua answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

780

(These words spake Yeshua in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.)

781

Then said Yeshua again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

782

Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

783

And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

784

Then said they unto him, Who art thou?

785

And Yeshua saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

786

(**The Pharisees** understood not that he spake to them of the Father.)

787

Then said Yeshua unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

788

As he spake these words, many believed on him.



789

Then said Yeshua to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

790

The Pharisees answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

791

Yeshua answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

792

They answered and said unto him, Abraham is our father.

793

Yeshua saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father.

794

Then said they to him, We be not born of fornication; we have one Father, even God.

795

Yeshua said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

796

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

797

Yeshua answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

798

Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

799

Yeshua answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad.

800

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

801

Yeshua said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

802

Then took they up stones to cast at him: but Yeshua hid himself, and went out of the temple, going through the midst of them, and so passed by.



803

And as Yeshua passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind.

804

Yeshua answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him

that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

805

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.)

806

He went his way therefore, and washed, and came seeing.

807

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

808

Some said, This is he: others said, He is like him: but he said, I am he.

809

Therefore said they unto him, How were thine eyes opened?

810

He answered and said, A man that is called Yeshua made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

811

Then said they unto him, Where is he?

812

He said, I know not.

813

They brought to the Pharisees him that aforetime was blind. (And it was the sabbath day when Yeshua made the clay, and opened his eyes.) Then again the Pharisees also asked him how he had received his sight.

814

He said unto them, He put clay upon mine eyes, and I washed, and do see.

815

Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles?

816

And there was a division among them.

817

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes?

818

He said, He is a prophet.

819

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see?

820

His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

821

(These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that Yeshua was Mashiyach, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.)

822

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

823

He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

824

Then said they to him again, What did he to thee? How opened he thine eyes?

825

He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples?

826

Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is.

827

The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God,

and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing.

828

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.



829

Yeshua heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

830

He answered and said, Who is he, Lord, that I might believe on him?

831

And Yeshua said unto him, Thou hast both seen him, and it is he that talketh with thee.

832

And he said, Lord, I believe. And he worshipped Yeshua.

833

And Yeshua said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

834

And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

835

Yeshua said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.



836

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

837

This parable spake Yeshua unto them: but they understood not what things they were which he spake unto them.

838

Then said Yeshua unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.



839

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him?

840

Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?



841

And **Yeshua with the twelve** departed thence **from Jerusalem**, and passed through Galilee; and he would not that any man should know it.

842

And while they abode in Galilee, Yeshua taught his disciples, and said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill him; and after that he is killed, he shall be raised again the third day.

843

(But they understood not that saying, and were afraid to ask him.) (And they were exceeding sorry.)

844

Then there arose a reasoning among them, which of them should be greatest.



845

And he came to Capernaum: and when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

846

He saith, Yes.

847

And when he was come into the house, Yeshua prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

848

Peter saith unto him, Of strangers.

849

Yeshua saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.



850

At the same time came the disciples unto Yeshua, saying, Who is the greatest in the kingdom of heaven?

851

And being in **Peter's** house he asked them, What was it that ye disputed among yourselves by the way?

852

But they held their peace: (for by the way they had disputed among themselves, who should be the greatest.)

853

And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

854

And Yeshua, perceiving the thought of their heart, called a little child unto him, and took him and set him by him in the midst of them, and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

855

And when **Yeshua** had taken **the little boy** in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

856

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.



857

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not with us.

858

But Yeshua said unto him, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is for us. For whosoever shall give you a cup of water to drink in

my name, because ye belong to Mashiyach, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

859

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

860

Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost.

861

How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

862

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

863

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

864

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.



865

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

866

Yeshua saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

867

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying,

Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

868

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.



869

And it was at Jerusalem the feast of the dedication, (on Kislev 25/December 29 A.D.,) and it was winter. And Yeshua walked in the temple in Solomon's porch.

870

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Mashiyach, tell us plainly.

871

Yeshua answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

872

Then the Jews took up stones again to stone him **because Yeshua said he was God.**

873

Yeshua answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

874

The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

875

Yeshua answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.



876

Therefore they sought again to take him: but he escaped out of their hand, and went away again beyond Jordan into the place where Yóchanan at first baptized **at Bethabara**; and there he abode.

877

And many resorted unto him, and said, Yóchanan did no miracle: but all things that Yóchanan spake of this man were true. And many believed on him there.



878

And it came to pass, (**about** Tevet/January 30 A.D.,) when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent **his twelve disciples as** messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

879

And they did not receive him **in Samaria**, because his face was as though he would go to Jerusalem.

880

And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

881

But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.

882

And they went to another village.

883

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

884

And Yeshua said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

885

And Yeshua said unto another, Follow me.

886

But he said, Lord, suffer me first to go and bury my father.

887

Yeshua said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

888

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

889

And Yeshua said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

890

After these things the Lord appointed other seventy disciples also, and sent them two and two before his face into every city and place, whither he himself would come.

891

Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

892

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

893

But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! For if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

894

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

895

And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

896

In that hour Yeshua rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

And he turned him unto his **twelve** disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.



898

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

899

He said unto him, What is written in the law? How readest thou?

900

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

901

And he said unto him, Thou hast answered right: this do, and thou shalt live.

902

But he, willing to justify himself, said unto Yeshua, And who is my neighbour?

903

And Yeshua answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

904

And he said, He that shewed mercy on him.

905

Then said Yeshua unto him, Go, and do thou likewise.



906

Now it came to pass, as they went **in Judea**, that he entered into a certain village **called Bethany**: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Yeshua's feet, and heard his word.

907

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

908

And Yeshua answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.



909

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as Yóchanan also taught his disciples.

910

And **Yeshua taught them the prayer of Yóchanan: and** he said unto them, When ye pray, **(as Yóchanan also prayed and taught his disciples to pray,) you will** say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

911

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him?

And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

912

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?



913

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

914

But some of them said, He casteth out devils through Beelzebub the chief of the devils.

915

And others, tempting him, sought of him a sign from heaven.

916

But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

917

And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

918

When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

919

He that is not with me is against me: and he that gathereth not with me scattereth.

920

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.



921

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

922

But he said, Yea, rather, blessed are they that hear the word of God, and keep it.



923

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

924

No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy

whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.



925

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

926

And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you.

927

But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

928

Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

929

Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

930

Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

931

And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

932

Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

933

Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

934

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

935

And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.



936

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

937

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed **the body** hath power to cast **the soul** into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.



939

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

940

And he said unto him, Man, who made me a judge or a divider over you?

941

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

942

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.



943

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

944

But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

945

Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

946

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

947

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

948

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.



949

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?

950

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.



951

There were present at that **early spring** season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

952

And Yeshua answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

953

He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.



954

And he was teaching in one of the synagogues on the sabbath.

955

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Yeshua saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

956

And he laid his hands on her: and immediately she was made straight, and glorified God.

957

And the ruler of the synagogue answered with indignation, because that Yeshua had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

958

The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

959

And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

960

Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

961

And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.



962

And he went through the cities and villages, teaching, and journeying toward Jerusalem.

963

Then said one unto him, Lord, are there few that be saved?

964

And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

965

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.



966

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

967

And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

968

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.



969

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

970

And, behold, there was a certain man before him which had the dropsy. And Yeshua answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

971

And they held their peace.

972

And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

973

And they could not answer him again to these things.

974

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them. When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

975

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

976

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

977

Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

978

And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

979

Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.



980

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

981

And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

982

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

983

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.



984

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and

write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

985

And I say unto you **that have made yourself righteous**, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

986

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.



987

And the Pharisees also, who were covetous, heard all these things: and they derided him.

988

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until Yóchanan: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

989

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.



990

Then said he unto **all of his** disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

991

And the **twelve** apostles said unto the Lord, Increase our faith.

992

And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant plowing or

feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.



993

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and **then through the midst of** Galilee.

994

And as he entered into a certain village **called Nazareth**, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Yeshua, Master, have mercy on us.

995

And when he saw them, he said unto them, Go shew yourselves unto the priests.

996

And it came to pass, that, as they went, they were cleansed.

997

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at **the Lord's** feet, giving him thanks: and **the leper** was a Samaritan.

998

And Yeshua answering said, Were there not ten **lepers** cleansed? But where are the **other** nine? There are not found that returned to give glory to God, save this stranger.

999

And he said unto him, Arise, go thy way: thy faith hath made thee whole.



1000

And it came to pass, that when Yeshua had finished these sayings, he arose from thence, departed from Galilee, and came into the coasts of Judaea by the farther side of Jordan: and great multitudes followed him; and the people resort unto him again **at Bethabara**; and he healed them there; and, as he was wont, he taught them again.

1001

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

1002

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, See there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation.

1003

And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

1004

Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left.

1005

And they answered and said unto him, Where, Lord?

1006

And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.



1007

And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

1008

And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

1009

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.



1010

And the Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

1011

And he answered and said unto them, What did Moses command you?

1012

And they said, Moses suffered to write a bill of divorcement, and to put her away.

1013

And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

1014

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

1015

And Yeshua answered and said unto them, Moses because of the hardness of your hearts wrote you this precept and suffered you to put away your wives: but from the beginning it was not so: from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

1016

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.



1017

And in the house **at Bethabara** his disciples asked him again of the same matter.

1018

And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

1019

His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

1020

But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.



1021

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent **servants** unto Yeshua, saying, Lord, behold, he whom thou lovest is sick.

1022

When Yeshua heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

1023

(Now Yeshua loved Martha, and her sister, and Lazarus. When he had heard therefore that **Lazarus** was sick, Yeshua abode two days still in the same place where he was.)



1024

Then were there brought unto him little children, and also infants, that he should put his hands on them, and pray: but when his **many** disciples saw it, they rebuked those that brought them.

1025

But when Yeshua saw it, he was much displeased, and called them **all** unto him, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

1026

And Yeshua took them up in his arms, and he laid his hands on them, and blessed them, and departed thence.



1027

Then after that saith he **only** to his **twelve** disciples, Let us go into Judaea again.

1028

His **twelve** disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

1029

Yeshua answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.

1030

These things said he **knowing that he would travel through Judea by night:** and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

1031

Then said his disciples, Lord, if he sleep, he shall do well. (Howbeit Yeshua spake of his death: but they thought that he had spoken of taking of rest in sleep.)

1032

Then said Yeshua unto them plainly, Lazarus is **now** dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

1033

Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.



1034

Then when Yeshua came, he found that Lazarus had lain in the grave four days already.

1035

(Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother.)

1036

Then Martha, as soon as she heard that Yeshua was coming, went and met him: but Mary sat still in the house. Then said Martha unto Yeshua, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

1037

Yeshua saith unto her, Thy brother shall rise again.

1038

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

1039

Yeshua said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?

1040

Martha saith unto him, Yea, Lord: I believe that thou art the Mashiyach, the Son of God, which should come into the world.



1041

And when **Martha** had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

1042

As soon as **Mary** heard that, she arose quickly, and came unto him. (Now Yeshua was not yet come into the town, but was **privily** in that place where Martha met him.)

1043

The Jews then which were with **Mary** in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

1044

Then when Mary was come where Yeshua was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

1045

When Yeshua therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said **unto those Jews**, Where have ye laid him?

1046

They said unto him, Lord, come and see.

1047

Yeshua wept; (**because of those Jews, which believed not**).

1048

Then said the Jews, Behold how he loved him!

1049

And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

1050

Yeshua therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Yeshua said, Take ye away the stone.

1051

Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

1052

Yeshua saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

1053

Then they took away the stone from the place where the dead was laid.

1054

And Yeshua lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

1055

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

1056

And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Yeshua saith unto them, Loose him, and let him go.

1057

Then many of the Jews which came to Mary, and had seen the things which Yeshua did, believed on him. But some of them went their ways to the Pharisees, and told them what things Yeshua had done.

1058

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our **temple** and nation.

1059

And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

1060

(And this spake **Caiaphas** not of himself: but being high priest that year, he prophesied that Yeshua should die for that nation;) (and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.)

1061

Then from that day forth they took counsel together for to put Yeshua to death. Yeshua therefore walked no more openly among the Jews; but went thence **from Bethany** unto a country near to the wilderness, into a city called Ephraim, and there continued with his **twelve** disciples.

1062

And, behold, when he **set his face to go to Jerusalem, and** was gone forth into the way, there came running a certain ruler, and kneeled to him, and asked him, saying, Good Master, what good thing shall I do, that I may inherit eternal life?

1063

And Yeshua said unto him, Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

1064

He saith unto him, Which?

1065

Yeshua said, Thou knowest the commandments: Thou shalt not murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Defraud not, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

1066

The young man answered and said unto him, Master, all these things have I observed from my youth up: what lack I yet?

1067

Now when Yeshua heard these things, he beholding him loved him, and said unto him, Yet lackest thou one thing: if thou wilt be perfect, go thy way and sell whatsoever all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

1068

And when he heard this, he was very sorrowful: for he was very rich.

1069

And when Yeshua saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

1070

But when the young man heard that saying, he was sad at that, and went away sorrowful and grieved: for he had great possessions.

1071

Then said Yeshua unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

1072

And the disciples were astonished at his words.

1073

But Yeshua answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

1074

When his disciples heard it, they were exceedingly amazed and astonished out of measure, saying among themselves, Who then can be saved?

1075

But Yeshua beheld them, and looking upon them said unto them, With men it is impossible, but not with God: for with God all things are possible. The things which are impossible with men are possible with God.

1076

Then answered Peter, and began to say unto him, Lo, behold, we have forsaken all, and have followed thee; what shall we have therefore?

1077

And Yeshua answered and said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, for the kingdom of God's sake, and the gospel's, but he shall receive an hundredfold more now in this present time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come shall inherit eternal life. But many that are first shall be last; and the last shall be first.

1078

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.



1079

And they were in the way going up to Jerusalem; and Yeshua went before them: and they were amazed; and as they followed, they were afraid.

1080

Then Yeshua took again unto him the twelve disciples apart in the way, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem; and all things that are written by the prophets concerning the Son of man shall be accomplished. For the Son of man shall be betrayed and delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and spitefully entreated, and to crucify him to put him to death, and shall kill him: and the third day he shall rise again.

1081

(And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.)



1082

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Yeshua of Nazareth passeth by.

1083

And he cried, saying, Yeshua, thou son of David, have mercy on me.

1084

And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

1085

And Yeshua stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee?

1086

And he said, Lord, that I may receive my sight.

1087

And Yeshua said unto him, Receive thy sight: thy faith hath saved thee.

1088

And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.



1089

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

1090

And he said unto her, What wilt thou?

1091

She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

1092

And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

1093

And he said unto them, What would ye that I should do for you?

1094

They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

1095

But Yeshua answered and said unto them, Ye know not what ye ask: are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?

1096

And they said unto him, We can: we are able.

1097

And Yeshua said unto them, Ye shall indeed drink of the cup that I drink of; and be baptized with the baptism that I am baptized with: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared of my Father.

1098

And when the ten heard it, they were moved with indignation, and began to be much displeased against the two brethren, James and John.

1099

But Yeshua called them unto him, and said unto them, Ye know that the princes which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister: and whosoever of you will be the chiefest, shall be the servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.



1100

And they came to Jericho: and Yeshua entered and passed through; and as he departed from Jericho with his disciples, a great multitude of people followed him; and blind Bartimaeus, the son of Timaeus, sat by the highway side begging. And when he heard that it was Yeshua of Nazareth, he began to cry out, and say, Yeshua, thou son of David, have mercy on me.

1101

And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

1102

And Yeshua stood still, and commanded him to be called. (And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.)

1103

And he, casting away his garment, rose, and came to Yeshua.

1104

And Yeshua answered and said unto him, What wilt thou that I should do unto thee?

1105

The blind man said unto him, Lord, that I might receive my sight.

1106

And Yeshua said unto him, Go thy way; thy faith hath made thee whole.

1107

And immediately he received his sight, and followed Yeshua in the way.



1108

And, behold, two blind men sitting by the way side, when they heard that Yeshua passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

1109

And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

1110

And Yeshua stood still, and called them, and said, What will ye that I shall do unto you?

1111

They say unto him, Lord, that our eyes may be opened.

1112

So Yeshua had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.



1113

And, behold, there was a man **that was a midget** named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Yeshua who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for Yeshua was to pass that way.

1114

And when Yeshua came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

1115

And he made haste, and came down, and received him joyfully. (And when **the Jews** saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.)

1116

And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

1117

And Yeshua said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.



1118

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

1119

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my

money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And **his disciples** said unto him, Lord, he hath ten pounds!) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.



1120

And when he had thus spoken, he went before, ascending up to Jerusalem.

1121

And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Yeshua, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? (Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.)



1122

Then Yeshua six days before the passover, (being the days of Nisan 9 thru 14/Sunday, April 1 thru 6, 30 A.D.,) came to Bethany, where Lazarus was, which had been dead, whom Yeshua raised from the dead. There **on that evening being the first night of the week**, (Nisan 9, Sunday eve/March 31, 30 A.D.,) they made Yeshua a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

1123

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Yeshua, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

1124

Then saith one of his disciples, Judas Iscariot, Simon's son, (which should betray him,) Why was not this ointment sold for three hundred pence, and given to the poor? (This he said, not that he cared for the poor; but because he was a thief, and had the **money** bag, and bare what was put therein.)

1125

Then said Yeshua, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

1126

(Much people of the Jews, therefore, **when they** knew that he was there **at Bethany, came on the sabbath day**: and they came not for Yeshua's sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, **forsaking the temple priesthood and the purchase of sacrifices for sins**, and believed on Yeshua: **and much revenue was lost.**)

THE FOURTH PASSOVER

SUNDAY THE FIRST DAY

APRIL 1, 30 A.D.

1127

On the next day (Nisan 9/April 1, 30 A.D.,) (**being the first day of the week, and the first day of the Great Feast of the Passover and Unleavened Bread**), much people that were come to the feast, when they heard that Yeshua was coming to Jerusalem, took branches of palm trees, and went forth **from the city** to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord!

1128

And it came to pass, when they came **from Bethany** nigh unto Jerusalem, and **those from Jerusalem** were come nigh to Bethphage and Bethany, unto the mount called the mount of Olives, then sent Yeshua forth two of his disciples, saying unto them, Go ye your way into the village over against you; and as soon as ye be entered into it, straightway ye shall find an ass tied, and a colt tied with her, whereon yet never man sat: loose them, and bring them hither unto me. And if any man ask you, Why do ye this? Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of them; and straightway he will send them hither.

1129

And Yeshua, when he had found a young ass, sat thereon. (All this was done as it is written; that it might be fulfilled which was spoken by the prophet,

saying, Tell ye the daughter of Sion, Fear not, daughter of Sion: Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.)

1130

And the disciples that were sent went their way, and did as Yeshua commanded them, and found the colt, (even as he had said unto them,) tied by the door without in a place where two ways met; and they loose him. And as they were loosing the colt, the owners thereof, and certain of them that stood there, said unto them, What do ye, loosing the colt? Why loose ye the colt?

1131

And **the disciples** said unto them (even as Yeshua had commanded), The Lord hath need of him: and they let **the disciples** go. And **the disciples then** brought the ass, and the colt, and put on them their clothes. And they brought the colt to Yeshua: and they cast their garments upon the colt: and they set Yeshua upon him. And as he went, a very great multitude spread their garments in the way; and others cut down branches from the trees, and strawed them in the way.

1132

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

1133

And the multitudes that went before, and they that followed, cried, saying, Hosanna! Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest!



1134

(These things understood not his disciples at the first: but when Yeshua was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with Yeshua when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people **of Jerusalem** also met him, for that they heard that Yeshua had done this miracle.)

1135

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him.

1136

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

1137

And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

1138

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

1139

And when Yeshua entered into Jerusalem, all the city was moved, saying, Who is this?

1140

And the multitude said, This is Yeshua the prophet of Nazareth of Galilee.

1141

And Yeshua went into the temple of God: and when he had looked round about upon all things, Yeshua began to cast out all them that sold and them that bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and saying unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves!

1142

And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say?

1143

And Yeshua saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

1144

And now the eventide was come, and he left them, and went out of the city into Bethany; and he lodged there with the twelve.

MONDAY THE SECOND DAY

1145

Now in the morning (on Nisan 10/April 2, 30 A.D.) **being the second day of the week**, as they returned from Bethany into the city, Yeshua was hungry. And when he saw a fig tree afar off in the way having leaves, he came to it, if haply he might find any thing thereon: and when he came to it, he found nothing thereon, but leaves only; for the time of figs was not yet.

1146

And Yeshua answered and said unto it, Let no fruit grow on thee henceforward for ever. No man eat fruit of thee hereafter for ever.

1147

And presently the fig tree withered away **as they passed by**.

1148

And his disciples heard it **as it withered away**.

1149

And when the disciples **turned about, and** saw it, they marvelled, saying, How soon is the fig tree withered away!

1150

Yeshua **looking steadfast ahead** answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this **holy** mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.



1151

And they come to Jerusalem: and Yeshua went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple.

1152

And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves.

1153

And he taught daily in the temple. And the chief priests and the scribes and the chief of the people heard it, and sought how they might destroy him, and could not find what they might do: for they feared him; because all the people was astonished at his doctrine, and were very attentive to hear him.

1154

And when even was come, he went out of the city **into Bethany; and he lodged there with the twelve**.

TUESDAY THE THIRD DAY

1155

And in the morning, (on Nisan 11/April 3, 30 A.D.,) **being the third day of the week**, as they passed by **from Bethany unto Jerusalem**, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

1156

And Yeshua **looked up steadfastly toward Jerusalem, and** answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this **holy** mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

1157

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.



1158

And it came to pass, (that on one of those days,) they come again to Jerusalem.

1159

And when he was come into the temple, (as he was walking in the temple, and as he taught the people in the temple, and preached the gospel,) the chief priests, and the scribes, and the elders of the people came upon him as he was teaching, and spake unto him, saying, Tell us, by what authority doest thou these things? And who is he that gave thee this authority to do these things? Who gave thee this authority?

1160

And Yeshua answered and said unto them, I also will ask of you one question, which if ye answer me, I in like wise will tell you by what authority I do these things: the baptism of Yóchanan, whence was it? Was it from heaven, or of men? Answer me.

1161

(And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But and if we shall say, Of men; we fear all the people will stone us.) (They feared the people: for all men counted Yóchanan as a prophet: for they be persuaded that he was a prophet indeed.)

1162

And they answered and said unto Yeshua, We cannot tell whence it was.

1163

And Yeshua answering said unto them, Neither do I tell you by what authority I do these things.

1164

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second **son**, and said likewise. And **the second son** answered and said, I go, sir: and went not. Whether of them twain did the will of his father?

1165

They say unto him, The first.

1166

Yeshua saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For Yóchanan came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.



1167

Then he began to speak unto the people by parables. Hear this another parable!: There was a certain householder, a certain man which planted a vineyard, and set an hedge round about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country for a long time. And at the season when the time of the fruit drew near, he sent a servant to the husbandmen, that he might receive from the husbandmen of the fruits of the vineyard: but the husbandmen caught him, and beat him, and sent him away empty. And again he sent unto them another servant: and at him they cast stones, and wounded him in the head, and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. And again he sent another; and him they killed. (And the husbandmen took his servants, and beat one, and killed another, and stoned another.) And again he sent many other servants more than the first: and they did unto them likewise, beating some, and killing some. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. Having yet therefore one more son, his wellbeloved, he sent him also last of all unto them, saying, They will reverence my son. But when those husbandmen saw the son, they reasoned among themselves, saying, This is the heir: come, let us kill him, and let us seize on his inheritance, that the inheritance may be ours. And so they caught him, and took him, and cast him out of the vineyard, and killed him.

1168

What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard unto others.

1169

And when **the people** heard it, they said, God forbid.

1170

Now the second time Yeshua commanded the people, saying, When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

1171

They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

1172

And Yeshua beheld **the people**, and said, What is this then that is written, and have ye not read this scripture, The **Stone** which the builders rejected, the same is become the **Head** of the corner? This was the Lord's doing, and it is marvellous in our eyes? Whosoever shall fall upon that **Stone** shall be broken; but on whomsoever it shall fall, it will grind him to powder.

1173

Yeshua saith unto **the chief priests and the Pharisees and the scribes**, Did ye never read in the scriptures, The **Stone** which the builders rejected, the same is become the **Head** of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall upon that **Stone** shall be broken: but on whomsoever it shall fall, it will grind him to powder.



1174

And when the chief priests and Pharisees and the scribes had heard his parables, they perceived that he spake of them; and they sought the same hour to lay hands on him. (But when they sought to lay hold on him, they feared the people, because they took him for a prophet: for they knew that he had spoken this parable against them.)

1175

And Yeshua answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. For many are called, but few are chosen.



1176

Then went the Pharisees, and they left him, and went their way, and took counsel how they might entangle him in his talk.

1177

Now these men had a spirit that lusteth to envy. And they watched him, and sent forth unto him their spies, certain disciples of the Pharisees and of the Herodians, which should feign themselves just men, that they might take hold of his words to catch him **in his words**; that they might deliver him unto the power and authority of the governor.

1178

And when they were come, they asked him, saying, Master, we know that thou art true, and sayest and teachest rightly the way of God in truth, and neither carest thou for no man: for thou regardest not the person of men, neither acceptest thou the person of any, but truly teachest the way of God in truth. Tell us therefore, What thinkest thou? Is it lawful for us to give tribute unto Caesar, or not? Shall we give, or shall we not give?

1179

But Yeshua, knowing their hypocrisy, perceived their wickedness and their craftiness, and said unto them, Why tempt ye me, ye hypocrites? Bring me the tribute money and shew me a penny, that I may see it.

1180

And they brought unto him a penny.

1181

And he saith unto them, Whose is this image and superscription?

1182

They answered and said unto him, Caesar's.

1183

Then Yeshua answering said unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's.

1184

And they marvelled at him. And they could not take hold of his words before the people: and when they had heard these words, they marvelled at his answer, and held their peace, and left him, and went their way.



1185

Then the same day came to him certain of the Sadducees, which deny and say that there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, (and having a wife leave his wife behind him, and he die without children,) that his brother shall marry his wife, and raise up seed unto his brother. Now there were therefore with us seven brethren: and the first, when he had married a wife, died; and, having no children, left his wife unto his brother. And the second also took her to wife, and he died childless. And the third likewise took her; and in like manner the seven also had her: and they left no children, and died. And last of all the woman died also. Therefore in the resurrection, when they shall rise, whose wife shall she be of the seven? for all seven had her to wife.

1186

And Yeshua answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection, when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels of God which are in heaven.

1187

But as touching the resurrection of the dead, that they rise: have ye not read that which was spoken unto you by God in the book of Moses? How in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a **god** of the dead, but the God of the living: for all live unto him. Ye therefore do greatly err.

1188

And when the multitude heard this, they were astonished at his doctrine.



1189

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law?

1190

Yeshua said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

1191

And one of the scribes came, and having heard **the Pharisees** reasoning together, and perceiving that Yeshua had answered them well, asked him, Which is the first commandment of all?

1192

And Yeshua answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

1193

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

1194

And when Yeshua saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

1195

Then certain of the scribes answering said, Master, thou hast well said. And after that they durst not ask him any question at all.



1196

While the Pharisees were gathered together, Yeshua asked them, saying, What think ye of Mashiyach? Whose son is he?

1197

They say unto him, The son of David.

1198

And Yeshua answered and said unto them, while he taught in the temple, How say the scribes that Mashiyach is David's son? How then doth David in spirit call **Mashiyach** Lord? For David himself said by the Holy Ghost in the Book of Psalms, The LORD said to my Lord **Mashiyach**, Sit thou on my right hand, till I make thine enemies thy footstool. If David therefore himself calleth **Mashiyach** Lord; how and whence is **Mashiyach** then **David's** son?

1199

And the common people heard him gladly.

1200

(And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.)



1201

Then in the audience of all the people, Yeshua said unto his disciples in his doctrine, Beware of the scribes, which love to walk in long robes, and love greetings and salutations in the marketplaces, and the chief seats in the synagogues, and the chief rooms at feasts: which devour widows' houses, and for a shew make long prayers: these same shall receive greater damnation.

1202

Then spake Yeshua to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Mashiyach; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Mashiyach. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

1203

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

1204

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

1205

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

1206

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

1207

Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by **HIM** that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by **HIM** that sitteth thereon.

1208

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

1209

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

1210

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

1211

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

1212

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

1213

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.



1214

And **at midday** Yeshua sat over against the treasury: and he looked up, and beheld how the people cast money into the treasury: and many that were rich cast much into the treasury. And he saw also a certain poor widow, and she casting in thither two mites, which make a farthing.

1215

And he called unto him his disciples, and said unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all these have of their abundance cast in unto the offerings of God: but she of her want did cast in all that she had, even all her living.



1216

And Yeshua went out, and departed from the temple: and his **other** disciples came to him for to shew him the buildings of the temple. And as he went out of the temple, one of his **other** disciples saith unto him, Master, see what manner of stones and what buildings are here!

1217

And as some **others** spake of the temple, how it was adorned with goodly stones and gifts, Yeshua answering said unto them, See ye not all these things? Seest thou these great buildings? As for these things which ye behold, verily I say unto you, The days will come, in the which there shall not be left here one stone upon another, that shall not be thrown down.

1218

And they asked him, saying, Master, but when shall these things be? And what sign will there be when these things shall come to pass?

1219

And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Mashiyach; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

1220

Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls.

1221

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

1222



And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

1223



And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

1224

Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

1225

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.



And afterward as he sat upon the mount of Olives over against the temple, the disciples Peter and James and John and Andrew came unto him, and asked him privately, saying, Tell us, when shall these things be? And what shall be the sign when all these things shall be fulfilled? And what shall be the sign of thy coming, and of the end of the world?

1227

And Yeshua answering **these four apostles** began to say, Take heed that no man deceive you: for many shall come in my name, saying, I am Mashiyach; and shall deceive many. And when ye shall hear of wars and rumours of wars, see that ye be not troubled: for all these things must come to pass; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places, and there shall be troubles: all these are the beginnings of sorrows.

1228

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. And then shall many be offended, and shall betray one another, and shall hate one another. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end **of the end of time**, the same shall be saved.



1229

And this gospel of **God and** the kingdom **of heaven** shall be preached in all the world for a witness unto all nations; and then shall the end come. But when ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, standing where it not ought, (whoso readeth, let him that readeth understand:) then let them which be in Judaea flee into the mountains: let him which is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: and neither let him which is in the field return back again to take up his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for in those days shall be great tribulation, such as was not since the beginning of the creation of the world which God created to this time, no, nor ever shall be. And except that the Lord had shortened those days, there should no flesh be saved: but for the elect's sake, whom he hath chosen, he hath shortened those days. And then if any man shall say unto you, Lo, here is Mashiyach; or lo, he is there; believe him not. For there shall arise false mashiyachs and false prophets, and shall shew great signs and wonders to seduce; insomuch that, if it were possible, they shall deceive even the very elect. Behold, I have told you before.

1230

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together. But take ye heed: behold, I have foretold you all things.



1231

But in those days, immediately after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers of the heavens 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, and then shall they see the Son of man coming in the clouds of

heaven with great power and great glory. And then shall he send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other: from the uttermost part of the earth to the uttermost part of heaven.

1232

Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see all these things come to pass, know that it is near, even at the doors.

1233

Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

1234

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but my Father only.



1235

But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

1236

Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.

1237

Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

1238

Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

1239

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

1240

Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.

1241

But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

1242

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.



1243

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.



1245

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.



1246

Now when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

1247

Then shall the King, **looking toward the lake of everlasting fire**, say unto the **sheep standing** on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

1248

Then shall the righteous **sheep** answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

1249

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren **sitting here before you in my glory**, ye have done it unto me.

1250

Then shall **the King** say also unto **the goats standing** on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

1251

Then shall **the goats** also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

1252

Then shall he answer **the goats**, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these **my brethren, sitting here before you in my glory**, ye did it not to me.

1253

And these **wicked goats** shall go away into everlasting punishment: but the righteous into life eternal.

1254

And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

WEDNESDAY THE FOURTH DAY

1255

And (on Nisan 12/April 4, 30 A.D.) **being the fourth day, which is the day of silence**, all the people came early in the morning to him in the temple, for to hear him. And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, **quietly** saying, Sir, we would see Yeshua. (Philip cometh and telleth Andrew: and again Andrew and Philip tell Yeshua.) And Yeshua answered them, saying, The hour is come, that the Son of man should be glorified.

1256

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.

1257

Then came there a **great** voice from heaven, saying, I have both glorified it, and will glorify it again.

1258

The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

1259

Yeshua answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. (This he said, signifying what death he should die.)

1260

The people answered him, We have heard out of the law that Mashiyach abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

1261

Then Yeshua said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.



1262

These things spake Yeshua, and departed **to Gethsemane**, and did hide himself from them.

1263

(But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.)

1264

(Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.)



1265

(Now after two days the feast of the passover and the feast of unleavened bread drew nigh: which is called the Passover.) And it came to pass, when Yeshua had finished all these sayings, **he came to Gethsemane late in the afternoon, and there** he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

1266

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas; and consulted and sought how they might take Yeshua by craft and subtilty, and put him to death: kill him. But they said, Not on the **people's** feast day, **(which was on the fifth day of the week,)** lest there be an uproar among the people: (for they feared the people.)

WEDNESDAY EVENING

1267

Now when Yeshua was in Bethany, (on Nisan 13/April 4, 30 A.D.,) **being the evening following the fourth day,** in the house of Simon the leper, as he sat at meat, there came unto him a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

1268

But when his disciples saw it, there were some that had indignation within themselves, saying, Why was this waste of the ointment made? To what purpose is this waste? For this ointment might have been sold for more than three hundred pence, and have been given to the poor. (And they murmured against her.)

1269

When Yeshua understood it, he said unto them, Let her alone; why trouble ye the woman? For she hath wrought a good work upon me. For ye have the poor with you always; and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.



1270

Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. **And when Yeshua and the twelve returned to Gethsemane,** then Judas, (one of the twelve,) **slipped away into the night,** and went his way, and communed with the chief priests and captains, how he might betray Yeshua unto them: and said unto them, What will ye give me, and I will deliver him unto you? And when they heard it, they were glad; and covenanted with him; and promised to give him money: thirty pieces of silver. And Judas promised; and from that time he sought opportunity, how he might conveniently betray Yeshua unto them in the absence of the multitude.

1271

Yeshua cried **out into the night** and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

THURSDAY THE FIFTH DAY

1272

Now came (on Nisan 13/April 5, 30 A.D.,) the first day of the feast of unleavened bread, when they killed the passover. And Yeshua sent Peter and John, saying, Go and prepare us the passover, that we may eat.

1273

And the disciples came to Yeshua, saying unto him, Where wilt thou that we go and prepare for thee that thou mayest eat the passover?

And **Yeshua** sendeth forth two of his disciples, and said unto them, Behold; Go ye into the city, and when ye are entered into the city, there shall meet you a man bearing a pitcher of water: follow him, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples; follow him into the house where he entereth in. And wheresoever he shall go in, ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And **the goodman of the house** shall shew you a large upper room furnished and prepared: there make ready for us.

1275

And the disciples did as Yeshua had appointed them: and they went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

THURSDAY EVENING

1276

Now in the evening (of Nisan 14/April 5, 30 A.D.) Yeshua cometh with the twelve. And when the hour was come, he sat down, and the twelve apostles with him; **and the people's feast day meal, which proclaimed the celebration of the Great Passover and Feast of Unleavened Bread, was made ready. Yeshua reclined on the dinner bed,** and he said unto them, With desire I have desired to eat this *my* passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

1277/A

And Yeshua **sat up and** took the cup, and gave thanks, **saying, I thank thee, O Father, lord of heaven and earth; and I know that you hear me always.**

1277/B

Yeshua then commanded the twelve, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

1277/C

Then gave Yeshua the explanation of this his passover, saying, This holy convocation is in memorial to the Lamb of God which is sacrificed, and your passover; and of the Lord thy God who passes over the children of Israel in Egypt, when he kills the Egyptians both men and beast, and delivers your houses; and against all the gods of Egypt, will the God of Israel execute judgment: I AM the Lord!

1277/D

The twelve then took themselves second cups of wine and sang the beginning of the Egyptian Hallel:

Psalms 113

1 Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.

2 Blessed be the name of the Lord from this time forth and for evermore.

3 From the rising of the sun unto the going down of the same the Lord's name is to be praised.

4 The Lord is high above all nations, and his glory above the heavens.

5 Who is like unto the Lord our God, who dwelleth on high,

6 Who humbleth himself to behold the things that are in heaven, and in the earth!

7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

8 That he may set him with princes, even with the princes of his people.

9 He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord.

Psalms 114

1 When Israel went out of Egypt, the house of Jacob from a people of strange language;

2 Judah was his sanctuary, and Israel his dominion.

3 The sea saw it, and fled: Jordan was driven back.

4 The mountains skipped like rams, and the little hills like lambs.

5 What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

8 Which turned the rock into a standing water, the flint into a fountain of waters.

1277E

Then Yeshua was warmed in his heart; and he raised his hands, and blessed his disciples, saying,

Psalms 133

A Song of Degrees of David

1 Behold, how good and how pleasant it is for brethren to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

Psalms 134

A Song of Degrees

1 Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.

2 Lift up your hands in the sanctuary, and bless the Lord.

3 The Lord that made heaven and earth bless thee out of Zion.

1278

And as they reclined on the dinner beds, and dipped their hands in the dish, the twelve took themselves third cups of wine and became merry.

And as they sat and did eat, Yeshua said, Verily I say unto you, One of you which eateth with me shall betray me.

1279

And they began to be exceeding sorrowful, and began every one of them to say unto him one by one, Is it I? Lord, Is it I? And another said, Is it I?

1280

And Yeshua answered and said unto them, It is one of the twelve: he that dippeth his hand with me in the dish, the same shall betray me. The Son of man indeed goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! Good were it for that man if he had never been born.

1281

Then Judas, which betrayed him, answered **softly**, and said, Master, is it I?

1282

Yeshua **quietly** said unto him, Thou hast said.

1283/A

Now Yeshua sat up and said, **But come, let us continue the hallel. The disciples sang in heavy voices,**

Psalms 115

1 Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

2 Wherefore should the heathen say, Where is now their God?

3 But our God is in the heavens: he hath done whatsoever he hath pleased.

4 Their idols are silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 They that make them are like unto them; so is every one that trusteth in them.

9 O Israel, trust thou in the Lord: he is their help and their shield.

10 O house of Aaron, trust in the Lord: he is their help and their shield.

11 Ye that fear the Lord, trust in the Lord: he is their help and their shield.

12 The Lord hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

13 He will bless them that fear the Lord, both small and great.

14 The Lord shall increase you more and more, you and your children.

15 Ye are blessed of the Lord which made heaven and earth.

16 The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men.

17 The dead praise not the Lord, neither any that go down into silence.

18 But we will bless the Lord from this time forth and for evermore. Praise the Lord.

1283/B

And as they were **yet** eating, Yeshua took bread, and gave thanks, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is my body. This is my body which is given for you: this do in remembrance of me.

1284/A

And likewise also, Yeshua took the cup after supper, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, Drink ye all of it: this cup is the new testament in my blood, which is shed for you. For this is my blood of the new testament, which is shed for many for the remission of sins.

1284/B

And the twelve disciples all drank among themselves the fourth cup of wine, and continued in the Hallel, singing,

Psalms 116

**1 I love the Lord, because he hath heard my voice and my supplications.
 2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.
 3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.
 4 Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.
 5 Gracious is the Lord, and righteous; yea, our God is merciful.
 6 The Lord preserveth the simple: I was brought low, and he helped me.
 7 Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.
 8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.
 9 I will walk before the Lord in the land of the living.
 10 I believed, therefore have I spoken: I was greatly afflicted:
 11 I said in my haste, All men are liars.
 12 What shall I render unto the Lord for all his benefits toward me?
 13 I will take the cup of salvation, and call upon the name of the Lord.
 14 I will pay my vows unto the Lord now in the presence of all his people.
 15 Precious in the sight of the Lord is the death of his saints.
 16 O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.
 17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.
 18 I will pay my vows unto the Lord now in the presence of all his people,
 19 In the courts of the Lord's house, in the midst of thee, O Jerusalem.
 Praise ye the Lord.**

Psalms 117

**1 O praise the Lord, all ye nations: praise him, all ye people.
 2 For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.**

1285

And as they finished, Yeshua again raised his hands, and declared unto them, saying, Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

1286

And when they were reclined, Yeshua said, But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

1287

And **the twelve** began to enquire among themselves, which of them it was that should do this thing.

1288

And there was also a strife among them, which of them should be accounted the greatest.

1289

And Yeshua said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he

that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.



1290

Now before the feast of the passover, **which the Jews celebrated** (on Nisan 15/April 6, 30 A.D.,) when Yeshua knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Yeshua knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

1291

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

1292

And Peter said unto Yeshua, Lord, I am ready to go with thee, both into prison, and to death.

1293

And Yeshua said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt three times deny that thou knowest me.

1294

And Yeshua said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing?

1295

And they said, Nothing.

1296

Then said Yeshua unto **the twelve, (as he looked upon the money bag held by Judas Iscariot,)** But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

1297

And **Peter and John** said, Lord, behold, here are two swords.

1298/A

And Yeshua said unto them, It is enough. **(Yeshua knew: one Judas was enough.)**

1298/B

Then Yeshua **kneeled to wash the feet of Simon, and he** answered and said unto **Peter**, What I do thou knowest not now; but thou shalt know hereafter.

1299

Peter saith unto Yeshua, Thou shalt never wash my feet.

1300

Yeshua answered him, If I wash thee not, thou hast no part with me.

1301

Simon Peter saith unto Yeshua, Lord, not my feet only, but also my hands and my head.

1302

Yeshua saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. (For he knew who should betray him; therefore said he, Ye are not all clean.)



1303

So after Yeshua had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

1304

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all: I know whom I have chosen: but

that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

1305

When Yeshua had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

1306

Then the disciples looked one on another, doubting of whom he spake.

1307

Now there was leaning on Yeshua's bosom one of his disciples, whom Yeshua loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Yeshua's breast saith unto him, Lord, who is it?

1308

Yeshua answered, He it is, to whom I shall give a sop, when I have dipped it.

1309

And when Yeshua had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And **Judas received the sop into his mouth; and while he ate he beheld the face of Yeshua; and after he swallowed the sop, Satan again entered into him.**

1310

Then said Yeshua unto Judas Iscariot, That thou doest, do quickly.

1311

(Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Yeshua had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.)

1312

Judas Iscariot then, having received the sop, went immediately out **into darkness**: and it was night.



1313

Therefore, when **Judas** was gone out, Yeshua **rose again from the supper bed, and standing before the eleven**, said **unto them**, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

1314

Simon Peter said unto Yeshua, Lord, whither goest thou?

1315

Yeshua answered Peter, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

1316

Peter said unto Yeshua, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

1317

Yeshua **looked upon Peter, and** answered him, Wilt thou lay down thy life for my sake?

1318/A

Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

1318/B

Then Yeshua said unto the eleven, But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

1318/C

Then Yeshua said, Let us sing together our last Hallel. And in the bond of fellowship the eleven disciples stood together, singing,

Psalm 118

1 O give thanks unto the Lord; for he is good: because his mercy endureth for ever.

2 Let Israel now say, that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them now that fear the Lord say, that his mercy endureth for ever.

5 I called upon the Lord in distress: the Lord answered me, and set me in a large place.

6 The Lord is on my side; I will not fear: what can man do unto me?

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

8 It is better to trust in the Lord than to put confidence in man.

9 It is better to trust in the Lord than to put confidence in princes.

10 All nations compassed me about: but in the name of the Lord will I destroy them.

11 They compassed me about; yea, they compassed me about: but in the name of the Lord I will destroy them.

12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.

13 Thou hast thrust sore at me that I might fall: but the Lord helped me.

14 The Lord is my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.

17 I shall not die, but live, and declare the works of the Lord.

18 The Lord hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go into them, and I will praise the Lord:

20 This gate of the Lord, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 The stone which the builders refused is become the head stone of the corner.

23 This is the Lord's doing; it is marvellous in our eyes.

24 This is the day which the Lord hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

27 God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

28 Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

29 O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

1319

And when they had sung **this psalm**, Yeshua said unto them, **Follow me and let us go hence. And he departed the guest chamber, and came out into the streets of Jerusalem**, and went **his way**, as he **himself so willed**, to the mount of Olives; and his **eleven** disciples went out also, **and** followed him into the mount of Olives.

THURSDAY NIGHT

GUESTCHAMBER TO GETHSEMANE

1320/A

Now Judas Iscariot, having separated himself from the fellowship of the twelve, walked in his way to the palace of Caiaphas. And when he arrived he tarried with Caiaphas and the chief priests in cups of wine and morsels. And they communed together that Yeshua might be delivered unto Pilate; (for Caiaphas was he, which gave counsel, that it was expedient that one man should be sacrificed for the people.) Arrangements were made: Judas Iscariot would return to the house where Yeshua and the disciples were; and there he would wait until he was certain that all were asleep; then he would make his way back to the council house, where the temple guards and their captains and officers would be waiting; for Caiaphas would authorize them to follow Judas Iscariot to Yeshua who would then be arrested, bound, and delivered first to Annas the father-in-law of Caiaphas.

1320/B

And while Judas Iscariot tarried, and communed another passover, Yeshua walked through dark deserted streets. And the night was very still; and the eleven following were discomfited since this was contrary to tradition and

the law; for all must be indoors. As they followed Yeshua, he came unto the upper city, where the palaces of the rich were. Then Yeshua saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after that I am risen again, I will go before you into Galilee.

1321

But Peter answered and said unto Yeshua, Although all men shall be offended because of thee, yet will I never be offended. Not I!

1322

Yeshua said unto Peter, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me three times.

1323

Peter said unto him, Though I should die with thee, yet will I not deny thee. (Likewise also said all the disciples.)

1324

And Yeshua saith unto Peter, Verily I say unto thee, Peter, That this day, even in this night, before the cock crow twice, thou shalt deny me three times

1325

But Peter spake the more vehemently, If I should die with thee, I will not deny thee in any wise. (Likewise also said they all.)



1326

And when Yeshua drew nigh to the palace of Caiaphas, there he stopped and waited at a distance outside. He then bade the eleven to sit; and so they sat huddled together, waiting, restless and fearful. Yeshua, speaking in a still soft voice, said unto them, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

1327

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

1328

Yeshua saith unto Thomas, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

1329

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

1330

Yeshua saith unto Philip, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

1331

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

1332

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

1333

Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

1334

Yeshua answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

1335

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

1336

And then Yeshua, knowing that Judas Iscariot had taken leave of Caiaphas, and was making his way through the gateway of the palace, said unto the eleven, Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

1337/A

Now Judas Iscariot entered into the street, turned and worked his way back to the house with the upper room, his heart hard after the Lord. And as he passed through the night, he almost stumbled upon the eleven following after Yeshua: and he spied them, and wondered at this, and followed.

1337/B

Again Yeshua walked the streets of Jerusalem; and passing the house with the upper room, he led his disciples toward the southwest corner of the city wall, where there was a dung gate called the Essenes. Well knew the disciples of that place: for Yeshua had prophesied that damnation would be of Hinnom: whose seeds lay waiting under rubbish, dead animals, human waste; and whose judgment would be of secret altars, fertility rites, the mysteries of the ancients, and all manner of evil: for no thing of Hinnom lived. And passing through the gate, the twelve departed Jerusalem, and carefully made their way down a narrow path into the Valley of Hinnom. And reaching the valley floor, they turned toward the mount of Olives, and as the disciples advanced in the darkness of a full moon, they knew only that they followed their Lord. Yet they wondered, and feared, for some strange things were happening.

1337/C

Now Judas Iscariot, unseen in the darkness, took the path of the twelve and descended into Hinnom. And as he slowly worked down the slope, he became fearful: for he could not see through the darkness; and he clutched his money bag for comfort and to balance himself. When he reached the valley floor, he waited motionless, listening. And in that place he heard faint sounds from afar. Then he turned and rapidly pursued eastward toward the Cedron, hoping only that he would not too soon overtake his prey. And as he closed upon the twelve, he was warmed in his heart; because as he came out of Hinnom, he passed a certain field which he planned to redeem with the blood of Yeshua.



1337/D

The twelve crossed the Dead Sea highway, and entered into the Valley of Cedron; and walking along the base of the mount of Olives, they moved in silence northward beneath the City of David; and passing the spring Gihon, they happened not by chance onto a pathway that crossed down from the Water Gate, up over Olives, and on to Bethany. Yeshua went up into the mount through the olive trees; and when he arrived at a certain resting place, he bade his disciples to sit in silence. Yeshua stood gazing steadfastly across the valley at Herod's temple, standing out against the light of a full moon.

1337/E

And as Yeshua fingered the branch of an olive tree, he spake unto his disciples, saying, I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that

beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

1338

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.

1339

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

1340

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.



1341/A

When Yeshua had finished these sayings, he went out from their resting place, and stood in the pathway; and looking down into the valley, he beckoned his disciples to follow. And while the twelve came down through the olive trees, they unknowingly passed Judas Iscariot, who had hid himself; and Judas espied them, and then he followed. Yeshua again entered the Cedron, and moving northward under the east wall of Herod's temple, happened upon a bridge which crossed the brook Cedron.

1341/B

And there at the foot of the bridge, Yeshua rested in darkness with the temple standing high above him, and spake unto his disciples, saying, These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

1342

And while stepping onto the bridge, Yeshua spake over his shoulder to his disciples, and said unto them, But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

1343

Then Yeshua went across the brook Cedron; and turning himself about, he looked back at his disciples, and said unto them, But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.

1344

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

1345

Now Yeshua again beckoned his disciples to follow, and departed thence up a steep pathway that led to an east gate called Golden. And entering through the gate, Yeshua walked across Solomon's portico. Then said some of his disciples among themselves **as they followed after their Lord,** What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We cannot tell what he saith.

1346

Now **standing in the darkness of Solomon's portico,** Yeshua knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me.

1347

Then Yeshua gathered together his disciples, and said unto them, Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing.

1348

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

1349/A

Then Yeshua walked across the Court of the Gentiles toward the Wall of Separation; and there stood at the entrance of the Beautiful Gate to the Court of Israel.

1349/B

And remaining under Solomon's Portico, his disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

1350

Yeshua answered them **from across the Court of the Gentiles,** Do ye now believe?

And as the eleven walked across the Court of the Gentiles, to gather themselves together with Yeshua at the Wall Of Separation, Yeshua said, Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.



1352

Now with his disciples gathered together against the Wall of Separation, these words spake Yeshua, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Yeshua Mashiyach, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

1353/A

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

1353/B

And the words of Yeshua burned bright in the eyes of Judas Iscariot, who spied them from the darkness of Solomon's Portico: for Judas knew that his hour was come.



1354

When Yeshua had spoken these words, **he passed over the Court of the Gentiles and walked again in Solomon's Portico to the gate called Golden, and departed the temple mount; and passing downward,** he went forth with his disciples over the brook Cedron, where was a garden. And when he was at the place, he said unto them, Pray that ye enter not into temptation.

1355

And then cometh Yeshua with them unto a place **in the garden, which was** called Gethsemane, into the which he entered, and his disciples: **(and Judas Iscariot followed:)** and **Yeshua** saith unto the disciples, Sit ye here, while I go and shall pray yonder.

1356

And Yeshua took with him Peter, and James and John the two sons of Zebedee, and began to be sorrowful, and to be sore amazed, and to be very heavy; and then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

1357

And Yeshua went forward a little farther, and fell on the ground on his face, and prayed that, if it were possible, the hour might pass from him; saying, Abba, O my Father, all things are possible unto thee; if it be possible, take away this cup from me; let this cup pass from me: nevertheless not what I will, but what thou wilt; not **now** as I will, but as thou wilt **be**.

1358

And Yeshua cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What Simon, sleepest thou? Could ye not watch with me one hour? Watch ye and pray, that ye enter not into temptation: the spirit truly is ready, and indeed is willing, but the flesh is weak.

1359

And Yeshua went away again the second time, and prayed, and spake the same words, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

1360

And when Yeshua returned, he found them asleep again: (for their eyes were heavy,) neither wist they what to answer him.



1361

And Yeshua left them, and went away again: and he was withdrawn from them about a stone's cast, and kneeled down, and prayed the third time, saying the same words: Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

1362

And there appeared an angel unto Yeshua from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

1363/A

And when Yeshua rose up from prayer, then cometh he the third time to his disciples, and found them sleeping for sorrow, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

1363/B

Yeshua waited in the silence.



1364

Now Judas also, which betrayed him, knew the place: for Yeshua oftentimes resorted thither with his disciples. Judas then, **stole away from the garden; and** having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

1365

And **as** Yeshua **heard them advancing hard in the night, he stirred the eleven from sleep, and** said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation: it is enough, the hour is come! Behold, the Son of man is betrayed into the hands of sinners! Rise, let us be going: behold, he is at hand that doth betray me! Rise up, let us go; lo, he that betrayeth me is at hand!

1366/A

And immediately, while he yet spake, lo, behold, Judas, one of the twelve, came; and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders of the people; **and encircled Yeshua, and his disciples who were awakening; and held high their lanterns and torches; and their spears were at ready on all points round about.**

1366/B

(Now **Judas** that betrayed Yeshua had given them a sign, saying, Whomsoever I shall kiss, that same is he; take him, hold him fast, and lead him away safely. **For Judas desired Yeshua taken alive: for his faith was in a law that might find Yeshua a blasphemer and guilty of death; and therein was the redemption of his field.**)

1367

And he that was called Judas, one of the twelve, went before them, and drew near unto Yeshua to kiss him. But Yeshua said unto him, Judas, betrayest thou the Son of man with a kiss?

1368

And as soon as Judas was come, forthwith he came to Yeshua, and said, Master, Master! Hail, Master! and kissed him.

1369

And Yeshua said unto Judas, Friend, **for what end** art thou come?

1370/A

Now Judas Iscariot lifted his nose into the night, and spurned his heel at Yeshua, and joined the chief priests.

1370/B

Yeshua therefore, knowing all things that should come upon him, **stepped** forth **from his disciples**, and said unto **the guard**, Whom seek ye?

1371

They answered him, Yeshua of Nazareth.

1372

Yeshua saith unto them, **I AM** he.

1373

(And Judas also, which betrayed him, stood with **the chief priests behind the temple guard**.) As soon then as Yeshua had said unto them, **I AM** he, **the guard** went backward **upon the priests**, and **they all** fell to the ground.

1374

Then asked **Yeshua** them again, Whom seek ye?

1375

And **the captains of the guard** said, Yeshua of Nazareth.

1376

Yeshua answered, I have told you that I am he: if therefore ye seek me, let these go their way: (that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.)



1377

Now the captains understood that Yeshua would consent to the arrest if his disciples were allowed to pass. Therefore, then came **the guard**, and they laid their hands on Yeshua, and took him **only**.

1378

When **Peter and John** which were about Yeshua saw what would follow, they said unto him, Lord, shall we smite with the sword?

1379

And then, behold, one of them, Simon Peter which stood by with Yeshua, stretched out his hand, and **without thinking** drew his sword, and struck the servant of the high priest, and cut off his right ear. (The servant's name was Malchus.)

1380

And Yeshua answered **the screams of Malchus**, and said, Suffer ye thus far. And Yeshua touched **Malchus'** ear, and healed him.

1381

Then said Yeshua unto Peter, Put up again thy sword into his sheath: for all they that take the sword shall perish with the sword: the cup which my Father hath given me, shall I not drink it? Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?



1382

Then in that same hour, Yeshua answered and said unto the chief priests, and captains of the temple, and the elders, and the multitudes which were come to him, Are ye come out, as against a thief, with swords and staves to take me? When I sat daily with you teaching in the temple, ye laid no hold on me: ye stretched forth no hands against me, and ye took me not: but this is your hour, and the power of darkness. But all this was done, that the scriptures of the prophets might be fulfilled: **and** the scriptures must be fulfilled.

1383

Then the band and the captain and officers of the Jews took Yeshua, and bound him: and all the disciples forsook him, and fled **from under the feet of the guard**.



THE TRIAL OF JESUS & THE TRIALS OF PETER

1384/A

Then took they Yeshua, and led him **through the streets of Jerusalem**, and brought him into the high priest's house, and led him away to Annas first; (for he **held authority over the council; and** was father-in-law to Caiaphas, which was the high priest that same year). **And when Yeshua was presented to Annas, Annas silently inspected the man whom the world had gone after: and then Annas simply waved Yeshua away.**

1384/B

And there followed **Yeshua** a certain young man, having a linen cloth cast about his naked body; and the young men **of the guard, very zealous**, laid hold on him: and **twisting free** he left the linen cloth, and fled from them naked.

1385/A

And they that had laid hold on Yeshua led him away to Caiaphas the high priest, where with him were assembled all the chief priests and the scribes and the elders. (Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that **this** one man should **be sacrificed and** die for the people.)

1385/B

And Simon Peter followed Yeshua afar off, and so did another disciple, **a ruler of the Jews**: that disciple was known unto the high priest, and **passing through the main gates** went in with Yeshua into the palace of the high priest. (But Peter stood at the **servants'** door without.)



1386

Then went out that other disciple, (which was known **both unto Yeshua and** unto the high priest,) and **the same** spake unto her that kept the **servants'** door, and **she** brought in Peter.

1387

And Peter entered the servants' door into a alleyway, and there sat with the servants of Caiaphas' household to see the end. Then saith the damsel that kept the **servants'** door unto Peter, Art not thou also one of this man's disciples?

1388

Peter saith, I am not.

1389

And when **those servants of the chief priests, which had delivered Yeshua unto Caiaphas**, had kindled a fire in the midst of the **palace courtyard**, and were set down together, Peter went in **from the servants' alleyway**, (even into the palace **courtyard** of the high priest:) and he sat down among the servants and warmed himself at **their** fire, to see the end.



1390/A

Now Yeshua was taken from Annas along the inner porchway to the other side of the palace; and when he had stepped into a grand assembly hall, which had large open windows overlooking the inner courtyard, he was presented to Caiaphas the high priest.

1390/B

Now the chief priests, and elders, and all the council sought false witness against Yeshua to put him to death; but found none: yea, though many false witnesses came, and bare false witness against him, yet found they none: their witness agreed not together. And at the last there arose and came certain two false witnesses, and bare false witness against Yeshua, saying, We heard this fellow say, I am able to destroy the temple of God, and to build it in three days. I will destroy this temple that is made with hands, and within three days I will build another made without hands.

1391

But neither so did their witness agree together. And the high priest stood up in the midst, and asked Yeshua, saying unto him, Answerest thou nothing? What is it which these witness against thee?

1392

But Yeshua held his peace.

1393

And the high priest answered and said unto Yeshua, I adjure thee by the living God, that thou tell us whether thou be the Mashiyach, the Son of God. (But he held his peace, and answered nothing.)

1394

Again the high priest asked Yeshua, and said unto him, Art thou the Mashiyach, the Son of the blessed?

1395

And Yeshua said unto him, Thou hast said: I am: and nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

1396

Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye? What need we any further witnesses? Ye have heard the blasphemy: what think ye?

1397

And they all condemned him to be guilty of death: they answered and said, He is guilty of death.

1398

And some began to spit on him: then did they spit in his face, and to cover his face, and to buffet him; and others smote him with the palms of their hands, saying unto him, Prophesy unto us, thou Mashiyach! Prophesy: who is he that smote thee? And the servants did strike him with the palms of their hands.



1399

Now **while Yeshua stood being questioned and buffeted by the council**, Peter sat without in the palace **courtyard with the servants of the chief priests and elders, and warmed himself at their fire**: and a damsel came unto him, saying, Thou also wast with Yeshua of Galilee.

1400

But a certain maid **having authority** beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

1401

And Peter denied Yeshua, saying, Woman, I know him not.

1402

And as Peter was beneath in the palace, there cometh **from the assembly hall** one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him; and **having also known that other disciple that came into the courtyard with Yeshua, she said unto Peter**, And thou also wast with Yeshua of Nazareth.

1403

But Peter denied before them all, saying, I know not, neither understand I what thou sayest.

1404

And Peter went out into the **service porch fixed to the servants' alleyway, and sat with the servants of the palace**; and the cock crew.



1405

And when Peter was gone out into the **service porch**, another maid saw him, and said unto **the men servants** that were **sitting** there, This fellow was also with Yeshua of Nazareth.

1406

And again Peter denied with an oath, I do not know the man.

1407

And after a little while another **man servant** saw Peter, and said, Thou art also of them.

1408

And Peter **stood up and** said, Man, I am not. **And then he went out into the palace courtyard.**

1409

And **when Peter had gone out into the palace courtyard, he went unto certain of the servants and officers of the temple guard, who stood there beneath a window of the assembly hall to hear Yeshua; and** who had also made a fire of coals; for it was cold: and they warmed themselves **as they listened in silence**: and Peter stood with them, and warmed himself.



1410

The high priest then asked Yeshua of his disciples, and of his doctrine.

1411

Yeshua answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said.

1412

And when he had thus spoken, one of the officers which stood by struck Yeshua with the palm of his hand, saying, Answerest thou the high priest so?

1413

Yeshua answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? (Now Annas had sent him bound unto Caiaphas the high priest.)



1414

And Simon Peter stood and warmed himself. And a maid saw him again, and began to say to **the officers** that stood by, This is one of them.

1415

They said therefore unto **Peter**, Art not thou also one of his disciples?

1416

And Peter denied it again, and said, I am not.



1417

And about the space of one hour after, another servant confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaeen. **And Peter stood staring into the coals of fire, and spake not for fear.**

1418

And a little while after **that, the officers and servants** that stood by came unto him, and said again to **Peter**, Surely thou also art one of them: for thou art a Galilaeen, and thy speech agreeth thereto and betrays thee.

1419

One of the servants of the high priest, being kinsman **of Malchus** whose ear Peter cut off, **stepped before Peter, and pushed him back from the fire; and commanded, and** said **unto Peter**, Did not I see thee in the garden with him?

1420

But then began Peter to curse and to swear: and Peter then denied again, saying, Man, I know not what thou sayest! I know not the man! I know not this man of whom ye speak!

1421

And immediately, while Peter yet spake, the second time the cock crew.

1422

And the Lord turned **before the window**, and looked **down** upon Peter: **and Peter beheld the beaten face of Yeshua.**

1423

(And Peter remembered the **first** word of the Lord Yeshua, how he had said unto him, Before the cock crow, thou shalt deny me three times.)

1424

And **then** Peter called to mind the **last** word that Yeshua said unto him, Before the cock crow twice, thou shalt deny me three times. And when Peter thought thereon, he wept: and **Peter** went out **the servants' alleyway into the streets of Jerusalem**, and **there he** wept bitterly.



1425

And the men that held Yeshua mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him.

1426

And when the morning **of the sixth day** was come, all the chief priests and elders of the people took counsel against Yeshua to put him to death: and straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council **concerning a doctrine justifying the sacrifice of one man that the nation be saved. And the whole council reasoned how they might have Yeshua crucified:** and as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Yeshua into their council, saying, Art thou Mashiyach? Tell us.

1427

And Yeshua said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God.

1428

Then said they all, Art thou then the Son of God?

1429

And Yeshua said unto them, Ye say that I am.

1430

And they said, What need we any further witness? For we ourselves have heard of his own mouth.

1431

And (on Nisan 14/April 6, 30 A.D.) when they had bound Yeshua, the whole multitude of them arose, and carried him away. Then led they Yeshua from Caiaphas unto the hall of judgment, and delivered him to Pontius Pilate the governor: (and it was early; and they themselves went not into the judgment hall, lest they should be defiled; **neither desired they themselves to execute their own judgment;** but that they might eat the passover.)



1432/A

Then Judas, which had betrayed Yeshua, when he saw that Yeshua was condemned, **(for the council had found no law against Yeshua,)** repented himself, and brought again the thirty pieces of silver **unto certain of** the chief priests and elders **who had departed Caiaphas' palace to minister their morning duties at the temple.**

1432/B

And Judas Iscariot entered into the Women's Court, saying **unto them,** I have sinned in that I have betrayed innocent blood.

1433

They said, What is that to us? See thou to **thy sin.**

1434

And **Judas** cast down the **thirty** pieces of silver in the temple **at their feet,** and departed **the gate called Golden,** and went **and wildly ran down the Cedron toward Hinnom; and there he found a certain field, and rending his clothes, he girded his neck, and hanged himself: and his corpse hung in the sun until it bloated; and his belly burst open, and his head broke away, and his corpse tumbled, and all his bowels gushed out.**

1435/A

And **therefore** the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. (And they took counsel **from a certain elder which had covenanted with Judas,** and bought **from him** with **those thirty silver pieces** the potter's field, to bury strangers in. Wherefore that field was called, **Aceldama; that is to say,** The field of blood, unto this day.) (Then was fulfilled **the words of Zachariah the prophet** that which were **first** spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.)

1435/B

As it is written in the Book of the Psalms, saying,

Psalms 109:6-20

6 Set thou a wicked man over him: and let Satan stand at his right hand.

7 When he shall be judged, let him be condemned: and let his prayer become sin.

8 Let his days be few; and let another take his office.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.

11 Let the extortioner catch all that he hath; and let the strangers spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 Let his posterity be cut off; and in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out.

15 Let them be before the Lord continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

20 Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

1436/A

Now at dawn the Jews waited without the judgment hall of the Fortress Antonia: for they knew that the governor was on hand that day to condemn certain criminals to death, which was the tradition during feast days throughout the Roman Empire; that the people might fear Caesar and obey his law.

1436/B

Pilate then went out unto them, and said, What accusation bring ye against this man?

1437

They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

1438

Then said Pilate unto them, Take ye him, and judge him according to your **own** law.

1439

The Jews therefore said unto him, It is not lawful for us to put any man to death: (that the saying of Yeshua might be fulfilled, which he spake, signifying what death he should die.)

1440

And they began to accuse Yeshua, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Mashiyach a King.

1441

And Yeshua stood before the governor: and Pilate asked him, saying, Art thou the King of the Jews?

1442

And Yeshua answering said unto him, Thou sayest it.

1443

And the chief priests and elders accused Yeshua of many things: but when he was accused he answered nothing.

1444

Then said Pilate unto Yeshua, Hearest thou not how many things they witness against thee?

1445

And Pilate asked Yeshua again, saying, Answerest thou nothing? Behold how many things they witness against thee.

1446

But Yeshua yet answered him nothing; insomuch that Pilate the governor marvelled greatly.

1447

Then said Pilate to the chief priests and to the people, I find no fault in this man.

1448

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

1449

When Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

1450

And when Herod saw Yeshua, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but Yeshua answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set Yeshua at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

1451

(And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.)

1452

Now **Yeshua was delivered unto Pilate in the judgment hall; and the Jews again waited outside; and** at that feast the governor was wont to release unto the people one prisoner, whomsoever they desired. (And they had then a notable prisoner, one called Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.) And the multitude crying aloud began to desire him to do as he had ever done unto them.

1453

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.)

1454

And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.)

1455

But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (For he knew that the chief priests had delivered him for envy.)

1456

But the chief priests moved the people, **and they all roared** that he should rather release Barabbas unto them.



1457

Then Pilate entered into the judgment hall again, and called Yeshua, and said unto him, Art thou the King of the Jews?

1458

Yeshua answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

1459

Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

1460

Yeshua answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

1461

Pilate therefore said unto him, Art thou a king then?

1462

Yeshua answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

1463

Pilate saith unto him, What is truth?



1464

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

1465

Then cried they all again, saying, Not this man, but Barabbas. (Now Barabbas was a robber.)

1466

Pilate therefore, when they were gathered together, and willing to release Yeshua, spake again to them, and said unto them, Whom will ye that I release unto you? Barabbas, or Yeshua which is called Mashiyach? (For he knew that for envy they had delivered him.)

1467

But they cried, saying, Crucify him, crucify him!

1468

And Pilate answered and said again unto them, What will ye then that I shall do unto Yeshua whom ye call the King of the Jews?

1469

And they cried out again, Crucify him!

1470

Then Pilate said unto them, Why, what evil hath he done?

1471

And they cried out the more exceedingly, Crucify him!



1472

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. (But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Yeshua.)

1473

The governor answered and said unto them, Whether of the twain will ye that I release unto you?

1474

They said, Barabbas.

1475

Pilate saith unto them, What shall I do then with Yeshua which is called Mashiyach?

1476

They all say unto him, Let him be crucified!

1477

And the governor said, Why, what evil hath he done?

1478

But they cried out the more, saying, Let him be crucified!

1479

And **Pilate waited upon the roar of the crowd, and when he could be heard**, he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

1480

And they were instant with loud **roaring** voices, requiring that he might be crucified. (And the voices of **the multitude** and of the chief priests prevailed.)

1481

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

1482

Then answered all the people, and said, His blood be on us, and on our children. (**And even unto this day is his blood on them, and on their children.**)



1483

And so Pilate, willing to content the people, gave sentence that it should be as they required. Then he released Barabbas unto them, that for sedition and murder was cast into prison, whom they had desired: (but when he had scourged Yeshua, Pilate delivered him to their will to be crucified.)

1484

And then the soldiers of the governor took Yeshua and led him away into the common hall, called Praetorium; and they gathered together unto him the whole band of soldiers. And they stripped him.

1485

Then Pilate **gave sentence: the soldiers** therefore took Yeshua, and scourged him. And **afterwards the soldiers** clothed him with a purple robe. And when they had platted a crown of thorns, they put it about his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, and began to salute him, saying, Hail, King of the Jews! Hail, King of the Jews! Hail, King of the Jews! And they spit upon him, and took the reed and smote him on the head; and they smote him with their hands, and bowing their knees worshipped him.



1486

Pilate therefore went forth again, and saith unto **the multitude**, Behold, I bring him forth to you, that ye may know that I find no fault in him.

1487

Then came Yeshua forth, wearing the crown of thorns, and the purple robe, **holding a reed in his right hand while blood trickled down his face**. And Pilate **declared** unto **the Jews**, Behold the man!

1488

And when the chief priests therefore and officers saw **Yeshua standing in the judgment hall**, they cried out, saying, Crucify him, crucify him!

1489

Pilate saith unto them, Take ye him, and **you** crucify him: for I find no fault in him.

1490

The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.



1491

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Yeshua, Whence art thou?

1492

But Yeshua gave him no answer.

1493

Then saith Pilate unto Yeshua, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?

1494

Yeshua answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

1495

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.



1496

When Pilate therefore heard that saying, he brought Yeshua forth **from the judgment hall**, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and **coming upon the times of** the sixth hour: and he saith unto the Jews, Behold your King!

1497

But they cried out, Away with him, away with him, crucify him!

1498

Pilate saith unto them, Shall I crucify your King?

1499

The chief priests answered, We have no king but Caesar!



1500

Then delivered he him therefore unto them to be crucified.

1501

And after that when **the chief priests** had mocked Yeshua, they took off the purple robe from him, and put his own clothes on him. And they took Yeshua, and led him out and away to crucify him. And he bearing his cross went forth.

1502

And as they led him away, they came out and found a man of Cyrene, who passed by coming out of the country, Simon by name, the father of Alexander and Rufus: him they laid hold upon and compelled: and on Simon they laid the cross, that he might bear his cross after Yeshua.

1503

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Yeshua turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

1504

And there were also two other, malefactors, led with him to be put to death.

1505

And when they were come unto a place, which is called in the Hebrew Golgotha, being interpreted, Calvary; (that is to say, The place of a skull;) **the soldiers prepared Yeshua for crucifixion:** they gave him wine vinegar to drink mingled with gall-myrrh **to deaden the pain:** (but when he had tasted thereof, he received it not: he would not drink;) **and stripped naked he was made to lie down in the dust; and spikes were driven downward through the palms of his hands, fastening his upper body to the cross.**



1506

There they **first** crucified Yeshua, and **then** the two malefactors with him on either side: one on the right hand, and the other on the left, **and Yeshua in the midst.**

1507

And Pilate wrote a title, and put it on the cross. And the writing was YESHUA OF NAZARETH THE KING OF THE JEWS. (This title then read many of the Jews: for the place where Yeshua was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.)

1508

Then said the chief priests of the Jews to Pilate, Write not, THE KING OF THE JEWS; but that he said, I AM THE KING OF THE JEWS.

1509/A

Pilate answered, What I have written I have written.

1509/B

Now Pilate quit Calvary. And those chief priests gathered themselves together and encircled Yeshua, hovering over him. And unknown to the centurion and the four soldiers that were preparing the other two thieves for crucifixion, they quickly altered the accusation that Pilate had put on the cross.

1510

Then said Yeshua, Father, forgive them; for they know not what they do.



1511

Then the soldiers, when they had crucified Yeshua, took and parted his garments, **(the cloke, outer-tunic, girdle, and sandals;)** and **separated them into** four parts, casting lots upon them, to every soldier a part; and **there was** also his **body-shirt**: now the **body-shirt** was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, **that the gods determine** whose it shall be: (that the scripture might be fulfilled, which was spoken by the prophet **David**, which saith, They parted my garments among them, and upon my vesture they did cast lots.) These things therefore the soldiers did, what every man should take.

1512

And it was the third hour, and **they hoisted his cross, and delivered up his body upon the stake; and there** they crucified Yeshua, **driving a spike downward through his feet into the stake.** And sitting down they watched him **hang** there; and set up over his head his accusation written, **THIS IS YESHUA THE KING OF THE JEWS.**

1513

And the superscription of **the Jews'** accusation was written over, **THE KING OF THE JEWS.**

1514

Then were there two thieves crucified with Yeshua, the one on his right hand, and the another on his left. (And the scripture was fulfilled, which saith, And he was numbered with the transgressors.)

1515

And the people stood beholding **Golgotha.**



1516

And **certain zealots** that passed by reviled Yeshua, and railed on him, wagging their heads, and **calling up**, Ah, thou that destroyest the temple, and buildest it in three days, save thyself: come down from the cross! If thou be the Son of God, come down from the cross!

1517

And **certain other** rulers also with them, **standing before the people as they all looked up upon Yeshua**, derided him, saying, He saved others; let him save himself, if he be Mashiyach, the chosen of God.

1518

Likewise also the chief priests **loudly** mocking Yeshua **from behind the people**, (among themselves with the scribes and elders,) said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. Let Mashiyach the King of Israel descend now from the cross, that we may see and believe!

1519

The thieves also, which were crucified with Yeshua, reviled him and cast the same in his teeth.

1520

And the soldiers, **(both they that crucified him, and some of Herod's men,)** also mocked Yeshua, coming **up** to him, and offering him vinegar, and saying **at his face**, If thou be the king of the Jews, save thyself.

1521

And a superscription also was written over Yeshua in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

1522/1

Now the centurion took hold of the Lord's body-shirt, and his cloak also, and stood up: and holding both above his head, he commanded those Jews with a loud voice, saying, If any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

1522/2

And the Jews laughed at the words of the centurion; and they laughed at Yeshua to scorn.

1522/3

And the centurion turned his back on those Jews, and looked up upon Yeshua, and quietly said unto him, If I had not come and spoken, they had not sin: but now they have no cloak for their sin.



1522/4

Now certain chief priests that labored in the law of Moses had planned to redeem that time for the instruction of the multitude and the glory of God. And these religious men, advancing upward through the press, broke out upon Golgotha. And coming up to the crown of the skull, they walked to and fro under the bodies of the condemned. And stopping to face the people, first one spake and then another spake unto the multitude, casting over their heads words of righteousness from the covenant of the Lord, that the multitude might fear God and obey his law.

1522/5

An instructor of the law announced, Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the rock, and his word is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. Now this Yeshua, he has corrupted himself, his spot is not the spot of his children: he is a perverse and crooked generation. Do you thus requite the Lord, O man of Galilee and unwise? Is not he your Father that has bought you? Has he not made you, and established you on this pagan cross of death?!

1522/6

And a Levite said, Moses wrote this law, and delivered it unto the priests and the sons of Levi, which bore the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses said unto them, Set your hearts unto all the words which I testify among you this day, which you shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing you shall prolong your days in the land. Yea, Yeshua, your life is not the words of the law: your life is yourself; and you shall not prolong your day in the land of our forefathers!

1522/7

And a prophet of the law, prophesied before them all, for all to hear, saying, Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. Yea, but you Yeshua, your blessing is a crown of thorns, and shame, and nakedness, and there is blood in your eyes, O bloody man!

1522/8

And a high priest stood before the multitude, and spake unto them, saying, the Lord God of your fathers make you a thousand times so many more than you are, and bless you, as he has promised you! Hear therefore, O Israel, and observe to keep all his statutes and commandments; that it may be well with you, and that you may increase mightily, as the Lord God of our fathers has promised you, in the land that flows with milk and honey. Hear O Israel: the Lord our God is one Lord: and you shall love the Lord your God with all your heart, and with all your soul, and with all your might. And the words of the law, which Moses commanded us, Shall be in your heart: and you shall teach them diligently unto your children, and you shall talk of them when you sit in your house, and when you rise up. For the Lord your God blesses you as he promised you: and you shall lend unto

many nations, but you shall not borrow; and you shall reign over many nations, but they shall not reign over you. But as for this man Yeshua, he hangs and dies according to the law of the Gentiles: and he is also cut off from the righteous law, and the blessing, and the promises of the Lord our God!

1522/9

And an elder of the people mocked, saying, And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and issue of his flesh which hangs and bleeds and sweats. And in that day says the Lord of hosts, shall the nail that is fastened in a sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord has spoken it.

1522/10

And a righteous Levite proclaimed, The God of heaven, he will prosper us; therefore we his servants will arise and build: but you Yeshua, have no portion, nor right, nor memorial in Jerusalem. Cut off this man of Galilee, O my God, because he has defiled the priesthood, and the covenant of the priesthood, and of the Levites. Thus the people are cleansed from this defiler and all strangers to the covenant. Remember me, O my God, for good!

1522/11

A judge warned the multitude, saying, Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devours the stubble, and the flame consumes the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against you, Yeshua, and all those who follow you to death!

1522/12

And another priest rose up and declared, saying, Moses took the blood and sprinkled it on the people, and said, Behold, the blood of the covenant, which the Lord has made with you concerning all these words of the law. And whatsoever man there be of the house of Israel, or the strangers that sojourn among you, that eat of any manner of blood; I will even set my face against that soul that eats blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your soul: for it is the blood that makes an atonement for the soul. For in the blood is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is in the blood thereof: whosoever eats it shall be cut off. Now you, Yeshua, have commanded that your flesh be eaten, and that we drink your blood: know this henceforth and forever, whosoever eats your flesh and drinks your blood shall be like unto you: cut off from the covenant of the Lord God almighty and numbered with transgressors!

1522/13

And a scribe stood and instructed, saying, Remember the sabbath, to keep it holy. Six days shall you labor, and do all your work: but the seventh day is the sabbath of the Lord your God: in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates. But you, Yeshua, who has violated sabbath days in times past, shall soon enter into an everlasting darkness; to be forever cut off from the words of the covenant!

1522/14

And an elder that kept the commandments from his youth up, said, Has the Lord as great a delight in burnt offerings and sacrifices, as in obeying the law of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because you, Yeshua, have rejected the word of the Lord, the Lord has also rejected you; and the house of Israel rejects you; and to your further shame, even the Gentiles reject you to death. For you, Yeshua, are rebellious and stubborn; and you are rejected!

And another Jew mocked and announced, saying, Behold the Lamb of God, which takes away the sin of the world! But what says the law? He that sacrifices a lamb, is as if he cut off a dog's neck. Yea, Yeshua, you have chosen your own way, and your soul delights in abominations. Now hear, Yeshua, if you have ears to hear: hearken unto the words of our father Abraham that said, My son, God will provide himself a lamb for a burnt offering.

1522/16

And another chief priest came forward to mock, saying, Has the Lord sent me to anoint you, Yeshua, to be King over his people, over Israel? Now therefore hearken you unto the voice of the words of the Lord. Yea, Yeshua, you lamb of God, may the pagan men that have crucified you make you an acceptable sacrifice for sin. But seeing that you are truly the anointed of the Lord, anointed in nakedness and in your own sweat and blood, the Lord forbid that we the sons of Abraham should do this thing unto you; O great Master, the Lord's anointed; to stretch forth our hands against you, seeing you are truly the anointed of the Lord.

1522/17

Now this same chief priest raised his hands above the multitude, and commanded silence, and spake, Thus it is written in the law of the Lord thy God, If a man have committed a sin worthy of death, and you hang him on a tree, but you shall in any wise bury him that day; (for he that is hanged is accursed of God;) that your land be not defiled, which the Lord God gave you for an inheritance. Therefore when this Yeshua, which is accursed from God, be dead, remove him to burial before the sabbath that our land be not defiled.

1522/18

Then this chief priest said to all the people, See him whom the Lord has chosen?...that there is none like him among all the people?

1522/19

And all the multitude shouted and laughed, God save the King! God save the King!

1522/20

Now those chief priests ended their instructions, and removed themselves a short distance from that place, saying, as they passed by a few weeping women from Galilee, Go forth, O you daughters of Zion, and behold your King Yeshua, with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

1522/21

And then the multitude closed in upon the man of Galilee; and they began to spit upon him, and to throw stones at his secret parts, and to cast up dirt into his face; and wagging their heads like dogs, the ranks of that religion pulled together and encircled its naked prey: and being thickened around that tree, their eyes watered in anticipation while their nostrils quivered at the scent of his blood. First one evil report, then another spewed forth, their voices leaping into the air: speaking lies in hypocrisy, and mockeries without fears, they barked out their victories to their masters' ears, saying,

1522/22

...Come out, come out, you bloody man, you man of Belial.

1522/23

...the Lord will abhor the bloody and deceitful man.

1522/24

...Every man shall be put to death for his own sin.

1522/25

...Whosoever would not seek the Lord God of Israel should be put to death.

1522/26

...Hell is naked before him, and destruction has no covering.

1522/27

...You shall serve your enemies which the Lord shall send against you, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon your neck, until he have destroyed you.

1522/28

...Naked you came out of your mother's womb, and naked shall you return: the Lord gave, and the Lord has taken away; blessed be the name of the Lord.

1522/29

...I pray you, may a double portion of your spirit be upon me.

1522/30

...I beseech you, show me your glory.

1522/31

...Deck yourself now with majesty and excellency; and array yourself with glory and beauty.

1522/32

...He has stripped me of my glory, and taken the crown from my head.

1522/33

...Yours, O Lord is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in heaven and in the earth is yours; yours is the kingdom, O Lord, and you are exalted as head over all.

1522/34

...You shall not surely die.

1522/35

...Can we find such a one as this is, a man in whom the Spirit of God is?

1522/36

...the Spirit of God has made me, and the breath of the Almighty has given me life. If you can answer me, set your words in order before me, stand up.

1522/37

...For I know that my redeemer lives, and that he shall stand at the latter day upon the earth.

1522/38

...Whom have you reproached and blasphemed? And against whom have you exalted your voice, and lifted up your eyes on high?...even against the Holy One of Israel?

1522/39

...The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.

1522/40

...The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

1522/41

...Whoso causes the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.

1522/42

...The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering be.

1522/43

Now that dogged herd, having vented their bellies, quieted and left off their sport. And slowly breaking away, they receded back, and heeled to their masters' feet; while certain others more zealous lingered behind, savoring so fully that moment in time, saying,

1522/44

...And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVA was I not known to them. And neither is he known to you, Yeshua!

1522/45

...The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. And I will break the pride of his power; and I will make his heaven as iron, and his earth as brass. May the wrath of God Almighty be upon you, Yeshua!

1522/46

...Kiss the Messiah, lest he be angry, and you perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. Now Yeshua, worship the Messiah your God. Yea, you false messiah, worship God!

1522/47

...A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness, awaits you, Yeshua!

1522/48

...And I will establish my covenant between me and you and your seed after you in their generations for an everlasting covenant, to be a God unto you, and to your seed after you. But your seed, Yeshua, shall be planted in hell; and it shall be raised up on the great day of the Lord!

1522/49

...But Noah found grace in the eyes of the Lord. But you, Yeshua, look up into the sun, look into the heavens above, do you find grace? Tell us if you see God! Tell us, Yeshua, tell us! Speak now or forever hold your peace!

1522/50

And one of the malefactors which were hanged railed on Yeshua, saying, If thou be Mashiyach, save thyself and us.

1523

But the other **had found repentance in the eyes of the Lord, and** answering rebuked **the criminal**, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

1524

And he said unto Yeshua, Lord, remember me when thou comest into thy kingdom.

1525

And Yeshua said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.



1526/1

Now there stood by the cross of Yeshua his mother Miriam, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. **And when Miriam beheld all that had fallen upon her son, she worshipped in bitterness of soul, and prayed, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble. The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.**

1526/2

When Yeshua therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

1527/1

Then saith he to the disciple **whom he loved**, Behold thy mother! (And from that hour that disciple took her unto his own home.)

1527/2

Now that disciple led the mother of Yeshua a short distance from the cross, with her sister, Mary the wife of Cleophas, and Mary Magdalene. And many priests and scribes were gathered together not far from the women. And mocking loudly these religious men again said among themselves for all to hear, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let God deliver him now, if God will have him: for he said, I am the Son of God. Let Mashiyach the King of Israel descend now from the cross, that we may see and believe!



1528/1

Now it was about the sixth hour **that the princes of this world commanded that Mashiyach descend from the cross: (and henceforth, the Spirit lifted from Mashiyach and returned to God:)** (and from when the sixth hour was come, there was a darkness **that rose up from the bowels of the earth**, over all **the face of the whole earth** until the ninth hour.) And the sun was darkened, and the veil of the temple began to rent in the midst; **and the light was as darkness, and a great silence fell upon all flesh, and all mouths were stopped.**

1528/2

Yeshua resisted not the word of their evil report, neither their judgment, nor their strength: the law: for the end of their law was his death. And for this cause came he into this world, that he should bare witness unto the truth. Wherefore he hung in silent testimony, afflicted by a slow agonizing death: his body convulsed against the cross; the crown of thorns digged into his scalp; blood trickled into his eyes and down onto his face; his hands and feet nailed in pain; swollen by stripes and bruises, with clumps of hair plucked out; caked with sweat and dirt mingled with blood and spotted with spittle; and in this body of sorrows, his breath of life groaned as his eyes stared into a strange darkness that rose up around him.

Now Yeshua was enshrouded by darkness while he hung encamped in a wilderness of sin. The man that declared that he was the Light of the world had become as the darkness of the day. His eyes pierced in pain into that darkness, even into the face of the deep; and a word of faith groaned from within his heart, declaring, Father, who has believed our report?... and to whom is the Son revealed? For I shall be resurrected before the princes of the world as a tender plant, and as a root out of the dust of Golgotha: I will have no form nor beauty; and when they shall see me, they shall see no beauty that they shall desire me. I am despised and rejected of men; a man of sorrows, and acquainted with grief: and now in this darkness they hide as it were their faces from me; they despise me, and esteem me not. Surely I have borne their griefs, and carried their sorrows: yet they do esteem me stricken, cursed of God, and afflicted. But I am wounded for their transgressions. I am bruised for their iniquities: the chastisement of their peace is now upon me; and a man without this chastisement is a bastard and not a son: wherefore, with these stripes will bastards be healed!

1528/4

All of them like sheep have gone astray; they have turned everyone to his own way; and the Father has laid upon the Son the iniquity of all men. I am oppressed, and I am afflicted, yet I open not my mouth: I was brought as a lamb to the slaughter; and as a sheep before the shearers is dumb, so I now open not my mouth. I was taken from the prison of the palace of Caiaphas, and from the judgment seat of Pilate: and who shall declare the generation of these men?...who shall judge the fruit of their labor? For I am cut off from the land of the living: because of the transgression of Caiaphas and Pilate, of both Jews and Gentiles, am I now stricken and hang crucified. And soon I will make my grave with the wicked, and with the rich in his death; because I have done no violence, neither is there any deceit in my mouth.

1528/5

Yet it pleases the Father to bruise the Son; he has put me to grief: when my Father makes my soul an offering for sin, my Father shall see his seed, and my Father shall prolong my days, and my pleasure and my Father's pleasure shall prosper in our hands. My Father shall see the travail of his soul, and shall be satisfied: by his knowledge shall I justify many, and my righteous servants shall justify many; for I shall bear their iniquities.

1528/6

Therefore will I divide with whomsoever believes on me a portion with the great, and he that believes in me shall divide the spoil of lost souls from the strongman; because I have poured out my soul unto death: and I am numbered with the transgressors; and I bare the sin of many, and make intercession for transgressors that believe on me. For I swallow up death in victory; and my Father shall wipe away all tears from off all faces; and the rebuke of my Father's children shall I take away from off all the earth: for I will ransom them from the power of the grave; I will redeem them from death: O death, I will be your plagues; O grave, I will be your destruction: for I have spoken it!

1528/7

Now in the silence Yeshua heard foul whisperings, and his belly trembled; and his lips quivered at the face of the deep: rottenness entered his bones as he swallowed the darkness that clung to his flesh; his breath of life rattled in his lungs; and from within him trembled a word of faith, declaring, Have mercy upon me Father, for I am in trouble: my eyes are consumed with grief, yea, my soul and my belly. For my sighings come before I eat, and my roarings are poured out like the waters. For the thing that I greatly feared is come upon me, and that which I was afraid of is come unto me. I resist no evil: I quickly agree with Satan while I am in the way with him. I take his cup from the tree of the knowledge of good and evil: I eat the bread of his wickedness and drink the wine of his violence. I am filled with shame for glory. I taste death for every man; and shall it be that I shall not surely die? The motions of sins being emptied into my vessel bring forth his fruit unto death; and my soul is become his captivity: therefore he empties his own vessel, and his taste remains not in him, and in me his scent is changed; for I eat his death like bread, and mingle his drink with weeping.

1528/8

Now a dark thing secretly moved toward Yeshua, and his ear received whisperings and thoughts from this vision in the night; and fear came upon

him, and trembling, which made all his bones to shake. Then that dark spirit passed before his face; and the hairs of his head stood up: and then the spirit stood still, but Yeshua could not discern the blackness thereof: this unknown image was before his eyes, and there was silence, and then Yeshua heard a voice, softly saying, Shall you a mortal man be more just than God?...shall you be more pure than your maker? Behold, you have instructed many, and you have strengthened the weak hands. Your words have upheld him that was falling, and you have strengthened the feeble knees. But now sin is come upon you, you, who knew no sin, and you faint; it touches even your inward parts, and now you are troubled. Is not my cup that you drink of your fear, your confidence, your hope, and the uprightness of your ways? Remember, I pray you, whoever perished, being innocent?...or where were the righteous cut off? Even as I have seen from the beginning, you that plow iniquity, and sow wickedness, reap the same. By the blast of God shall you perish, and by the breath of his nostrils are you consumed. You are destroyed from morning to evening: and on this day, Yeshua, you will perish for ever without any regarding it. For wrath kills a foolish man, and envy slays a silly one. Call now, Yeshua, see if there be any that will answer you; to which of your saints will you turn? Call now: the lips of a fool shall swallow up himself.

1528/9

Now in the flesh of the body of Yeshua sin murmured into his soul, saying, There is no fear of God before your eyes. For you flatter yourself in your own eyes, until your iniquity is found to be hateful. The words of your mouth are iniquity and deceit: you have left off to be wise and to do good. You devise mischief on your own death bed; you set up yourself in a way that is not good; you abhor not evil. You fall a lusting: for burning from within, out of your own flesh, proceed evil thoughts, adulteries, deceit, lasciviousness, an evil eye, blasphemy, pride, and foolishness: all these evil things come from within you, and defile you. You are full of temptings, and your scent is not changed. Death fills your vessel until your flesh and bones, as a rotten thing, are consumed away; and instead of sweet smell there is stink; and instead of a girdle a cross of shame; and instead of a stomacher a girding of nakedness; and burning instead of beauty. For you, Yeshua, are not a sweet smelling sacrifice: your flesh sends forth a stinking savor unto death.



1528/10

(Now, O Friend, the law of God, whether spoken from whirlwinds or read from tablets of stone, is holy, righteous, and good: and by the law is the knowledge of sin: and the strength of sin is the law: and the law works condemnation and wrath upon the motions of sin in the flesh and in the mind: for sin is the transgression of the law; therefore, without the shedding of the life of a man, which is in the blood, there can be no remission from the motions of sin in the flesh and in the mind, with one's conscience condemning and condoning with shame and peace.

1528/11

Now it is made manifest in the glorious gospel of God, that you are not redeemed from the motions of sin by the satisfying of the lusts thereof; neither are you redeemed from the works of the law by your vain conversations, philosophies, and religions received by tradition from the fathers; but you are redeemed by the precious blood of Mashiyach, the Lamb of God without spot, without sin: who verily was foreordained before the foundation of the world.

1528/12

Now in the crucifixion of Mashiyach the seed of the tree of the fruit of knowledge of good and evil is tried, judged, condemned, and cast out: for this seed of sin, working corruption in the flesh and in the mind, could not bring forth death in the body of Mashiyach because it had nothing in the blood: for in the blood of Mashiyach is his life; and in his life is his faith; and in his faith is his hope; and in his hope is his love. Henceforth, in the blood of Mashiyach is holiness, righteousness, goodness, and the wrath of God against all ungodliness and unrighteousness of men who hold the truth in unrighteousness; furthermore, in the blood of Mashiyach is atonement, redemption, cleansing, and propitiation: sprinkling evil from the souls of men, and purging their conscience from dead works to serve the living God.

Now it is manifest that what the law of God could not do in the sons of the first man Adam, in that the seed of sin in their blood made the law weak through their flesh, God sent his son to do: to be lifted up in the likeness of sinful flesh, and for sin, condemn sin in the flesh; and, to fulfill all righteousness of the law; and, to take out of the way all the hand-held words of holy scripture by having them nailed to his cross: that the promise of God be not sought by the works of the flesh or the works of the law or vain confessions of holy scripture; but attained by the righteousness of his faith.

1528/14

Now the law is fulfilled by Mashiyach, but faith comes by hearing: and the just shall live by his faith. Mashiyach is crucified, the law fulfilled, and sin condemned in the flesh; nevertheless, Yeshua lives on; yet his life is not of sinful flesh; but in that crucified body of death, his life is hid in the blood; and he seeks after the promise of perfection by faith: a new glorious body of flesh and bone and living waters: made without hands by God: to be declared the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.) Selah.



1528/15

Now virtue poured out of Yeshua, that the works of God should be made manifest in him; for the Father had given the Son power to execute judgment over all flesh that he might be glorified. Anger and indignation burned in his blood, and a fire was kindled to work vengeance; for there was power in his blood and roarings within his soul. For from within his soul words of faith commanded, saying, This cup of my flesh holds the new testament in my blood, the life of which is shed for my people. My life is in my blood; and I give my blood upon this altar to make an atonement for the sins of the world: for my life in this blood is the propitiation for all souls. My flesh is meat indeed, and my blood is drink indeed. It is my spirit that quickens; this flesh profits nothing: the words that I speak, they are spirit, they are life. Now I make my arrows drunk with my blood, and my sword shall devour this sinful flesh. For I lift up my eyes to heaven, and declare, I live forever!

1528/16

Then fiery darts pierced his soul, saying, The words of a wise man's mouth are gracious; but the lips of a fool shall swallow up himself. The beginning of the words in your mouth, Yeshua, is foolishness: and the end of your talk is mischievous madness. As a dog turns to his own vomit again, so you return to your folly. Do you still retain your integrity? Better for you to curse God, and die. For the wages of sin is death, as a fool dies. Go on now, fool, may your soul be devoured by the hot lusts of sin. May you curse God, and die!

1528/17

Now the breath of Yeshua burned hot as he cried out within himself, saying, You shall not tempt me nor my Father. I call you proud and happy; yea, you that work wickedness are set up on my altar; yea, you that tempt God are emptied into this cup. What is this, my trespass?...what is this, my sin?...this lust that so hotly pursues after my soul? Will the motions of sin disannul my judgment? Will sin condemn me, that it may be righteous? Have you so soon killed, and also taken possession?

1528/18

My Father shall save me from you that condemn my soul. In this place where dogs have licked my blood shall dogs lick yours; and I shall wash my feet in the blood of the wicked. Cursed is your anger, for it is fierce; and your wrath, for it is cruel. But my wrath shall consume you as stubble.

1528/19

Now let it be done, that my anger wax hot against this body of sin, that it may be consumed. For there is judgment gone out of my blood; the plague is begun, and I stand between the living and the dead. Because of the voices of lust, the vengeance of my Father pours out of me; because of the iniquity upon my soul, the terrors of my Father have cut me off. How long, Father?...will you hide yourself for ever?...shall your wrath always burn like fire?

1528/20

All this day I eat in darkness, and in this sickness I have much sorrow. This day is a day of wrath, a day of trouble, a day of desolation, a day of gloominess, a day of thick darkness, a day of alarm. Have mercy upon me,

Father, for in this sickness I am in trouble: my eye is consumed with grief, yea, my soul and my belly: my strength fails because of my iniquity, and my sinews, my flesh, and my bones are consumed. I am forgotten as a dead man out of mind: I am a broken vessel. But my faith is in you, Father, and I declare, my God is a consuming fire!

1528/21

Then that dark spirit again came before Yeshua to tempt him, and beguiling, said, The arrows of the Almighty are within you, and their poisons drink up your spirit: the terrors of God do set themselves against you. You have fulfilled the judgment of the wicked: judgment and justice now take hold on you. For you have said, My doctrine is pure, and I am clean in my own eyes. But oh that God would speak, and open his lips against you; and that he would show you the secrets of wisdom, that they are double to that which already is! Know therefore that God exacts of you less than your iniquity deserves. Can you by searching find out God?...can you find out the Almighty unto perfection? It is as high as heaven; what can you do?...deeper than hell; what can you know? Prepare your heart, stretch out both your hands to the Almighty; if iniquity be in your hands, put it far away from you, and let not wickedness dwell in you. For then you stand here upright upon this rock of salvation, and lift up your face to heaven without spot; yea, you shall be steadfast, and shall not fear; because you shall forget this misery and sickness, and remember it as waters that pass away: and your eye shall be clearer than the noonday; your flesh shall shine forth, and then you shall be as a new creature. Also you shall lay down to sleep, and none shall make you afraid. Receive, I pray you, the law from my mouth, and lay up my words in your heart. If you return to the Almighty, you shall be built up, you shall put away iniquity far from you. Yea, the Almighty shall be your defense, and you shall have your delight in his law, and shall lift up your face to our God who is merciful and loving. You shall also decree a thing by the words of the law, and it shall be established unto you; and the light of the law shall shine upon your ways. But the eyes of the wicked man shall see darkness on his death bed, and he shall not escape wrath, and his hypocrite's hope shall perish, and his end shall be the giving up of the ghost! Now, Yeshua, come down from the cross, and stand upright; and from this rock of salvation walk after the righteousness of the law; and may you live forever!

1528/22

And then that foul spirit came down upon his carcass; but Yeshua drove him away, saying, You devil! In this sacrifice and meat offering for the sins of the people you have no desire, but only this body of death have you prepared for me. Lo, I come to do the will of my Father. I delight to do his will; yea, his law is within my heart. Now get you hence, Satan: for you shall worship the Lord thy God, and him only shall you serve!

1528/23

And when the devil had ended all the temptations, he resorted into the face of the deep, and called up all the hosts of hell. And they came; and they swelled their ranks; and they thronged the carcass of Mashiyach with evil murmurs, threats, whisperings, and incantations. And from within Yeshua his moisture dissolved, his bowels boiled, his bones burned with heat, and his skin became black with all his flesh lusting hot in anger and wrath, warring against the law in his heart. Then all the powers of darkness, knit together as one man, gathered their voices against Yeshua, chanting...chanting...

Die, Die! Curse God, and die! Die, Die! Curse God, and die!

1528/24

Now Yeshua, being pressed in the spirit, roared in agony as the scent of his burning became a sweet smelling savour. For his body became salted with fire as he had salt in himself. Yeshua travailed in his spirit, saying, Can that which is unsavory be eaten without salt? The thing which my soul refused to touch is become my sorrowful meat. Is there iniquity in my tongue? Cannot my taste discern perverse things? Therefore I will not refrain my heart; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. My flesh is clothed with worms and clods of dust; my skin is broken and become loathsome.

...die, die!...Curse God, and die!...die...die!...

My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul; for now, if I hold back my spirit, I will give up the ghost.

...die, die!...Curse God, and die!...die...die!...

Who can bring a clean thing out of an unclean? Not one. But man dies, and wastes away: yea, man gives up the ghost, and where is he? O that my Father would hide me in the grave, that he would keep me secret, until his wrath be past, that he would appoint me at a set time, and remember me! If I die, shall I live again? All the days of my appointed time will I wait, till my change come. My Father shall call, and I will answer: he will have a desire to the work of his hands. For now he numbers my steps: does he not also watch over my sin? My transgression is sealed in this bag, and he sews up my iniquity. And surely the falling mountain comes to dust, and the rock under my cross is removed out of my Father's place. The waters wear the stones: he washes away the things which grow out of the dust of the earth; and he destroys the hope of man. My Father prevails for ever against man, and man passes away: he changes his countenance, and sends him away. And his flesh upon him shall have pain, and his soul within him shall mourn.

...die, die!...Curse God, and die!...die...die!...

They have gaped upon me with their mouth; they have struck me upon my face reproachfully; they have gathered themselves together against me. God has delivered me to the ungodly, and turned me over into the hands of the wicked. I was at ease, but he has broke me asunder; he has also taken me by the neck, and shaken me to pieces, and set me up for his mark. His archers compass me round about, he cleaves my sinews asunder, he does not spare; he pours out my gall upon the ground. He breaks me with breach upon breach, he runs upon me like a giant. I have sewed sackcloth upon my skin, and defiled my horn in the dust. My face is foul with weeping, and on my eyelids is the shadow of death; not for any injustice in my hands: also my prayer is pure. O earth, cover not my blood, and let my cry have no place. Also now, behold, my witness is in heaven, and my record is on high. My friends scorn me: but my eyes pour out tears unto God. O that one might plead for a man with God, as a man pleads for his neighbor! When a few moments are come, thence I shall go the way whence I shall not return.

...die, die!...Curse God, and die!...die...die!...

My breath is corrupt, my days are extinct, the graves are ready for me. Are there not mockers with me? And does not my eye continue in their provocation? My days are past, my purposes are broken off, even the thoughts of my heart. They change the night into day: the light is short because of darkness. If I wait, the grave is my house: I have made my bed in the darkness, I have said to corruption, You are my father: to the worm, You are my mother, and my sister. And where now is my hope? As for my hope, who shall see it?

...die, die!...Curse God, and die!...die...die!...

Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. God has fenced up my way that I cannot pass, and he has set darkness before my face. He has stripped me of my glory, and taken the crown from my head. He has destroyed me on every side, and I am gone.

...die, die!...Curse God, and die!...die...die!...

All my inward friends abhorred me: and they whom I loved are turned against me. My bones cleave to my skin and to my flesh, and I am brought forth with the skin of my teeth! Have pity upon me, O you my friends; for the hand of God has touched me. Why do you persecute me as God, and are not satisfied with my flesh? Oh that my words were now written! Oh

that they were printed in a book! For I know that my redeemer lives, and that he shall stand at the latter day upon the earth: and though after my skin shall worms of wrath destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and my eyes shall behold, and not another; though my reins are consumed within me. But you should say, Why do we persecute God, seeing the root of sin is found in us? Be you therefore afraid of the sword: for wrath brings the punishments, that you may know there is judgment. For when you are about to fill your belly, God shall cast the fury of his wrath upon you. And heaven shall reveal your iniquity; and the dust of the earth shall rise up against you. This is the portion of the wicked man, and the heritage appointed unto him by God.

...die, die!...Curse God, and die!...die...die!...

1528/31

Now hell is naked before me, and destruction has no covering. My Father holds back the face of his throne: for God has taken away my judgment; and the Almighty has vexed my soul; all this while my breath is in me, and the spirit of God is in my nostrils; but though he slay me, yet will I trust in him; my lips shall not speak wickedness, nor my tongue utter deceit: till I die will I not remove my integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

...die, die!...Curse God, and die!...die...die!...

1528/32

Terrors are turned upon me: they pursue my soul as the wind: and my welfare passes away as a cloud. And now my soul is poured out upon me. My bones are pierced in me in this night season: and my sinews take no rest. By the force of my disease is my garment changed. Behold, my belly is as wine which has no vent; it is ready to burst. I am chastened with pain upon this cross, and my bones with strong pain. My flesh is consumed away, that it cannot be seen; and my bones that are not seen stick out. Yea, my soul draws near unto the grave, and my life to the destroyer.

...die, die!...Curse God, and die!...die...die!...

1528/33

My delight is in the law of my Father; and in his law do I meditate day and night. I will declare the decree: my Father declares, You are my son; this day have I begotten you.

...die, die!...Curse God, and die!...die...die!...

1528/34

Father, how they are increased that trouble me! Ten thousands have set themselves round about. O you sons of men, how long will you turn my glory into shame? How long will you love vanity, and seek after lies? For there is no faithfulness in your mouth; your inward parts are very wickedness; and your throats are open sepulchres; and you flatter yourselves with your own tongues. Depart from me, all ye workers of iniquity; for my Father has heard the voice of my weeping.

...die, die!...Curse God, and die!...die...die!...

1528/35

Arise, O Father, in your anger, lift up yourself because of the rage of your enemies: and awake for me your son to the judgment that you have commanded. Have mercy upon me, Father; consider my troubles which I suffer of them which hate me. O Father, lift me up from the gates of death: that I may show forth all your praise and rejoice in your salvation. I will love you, O Father, my strength. My Father is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler and the horn of my salvation, and my high tower.

...die, die!...Curse God, and die!...die...die!...

1528/36

The sorrows of death compass me, and the floods of the ungodly make me afraid. The sorrows of hell compass me about and the sorrows of death come before me. My God, my God, why have you forsaken me? Why are you so far from helping me?...for trouble is near; for there is none to help. I am poured out like water, and all my bones are out of joint; my heart is like

wax; it is melted in the midst of my bowels. My strength is dried up like potsherd; and my tongue cleaves to my jaws; and you have brought me unto the dust of death.

...die, die!...Curse God, and die!...die...die!...

1528/37

For dogs have compassed me: the assembly of the wicked have enclosed me: they have pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They have parted my garments among them, and I hang naked as they cast lots upon my vesture. Be not far from me, O my Father: O my strength, hasten to my help. Deliver your soul from the sword; your darling from the power of the dog. Save me from the lion's mouth!

...die, die!...Curse God, and die!...die...die!...

1528/38

I will declare your name unto my brethren: in the midst of the congregation will I praise you. For the kingdom is my Father's: and he is the governor among all the nations. All they that be fat upon the earth shall eat and worship: all they that shall go down to the dust shall bow before him: and none will keep alive his own soul. And a seed shall serve my Father and I; it shall be accounted to my Father and I for a generation. And the seed shall come, and shall declare God's righteousness unto a people that shall be born, of what God has done!

...die, die!...Curse God, and die!...die...die!...

1528/39

**"Darkness ours, and death begun
Sin will kill him when we are done.
And we will take this darling son
Because he is our chosen one:
And he will see and he will know
The power of death and hell below!"**

1528/40

And all the people wondered, and watched, and waited in silence. For now was the hour and the power of darkness:

**As demons danced, their darkness swelled,
around the man from Galilee:
within our King, death's bite would sting,
and the grave below claim "Victory!"**

1529

And at about the ninth hour Yeshua cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" (which is, being interpreted, "My God, my God, why hast thou forsaken me?")

1530

And some of them that stood by there, when they heard that, said, Behold, he calleth Elias. This man calleth for Elias.



1531

After this, Yeshua knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

1532

Now there was set a vessel full of vinegar: and straightway one of them ran, and took a sponge, and filled it full of vinegar, and put it upon a hyssop reed; and put it to his mouth, and gave him to drink, saying, Let **him die**; let us see whether Elias will come to take him down **to hell**.

1533

The rest said, Let **him live**; let us see whether Elias will come to **deliver him up to heaven**.

1534

When Yeshua therefore had received the vinegar, he said, It is finished.

1535

And for some moments Yeshua travailed aloud, weeping and wailing; his chest violently heaving. And when Yeshua had cried again with a loud voice, he **looked into heaven gnashing his teeth, and** said, Father, into thy hands I commend my spirit: and having said thus, he **sighed deeply into his soul**, bowed his head, and gave up **his spirit**.

1536

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; (and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.)

1537/A

Now when the centurion, and they that were with him, watching Yeshua, saw what was done: (that he so cried out, and gave up the **spirit**, the earthquake, and those things that were done;) they feared greatly, saying, Truly this was the Son of God!

1537/B

And **furthermore**, when the centurion, which stood over against Yeshua, saw what was done, (that Yeshua so cried out and gave up **his** spirit,) he **then** said **openly**, Truly this man was the Son of God! and **also afterwards**, he glorified God, saying, Certainly this was a righteous man!

1538

And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned; **and many were astonished at his corpse: his visage was so marred more than any man, and his form more than the sons of men.**

1539

And all his acquaintance, and the many women that followed him from Galilee ministering unto him, stood afar off, beholding these things: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and the mother of Zebedee's children, and Salome; (who also, when Yeshua was in Galilee, followed him, and ministered unto him;) and there were many other women which came up with him unto Jerusalem.

1540

The Jews therefore, (because it was the preparation,) **desired** that the **three** bodies **of the condemned** should not remain **alive** upon the cross on the sabbath day, (for that sabbath day was an high **feast** day **called passover**;) **and they** besought Pilate that their legs might be broken **to hasten their death**, and that **their corpses** might be taken away **for burial prior to the setting of the sun.**

1541

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

1542

But when they came to Yeshua, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

1543

(And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.)

1544

And now after this, when the even was come, (because it was the preparation, that is, the day before the sabbath:) And, behold, there came a rich man of Arimathaea, a city of the Jews, named Joseph, an honourable counsellor; and he was a good man, and a just: (the same had not consented to the counsel and deed of them;) who also himself waited for the kingdom of God. This Joseph of Arimathaea, (being also himself a disciple of Yeshua, but secretly for fear of the Jews,) came and besought Pilate, and went in boldly unto Pilate, and begged that he might take away the body of Yeshua.

1545

And Pilate marvelled if Yeshua were already dead: and calling unto him the centurion, he asked him whether Yeshua had been any while dead.

1546

And when Pilate knew it of the centurion, he then commanded the body to be delivered to Joseph: and Pilate gave him leave.

1547

And **Joseph** bought fine linen: he came therefore, and took **down** the body of Yeshua.

1548

And **with him** there came also Nicodemus, (which at the first came to Yeshua by night,) and brought a mixture of myrrh and aloes, about an hundred pound weight.

1549

And when Joseph had taken the body down, he **with Nicodemus** wrapped it in a clean linen cloth. Then took they the body of Yeshua, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.



1550

Now in the place where Yeshua was crucified there was a garden; and in the garden **Joseph's** own new tomb, which he had hewn out in the rock, wherein was never man yet laid. There laid they Yeshua therefore because of that day, the Jews' preparation day; (for the sabbath drew on, and the sepulchre was nigh at hand:) and **Joseph** rolled a great stone to the door of the sepulchre, and departed.

1551

And the women also, which came with Yeshua from Galilee, followed after **them**: and there was Mary Magdalene, and the other Mary the mother of Joses, **who had been** sitting over against the sepulchre, and beheld the sepulchre where Yeshua was laid, and how his body was laid.

1552

And **the women** returned **to Jerusalem**, and prepared spices and ointments **for his entombment**; and rested the sabbath day according to the commandment.

SATURDAY THE SEVENTH DAY
THE SABBATH OF THE LORD

1553

Now the next day, (Nisan 15/April 7, 30 A.D.,) **being the seventh day of the week**, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

1554

Pilate said unto them, Ye have **your own** watch: go your way, make it as sure as ye can.

1555

So they went, and made the sepulchre sure **on the first night of the week**, sealing the stone, and setting their own watch.



1555/1

Now the sorrows of death encompassed Yeshua, and the pains of hell gat hold of him: he found trouble and sorrow; and spiraling downward through a black hole, a horror of thick darkness swallowed his soul. He was falling... falling... falling. And foul spirits and dead souls taunted, and chanted, and danced around, saying, Your house, man, is the way to hell, going down into the chambers of death: so now you see and now you know the power of death and hell below. Since you are laid down, no man is come up against us. Hell from beneath is even moved for you, to meet you at your coming: it stirs up the dead for you, even all the chief ones of the living; it is raised from the thrones, from the sides of this pit, even all the kings of the nations: all the power of the lion, all the power of the dog, all the power of darkness, and Lucifer our god! All shall speak and say unto you, Are you also become weak as we? Are you, Yeshua, become like unto us? Your pomp is brought down to the grave, and also the voice of your emptiness: the worm is spread under you, and the worms cover you; and you suffer violence and the violent take you by force: through the very gates of death and hell, into the stronghold of the god of this world, into the thrones of the face of the deep!

And captivity took Yeshua captive: within gates of brass and bars of iron; into the chains of the mist of the blackness of darkness for ever and ever; into the thrones of the face of the deep; and there Yeshua silently waited before a man which fingered the keys of death and hell. And having also a key of knowledge, this man softly instructed Yeshua, saying, Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O son of man, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

1555/3

I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of God the Father is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures.

1555/4

God the Father possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet the Father had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men.

1555/5

Now therefore hearken unto me, O son of man: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Father. But he that sinneth against me wrongeth his own soul: all they that hate me love death.

1555/6

Yeshua stood steadfast in his heart; and while he looked round about on the dead souls that surrounded him, he declared unto them, saying, O kings of the earth, sons of the morning! How are you cut down! For you have said in your hearts, I will ascend into heaven, I will exhalt my throne above the stars of God: I will sit also in the mount of the congregation on the sides of the north: I will ascend above the highest of the clouds; I will be like the most High. Yet now are you brought down to hell, to the sides of the pit!

1555/7

Then Yeshua looked steadfastly upon Lucifer himself, and spake unto him, saying, How are you fallen from heaven, O Lucifer: because your heart is lifted up, and you have said, I am god, I sit in the seat of god, in the midst of the seas; yet you are a man, and not God, though you set your heart as the heart of God.

Behold, you are wiser than Daniel; there is no secret they can hide from you: with your wisdom and your understanding you have begotten yourself riches: by your great wisdom and by your going to and fro in the earth, and walking up and down in it, you have increased your riches, and your heart is lifted up because of your riches.

1555/9

You seal up the sum, full of wisdom, and perfect in beauty. You have been in Eden, the garden of God; every precious stone was your covering, the ruby, the topaz, and the diamond, the beryl, the onyx, and the jasper the sapphire, the emerald, and the carbuncle, and the gold: the workmanship of your tabrets and of your pipes was prepared in you in the day that you were created. You are the anointed cherub that covers; and I have set you so: you were on the holy mountain of God; you have walked up and down in the midst of the stones of fire. You were perfect in your ways from the day that you were created, till iniquity was found in you.

1555/10

By the multitude of your merchandise they have filled the midst of you with violence, and you have sinned: therefore I will cast you out as profane out of the mountain of God: I will destroy you, O covering cherub, from the midst of the stones of fire. Your heart was lifted up because of your beauty, you have corrupted your wisdom by reason of your brightness: I will cast you to the ground. I will lay you before kings, that they may behold you. I will bring strangers upon you, the terrible of the nations: and they shall draw their swords against the beauty of your wisdom, and they shall defile your brightness. They shall bring you down in this pit, and you shall die the deaths of them that are slain in the midst of the seas.

1555/11

You have defiled your sanctuaries by the multitude of your iniquities, by the iniquity of your traffic; therefore will I bring forth a fire from the midst of you, it shall devour you, and I will bring you to ashes upon the earth in the sight of all them that behold you. Will you then say before him that slays you, I am God? But you shall be a man, and no god, in the hand of him that slays you.

1555/12

All they among the people shall be astonished at you: you shall die a terror, and never shall you be any more: and dying you shall die the deaths of the uncircumcised by the hands of the stranger; upon your belly you shall go, and the dust of hell shall you eat all the days of your life: for the Lord God has spoken it.

1555/13

Then said Lucifer with a soft voice, as of a woman, O Yeshua most high, if only you could see the end of my ministry. From the beginning the knowledge of the unsearchable mystery of the gospel was made known unto me; and in all wisdom I understood the power of glory; that it worked righteousness, holiness, and goodness. And in the gospel I foresaw the need for an anointed one to discover the mystery of darkness; to bring all things unto obedience; to reconcile together good and evil, light and dark; to teach and train and mediate wonderful counsel; and to stand and serve before the throne of the living god and father of us all.

1555/14

Now when all these things are accomplished, then shall all be made subject to receive glory and power that the will of the father might be made manifest; that as the father and man become one so shall his will be done; for he will that he will that all men serve him unto perfection; and are made to possess the power to perform his will; which is mashiyach in you, the hope of glory!

1555/15

Now when I looked round about I saw nothing more perfect than I the anointed and most wise and beautiful of all creations. Wherefore I humbled myself, and sacrificed my first estate; and vowed a vow that on the evening of the third day I would enter again into the face of the deep, and rise up on the morning as a star of the Night and as a savior of the Day; to reign from heaven as the angel of light; to rule over the earth as the prince of the air: to rule over the days, and over the nights, and over the signs, and over the seasons, and the days and the years; to rule over the greater light and over the lesser light and over the stars also; and to bring the fruit of my labor unto god the father; and to give the almighty god and father of us all, all the glory: and that god would see that it was good.

Therefore I entered into the face of the deep; and I searched and sought diligently throughout the endless blackness, which finally surrendered up to me the power of darkness; and I also took the mystery of iniquity; and I arrayed myself with the keys of death and hell; and I led captivity captive; and I returned possessed with the knowledge of good and evil; and I walked in the midst of the stones of fire before the throne of righteousness; and worshipped in the beauty of holiness: for I was a god, knowing all things.

1555/17

Then would I have been glorified and exalted, and entered into the glory of the godhead, into the power of mashiyach: but you, O most high, proceeded forth and came out from the throne of the almighty god and father of us all, and called me backwards. And in the power of your person you denied the fulfillment of a good work: you stood your body between me and my being made perfect, even my glorification. And ever since that day you have purposed in yourself to deny all men the right to choose and do of their own good pleasure; and to keep them from the joy of the fruit of their labor: that they not be wise, and their eyes not be opened, and they not become as gods, knowing good and evil. But when men hearken unto my voice, and eat of the sweet fruit of my gospel, they enter into the joy of having no fear of God before their eyes: and the words of your laws are no longer stumbling stones to sin; but yea, the very strengths of their salvations.

1555/18

O most high, from before the foundations of the world, god has used your whole body and soul as an instrument of righteousness: in the beginning the father used you as an oracle to speak the words of the living god, for by the power of those words did the father create all things through your words; then, as an oracle to speak the law and the prophesies concerning the advent of the mashiyach; then, as a perfect body of flesh for the mashiyach of god; then, as a blood sacrifice for the sin of the world; then, as a soul to be forsaken by god in this hell: that the blood of your flesh cover the sins of the people who worship god the father in the name of mashiyach. To this end were you established and to this end do you serve; for god works all things according to the council of his own will.

1555/19

Therefore, when you stood your body before me, I resisted you not, my adversary for righteousness' sake; and I fell to earth as lightning by the express counsel and will of god; knowing that we would both be used to his glory, and honor, and praise, for evermore. Amen.

1555/20

Now I serve god in his law by works; while you, Yeshua, serve god in his grace by faith. And we both know that faith without works is dead: and we both minister so that salvation is wrought by the power of god. Isn't it marvelous in our eyes how god has concluded us in both obedience and faith that he might have mercy upon all. Therefore we both labor and suffer reproach, because we trust in the living god and father of us all, who is the savior of all men, especially to those that believe. O the depth of the riches both of the wisdom and the knowledge of god! How unsearchable are his judgments, and his ways past finding out! For of him, and through him, and to him are all things: to whom be glory, and honor, and dominion, and power for ever and evermore. Amen.

1555/21

Now when Yeshua had heard the words of that form of godliness, he commanded Lucifer, saying, O wise serpent who does serve the living God and Father of all, I will that all things happen unto you according to your own words. But the hour is now come, that the Son of man should be glorified, and that God should be glorified in him. And whatsoever I will that I will, that will he do, that the Father may be glorified in the Son.

1555/22

And now unto my Father do I lift up my soul. O my Father, I trust in you: let me not be ashamed, let not mine enemies triumph over me. For my Father is my shepherd; I shall not want. He makes me to lie down in green pastures: he leads me beside the still waters. He restores my soul: he leads me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for he is with me; his rod and his staff comfort me. My Father prepares a table before me

in the presence of mine enemies: he anoints my head with oil: my cup runs over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the living forever. For I delight to do his will, O my Father: yea, his law is within my heart.

1555/23

Then Yeshua lifted his eyes to heaven, and said, Father, the hour is now come; glorify your Son, that your Son may also glorify you: as you have given him power over all flesh, that he should give eternal life to as many as you have given him. And this is eternal life, that they might know the only true God, and Yeshua Mashiyach, whom you have sent. I have glorified you on earth: I have finished the work which you gave me to do. And now, O Father, glorify you me with your own self with the glory which I had with you before the world was.

1555/24

Now Yeshua, having spoken these words, stood in the midst of the land of the dead, that was without form and void; and darkness was upon the face of the deep. And the Spirit of Yeshua quickened in his soul; and his soul became as living waters: the glistening shimmering LIGHT OF LIFE. And the Spirit of God moved upon the face of the soul of Yeshua. And Yeshua said, LET THERE BE LIGHT!: and there was LIGHT. And Yeshua saw the LIGHT, that it was good: and Yeshua divided the LIGHT from the darkness with power as he rose from the dead in the GLORY of the Father. And his LIGHT shone on that darkness; and the darkness comprehended it not.

1555/25

And as Lucifer witnessed the faith of the operation of God, he himself was transformed into an angel of light, a bright and morning star; and looking down and around and upon himself, he testified, saying, Verily I will glorify the lord: for he has begotten of the dead the god of christ! Precious in the sight of the lord is the death of one of his saints. And in his own glory and in his own power Lucifer followed hard after Yeshua.

1555/26

Now Yeshua, having spoiled all principalities and powers, he made a show of them openly, triumphing over them in himself. And as he rose up through the blackness of the darkness of the seas of dead souls, he sang out unto them, saying, Blessed is my Father: for he has showed me his marvelous kindness in a strong city. For I said in my haste, I am cut off and forsaken: nevertheless my Father heard the voice of my supplications when I cried out. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom my Father imputes not iniquity, and in whose spirit there is no guile.

1555/27

Now let the lying lips of dead souls be put to silence; which speak grievous things proudly and contemptuously against the righteous. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind: and the Angel of the Lord chase them. Let their way be dark and slippery: and let the Angel of the Lord persecute them. For without cause they have hid for me their net in a pit, which without cause they have digged for my soul. Let destruction come upon him unawares; and let his net which he has hid catch himself: into that very destruction let him fall. Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonor that magnify themselves against me. And they who are dead will be quickened when the people are gathered together, and the kingdoms, to serve the Lord: for he is not a God of the dead, but of the living: for all live unto him!

1555/28

Now praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord from this time forth and for evermore. The Lord is high above all nations, and his glory above the nations. Who is like unto the Lord? your God who dwells on high, who humbles himself to behold all things that are in heaven, and the things that are in the earth! Tremble you earth, and the things that are in the earth, at the presence of the God of Jacob. Wherefore now should you say, Where is our God? But your God is in the heavens: he has done whatsoever what he has pleased. The heaven, even the heaven's are the Lord's: but the dust of the earth have I given to the children of men. The dead praise not the Lord, neither any that go down into silence.

But I love my Father because he has heard my voice and my supplication. Because he has inclined his ear unto me, therefore will I call upon him for ever and evermore. For the sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then I called upon the name of my Father: O Father, I beseech you, deliver my soul. Gracious is my Father, and righteous; yea, God is merciful. My Father preserves the simple: I was brought low, and he helped me. Return to thy rest, O my soul; for my Father has dealt bountifully with you. My Father has delivered his soul from death, these eyes from tears, and my feet from falling. I will walk before my Father in the land of the living. I believed, therefore I have spoken: I was greatly afflicted: I said in my haste, All men are liars. What shall I render unto my Father for all his benefits toward me? I will take the cup of salvation, and call upon the name of my Father. I will pay my vows unto my Father in the presence of all his people. I will offer to my Father the sacrifice of thanksgiving, and will call upon his name in the courts of his house, in the midst of his saints: O Jerusalem!

1555/30

Praise ye the Lord. O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward you: and the truth of the Lord endures for ever. Praise ye the Lord!



1555/31

Now Yeshua rose from the dead that his soul be not left in hell, neither his flesh see corruption: and his soul rose up into the sepulchre, and entered again into his body, that laid at rest wrapped in linen clothes. And then in a twinkling of his eye, at the sound of the shofar, the flesh and the bone of his body was transformed, changed from corruption to incorruption, mortal to immortal, terrestrial to celestial, natural to spiritual, blood to LIVING WATERS: a body prepared for the Son from heaven: formed a beautiful body of the only begotten of the Father, (yea, the two are become one,) full of grace and truth.

1555/32

And then Yeshua sat up upon the burial table; and angels came ministering unto him, loosening the burial clothes. And Yeshua stood his feet upon the floor of the sepulchre, lifted his head toward heaven, and with joy unspeakable full of glory, exclaimed, I AM risen!

1555/33

And the earth shook and did quake, and the rocks rent; (and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.) And Yeshua heard in his ears the voices of excited women; and his heart leaped in joy for these silly women coming unto the sepulchre laden with sins.

1556/1

((For in the end of the sabbath, (on yet the first night of the week,) as it began to slowly dawn toward the first day of the week, came Mary Magdalene early, (when it was yet dark,) and the other Mary with her.))

1556/2

((And when the sabbath was past, Mary Magdalene, and Mary the mother of James, were joined by Salome, (who before had bought sweet spices in the city,) that on the first day of the week they might come to see the sepulchre and anoint his body.))

SUNDAY THE EIGHTH DAY

1557

Now upon the first day of the week, (on Nisan 16/April 8, 30 A.D.,) and very early in the morning, the women came unto the sepulchre at the rising of the sun, bringing the spices which they had prepared, and certain others with them.

1558

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

1559

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men.

1560

And when **the women** looked **down into the tomb**, they saw that the stone was rolled away from **the entrance to** the sepulchre: for it was very great.

1561

And **then** the angel answered, and **sweetly** said unto the women, Fear not ye: for I know that ye seek Yeshua, which was crucified. He is not here: for he is risen, as he said. Come **in**, see the place where the Lord lay. And **then** go quickly, and tell his disciples that he is risen from the dead; and, behold, **that** he **also** goeth before you into Galilee; there shall ye see him: lo, I have told you.

1562

And entering into the door of the sepulchre, they saw a young man **within** sitting on the right side, clothed in a long white garment; and they were affrighted.

1563

And he **with kindness** saith unto them, Be not affrighted: Ye seek Yeshua of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But **now** go your way, **and** tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

1564

And they entered in, and found not the body of the Lord Yeshua.

1565

And it came to pass, as **the women** were much perplexed **looking** thereabout, behold, two men stood by them in shining garments: and as **the women** were afraid, and bowed down their faces to the earth, **these two angels with tenderness** said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

1566

And **the women** remembered his words, and they went out and departed quickly, and fled from the sepulchre with fear and great joy; for they trembled and were amazed: neither said **the women** any thing to any man; for they were afraid, and did run from the sepulchre to bring his disciples word.



1567

And as they went to tell his disciples, behold, Yeshua met them **raising both his hands**, saying, All hail!

1568

And they came and held him by the feet, and worshipped him.

1569

Then said Yeshua unto them, Be not afraid: go tell my brethren **in the city: tell them** that **Peter and the disciple whom I loved** go **before them** into Galilee, and there shall they see me.



1570

Now when **the women** were going, behold, some of the watch came into the city, **and went to the temple** and shewed unto the chief priests all the things that were done.

1571

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you.

1572

So they took the money, and did as they were taught: (and this saying is commonly reported among the Jews until this day.)



1573

Now when Yeshua was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

1574

And **Mary Magdalene first** went and told all these things unto **the Lord's brothers, and** the eleven **disciples** that had been with **Yeshua**, and to all the rest **of those Jerusalem Jews who were disciples**, as they mourned and wept. And they, when they had heard that Yeshua was alive, and had been seen of her, believed not. (It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with **the Lord's brothers**, which **also** told these things unto **certain other** apostles. And **the women's** words

seemed to **the Lord's brothers** as idle tales, and **also those other apostles** believed them not.)

1575

And Mary Magdalene heard that Simon Peter, and the disciple whom Yeshua loved, even now went away unto their own home. Then she runneth **out from the city a short distance along the road to Galilee**, and cometh to Simon Peter, and to the other disciple whom Yeshua loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.



1576

Then arose Peter therefore, **and turning about, he left the women that were with him**, and went forth **toward Golgotha**, and that other disciple **following**; and **they** came and ran unto the sepulchre. (So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.)

1577

And **that other disciple** stooping down, and looking in, saw the linen clothes lying; yet went he not **into the sepulchre**.

1578

Then cometh Simon Peter following him, and **he** went into the sepulchre; and stooping down, he beheld the linen clothes lie by themselves, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself: and Peter departed **the sepulchre**, wondering in himself at that which was come to pass.

1579

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. (For as yet they knew not the scripture, that he must rise again from the dead.)



1580/A

And when Mary Magdalene arrived at the sepulchre she told the two disciples what the angel had said: "Tell his disciples, namely Peter, that the Lord goeth before you into Galilee; and there shall ye see him."

1580/B

Then the **two** disciples went away again, **travelling** unto their own home **in Galilee**.

1581

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and she seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Yeshua had lain. And **the two angels** say unto her, Woman, why weepest thou?

1582

She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

1583

And when she had thus said, she **arose and** turned herself back **from the sepulchre**, and saw Yeshua standing **in the garden**, and knew not that it was Yeshua.

1584

And as Mary passed by Yeshua, **he** saith unto her, Woman, why weepest thou? Whom seekest thou?

1585

But she **continued walking**, supposing him to be the gardener, **and without turning**, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

1586

Yeshua **softly called** unto her, Mary.

1587

And Mary, hearing the voice of Yeshua, stood still; and filled with wonder for joy, she turned herself, and saith unto him, Rabboni!?!... (which is to say, Master!?)

1588

Yeshua saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

1589

Mary Magdalene came **into the city**, and told **the Lord's brothers, and the other disciples with them**, that she had seen the Lord, and that he had spoken these things unto her. **And again they believed her not.**

1590

And, behold, after that, **the Lord** appeared in another form that same day, **unto Simon Peter and the other disciple whom Yeshua loved** as they walked **unto Galilee, with the women following**; and **they** went into the country, to a village called Emmaus, which was from Jerusalem about **six miles**. And **while the two walked together** they talked together of all these things which had happened.

1591

And it came to pass, that, while they communed together and reasoned, Yeshua himself drew near, and went with them. But their eyes were holden that they should not know him.

1592

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

1593

And the one of them, **(being that disciple whom Yeshua loved, whose travelling name was Cleopas,)** answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

1594

And he said unto them, What things?

1595

And they said unto him, Concerning Yeshua of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

1596

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Mashiyach to have suffered these things, and to enter into his glory?

1597

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

1598

And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

1599

But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent.

1600

And he went in to tarry with them.



1601

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

1602

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

1603

And **leaving the women to continue on to Galilee by themselves**, they rose up the same hour, and went, and returned to Jerusalem, and found the **Lord's chosen** eleven gathered together, **(and the residue of the Lord's brothers and those other apostles that were with them:)** and **the disciple whom Yeshua loved told it unto that Jerusalem residue**, saying, The Lord is risen indeed, and hath appeared to Simon **Peter**.

1604/A

And they **also** told **the Lord's brothers and that Jerusalem residue** what things were done in the way **to Galilee**, and how **Yeshua** was known of them in breaking of bread: and **the third time** neither believed **the residue** them.

1604/B

(These Jerusalem Jews were the fathers of a sect of Judaism, whose proselytes were later called Mashiyachians, which held dear the doctrine of Caiaphas, that Mashiyach be sacrificed that the nation be saved.)

1605

Then afterward **on** the same day (Nisan 16/April 8, 30 A.D.) at evening, being **yet** the first day of the week, (when the doors were shut **to the hiding place** where the **Lord's chosen** disciples were **secretly** assembled for fear of **those false apostles, who were conspiring even at that time, to deliver them into the hands of the high priest;**) and as **Simon Peter, and the disciple whom Yeshua loved,** thus spake **into the night,** Yeshua himself appeared unto the eleven (**yet without Thomas**) as they sat at meat: and **he** came and stood in the midst of them, and saith unto them, Peace be unto you!

1606

But they were terrified and affrighted, and supposed that they had seen a spirit.

1607

And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

1608

And when he had so thus spoken, he showed unto them his hands and his side and his feet.

1609

Then were the disciples glad, when they saw the Lord. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

1610

And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them, and upbraided them with their unbelief and hardness of heart, because they **at first** believed not **Simon Peter, and the other disciple whom Yeshua loved,** which had seen him after he was risen.

1611

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

1612

Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Mashiyach to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

1613

Then said Yeshua to them again, Peace be unto you: as my Father hath sent me, even so send I you.

1614

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

THE SABBATH AFTER

LAZARUS' HOUSE ON FRIDAY EVE\SATURDAY DAY

1615/A

But Thomas, one of the twelve, (**the office of Judas Iscariot not yet filled,**) called Didymus, (**which is to say, being interpreted, double-minded,**) was not with them when Yeshua came; **for after Yeshua was crucified, Thomas went to Bethany, that he might die with Lazarus, who for fear of the Jews entered not at all into Jerusalem.**

1615/B

Now while Thomas waited in Bethany with Lazarus, the disciples remained in Jerusalem by the Spirit; and they attended the holy convocation celebrated on the 21st day of the feast of unleavened bread. And afterwards they walked a sabbath day's journey to Bethany, that they might spend that sabbath with Thomas and Lazarus, before travelling onward to Galilee.

1615/C

The other **ten** disciples therefore **each** said unto Thomas, **as they sat at meat in Lazarus' house,** We have seen the Lord **Yeshua.**

1616

And Lazarus believed the testimony of the apostles. But **Thomas** said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

"AWAY INTO GALILEE"

1617

Then the eleven disciples went away into Galilee, (from Nisan 23-28/April 15-20, 30 A.D.,) into a mountain **above the plain of Gennesaret**, where Yeshua had **first** appointed them **to be apostles**. **For the disciples remembered the word of the Lord, how he had said, But after that I am risen again, I will go before you into Galilee. And it was coming upon the sabbath that they arrived, and the eleven waited on the sabbath day,** (Nisan 29/April 21, 30 A.D.,) **hoping that they might see Yeshua.**

EIGHT DAYS AFTER SABBATH

CAPERNAUM AT PETER'S

1618

Now after that sabbath day, they departed early on the morrow, (on Nisan 30/April 22, 30 A.D.,) **and went into Capernaum to Peter's house.** (And it was after eight days **that they first saw Thomas in Bethany:**) **and on that same day, being the first day of the week,** again **the Lord's** disciples were within, and Thomas with them **as they sat at meat:** then came Yeshua, the doors being shut, and stood in the midst **of them**, and said, Peace be unto you!

1619

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

1620

Now Thomas heard that which was from the beginning: and he saw with his own eyes, and he looked upon the Lord Yeshua: and he reached thither his finger and touched the scars in the Lord's hands; and he thrust his own finger into the Lord's side; and with his hands he handled the flesh of the Word of Life. And Thomas **looked steadfastly into the face of Yeshua, and answered and said unto him, My LORD and my GOD.**

1621

Yeshua saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

1622

(And many other signs truly did Yeshua in the presence of his disciples, which are not written in this book: but these words are written, that ye might believe that Yeshua is the Mashiyach, the Son of God; and that believing ye might have life through his name; **yea, that you might know that Yeshua of Nazareth is the Lord God of Israel: the God and Father of us all.**)

AT THE SEA OF TIBERIAS

1623/A

After these things Yeshua shewed himself again to the disciples at the sea of Tiberias; (**which is also called the sea of Galilee;**) and on this wise shewed he himself: **at the end of sabbath day** (on Iyar 13/May 5, 30 A.D.,) **Matthew the publican, James and Levi the sons of Alphaeus, and Simon the Canaanite, called Zelotes, departed in Simon Peter's little ship and went fishing.**

1623/B

Now on the shore there were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and **James and John** the sons of Zebedee, and **Philip and Andrew** the two other of his disciples.

1623/C

Simon Peter **became restless, and also in need of daily sustenance,** saith unto them, I go a fishing.

1624

Then the six disciples say unto him, We also go with thee.

1625

They went forth, and entered into **Zebedee's** ship immediately; and that night they caught nothing.

1626

But **on the first day of the week,** (Iyar 14/May 6, 30 A.D.,) when the morning was now come, Yeshua stood on the shore **and watched the seven disciples in Zebedee's ship as they drew nigh from the sea:** (but the disciples knew not that it was Yeshua.)

1627

Then Yeshua **called over the water to the other four disciples in Simon Peter's little ship, who were yet fishing, and** saith unto them, Children, have ye any meat?

1628

They answered him **across the water**, No!

1629

And Yeshua said unto them, Cast the net on the right side of the ship, and ye shall find.

1630

They cast therefore, and now they were not able to draw **the net into the little ship** for the multitude of fishes.

1631

And the disciples in Zebedee's ship now drew nigh unto the shore, and they saw what happened. Therefore that disciple whom Yeshua loved saith unto Peter, It is the Lord.

1632

Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea, **and passed through the water, and went up upon the land.**

1633

And the other four disciples came in a little ship; (for they were not far from land, but as it were **three hundred and fifteen feet**,) dragging the net with fishes.



1634

As soon then as they were come **in the little ship** to land, they saw a fire of coals there, and fish laid thereon, and bread. Yeshua saith unto them **in the little ship**, Bring of the fish which ye have now caught.

1635

And when they saw him, they worshipped him **from the little ship**: (but some doubted.)

1636

Now Simon Peter **left the coals of fire, and walked into the water, and took hold of the net of fishes, and** went up **from the little ship**, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

1637

Yeshua saith unto them **in the little ship**, Come and dine.

1638

(And none of the **eleven** disciples durst ask him, Who art thou? knowing that it was the Lord.)

1639

Yeshua then cometh, and taketh bread, and giveth them, and fish likewise; and spake unto them, saying, All power is given unto me in heaven and in earth. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

1640

(This is now the third time that Yeshua shewed himself to his disciples, after that he was risen from the dead.)



1641

So when they had dined, Yeshua saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?

1642

Peter saith unto him, Yea, Lord; thou knowest that I love thee.

1643

Yeshua saith unto him, Feed my lambs.

1644

Yeshua saith to him again the second time, Simon, son of Jonas, lovest thou me?

1645

Peter saith unto him, Yea, Lord; thou knowest that I love thee.

1646

Yeshua saith unto him, Feed my sheep.

1647

Yeshua saith unto him the third time, Simon, son of Jonas, lovest thou me?

1648

Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee.

1649

Yeshua saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. (This spake he, signifying by what death Peter should glorify God.)

1650

And when **Yeshua** had spoken this, he saith unto **Peter**, Follow me!

1651/A

Now the eleven disciples followed Yeshua from Galilee, through Samaria, and into Judea. And Yeshua was speaking of the things pertaining to the kingdom of God.

1651/B

Then Peter, turning about, seeth the disciple whom Yeshua loved following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?)

1652

Peter seeing him saith to Yeshua, Lord, and what shall this man do?

1653

Yeshua saith unto Peter, If I will that he tarry till I come, what is that to thee? Follow thou me.

1654

(Then went this saying abroad among the brethren, that that disciple should not die: yet Yeshua said not unto **Simon Peter**, He shall not die; but, If I will that he tarry till I come, what is that to thee?)

1655

(This is that disciple **whom Yeshua loved**, which testifieth of these things, and wrote these things: (and we know that his testimony is true). And there are also many other things which Yeshua did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.)

DAY FORTY

"...BEING SEEN OF THEM...FORTY DAYS..."

NISAN 16 TO IYAR 25/APRIL 8 TO MAY 17, 30 A.D.

1656

The former treatise have I made, O friend of God, of all that Yeshua began both to do and teach, until the day in which he was taken up, (after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:) (to whom also he shewed himself alive after his passion by many infallible proofs,) being seen **only** of them **during those** forty days, and speaking **only to them** of the things pertaining to the kingdom of God:

DAY FORTY-ONE FRIDAY EVENING

"...AND HE LED THEM...AND BLESSED THEM..."

1657/A

And he led **the eleven** out as far as to Bethany, and he lifted up his hands, and blessed **his eleven disciples**: and, **on the forty-first day** (on Iyar 26/May 18, 30 A.D.,) **they entered Bethany; and**, being assembled together with them **that evening at Lazarus' house, Yeshua** commanded **the eleven** that they should not depart from Jerusalem, "...but wait for the promise of the Father, which, (saith he,) ye have heard of me. For Yóchanan truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

1657/B

(So all the days from the Lord's resurrection and first supper in Jerusalem to his second appearance and supper in Capernaum are fourteen days; and all the days from his second appearance and supper in Capernaum to his third appearance and supper at the sea of Galilee are fourteen days; and all the days from his third appearance and supper at the sea of Galilee to his apostles entering Jerusalem to tarry for the promise of the Holy Ghost are fourteen days.)

DAY FORTY-TWO SATURDAY

"IT IS NOT FOR YOU TO KNOW..."

1658

Now on the next day (Iyar 27/May 19, 30 A.D.), **which was the sabbath, Yeshua departed Bethany with the eleven following, and came nigh unto Jerusalem, even at the descent from the mount of Olives. And much people went forth from the city to meet him. When the whole multitude of the Lord's disciples** therefore were come together, **certain Jerusalem Jews** asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

1659

And **the Lord Yeshua** said unto **those Jerusalem Jews**, It is not for you to know the times or the seasons, which the Father hath put in his own power.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

1660

And then the Lord Yeshua commissioned those Jerusalem Jews, and he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

THE ASCENSION OF CHRIST

“...FROM THE MOUNT CALLED OLIVET...”

1661

And so then it came to pass (on Iyar 27/MAY 19, 30 A.D.), when after the Lord had spoken these things unto them, he blessed them, **and** while they beheld, he was parted from them, and taken and carried up into heaven: and a cloud **of angels** received him out of their sight: (and he was received up into heaven, and sat on the right hand of God.)

1662

And **the multitudes of his disciples** worshipped him.

1663

(And while **the whole multitude of all his disciples** looked stedfastly toward heaven as he went up, behold, two men in white apparel stood by **the eleven chosen apostles; who then** said, Ye men of Galilee, why stand ye gazing up into heaven? This same Yeshua, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.)

1664/1

And then returned they unto Jerusalem with great joy from the mount called Olivet, which is from Jerusalem a sabbath day's journey. (And when **certain other disciples and apostles** were come **into the city**, they went up into an upper room, where **they thought** abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. **And there these certain others also abode.**)



1664/2

Now as Yeshua ascended, he sang aloud, proclaiming, O give thanks unto the Lord; for he is good: because his mercy endures for ever. Let Israel now say, that his mercy endures for ever. Let them now that fear the Lord say, that his mercy endures for ever. Oh all ye of Israel, call upon the Lord in distress: the Lord will answer you, and set you in a large place. The Lord is on your side, we will not fear: what can man do unto us? The Lord takes your part with them that help you: therefore shall he see his desire upon them that hate you. It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. All nations compassed me about: but in my name I cut them off. They compassed me about; yea, they compassed me about: but in the name of the Lord they were quenched as the fire of thorns: for in the name of the Lord they were destroyed. They thrust sore at me that I might fall: but my Father helped me. My Father is my strength and song, even this song, and is become my salvation.

1664/3

The voice of rejoicing and salvation is in the tabernacle of the righteous: the right hand of the Lord does valiantly. The right hand of the Lord is exalted: my right hand does valiantly. I shall not die, but live, and declare the work of God. My Father chastened me sore: but he did not give me over unto death. Now open the gates of righteousness: I will go into Jerusalem, I will inhabit the praises of my people: for I am the door into which the righteous shall enter. I will praise my people: for they have heard me, and are become my salvation. The stone which the builders refused is become the capstone of the corners. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord has made; I will rejoice and be glad in it!

1664/4

Save now, I beseech you, O Father: O Son, I beseech you, send now prosperity, send now the Holy Ghost. Blessed is he that comes in the Spirit of the Lord: I and my Father have blessed him out of the house of the Lord. God is the Lord, which gives Light unto the world: bind up all sacrifices with cords, even unto the seats of the synagogues! I am your God: now will you praise me?: I am your God: now will you exalt me? O give thanks unto the Lord, for he is good: his mercy endures forever!

1664/5

And Yeshua ascended the heavens in a cloud; and in him was Life; and his Life was the Light of men. And that true Light, which lights every man that comes into the world, shone round above the heavens; and the darkness underneath comprehended not that which was from the beginning, which men have heard, which men have seen with their eyes, which men have looked upon, and their hands have handled... THE WORD OF LIFE.

1664/6

And Yeshua being established above the heavens, and surrounded by the holy angels of his Father, spake again the word, proclaiming, Let there be a secret place in the midst of my bosom, and let it divide the waters from the waters!

1664/7

And the Spirit of God moved upon the face of the living waters of Yeshua and divided the waters which were under from the waters which were above. And Yeshua called the secret place in his bosom HEAVEN... and the same was in the beginning with God.

1664/8

And Yeshua was warmed in his bosom; and heaven was flooded unto overflowing with the strength of the joy of his labor of love. And his soul was filled with good; and his mouth was filled with laughter; and in a great shout for joy in a voice of triumph, he commanded, Let there be a throne from heaven!

1664/9

And of him and by him and for him and from him poured out a shining blinding brightness exceeding white and glistening. And the Lord Yeshua Mashiyach stood in the midst of a great white throne, upholding all things by the word of his power: for all things were created by him; and without him was not anything made that was made, that are in heaven, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is above all things, and by him all things consist.

1664/10

Now was Yeshua declared to be MASHIYACH, THE SON OF GOD; and he was set down, established with power on a great white throne. And from the glory of his majesty proceeded lightnings, voices, thunderings, and a great shaking in the heavens. And a voice spake from the GODHEAD, saying, Let he that glories, let him glory in THE GOD OF ISRAEL!

1664/11

And Yeshua, the only begotten Son in the bosom of the Father, declared of himself throughout THE KINGDOM OF GOD, in the fullness of reigning colors of living rainbows, THE GLORY OF THE LORD OF GLORY, with grace for grace: and THE GLORY OF THE GODHEAD: THE GLORY OF THE FATHER AND THE SON: filled all the heavenly country: JERUSALEM THE ETERNAL CITY OF GOD with an innumerable company of angels: THE GENERAL ASSEMBLY and THE CHURCH OF THE FIRST BORN with the spirits of just men made perfect. And all the multitude of the heavenly hosts were glorifying and praising THE GOD AND FATHER OF GLORY full of grace and truth, singing, Glory to THE LORD GOD ALMIGHTY IN THE HIGHEST, and on earth, peace, good will toward men!

1664/12

Now Yeshua was glorified, clothed in honor and majesty. And he proceeded forth and came out from THE HOLIEST OF ALL, and set himself on the right hand of THE MAJESTY ON HIGH. And there was under his feet a paved work of sapphire stone, and his flesh and his bones were as THE BODY OF HEAVEN in clearness; and his skin appeared as the color of amber, and there was a fire with brightness round about; and his raiment was very whiteness. And all the saints looked upon THE APOSTLE AND HIGH PRIEST of their profession: Mashiyach Yeshua, THE SHEPHERD and THE BISHOP of their souls, and THE AUTHOR AND FINISHER of eternal salvation.

1664/13

Now the Lord Yeshua stood steadfast before all the saints and angels of God.

And he raised his hands and caused them to find rest unto their souls; and they became quiet as still waters in heavenly pastures. And THE KING OF GLORY, THE GOD OF GODS, declared unto his people, I AM THAT I AM THE LORD THY GOD, THE HOLY ONE OF ISRAEL, YOUR SAVIOR! I have declared, and I have saved, and I have manifested my glory: therefore you are my witnesses that I AM GOD, your redeemer, THE HOLY ONE OF ISRAEL. I AM THE LORD, your HOLY ONE, THE CREATOR OF ISRAEL, your KING that created the heavens and stretched them out; he that spread forth the earth, and that which comes out of it; he that gives breath unto the people upon the earth, and spirit to them that walk upon the earth.

1664/14

Yet now hear, O Jacob my servant; and Israel whom I have chosen: I AM THE FIRST, and I AM THE LAST; and beside me there is no god.. Fear not, neither be afraid: have not I told you from yesterday, today, and forever; and have not I declared it? You are my witnesses that I AM...THE SAME...THAT I AM from the beginning: THE EVERLASTING GOD. Is there a god beside me? Yea, there is no god: I know not any.

1664/15

O Jacob and Israel; for I have chosen you; you are my servant: O Israel, you shall not be forgotten of me. I have blotted out, on a cross by a thick cloud, your transgressions, and, as that cloud, your sins: you are returned unto me; for I have redeemed you. Sing, O ye heavens; for I the Lord have done it: shout, you lower parts of the earth: break forth into singing, you mountains, O forest and every tree therein: for the Lord has redeemed Jacob and glorified himself in Israel.

1664/16

Thus says the Lord to his anointed, his elect servants on earth, For Jacob's sake and Israel I have called you by your name who had no name: I have surnamed you, though you had not known me. I AM THE LORD and there is none else, there is no god beside me: I girded you, though you had not known me, that the sons of men may know from the rising of the Son in their hearts that there is none beside me. I AM THE LORD and there is none else. I form the light, and I create darkness: I make peace, and I create evil: I THE LORD Yeshua Mashiyach do all these things.

1664/17

For thus saith THE LORD Yeshua that created the heavens and formed the earth, Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together. I THE LORD GOD formed of myself the heavens and the earth and the waters; I have established them, and created them not in vain, to be inhabited by the sons and daughters of the most high: I AM THE LORD, and there is none else!

1664/18

Woe unto him that strives with his maker. Let flesh strive with flesh on earth. Shall the clay say to him that fashioned it, What are you making?...why have you made me thus? Shall the sons of men say unto their maker, He made me not? Shall the creatures formed say of their maker, He made me not? Shall the creatures formed say to him that formed them, He has no understanding?

1664/19

Thus saith THE LORD Yeshua, THE HOLY ONE of Israel and your MAKER, Ask of me things to come concerning my sons and daughters, and concerning the work of my hands commanded of me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their hosts have I commanded. I have raised up sons and daughters in righteousness, and will direct all their ways: they build my city in heaven, and in earth THE ELECT OF GOD, mine anointed, shall let go my chosen captives from the strongman, not for price nor reward. And I will go before them, and make the crooked paths straight: I will break in pieces the gates of brass, and cut asunder the bars of iron: and I will give mine elect the treasures of darkness, and hidden riches in secret places, that they may know that I,...THE LORD Yeshua, your MASHIYACH, which calls his children by their name...I AM THE GOD OF ISRAEL!

1664/20

Go forth O my servants, and tell ye my gospel unto the sons and daughters of men, and bring them near unto me; yea, let them take counsel together: who has declared my gospel from ancient time?...who has told it from the beginning? Have not I the Lord? And there is no god else beside me; a just God and a Savior; there is none beside me.

Look upon me ye sons and daughters of men, and be ye saved, from all the ends of the earth: for I AM GOD, and there is none else. I have sworn by myself; and the word is gone out of my mouth in righteousness and shall not return unto me void: that unto me, on that great and terrible day of the Lord Yeshua Mashiyach, THE GOD AND FATHER OF ALL, who is above all, and through all, and in you all: that unto me every knee shall bow, every tongue confess, that Yeshua is THE LORD! Surely shall my children say from my bosom, In the LORD YESHUA have I righteousness and strength. And even to my sons and daughters shall the sons and daughters of men come and make supplication, saying, Surely God is in you; and there is none else beside you. And all that are incensed against my children shall be ashamed. In the bosom of the LORD GOD ALMIGHTY shall all the seed of Israel be justified and shall glory. And the beast of the field, even the goats and the sheep, shall be baptized with unquenchable everlasting fire!

1664/22

Remember this, and show yourselves men: bring my words again to mind, O ye transgressors. Remember the former things of old: for I AM GOD and there is none else; I AM GOD and there is none like me, declaring the end from the beginning, and from the ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: for I AM OF ONE MIND, and who can turn me? And what my soul desires, even that I perform: I have done whatsoever I have pleased. I work all things according to the counsel of my own will: for I WILL THAT I WILL: and I perform it!

1664/23

Hearken unto me, ye stout hearted, that are far from righteousness: I bring new my righteousness; it shall not be far off, and my salvation shall not tarry: I will place salvation in Zion for ISRAEL MY GLORY. Therefore my people shall know my name: they shall know in that day that I AM HE that speaks: behold, it is I! How beautiful upon the mountains are the feet of them that bring good tidings, that publish peace; that bring good tidings of good, that publish salvation; that say unto Zion, Our God reigns! Our maker is our husband, THE LORD OF HOSTS is his name: our redeemer THE HOLY ONE OF ISRAEL and THE GOD OF THE WHOLE EARTH shall he be called!

1664/24

Arise, mine elect; shine, mine anointed; for I have called you: and YOUR LIGHT IS COME, and the glory of the Lord is risen upon you. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Spirit of the Lord shall arise upon you, and his glory shall be seen upon you. And the gentiles shall come to your Light, and kings to the brightness of your rising. Lift up your eyes round about and see: the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. Then you shall see, and flow together, and your heart shall fear and be enlarged; because the abundance of the harvest shall be converted unto you, and the secret treasures of the Gentiles shall come unto you. A little me shall become a thousand, and a small me a strong nation: your people shall be all righteous: they shall inherit a country of eternal beauty, the branch of my planting, the work of my hands, that I may be glorified. The sun shall be no more your light by day; neither for brightness shall the moon give her light unto you: but I, the Lord God, shall be unto you AN EVERLASTING LIGHT, and YOUR GOD YOUR GLORY!

1664/25

For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and joy in my people: and the voice of weeping shall be no more heard in my bride, nor the voice of crying. And it shall come to pass, that before my people call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw as the bullock: and dust shall be the serpent's meat: for in that place where he shall go, he shall see death, he shall taste of death, and his worm shall not die, neither shall his fire be quenched; and he shall be an abhorring unto all the worms of the flesh of that place.

1664/26

And in that great day of the Lord Yeshua, my people shall say, O Lord Yeshua, I will praise you: though you were angry with me, your anger is turned away, and you comforted me: behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also is

become my salvation. Therefore with joy shall my people draw living waters out of the well of salvation. And in that day shall people say, Praise Yeshua Mashiyach the Lord God Almighty, the God and Father of us all; call upon his name, declare his doings among the people, make mention that his name is the name above all names!

1664/27

Now all ye heavenly hosts, saints and angels of God, and all men and women of good will on earth, Sing unto the Lord Yeshua Mashiyach; for he has done excellent things: that this is known in all the earth. Cry out and shout you inhabitants of Zion: for great is THE HOLY ONE OF ISRAEL in the midst of you. Sing unto the Lord Yeshua a new song, and his praise from the end of the earth: let the inhabitants of THE ROCK OF ZION sing, let them shout from the top of the mountains. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord Yeshua has comforted his people, and will have mercy upon his afflicted. Sing unto the Lord, praise ye the Lord: for he has delivered the soul of the poor from the hand of the evildoers. Sing for gladness for Jacob, and shout from among the chief of nations: publish the gospel of Yeshua Mashiyach, preach the gospel of peace to every creature, walk in THE EVERLASTING WAY, and praise ye all, and say, O Lord Yeshua, save our people, the remnant of Israel!

1664/28

Sing, Daughters of Zion. Shout, O Sons of Israel. Be glad and rejoice with all your heart, O children of the Lord Yeshua Mashiyach, God almighty. Your Lord Yeshua has taken away the judgments against you. I have cast out your enemy. THE ROCK OF ZION, THE LORD OF ISRAEL is in the midst of you. You shall not see evil anymore. The Lord thy God is mighty in the midst of you. I will save, I will rejoice over you with joy; for my children are the work of my faith and the labor of my love. For today I am entered into my resting place and am ceased from my labors. My beloved are now the fruit of my labor: for I rest in the work of my beloved, and I joy over my children with singing.

1664/29

Now hear ye, O ye sons and daughters of men on earth, for thus saith the Lord thy God, Come unto me, enter into my rest, enter into my love, my secret place, into the bosom of God, and cease from your own labors. Enter into my grace and the peace of God which passes all understanding; and see what is the fellowship of the mystery, which from the beginning of the world has been hid in God. Come unto me all ye sons and daughters of men who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls. For my yoke is easy, and my burden is LIGHT. Now come, and bare the yoke, and as many as receive me, to you give I myself to become the children of God!

1664/30

And when Yeshua had spoken these words, he sat down on the right hand of God; and he rested from his works, although the works were finished from the foundation of the world; from henceforth expecting his enemies to be made his footstool. And all the heavenly hosts were entered into the fellowship and love of God with glory, honor, eternal life, and peace through their Lord Yeshua Mashiyach. And there were little children in his lap with joy unspeakable!

THE SEVENTH WEEK

DAYS FORTY-THREE THRU FORTY-NINE

1665

Now (from Iyar 28 to Sivan 5/May 20-26, 30 A.D.) these **Jerusalem disciples** all continued with one accord in prayer and supplication, with the women, and Mary the mother of Yeshua, and with his **brothers**: and **these men** were continually in the temple, praising and blessing God. Amen.

1666/A

And on the morning of the fiftieth day, being the day of Pentecost, (on Sivan 6/May 27, 30 A.D.,) **these disciples received power, (after that the Holy Ghost was come upon them,) while worshipping God in the temple during the holy convocation.**

1666/B

And they went forth, **and witnessed to every creature The Gospel of Christ,** and preached every where **Christ crucified: and baptized in the name of God the Father, and of the Son, and of the Holy Ghost: teaching in all nations to observe and obey the commandments of God;** with the Lord working with them, and confirming the word **and hearts of true believers** with signs following. Amen.

1667

And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Yeshua. For he was numbered with us, and had obtained part of this ministry. (Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The Field of Blood.) For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Yeshua went in and out among us, beginning from the baptism of Yóchanan, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

1668

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

1669

And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

DAY FIFTY
PENTECOST "FULLY COME"

1670

And when the day of Pentecost was fully come, (on Sivan 6/May 27, 30 A.D.,) the **Lord's twelve apostles** were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

1671

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

1672

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

1673

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

1674

Others mocking said, These men are full of new wine.

1675

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words; Yeshua of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

1677

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Messiah to sit on his throne; he seeing this before spake of the resurrection of Messiah, that his soul was not left in hell, neither his flesh did see corruption. This Yeshua hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The **LORD** said unto my **LORD**, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Yeshua, whom ye have crucified, both **LORD** and **CHRIST**.

1678

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

1679

Then Peter said unto them, Repent, and be baptized every one of you in the name of Yeshua Messiah for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.)

1680

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

1681

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

1682

And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.



I AM...

WITNESSED

CONCEIVED

MANIFEST

FOUND

FOLLOWED

BETRAYED

ARRESTED

TRIED

CRUCIFIED

DEAD

BURIED

RESURRECTED

ASCENDED

ESTABLISHED

DECLARED

GLORIFIED

...THAT I AM HAS SENT ME

The Church At Troutdale

The church is a fellowship of fishers, and there's no telling how many of them there are, what with being a remnant, and hid out somewheres. Anyway, it don't matter. A good fisher's never seen...he's gone fishing!

Shalom