

## The Gospel According to MATTHEW

<sup>1</sup> A scroll of genealogy of Jesus Christ, Son of David, Son of Abraham:

<sup>2</sup> Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers, and <sup>3</sup> Judah begot Perez and Zerah from Tamar, and Perez begot Hezron, and Hezron begot Ram, <sup>4</sup> and Ram begot Amminadab, and Amminadab begot Nahshon, and Nahshon begot Salmon, and <sup>5</sup> Salmon begot Boaz from Rahab, and Boaz begot Obed by Ruth, and Obed begot Jesse, <sup>6</sup> and Jesse begot David the king.

And David the king begot Solomon by her of Uriah, <sup>7</sup> and Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa, <sup>8</sup> and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah, <sup>9</sup> and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah, <sup>10</sup> and Hezekiah begot Manasseh, and Manasseh begot Amon, and Amon begot Josiah, <sup>11</sup> and Josiah begot Jechoniah and his brothers upon the deportation to Babylon.

<sup>12</sup> And after the deportation to Babylon, Jechoniah begot Shealtiel, and Shealtiel begot Zerubbabel, <sup>13</sup> and Zerubbabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor, <sup>14</sup> and Azor begot Zadok, and Zadok begot Achin, and Achin begot Eliud, <sup>15</sup> and Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob, <sup>16</sup> and Jacob begot Joseph the husband of Mary from whom was born Jesus, the One being called Christ.

<sup>17</sup> So all the generations from Abraham until David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon until the Christ fourteen generations.

<sup>18</sup> Now the birth of Jesus Christ was thus: His mother Mary being betrothed to Joseph, before their coming together she was found with child from the Holy Spirit.

<sup>19</sup> And Joseph her husband, being righteous, and not wanting to make her a public example, was resolved to put her away secretly.

<sup>20</sup> But while he was thinking about these things, behold, a messenger of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take Mary your wife, for that begotten in her is of the Holy Spirit. <sup>21</sup> And she will bear a Son, and you will call His name Jesus, for He will save His people from their sins." <sup>22</sup> Now this whole thing has happened so that that spoken by the Lord through the prophet might be fulfilled, saying, <sup>23</sup> "Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel," which being translated is "God with us." <sup>24</sup> So Joseph, being aroused from the sleep, did as the messenger of the Lord ordered him and took his wife, <sup>25</sup> and didn't know her until she bore her firstborn Son. And he called His name Jesus.

### Matthew 2

<sup>1</sup> But Jesus, having been born in Bethlehem of Judea in the days of Herod the king, behold, Magi came to Jerusalem from the rising of the sun, <sup>2</sup> saying, "Where is the

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One having been born King of the Jews? For we saw His star in the rising of the sun and we came to worship Him.”

<sup>3</sup> But having heard, Herod the king was troubled, and all Jerusalem with him.

<sup>4</sup> And having gathered together all the high priests and scribes of the people, he was inquiring of them where the Christ would be born.

<sup>5</sup> So they said to him, “In Bethlehem of Judea; for thus it has been written through the prophet: <sup>6</sup> ‘And you, Bethlehem, land of Judah, you are not at all least among the governors of Judah; for out of you will exit a Governor Who will shepherd My people Israel.’”

<sup>7</sup> Then Herod, having secretly called the Magi, carefully enquired of them the time of the appearing star. <sup>8</sup> And having sent them to Bethlehem he said, “Having gone, carefully ask about the little child. But as soon as you find him, report to me, in order that I also, having come, will worship him.”

<sup>9</sup> So they, having heard the king, went; and behold: the star which they saw in the rising of the sun was going before them until, having come, it stood over where the little Child was. <sup>10</sup> But having seen the star, they rejoiced with extremely great joy. <sup>11</sup> And having come into the house, they saw the little Child with Mary His mother, and having fallen down, they worshiped Him. And having opened their treasures, they presented gifts to Him: gold and frankincense and myrrh. <sup>12</sup> And having been divinely instructed in a dream not to return to Herod, they withdrew for their country by another way.

<sup>13</sup> But when they withdrew, behold: a messenger of the Lord appeared in a dream to Joseph, saying, “Having arisen, take the little Child and His mother and be fleeing into Egypt, and be there until I tell you; for Herod is about to seek the little Child to destroy Him.” <sup>14</sup> So he, arising, took the little Child and His mother by night and withdrew into Egypt, <sup>15</sup> and was there until the death of Herod, so that the thing spoken by the Lord through the prophet might be fulfilled, saying, “Out of Egypt I called My Son.”

<sup>16</sup> Then Herod, having seen that he was mocked by the Magi, became greatly angry, and having sent forth, he executed all the boys in Bethlehem and in all its boundaries from two years old and under, according to the time which he carefully inquired about from the Magi. <sup>17</sup> Then was fulfilled the thing spoken by Jeremiah the prophet, saying, <sup>18</sup> “A voice was heard in Ramah, lamentation and wailing and much mourning, Rachel wailing her children, and she wasn’t willing to be encouraged, because they are not.”

<sup>19</sup> But Herod having died, behold: a messenger of the Lord appeared in a dream to Joseph in Egypt, <sup>20</sup> saying, “Having arisen, take the little Child and His mother and be going to the land of Israel, for the ones seeking the life of the little Child have died.”

<sup>21</sup> So having arisen, he took the little Child and His mother and came into the land of Israel. <sup>22</sup> But hearing that Archelaus was reigning over Judea instead of Herod his father, he was afraid to go there. But having been divinely instructed in a dream, he withdrew into the parts of Galilee. <sup>23</sup> And having come, he settled down in a city being called Nazareth, that the thing spoken through the prophets might be fulfilled, that He would be called a Nazarene.

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### Matthew 3

<sup>1</sup> But in those days John the Immerser came, proclaiming in the wilderness of Judea <sup>2</sup> and saying, “Be changing your minds, for the kingdom of the heavens has drawn near.” <sup>3</sup> For this is the thing having been spoken by Isaiah the prophet, saying, “A voice of one shouting: ‘In the wilderness prepare the way of the Lord; make straight His paths.’”

<sup>4</sup> Now John himself was having his clothing from camel’s hair and a leathern belt around his waist; but his food was locusts and honey of the field. <sup>5</sup> Then Jerusalem, and all Judea, and all the vicinity of the Jordan were going out to him <sup>6</sup> and were being immersed by him in the Jordan, publicly confessing their sins.

<sup>7</sup> But having seen many of the Pharisees and Sadducees coming to his immersion, he said to them, “Offspring of venomous snakes! Who showed you to flee from the coming wrath? <sup>8</sup> Therefore produce fruit worthy of the change of mind, <sup>9</sup> and don’t suppose to say among yourselves, ‘We are having Abraham as father.’ For I am saying to you that God is able to raise up children to Abraham out of these stones. <sup>10</sup> But even now the ax is being laid to the root of the trees. Therefore every tree not producing good fruit is being cut down and thrown into the fire.

<sup>11</sup> “I am indeed immersing you in water relative to a change of mind; but the One coming after me is stronger than I, Whose sandals I’m not sufficient to carry. He will immerse you in the Holy Spirit, <sup>12</sup> Whose winnowing shovel is in His hand, and He will thoroughly clean His threshing floor, and will gather together His wheat into the storehouse, but the chaff He will burn up with inextinguishable fire.”

<sup>13</sup> Then Jesus came from Galilee to the Jordan to John so as to be immersed by him. <sup>14</sup> But John was trying to prevent Him, saying, “I am having need to be immersed by You, and You are coming to me?”

<sup>15</sup> But answering, Jesus said to him, “Allow it now, for thus it is proper for us to fulfill all righteousness.” Then he allowed Him. <sup>16</sup> And having been immersed, Jesus immediately came up from the water; and behold: the heavens were opened for Him, and He saw the Spirit of God descending as a dove and coming upon Him.

<sup>17</sup> And behold: a voice out of the heavens, saying, “This is My Son, the Beloved, in Whom I am well pleased.”

### Matthew 4

<sup>1</sup> Then Jesus was led up into the wilderness by the Spirit to be tempted by the slanderer. <sup>2</sup> And having fasted forty days and forty nights, afterward He hungered. <sup>3</sup> And approaching Him, the tempter said, “If You are Son of God, speak so that these stones may become bread.”

<sup>4</sup> But He, having answered, said, “It has been written, ‘Not upon bread only shall man live, but upon every word going out through the mouth of God.’”

<sup>5</sup> Then the slanderer took Him along to the holy city and set Him upon the wingle of the temple <sup>6</sup> and said to Him, “If You are Son of God, throw Yourself down. For it has been written that to His messengers He will command concerning you, and upon hands they will lift you up, lest you stub your foot against a stone.”

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<sup>7</sup> Jesus said to him, “Again it has been written, ‘You shall not test out the Lord your God.’”

<sup>8</sup> Again the slanderer took Him along to a very high mountain and showed Him all the kingdoms of the world and their glory. <sup>9</sup> And he said to Him, “All these I will give to You if having fallen down, You will worship me.”

<sup>10</sup> Then Jesus said to him, “Go away behind Me, Satan! For it has been written, ‘You shall worship the Lord your God, and to Him only shall you minister.’”

<sup>11</sup> Then the slanderer left Him, and behold: messengers approached and were serving Him.

<sup>12</sup> But Jesus, hearing that John was arrested, He withdrew into Galilee. <sup>13</sup> And having left Nazareth behind, having come, He settled in Capernaum which is by the sea in the boundaries of Zebulun and Naphtali, <sup>14</sup> so that the thing spoken through Isaiah the prophet might be fulfilled, saying, <sup>15</sup> “Land of Zebulun and land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the nations: <sup>16</sup> The people sitting in darkness saw great light, and to those sitting in a country and shadow of death, light arose on them.”

<sup>17</sup> From that time Jesus began to be proclaiming and to be saying, “Be changing your mind, for the kingdom of the heavens has drawn near.”

<sup>18</sup> But walking beside the Sea of Galilee, He saw two brothers, Simon called Peter and Andrew his brother, casting a circular net into the sea, for they were fishers. <sup>19</sup> And He said to them, “Come after Me, and I will make you fishers for men.” <sup>20</sup> And they, having immediately left the nets, followed Him. <sup>21</sup> And having gone forth from there, He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, working on their nets. And He called them. <sup>22</sup> And they, having immediately left the boat and their father, followed Him.

<sup>23</sup> And Jesus was going around the whole of Galilee, teaching in their synagogues, and proclaiming the good message of the kingdom, and healing every disease and every illness among the people. <sup>24</sup> And the report of Him went forth into the whole of Syria. And they presented to Him all those having sickness, being debilitated with various diseases and tortures, and demon-possessed, and moonstruck, and paralytics; and He healed them. <sup>25</sup> And large crowds followed Him from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond the Jordan.

### Matthew 5

<sup>1</sup> And having seen the crowds, He went up into the mountain, and He having sat down, His students approached Him. <sup>2</sup> And having opened His mouth, He was teaching them, saying,

<sup>3</sup> “Blessed are those poor in the spirit, because the kingdom of the heavens is theirs.

<sup>4</sup> “Blessed are those grieving, because they will be encouraged.

<sup>5</sup> “Blessed are the gentle, because they will inherit the earth.

<sup>6</sup> “Blessed are those hungering and thirsting for righteousness, because they will be filled.

<sup>7</sup> “Blessed are the merciful, because they will be shown mercy.

<sup>8</sup> “Blessed are those pure in the heart, because they will see God.

<sup>9</sup> “Blessed are the peacemakers, because they will be called sons of God.

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<sup>10</sup> “Blessed are those having been persecuted because of righteousness, because the kingdom of the heavens is theirs.

<sup>11</sup> “Blessed are you whenever they, lying, may reproach you, and persecute, and say every evil word against you because of Me. <sup>12</sup> Be rejoicing and be glad, because your reward is great in the heavens; for thus they persecuted the prophets who were before you.

<sup>13</sup> “You are the salt of the earth; but if the salt should become foolish, with what will it be salted? It is mighty for nothing any more except to be thrown out and to be trampled down by men.

<sup>14</sup> “You are the light of the world. A city set upon a mountain isn’t able to be hidden. <sup>15</sup> Nor do they burn a lamp and put it under the measuring vessel, but upon the lampstand, and it shines on everything in the house. <sup>16</sup> So shine your light before men, so that they may see your good works and glorify your Father in the heavens.

<sup>17</sup> “Don’t assume that I came to destroy the Law or the Prophets, I didn’t come to destroy, but to fulfill. <sup>18</sup> For amen, I am saying to you, until the heaven and the earth pass away, one iota or one horn may certainly not pass away from the Law until everything come to be. <sup>19</sup> Whoever therefore may loose one of the least of these commandments, and shall teach men thus, will be called least in the kingdom of the heavens; but whoever may do and teach them this one will be called great in the kingdom of the heavens. <sup>20</sup> For I am saying to you that unless your righteousness exceeds that of the scribes and Pharisees, you shall certainly not enter into the kingdom of the heavens.

<sup>21</sup> “You heard that it was said to the ancients, ‘You shall not murder, but whoever murders will be guilty for the judgment.’ <sup>22</sup> But I am saying to you that everyone being wrathful with his brother without cause will be guilty to the judgment. But whoever might say to his brother, ‘Raca’ shall be guilty for the council. But whoever says ‘Fool!’ will be guilty to the Gehenna of fire. <sup>23</sup> If therefore you are presenting your gift upon the sacrificial altar, and there you are made to remember that your brother is having something against you, <sup>24</sup> leave your gift there before the sacrificial altar and be going. First be reconciled to your brother, and then, having come, present your gift. <sup>25</sup> Quickly be on good terms with your adversary while you are on the way with him, lest the adversary deliver you up to the judge, and the judge deliver you up to the attendant, and you be cast into prison. <sup>26</sup> Amen, I am saying to you, you will certainly not exit there until you pay the last quadrans.

<sup>27</sup> “You heard that it was said, ‘You shall not commit adultery.’ <sup>28</sup> But I am saying to you that everyone looking at a woman with a craving for her has already committed adultery with her in his heart. <sup>29</sup> But if your right eye snares you, take it out and throw it from you; for it is profitable for you that one of your members be destroyed, and your whole body not be thrown into Gehenna. <sup>30</sup> And if your right hand snares you, cut it off and throw it from you; for it is profitable for you that one of your members be destroyed, and your whole body not be thrown into Gehenna.

<sup>31</sup> “And it was said that whoever put away his wife, ‘Let him give her a document of divorce.’ <sup>32</sup> But I am saying to you, that whoever put away his wife (outside of a matter of fornication) is causing her to commit adultery; and whoever marries a divorcee is committing adultery.

<sup>33</sup> “Again, you heard that it was said to the ancients, ‘You shall not perjure yourself, but you shall pay to the Lord your oaths.’ <sup>34</sup> But I am saying to you not to swear

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at all: neither by the heaven, because it is the throne of God; <sup>35</sup> nor by the earth, because it is the footstool of His feet; nor by Jerusalem, because it is a city of the great King; <sup>36</sup> nor may you swear by your head, because you aren't able to make one hair white or black. <sup>37</sup> But make your word be, 'Yes, yes, no, no.' But exceeding these is from the evil one.

<sup>38</sup> "You heard that it was said, 'An eye for an eye, and a tooth for tooth.' <sup>39</sup> But I am saying to you not to resist the evil person. But whoever is slapping you on your right cheek, turn to him also the other. <sup>40</sup> And the one wanting to have a judgment against you and to take your tunic, send him the garment also. <sup>41</sup> And whoever shall enforce upon you one mile of state service, go with him two. <sup>42</sup> Give to him who asks of you, and don't be turning from the one wanting to borrow from you.

<sup>43</sup> "You heard that it was said, 'You shall be devoted to your neighbor, and you shall hate your enemy.' <sup>44</sup> But I am saying to you, be devoted to your enemies. Be blessing those cursing you. Be doing well to those hating you, and be praying for those insulting you and persecuting you, <sup>45</sup> in order that you may become sons of your Father in the heavens, because He is making His sun to rise upon the evil and the good, and He makes it rain upon righteous and unrighteous. <sup>46</sup> For if you are devoted to those being devoted to you, what reward are you having? And aren't the tax collectors doing the same? <sup>47</sup> And if you greet only your friends, what are you doing beyond others? And aren't the tax collectors doing so? <sup>48</sup> You shall therefore be perfect, just as your Father in the heavens is perfect.

### Matthew 6

<sup>1</sup> "Take heed not to be doing your acts of mercy before men so as to be seen by them. Otherwise you aren't having a reward from your Father Who is in the heavens. <sup>2</sup> Therefore whenever you are doing an act of mercy, don't trumpet before you, as the hypocrites are doing in the synagogues and in the alleys in order that they may be glorified by men. Amen, I am saying to you, they have their reward. <sup>3</sup> But when you are doing acts of mercy, don't let your left hand know what your right is doing, <sup>4</sup> so that your act of mercy may be in secret. And your Father Who sees in the secret will Himself repay you in the open.

<sup>5</sup> "And whenever you are praying, don't be as the hypocrites, because they are loving to be praying, having stood in the synagogues and in the corners of the streets, so that they may be seen by men. Amen, I am saying to you, that they are having their reward. <sup>6</sup> But you, whenever you are praying, enter into your private room, and having shut the door, pray to your Father Who is in the secret. And your Father Who sees in the secret will repay you in the open. <sup>7</sup> But praying, you may not babble as the nations, for they are supposing that in their many words they will be heard. <sup>8</sup> Therefore don't be like them. For your Father has known what you are having need of before your asking Him. <sup>9</sup> Therefore you are praying like this: 'Our Father in the heavens, let Your name be hallowed. <sup>10</sup> Let Your kingdom come. Let Your will be brought about, as in heaven also on the earth. <sup>11</sup> Give us today our daily bread. <sup>12</sup> And forgive us our debts, as we also forgive our debtors. <sup>13</sup> And don't bring us into temptation, but rescue us from the evil. Because Yours is the kingdom, and the power, and the glory into the ages. Amen.'

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<sup>14</sup> “For if you forgive men their trespasses, your heavenly Father will forgive you also. <sup>15</sup> But if you don’t forgive men their trespasses, neither will your Father forgive your trespasses.

<sup>16</sup> “But whenever you are fasting, don’t become of sullen countenance as the hypocrites. For they are altering the appearance of their faces so that they may appear to men to be fasting. Amen, I am saying to you that they have their reward. <sup>17</sup> But when you fast, anoint your head and wash your face, <sup>18</sup> so that you don’t appear to men to be fasting, but to your Father in the secret. And your Father Who sees in the secret will repay you.

<sup>19</sup> “Don’t be treasuring up for yourselves treasures on the earth, where moth and eating away is altering the appearance of things, and where thieves are digging through and are stealing; <sup>20</sup> but be treasuring up for yourselves treasures in heaven, where neither moth nor eating away is altering the appearance and where thieves aren’t digging through nor stealing. <sup>21</sup> For where your treasure is, there will your heart be also.

<sup>22</sup> “The lamp of the body is the eye. If therefore your eye is generous, your whole body will be shining. <sup>23</sup> But if your eye is evil, your whole body will be dark. If therefore the light that is in you is darkness, how great the darkness!

<sup>24</sup> “No one is able to be slaving for two lords; for either he will hate the one and be devoted to the other, or he will support the one and despise the other. You aren’t able to slave for God and mammon.

<sup>25</sup> “For this reason I am saying to you, don’t be worrying about your life, what you might eat and what you might drink; nor your body, what you might put on. Isn’t life more than food and the body more than clothing? <sup>26</sup> Gaze at the birds of the heaven, that they aren’t sowing, nor reaping, nor gathering into storehouses, yet your heavenly Father is feeding them. Aren’t you differing as greater than they? <sup>27</sup> But which of you, worrying, is able to add one forearm upon his stature? <sup>28</sup> And why are you worrying about clothes? Study the lilies of the field, how they are growing: they aren’t toiling or spinning; <sup>29</sup> but I am saying to you that Solomon in all his glory wasn’t arrayed like one of these. <sup>30</sup> But if God is thus dressing the grass of the field, which exists today, and tomorrow is being thrown into an oven, won’t He much more clothe you, ones of little belief? <sup>31</sup> Therefore, you may not worry, saying, ‘What might we eat?’ or ‘What may we drink?’ or ‘What might we wear?’ <sup>32</sup> For the nations are seeking out all these. For your heavenly Father has known that you are needing all these. <sup>33</sup> But be seeking first the kingdom of God and His righteousness, and all these will be added to you. <sup>34</sup> Therefore you may not worry for the morrow, for the morrow will worry about its own things. Its own ill is sufficient for the day.

### Matthew 7

<sup>1</sup> “Don’t be judging, so that you won’t be judged. <sup>2</sup> For with what judgment you are judging, you will be judged; and with what measure you are measuring it will be measured to you. <sup>3</sup> But why are you seeing the sliver in the eye of your brother, but you aren’t considering the beam in your eye? <sup>4</sup> Or how will you say to your brother, ‘Let me cast out the sliver from your eye’; and behold: the beam in your eye! <sup>5</sup> Hypocrite! First cast out the beam out of your eye, and then you will see clearly to cast out the sliver out of the eye of your brother.

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<sup>6</sup> “Don’t give the holy to the dogs; nor throw your pearls before the pigs, lest they will trample them down with their feet and, having turned, tear into you.

<sup>7</sup> “Be asking, and it will be given to you; be seeking and you will find; be knocking, and it will be opened to you. <sup>8</sup> For everyone asking is receiving, and the one seeking is finding, and to the one knocking it will be opened. <sup>9</sup> Or what man is there of you whom if his son will ask bread will hand him a stone? <sup>10</sup> And if he will ask a fish, he won’t hand him a snake. <sup>11</sup> If then you, being evil, have known to give good gifts to your children, how much more will your Father Who is in the heavens give good to those asking Him? <sup>12</sup> Therefore all things, as many as whatever you may be wanting that men should do to you, thus also you be doing to them; for this is the Law and the Prophets.

<sup>13</sup> “Enter through the narrow gate; because broad is the gate and spacious the way which is leading to destruction, and many are those entering through it. <sup>14</sup> How narrow the gate and the way afflicted which is leading to the life, and few are those finding it.

<sup>15</sup> “But beware of the false prophets, who are coming to you in sheep’s clothing, but inwardly they are robbing wolves. <sup>16</sup> From their fruits you will recognize them. They aren’t collecting a cluster of grapes from thorns or figs from thistles. <sup>17</sup> Thus every good tree is producing good fruits, but the rotten tree is producing evil fruits. <sup>18</sup> A good tree isn’t able to be producing evil fruits, nor a rotten tree to be producing good fruits.

<sup>19</sup> Every tree not producing good fruit is being cut down and thrown into fire.

<sup>20</sup> Consequently, from their fruits you will recognize them.

<sup>21</sup> “Not everyone saying to Me, ‘Lord, Lord’ will enter into the kingdom of the heavens, but the one doing the will of My Father Who is in the heavens. <sup>22</sup> Many will say to Me in that day, ‘Lord, Lord, didn’t we prophesy in Your name, and in Your name cast out demons, and in Your name did many works of power?’ <sup>23</sup> And then I will confess to them, ‘I never knew you. Depart from Me, ones working lawlessness.’

<sup>24</sup> “Therefore everyone who is hearing these My words and is doing them, I will liken him to a prudent man who built his house upon the rock. <sup>25</sup> And the rain descended, and the rivers came, and the winds blew and fell against that house, and it didn’t fall, for it had been founded upon the rock. <sup>26</sup> And everyone hearing these My words and not doing them will be compared to a foolish man who built his house upon the sand. <sup>27</sup> And the rain descended, and the rivers came, and the winds blew and struck that house, and it fell. And its fall was great.”

<sup>28</sup> And it happened when Jesus ended these words, the crowds were astonished at His doctrine, <sup>29</sup> for He was teaching them as having authority, and not as the scribes.

### Matthew 8

<sup>1</sup> Now when He descended from the mountain, many crowds followed Him.

<sup>2</sup> And behold: a leprous man coming, was worshipping Him, saying, “Lord, if You are willing, You are able to cleanse me.”

<sup>3</sup> And having stretched out His hand, Jesus touched him, saying, “I am willing, be cleansed.” And immediately his leprosy was cleansed. <sup>4</sup> And Jesus said to him, “See that you tell no one, but be going. Show yourself to the priest and present the gift which Moses prescribed for a testimony to them.

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<sup>5</sup> Now when He entered into Capernaum, a centurion approached Him, imploring Him <sup>6</sup> and saying, “Lord, my boy is bedridden in the house, a paralytic, terribly tormented.”

<sup>7</sup> And Jesus said to him, “Having come, I will heal him.” <sup>8</sup> And having answered, the centurion said, “Lord, I’m not worthy that You should enter under my roof, but only speak a word, and my boy will be cured. <sup>9</sup> For I also am a man under authority, having soldiers under me. And I am saying to this one ‘Go,’ and he goes; and to another ‘Come,’ and he is coming, and to my slave, ‘Do this,’ and he is doing it.”

<sup>10</sup> But having heard, Jesus was amazed and said to those following, “Amen I am saying to you, so great belief I didn’t find in Israel. <sup>11</sup> But I am saying to you that many will come from the rising of the sun and from the sun-setting and recline with Abraham and Isaac and Jacob in the kingdom of the heavens; <sup>12</sup> but the sons of the kingdom will be thrown out into the farther out darkness. There will be the wailing and the gnashing of teeth.” <sup>13</sup> And Jesus said to the centurion, “Be going; and as you believed, let it happen to you.” And his boy was cured in that hour.

<sup>14</sup> And when Jesus came into Peter’s house, He saw his mother-in-law bedridden and burning with fever. <sup>15</sup> And He touched her hand and the fever left her, and she arose and was serving Him.

<sup>16</sup> Now when late evening came, they presented to Him many being demon-possessed. And He cast out the spirits with a word, and He healed all those who were ill, <sup>17</sup> so that the thing having been spoken through Isaiah the prophet was fulfilled, saying, “He Himself took our sicknesses and bore our diseases.”

<sup>18</sup> But having seen many crowds around Him, Jesus ordered to depart to the other side beyond. <sup>19</sup> And having approached, one scribe said to Him, “Teacher, I will follow You wherever You depart.”

<sup>20</sup> And Jesus said to him, “The foxes are having burrows, and the birds of the heaven nests, but the Son of Man isn’t having anywhere to be laying His head.”

<sup>21</sup> And a different one of His students said to Him, “Lord, permit me to first depart and to bury my father.”

<sup>22</sup> But Jesus said to him, “Be following Me, and leave the dead to bury their own dead.”

<sup>23</sup> And He, having stepped into the boat, His students followed Him. <sup>24</sup> And behold, a great earthquake occurred in the sea, so that the boat was covered by the waves. But He was sleeping. <sup>25</sup> And having approached, the students aroused Him, saying, “Lord, save us! We are perishing!”

<sup>26</sup> And He said to them, “Why are you cowardly ones of little belief?” Then, having arisen, He rebuked the winds and the sea, and a great calm occurred.

<sup>27</sup> And the men were amazed, saying, “What kind of man is this, that also the winds and the sea are obeying him?”

<sup>28</sup> And He, having come to the other side, into the region of the Gergesenes, two demon-possessed men met Him, exiting from the tombs, very violent, so that no one was strong enough to go by through that way. <sup>29</sup> And behold: they cried out, saying, “What, to us and to You, Jesus, Son of God? You came here before the season to torment us!” <sup>30</sup> But far from them there was a herd of many pigs feeding. <sup>31</sup> And the demons were imploring Him, saying, “If You are casting us out, permit us to depart into the herd of the pigs.”

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<sup>32</sup> And He said to them, “Be going.” So having exited, they departed into the herd of the pigs. And behold: all the herd of the pigs rushed down the steep bank into the sea and died in the waters. <sup>33</sup> But those feeding them fled, and having departed into the city, they reported all the matter of the demon-possessed men. <sup>34</sup> And behold: all the city came out for meeting with Jesus. And having seen Him, they implored that He might leave from their boundaries.

### Matthew 9

<sup>1</sup> And having stepped into the boat, He crossed over and came to His own city.

<sup>2</sup> And behold, they were presenting to Him a paralytic lying upon a pallet. And Jesus, having seen their belief, said to the paralytic, “Be brave, child; your sins have been forgiven you.”

<sup>3</sup> And behold: some of the scribes said in themselves, “This man is blaspheming.”

<sup>4</sup> And Jesus, seeing their reasonings, said, “Why are you reasoning evil in your hearts? <sup>5</sup> For which is easier, to say ‘Your sins have been forgiven,’ or to say ‘Arise and be walking’? <sup>6</sup> But so that you may know that the Son of Man is having authority on the earth to forgive sins. . . .” Then He said to the paralytic, “Having arisen, take up your pallet and be going to your house.” <sup>7</sup> And having arisen, he departed to his house. <sup>8</sup> And the crowds having seen, they were amazed and glorified God, He having given such authority to men.

<sup>9</sup> And Jesus passing by from there, He saw a man called Matthew sitting at the tax office, and He said to him, “Be following Me.” And having stood up, he followed Him.

<sup>10</sup> And it happened, as He was reclining in the house, that behold: many tax collectors and sinners having come, were reclining with Jesus and His students. <sup>11</sup> And having seen, the Pharisees said to His students, “Why is your teacher eating with the tax collectors and sinners?”

<sup>12</sup> But Jesus having heard, He said to them, “Those being strong aren’t having need of a physician, but those having illness. <sup>13</sup> But having gone, learn what this is: ‘I want mercy, and not sacrifice.’ For I didn’t come to call the righteous, but sinners, to a change of mind.”

<sup>14</sup> Then the students of John approached Him, saying “Why do we and the Pharisees fast much, but your students don’t fast?”

<sup>15</sup> And Jesus said to them, “The sons of the bridal chamber aren’t able to grieve as long as the bridegroom is with them. But days will come when the Bridegroom is taken from them, and then they will fast. <sup>16</sup> But no one is putting on a patch of a swatch of unwashed cloth on an old garment; for it is taking up its fullness from the garment, and the tear is becoming worse. <sup>17</sup> Nor are they putting new wine into old wineskins; otherwise the wineskins burst, and the wine is spilled, and the wineskins are being destroyed. But they are putting new wine into new wineskins, and both are being preserved.”

<sup>18</sup> As He spoke these things to them, behold: one ruler having come, was worshiping Him, saying, “My daughter just now died; but having come, place Your hand upon her, and she will live.” <sup>19</sup> And having arisen, Jesus and His students followed him.

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<sup>20</sup> And behold: a woman hemorrhaging twelve years, having approached from behind, touched the edge of His garment. <sup>21</sup> For she was saying in herself, “If only I might touch His garment, I will be saved.”

<sup>22</sup> But Jesus, having turned around, and having seen her, said, “Be brave, daughter; your belief has saved you.” And the woman was saved from that hour.

<sup>23</sup> And Jesus having come into the house of the ruler and having seen the flutists, and the crowd being made tumultuous, <sup>24</sup> He said to them, “Go away, for the little girl didn’t die, but sleeps.” And they were laughing at Him. <sup>25</sup> But when He threw out the crowd, having entered, He grasped her hand, and the little girl rose. <sup>26</sup> And this report went out into that whole land.

<sup>27</sup> And Jesus passing by from there, two blind men followed Him, crying out and saying, “Show mercy to us, Son of David.” <sup>28</sup> But coming into the house, the blind men approached Him, and Jesus said to them, “Are you believing that I am able to do this?”

They said to Him, “Yes, Lord.”

<sup>29</sup> Then He touched their eyes, saying, “According to your belief, let it happen to you.” <sup>30</sup> And their eyes were opened.

And Jesus was stern to them, saying, “Look: let no one know!” <sup>31</sup> But these having exited, disseminated the report about Him in that whole land.

<sup>32</sup> Now as they were going out, behold: they presented to Him a deaf man, demon-possessed. <sup>33</sup> And the demon having been cast out, the deaf spoke.

And the crowds were amazed, saying, “Like this was never seen in Israel!”

<sup>34</sup> But the Pharisees said, “By the ruler of the demons, he casts out demons.”

<sup>35</sup> And Jesus was going around all the cities and the villages, teaching in their synagogues, and proclaiming the good message of the kingdom, and healing every disease and every illness among the people. <sup>36</sup> But having seen the crowds, He had pity concerning them, because they were flayed and downcast, like sheep not having a shepherd. <sup>37</sup> Then he said to His students, “The harvest is indeed bountiful, but the workers few. <sup>38</sup> Therefore, request the Lord of the harvest that He may cast forth workers into His harvest.”

### Matthew 10

<sup>1</sup> And having summoned His twelve students, He gave them authority over unclean spirits so as to cast them out and to be healing all disease and all illness.

<sup>2</sup> Now the names of the twelve apostles are these: first, Simon (the one being called Peter), and Andrew his brother; James the son of Zebedee, and John his brother,

<sup>3</sup> Philip and Bartholomew, Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, who was also called Thaddeaus, <sup>4</sup> Simon the Cananite, and Judas Iscariot, the one also having delivered Him over.

<sup>5</sup> These, the twelve, Jesus sent forth, having charged them, saying, “Don’t go off into a way of nations and don’t enter into a city of Samaritans. <sup>6</sup> But be going rather to the destroyed sheep of the house of Israel. <sup>7</sup> But going, be proclaiming, saying, ‘The kingdom of the heavens has drawn near.’ <sup>8</sup> Be healing the sick, be cleansing lepers, be casting out demons. You received freely; give freely. <sup>9</sup> Don’t possess gold, nor silver, nor copper for your belts, <sup>10</sup> nor a knapsack for the way, nor two tunics, nor sandals, nor rods; for the worker is worthy of his food.

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<sup>11</sup> “But into whatever city or village you may enter, inquire who in it is worthy, and stay there until you exit. <sup>12</sup> But entering into the house, greet it. <sup>13</sup> And if indeed the house should be worthy, let your peace come upon it; but if it should not be worthy, let your peace return to you. <sup>14</sup> And whoever might not receive you nor hear your words, exiting from that house or that city, shake out the dust from your feet. <sup>15</sup> Amen, I am saying to you, it will be more tolerable for the land of Sodom and Gomorrah in a day of judgment than for that city.

<sup>16</sup> “Behold: I am sending you forth as sheep in the midst of wolves. Therefore be becoming prudent as the snakes and pure as the doves. <sup>17</sup> But beware of men; for they will deliver you to councils and they will flog you in their synagogues. <sup>18</sup> And you will be brought before governors – but also kings – because of Me, for a testimony to them and to the nations. <sup>19</sup> But whenever they may deliver you over, don’t worry how or what you should speak. For it will be given to you in that hour, what you should speak. <sup>20</sup> For you aren’t the ones speaking, but the Spirit of your Father is the One speaking in you.

<sup>21</sup> “And a brother will deliver a brother for death, and a father a child, and children will rise up against parents and will put them to death. <sup>22</sup> And you will be hated by all because of My name. But the one enduring to the end, this one shall be saved.

<sup>23</sup> But whenever they may be persecuting you in this city, be fleeing to the other. For amen, I am saying to you, you certainly won’t complete the cities of Israel until the Son of Man comes. <sup>24</sup> A student isn’t above the teacher, nor a slave above his lord.

<sup>25</sup> Sufficient for the student that he may become as his teacher, and the slave as his lord. If they labeled the Housemaster Beelzebul, how much more His householders!

<sup>26</sup> “Therefore, you may not fear them. For nothing is concealed which won’t be revealed, and secret which won’t be known. <sup>27</sup> What I am saying to you in the dark, speak in the light; and what you are hearing in the ear, proclaim upon the housetops.

<sup>28</sup> And don’t have fear from those killing the body, but not being able to kill the soul. But rather, fear the One being able to destroy both the soul and the body in Gehenna!

<sup>29</sup> Aren’t two small sparrows sold for an assarion? And one of them won’t fall to the ground without the permission of your Father. <sup>30</sup> But even the hairs of your head are all numbered. <sup>31</sup> Therefore, don’t fear; you are differing as more than many small sparrows.

<sup>32</sup> “Therefore, everyone who will confess Me before men, I also will confess him before My Father Who is in the heavens. <sup>33</sup> But whoever may deny Me before men, I also will deny him before My Father Who is in the heavens.

<sup>34</sup> “You may not assume that I came to cast peace upon the earth. I didn’t come to cast peace, but a sword. <sup>35</sup> For I came to divide a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, <sup>36</sup> and the man’s enemies those of his household.

<sup>37</sup> “The one loving father or mother above Me isn’t worthy of Me. And the one loving son or daughter above Me isn’t worthy of Me. <sup>38</sup> And the one who isn’t taking his cross and following after Me isn’t worthy of Me. <sup>39</sup> He having found his soul will destroy it, and he destroying his soul because of Me will find it.

<sup>40</sup> “The one receiving you, receives Me, and the one receiving Me receives the One having sent Me. <sup>41</sup> The one receiving a prophet in the name of a prophet, will receive the wages of a prophet, and the one receiving a righteous person in the name of a righteous person will receive the wages of a righteous person. <sup>42</sup> And whoever gives only

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a cup of a cold drink to one of these little ones to drink, in the name of a student, amen, I am saying to you, he will certainly not destroy his wages.”

### Matthew 11

<sup>1</sup> And it happened when Jesus finished ordering His twelve students, He passed from there to teach and to proclaim in their cities.

<sup>2</sup> But John, having heard in the prison of the works of the Christ, having sent two of his students, <sup>3</sup> he said to Him, “Are You the coming One, or are we looking for a different one?”

<sup>4</sup> And answering, Jesus said to them, “Having gone, report to John the things which you are hearing and seeing: <sup>5</sup> The blind see again and lame walk; lepers are being cleansed and deaf are hearing; the dead are raised and the poor are having a good message announced to them. <sup>6</sup> And blessed is whoever isn’t being snared in Me.” <sup>7</sup> But these going, Jesus began to be saying to the crowds concerning John, “What did you go out into the wilderness to observe? A reed being shaken by the wind? <sup>8</sup> But what did you go out to be seeing? A man having been dressed in soft garments? Behold: those wearing the soft things are in the houses of kingdoms. <sup>9</sup> But what did you go out to be seeing? A prophet? Yes, I am saying to you, and more than a prophet. <sup>10</sup> For this is he about whom it has been written, ‘Behold, I am sending forth My messenger before Your face, who will construct Your way before You.’ <sup>11</sup> Amen, I am saying to you, there hasn’t arisen among those born of women a greater than John the Immerser; but the least in the kingdom of the heavens is greater than he. <sup>12</sup> But from the days of John the Immerser until now the kingdom of the heavens has violence done against it, and the violent are seizing it. <sup>13</sup> For all the prophets and the law prophesied until John. <sup>14</sup> And if you are willing to receive it, he is Elijah, the one who is about to come. <sup>15</sup> The one having ears to be hearing, let him be hearing.”

<sup>16</sup> But to what shall I liken this generation? It is like children in marketplaces, sitting and calling to others <sup>17</sup> and saying, ‘We piped to you and you didn’t dance. We lamented to you and you didn’t mourn.’ <sup>18</sup> For John came neither eating nor drinking, and they are saying he has a demon. <sup>19</sup> The Son of Man came eating and drinking, and they are saying, ‘Behold: a glutton and a wine-drinker, a friend of tax-collectors and sinners!’ And the wisdom was acknowledged as righteous by her children.”

<sup>20</sup> Then He began to be censuring the cities in which His very many works of power were done, because they did not change their minds. <sup>21</sup> “Woe to you, Chorazin! Woe to you, Bethsaida! Because if those works of power having been done in you were done in Tyre and Sidon, in sackcloth and ashes, long ago they would have changed their minds. <sup>22</sup> Nevertheless, I am saying to you, it will be more tolerable for Tyre and Sidon in a day of judgment than for you. <sup>23</sup> And you, Capernaum, the one having been lifted up unto heaven, you will be brought down unto Hades; because if those works of power having been done in you were done in Sodom, it would have remained until today. <sup>24</sup> Nevertheless, I am saying to you, that it will be more tolerable for the land of Sodom in a day of judgment than for you.”

<sup>25</sup> In that time, Jesus, answering, said, “I am extolling You, Father, Lord of the heaven and the earth, that You have hidden these things from wise and intelligent, and revealed them to children. <sup>26</sup> Yes, Father, for so it became good pleasure before You.

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<sup>27</sup> All things were delivered to Me by My Father, and no one is recognizing the Son except the Father, nor is anyone recognizing the Father except the Son, and the one to whom the Son determines to reveal Him. <sup>28</sup> Come to Me, all you toiling and having been overloaded, and I will refresh you. <sup>29</sup> Take up my yoke upon you and learn from Me, because I am gentle and lowly in heart, and you will find refreshment for your souls. <sup>30</sup> For My yoke is kind, and My load is light.”

### Matthew 12

<sup>1</sup> In that season Jesus went on the Sabbath through the grainfields. But His students hungered, and they began to pick heads of grain and to eat. <sup>2</sup> But the Pharisees, having seen, said to Him, “Behold: your students are doing what isn’t permissible to be doing on the Sabbath.”

<sup>3</sup> But He said to them, “Didn’t you read what David did when he hungered – he and those with him – <sup>4</sup>how they entered into the house of God and ate the bread of the setting forth, which wasn’t permissible for him to be eating, nor for those with him, but only for the priests? <sup>5</sup> Or didn’t you read in the law that on the Sabbath the priests in the temple are profaning the Sabbath and are innocent? <sup>6</sup> But I am saying to you that a greater than the temple is here. <sup>7</sup> But if you had known what this is: ‘I want mercy, and not sacrifice,’ you wouldn’t have condemned the innocent. <sup>8</sup> For the Son of Man is Lord of the Sabbath.”

<sup>9</sup> And having passed on from there, He went into their synagogue. <sup>10</sup> And behold: a man was there having a withered hand. And they asked Him, saying, “Is it permissible on the Sabbath to heal?” – so that they might accuse Him.

<sup>11</sup> Then He said to them, “What man will there be of you who shall have one sheep, and if this one should fall into a hole on the Sabbath, won’t lay hold of it and raise it up? <sup>12</sup> By how much then is a man differing from a sheep! So then, it is permissible to be doing good on the Sabbath.” <sup>13</sup> Then He said to the man, “Stretch out your hand.” And he stretched it out, and it was restored healthy like the other. <sup>14</sup> But having gone out, the Pharisees took counsel against Him, so as to destroy Him.

<sup>15</sup> But Jesus having known, withdrew from there. And many crowds followed Him, and He healed them all. <sup>16</sup> And He rebuked them so that they might not make Him manifest, <sup>17</sup> in order that that having been spoken through Isaiah the prophet might be fulfilled saying, <sup>18</sup> “Behold My Servant, Whom I chose, My Beloved, in Whom My soul is well-pleased. I will put My Spirit upon Him, and He will announce judgment to the nations. <sup>19</sup> He will not strive nor cry out, nor will anyone hear His voice in the streets. <sup>20</sup> A reed having been broken He won’t break off, and a smoking linen wick He won’t quench, until He throws forth the judgment to victory. <sup>21</sup> And in His name nations will expect.”

<sup>22</sup> Then was presented to Him a demoniac, blind and mute; and He healed him so that the blind and mute both spoke and saw. <sup>23</sup> And all the crowds were amazed out of their senses, and they said, “This isn’t the Son of David, is it?”

<sup>24</sup> But the Pharisees having heard, said, “This man doesn’t cast out the demons except by Beelzebul, ruler of the demons.”

<sup>25</sup> But Jesus, knowing their reasonings, He said to them, “Every kingdom having been divided against itself is being brought to desolation, and every city or house having

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been divided against itself won't be made to stand. <sup>26</sup> And if Satan is casting out Satan, he is divided upon himself. How then will his kingdom stand? <sup>27</sup> And if I by Beelzebul am casting out the demons, by whom are your sons casting out? Because of this, they will be your judges. <sup>28</sup> But if I am casting out demons by the Spirit of God, then the kingdom of God came upon you. <sup>29</sup> Or how is one able to enter into the house of the strong and to plunder his vessels except he first binds the strong one? And then he will plunder his house. <sup>30</sup> The one not being with Me is against Me, and the one not gathering with Me is scattering.

<sup>31</sup> "Because of this I am saying to you, every sin and defamation will be forgiven to men, but the defamation of the Spirit will not be forgiven to men. <sup>32</sup> And whoever may speak a word against the Son of Man, it will be forgiven to him; but whoever speaks against the Holy Spirit, it won't be forgiven to him, either in the present age or in the one about to come.

<sup>33</sup> "Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten; for from its fruit the tree is known. <sup>34</sup> Offspring of venomous snakes! How are you being able to be speaking good, being evil? For out of the abundance of the heart the mouth is speaking. <sup>35</sup> The good man, out of the good treasure, is throwing out good, and the evil man, out of the evil treasure, is throwing out evil. <sup>36</sup> But I am saying to you that every idle word – whatever men may speak – they will render an account concerning it in a day of judgment. <sup>37</sup> For from your words you will be acknowledged as righteous, and from your words you will be condemned.

<sup>38</sup> Then some of the scribes and Pharisees answered saying, "Teacher, we are wanting to see a sign from you."

<sup>39</sup> But He, having made answer, said to them, "An evil and adulterous generation is seeking a sign. And a sign won't be given to it, except the sign of Jonah the prophet. <sup>40</sup> For just as Jonah was in the stomach of the huge fish three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights. <sup>41</sup> Men – Ninevites – will rise up in the judgment with this generation and will condemn it, because they changed their minds at the proclamation of Jonah, and behold, something more than Jonah is here.

<sup>42</sup> The queen of the South will be raised in the judgment with this generation and will condemn it, because she came out of the ends of the earth to hear the wisdom of Solomon, and behold, something more than Solomon is here.

<sup>43</sup> "And when the unclean spirit exits from the man, he is going through waterless places, seeking refreshment, and isn't finding any. <sup>44</sup> Then he is saying, 'I will return to my house from where I exited.' And having come, he is finding it leisuring, having been swept and ordered. <sup>45</sup> Then he is going, and taking along with himself seven different spirits more evil than himself, and having entered, he is dwelling there, and the last state of that man becomes worse than the first. Thus it will be also for this evil generation."

<sup>46</sup> But while He was yet speaking to the crowds, behold: His mother and brothers had stood outside, seeking to speak to Him. <sup>47</sup> And someone said to Him, "Behold: Your mother and brothers have stood outside, seeking to speak with You."

<sup>48</sup> But He, having made answer, said to the one having said it to Him, "Who is My mother? And who are My brothers?" <sup>49</sup> And having stretched out His hand over His students, He said, "Behold My mother and My brothers. <sup>50</sup> For whoever does the will of My Father in the heavens, he is My brother, and sister, and mother."

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### Matthew 13

<sup>1</sup> And in that day, Jesus having gone out from the house, was sitting beside the sea. <sup>2</sup> And large crowds were gathered to Him, so that having stepped into the boat, He sat down, and all the crowd had stood upon the seashore. <sup>3</sup> And He spoke many things to them in analogies, saying, “Behold: the sower went out for to sow. <sup>4</sup> And in his sowing, some fell beside the road; and the birds came and devoured them. <sup>5</sup> But others fell upon the rocky ground, where it didn’t have much earth; and immediately it sprang up out, because of its not having depth of earth. <sup>6</sup> But the sun having arisen, it was scorched, and because of its not having root, it withered. <sup>7</sup> But others fell upon the thorns, and the thorns came up and choked them. <sup>8</sup> But others fell upon the good ground, and it was giving fruit, some a hundred, but some sixty, but some thirtyfold. <sup>9</sup> The one having ears to be hearing, let him be hearing.

<sup>10</sup> And the students having approached, said to Him, “Why are You speaking to them in analogies?”

<sup>11</sup> But He, having answered, said to them, “Because to you it has been given to know the secrets of the kingdom of the heavens, but to those it hasn’t been given. <sup>12</sup> For whoever is having, it will be given to him, and he will abound; but whoever isn’t having, even what he is having will be taken away from him. <sup>13</sup> Because of this I am speaking to them in analogies, that seeing they aren’t seeing, and hearing they aren’t hearing, nor are they understanding. <sup>14</sup> And in them is fulfilled the prophecy of Isaiah, which says, ‘In hearing you will hear and certainly not understand, and seeing you will see, and certainly not behold. <sup>15</sup> For the heart of this people became thick, and with the ears they heard heavily, and they closed their eyes, lest they should behold with the eyes, and they should hear with the ears, and should understand with the heart, and should turn back, and I would heal them.’ <sup>16</sup> But blessed are your eyes, because they are seeing, and your ears because they are hearing. <sup>17</sup> For amen, I am saying to you that many prophets and righteous ones craved to be beholding the things which you are seeing, and they didn’t behold, and to hear the things which you are hearing, and they didn’t hear.

<sup>18</sup> “You, therefore, hear the analogy of the sower: <sup>19</sup> Everyone hearing the word of the kingdom and not understanding, the evil one is coming and is snatching that having been sown in his heart. This is that having been sown beside the road. <sup>20</sup> But that sown upon the rocky ground, this is the one hearing the word and immediately receiving it with joy; <sup>21</sup> but he isn’t having root in himself, but is temporary. But affliction or persecution beginning because of the word, immediately he is being snared. <sup>22</sup> But the seed having been sown into the thorns, this is the one hearing the word, and the worry of this age and the deceit of riches is strangling the word, and it is becoming fruitless. <sup>23</sup> But the seed having been sown upon the good ground, this is the one hearing and understanding the word, who indeed is bearing fruit and doing some a hundred, but some sixty, but some thirtyfold.”

<sup>24</sup> Another analogy He set before them, saying, “The kingdom of the heavens was compared to a man having sown good seed in his field. <sup>25</sup> But while the men slept, his enemy came and was sowing grainweed in the midst of the wheat and went away. <sup>26</sup> But when the grain had sprouted and produced fruit, then the grainweed also appeared.

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<sup>27</sup> But having approached, the slaves of the housemaster said to him, ‘Lord, wasn’t it good seed you sowed in your field? From where then does it have grainweed?’ <sup>28</sup> But he said to them, ‘An enemy man did this.’ But the slaves said to him, ‘Then are you wanting us, having gone off, to collect them?’ <sup>29</sup> But he said ‘No, lest collecting the grainweed, you may uproot the wheat with them. <sup>30</sup> Leave both to be growing together until the harvest; and in the harvest season I will say to the harvesters, “Collect first the grainweed and bind them into bundles for to burn them, but the wheat, gather into my storehouse.”””

<sup>31</sup> Another analogy He set before them, saying, “The kingdom of the heavens is like a kernel of mustard, which a man having taken, sowed in his field, <sup>32</sup> which indeed is smaller than all seeds; but whenever it may be grown, it is greater than all the vegetables, and is becoming a tree, in order for the birds of the heaven to come and to be settling in its boughs.”

<sup>33</sup> Another analogy He spoke to them: “The kingdom of the heavens is like yeast, which a woman having taken, hid in three sata of flour until the whole was leavened.”

<sup>34</sup> Jesus spoke all these things to the crowds in analogies, and without an analogy He wasn’t speaking to them, <sup>35</sup> so that that spoken through the prophet might be fulfilled, saying, “I will open My mouth in analogies. I will discharge things having been hidden from the foundation of the world.”

<sup>36</sup> Then, having sent away the crowds, Jesus went into the house. And His students approached Him, saying, “Explain to us the analogy of the grainweed of the field.”

<sup>37</sup> But He, having answered, said to them, “He sowing the good seed is the Son of Man. <sup>38</sup> But the field is the world. But the good seed, these are the sons of the kingdom. But the grainweeds are the sons of the evil one. <sup>39</sup> But the enemy having sown them is the slanderer. But the harvest is the consummation of the age. But the harvesters are messengers. <sup>40</sup> Therefore just as the grainweeds are collected and burned with fire, thus it will be in the consummation of this age. <sup>41</sup> The Son of Man will send forth His messengers and they will collect out of His kingdom all the snares and those doing the lawlessness, <sup>42</sup> and they will throw them into the furnace of fire. There will be the wailing and the gnashing of the teeth. <sup>43</sup> Then the righteous will shine forth like the sun in the kingdom of their Father. The one having ears to be hearing, let him be hearing.

<sup>44</sup> “Again the kingdom of the heavens is like a treasure having been hidden in the field, which a man having found, hid, and from his joy he goes and sells all things – as many as he is having – and buys that field.

<sup>45</sup> “Again the kingdom of the heavens is like a merchant seeking beautiful pearls, <sup>46</sup> who having found one precious pearl, having gone out, he has sold all things – as much as he was having – and bought it.

<sup>47</sup> “Again the kingdom of the heavens is like a seine having been thrown into the sea and having gathered from every kind, <sup>48</sup> which when it was filled, having drawn it up on the shore and having sat down, they collected the good into containers, but the rotten they threw out. <sup>49</sup> Thus it will be in the consummation of the age. The messengers will go out and will separate the evil out of the midst of the righteous, <sup>50</sup> and they will throw them into the furnace of fire. There will be the wailing and the gnashing of the teeth.”

<sup>51</sup> Jesus said to them, “Did you understand all these things?”

They said to Him, “Yes, Lord.”

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<sup>52</sup> Then He said to them, “Because of this, every scribe having become a student into the kingdom of the heavens is like a man, a housemaster, who puts out from his treasury new and old.

<sup>53</sup> And it happened when Jesus finished these analogies, He removed from there.

<sup>54</sup> And having come into His hometown, He was teaching them in their synagogue so that they were astonished and said, “From where did this man get this wisdom and these powers? <sup>55</sup> Isn’t this the son of the carpenter? Isn’t his mother called Mary, and his brothers James, and Joses, and Simon, and Judas? <sup>56</sup> And aren’t his sisters all with us? From where then did this man get all this?” <sup>57</sup> And they were being snared in Him.

But Jesus said to them, “A prophet isn’t dishonored except in his hometown and in his house.” <sup>58</sup> And He didn’t do many miracles there, because of their unbelief.

### Matthew 14

<sup>1</sup> In that season, Herod the tetrarch heard the report about Jesus, <sup>2</sup> and he said to his servants, “This is John the Immerser; he was raised from the dead and because of this the powers are operating in him.” <sup>3</sup> For Herod, having laid hold of John, bound him and put him in prison on account of Herodias, the wife of Philip his brother.

<sup>4</sup> For John was saying to him, “It isn’t permissible for you to be having her.”

<sup>5</sup> And wanting to kill him, he feared the crowd, because they were counting him a prophet. <sup>6</sup> But during Herod’s birthday party, the daughter of Herodias danced in the midst, and she pleased Herod. <sup>7</sup> From which he confessed with an oath to give to her whatever she might ask.

<sup>8</sup> But she, having been prompted by her mother, said, “Give me here, upon a platter, the head of John the Immerser.” <sup>9</sup> And the king sorrowed, but because of the oaths and those reclining with him, he ordered it to be given. <sup>10</sup> And having sent, he beheaded John in the prison. <sup>11</sup> And his head was carried upon a platter, and was given to the girl, and she carried it to her mother. <sup>12</sup> And having approached, his students took up the body and buried it, and having gone, they reported it to Jesus.

<sup>13</sup> And Jesus having heard, withdrew from there in a boat for a deserted place in private. And the crowds having heard, they followed Him on foot from the cities.

<sup>14</sup> And Jesus, having gone out, saw a large crowd and had pity on them and healed their sick.

<sup>15</sup> But it having become late evening, His students approached Him, saying, “The place is deserted and the hour already gone by. Dismiss the crowds, so that, having gone away into the villages, they may buy food for themselves.”

<sup>16</sup> But Jesus said to them, “They don’t have need to go away. You give them something to eat.”

<sup>17</sup> But they said to Him, “We aren’t having anything here except five loaves of bread and two fish.”

<sup>18</sup> But He said, “Bring them here to Me.” <sup>19</sup> And having ordered the crowds to recline on the grass, having taken the five loaves and the two fish, having looked up into heaven, He blessed, and having broken them, He gave the loaves to the students and the students to the crowds. <sup>20</sup> And they all ate and were full, and they took up the excess of the fragments, twelve full baskets. <sup>21</sup> But those eating were about five thousand men, apart from women and children.

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<sup>22</sup> And immediately Jesus compelled the students to step into the boat and to go before Him to the other side until He might dismiss the crowds. <sup>23</sup> And having dismissed the crowds, He went up into the mountain in private to pray. And late evening having come on, only He was there. <sup>24</sup> But the boat was already in the middle of the sea, tormented by the waves, for the wind was against them.

<sup>25</sup> And in the fourth watch of the night Jesus went out to them, walking upon the sea. <sup>26</sup> And the students seeing Him walking upon the sea, were troubled, saying, "It's a ghost!" And they cried out from the fear.

<sup>27</sup> But Jesus immediately spoke to them, saying, "Be brave. I am. Don't be fearing."

<sup>28</sup> But having answered Him, Peter said, "Lord, if it's You, order me to come to You upon the waters."

<sup>29</sup> And He said, "Come." And having stepped down from the boat, Peter walked upon the waters to go toward Jesus.

<sup>30</sup> But seeing the strong wind, he feared, and having begun to sink, he cried out, saying, "Lord, save me!"

<sup>31</sup> And immediately Jesus, having stretched out His hand, laid hold of him and said to him, "One of little belief, why did you waver?"

<sup>32</sup> And when they had stepped into the boat, the wind relaxed. <sup>33</sup> And those in the boat came and worshiped Him, saying, "Truly, You are Son of God!"

<sup>34</sup> And having crossed over, they came into the land of Gennesaret. <sup>35</sup> And the men of the place having recognized Him, they sent forth into that whole vicinity, and they carried to Him all those having sickness, <sup>36</sup> and they were begging Him, so that they might only touch the edge of His garment. And as many as touched were completely delivered.

### Matthew 15

<sup>1</sup> Then the scribes and Pharisees from Jerusalem approached Jesus, saying, <sup>2</sup> "Why are your students transgressing the tradition of the elders? For they aren't washing their hands whenever they are eating bread."

<sup>3</sup> But He, having answered, said to them, "Why are you also transgressing the commandment of God through your tradition? <sup>4</sup> For God commanded, saying, 'Honor your father and your mother' and 'The one talking bad about father or mother, let his end be death.' <sup>5</sup> But you are saying, 'Whoever says to his father or his mother, "Whatever you might be profited by me is a gift" – <sup>6</sup>then he should certainly not honor his father or his mother.' And you invalidated the commandment of God through your tradition.

<sup>7</sup> Hypocrites! Isaiah prophesied well about you, saying, <sup>8</sup> "This people draws near to Me with their mouth, and they honor Me with the lips. But their heart is distant from Me.

<sup>9</sup> But futilely are they venerating Me, teaching teachings: commandments of men."

<sup>10</sup> And having summoned the crowd, He said to them, "Be hearing and understanding: <sup>11</sup> Not that entering into the mouth commonizes the man, but that exiting out of the mouth, this commonizes the man."

<sup>12</sup> Then approaching, His students said to Him, "Have You known that the Pharisees having heard the word, were snared?"

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<sup>13</sup> But He, having answered, said, “Every plant which My heavenly Father didn’t plant will be uprooted. <sup>14</sup> Dismiss them. They are blind guides of blind people. But if a blind person may be guiding a blind person, both will fall into a hole.”

<sup>15</sup> But having answered, Peter said to Him, “Explain to us this analogy.”

<sup>16</sup> But Jesus said, “At this point you also are without understanding. <sup>17</sup> You aren’t yet comprehending that everything entering into the mouth is going into the stomach and is being expelled into a toilet. <sup>18</sup> But the things exiting out of the mouth are coming out from the heart, and those commonize the man. <sup>19</sup> For from the heart are coming out evil reasonings, murders, adulteries, fornications, thefts, false testimonies, defamations.

<sup>20</sup> These are the things commonizing the man. But the eating with unwashed hands doesn’t commonize the man.”

<sup>21</sup> And going out from there, Jesus withdrew into the parts of Tyre and Sidon.

<sup>22</sup> And behold, a Canaanite woman from those borders, having gone out, cried out to Him, saying, “Show mercy to me, Lord, Son of David! My daughter is badly demon-possessed!”

<sup>23</sup> But He didn’t answer her a word.

And having approached, His students were requesting of Him, saying, “Get rid of her, because she’s crying out after us.”

<sup>24</sup> But He, having answered, said, “I haven’t been sent except to the destroyed sheep of the house of Israel.”

<sup>25</sup> But she, having come, worshiped Him, saying, “Lord, be helping me!”

<sup>26</sup> But He, having answered, said, “It isn’t good to be taking the bread of the children, and to be throwing it to the little dogs.”

<sup>27</sup> But she said, “Yes, Lord, for also the little dogs are eating from the falling crumbs from the tables of their lords.”

<sup>28</sup> Then, having answered, Jesus said to her, “O woman, great is your belief. Let it happen for you as you want.” And her daughter was healed from that hour.

<sup>29</sup> And having passed from there, Jesus went along the Sea of Galilee, and having gone up into the mountain, He was sitting there. <sup>30</sup> And large crowds approached Him, having with them lame, blind, mute, crippled, and many others, and they cast them down beside the feet of Jesus, and He cured them, <sup>31</sup> so that the crowds were amazed, seeing mutes speaking, crippled healthy, lame walking, and blind seeing; and they glorified the God of Israel.

<sup>32</sup> But Jesus, having summoned His students, said, “I am having pity on the crowd, because they already are staying with Me three days and they aren’t having anything to eat. And I am not wanting to dismiss them fasting, lest they be exhausted on the way.”

<sup>33</sup> And His students said to Him, “From where could we get so much bread in a deserted place, so as to fill so great a crowd?”

<sup>34</sup> And Jesus said to them, “How many loaves do you have?”

And they said, “Seven, and a little bit of small fish.”

<sup>35</sup> And He ordered the crowds to recline on the ground. <sup>36</sup> And taking the seven loaves and the fish, having given thanks He broke them and gave to His students, and the students to the crowd. <sup>37</sup> And all ate and were filled. And they took up the excess of the fragments, seven hampers full. <sup>38</sup> And those eating were four thousand men, besides

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women and children. <sup>39</sup> And having dismissed the crowds, He went up into the boat and came into the borders of Magdala.

### Matthew 16

<sup>1</sup> And the Pharisees and Sadducees having approached, testing Him, asked Him to show them a sign from heaven. <sup>2</sup> But He, having answered, said to them, “Late evening having begun, you are saying, ‘Fair weather, for the sky is fiery red’; <sup>3</sup> and in the morning, ‘Today will be bad weather, for the sky is fiery red while gloomy.’ Hypocrites! You are knowing to distinguish the face of the sky, but the signs of the seasons you can’t. <sup>4</sup> An evil and adulterous generation is seeking a sign, and a sign won’t be given to it, except the sign of Jonah the prophet.” And having left them, He went away.

<sup>5</sup> And His students having gone to the other side, they had forgotten to take bread. <sup>6</sup> But Jesus said to them, “Look out and beware of the yeast of the Pharisees and Sadducees.”

<sup>7</sup> But they were reasoning among themselves, saying, “We didn’t take bread.”

<sup>8</sup> But having known, Jesus said to them, “Why are you reasoning among yourselves, ones of little belief, that you didn’t take bread? <sup>9</sup> Aren’t you yet comprehending nor remembering the five loaves and the five thousand and how many baskets you took? <sup>10</sup> Nor the seven loaves and the four thousand and how many hampers you took? <sup>11</sup> How are you not comprehending that it’s not about bread that I told you to beware of the yeast of the Pharisees and Sadducees?” <sup>12</sup> Then they understood that He didn’t say to beware of the yeast of bread, but of the doctrine of the Pharisees and Sadducees.

<sup>13</sup> And Jesus having come into the parts of Caesarea Philippi, He was asking His students, saying, “Who are men saying that I, the Son of Man, am?”

<sup>14</sup> And they said, “Some John the Immerser, but others Elijah, but different ones Jeremiah, or one of the prophets.”

<sup>15</sup> And He said to them, “But you – who are you saying Me to be?”

<sup>16</sup> And having answered, Simon Peter said, “You are the Christ, the Son of the living God.”

<sup>17</sup> And having answered, Jesus said to him, “Blessed are you, Simon Bar-Jonah, because flesh and blood didn’t reveal this to you, but My Father Who is in the heavens.

<sup>18</sup> But I also am saying to you, that you are Peter, and upon this rock I will build My assembly, and the gates of Hades won’t overpower it. <sup>19</sup> And I will give you the keys of the kingdom of the heavens, and whatever you may bind on the earth will have been bound in the heavens, and whatever you may loose on the earth will have been loosed in the heavens.” <sup>20</sup> Then He charged His students that they should tell no one that He was Jesus the Christ.

<sup>21</sup> From that time Jesus began to show His students that it was necessary for Him to go off to Jerusalem and to suffer much from the elders and chief priests and scribes, and to be killed, and to be raised on the third day.

<sup>22</sup> And having taken Him to himself, Peter began to be rebuking Him, saying, “Propitious favors to You, Lord! This shall certainly not be to You!”

<sup>23</sup> But He, having turned, said to Peter, “Go away behind Me, Satan! You are a snare to Me, because you aren’t minding the things of God, but those of men.”

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<sup>24</sup> Then Jesus said to His students, “If anyone is wanting to come behind Me, let him deny himself, and take up his cross, and be following Me. <sup>25</sup> For whoever wants to save his soul will destroy it, but whoever destroys his soul for My sake will find it. <sup>26</sup> For what will a man be profited if he gains the whole world, but loses his soul? Or what will a man give as a trade for his soul? <sup>27</sup> For the Son of Man is about to be coming in the glory of His Father with His messengers, and He will recompense each according to his practice. <sup>28</sup> Amen, I am saying to you, there are some standing here who shall certainly not taste of death until they see the Son of Man coming in His kingdom.

### Matthew 17

<sup>1</sup> And after six days Jesus took Peter and James and John his brother, and took them up into a high mountain privately. <sup>2</sup> And He was transformed before them, and His face shone like the sun, and His clothes became white as the light. <sup>3</sup> And behold: Moses and Elijah were seen by them, speaking with Him.

<sup>4</sup> And having answered, Peter said to Jesus, “Lord, it’s good for us to be here; if You want, let us make here three tents – for You one, and for Moses one, and one for Elijah.”

<sup>5</sup> While he was still speaking, behold, a shining cloud overshadowed them; and behold: a voice out of the cloud saying, “This is My Son, the Beloved, in Whom I am well-pleased. Be hearing from Him!”

<sup>6</sup> And the students having heard, they fell on their faces and they feared extremely. <sup>7</sup> And having approached, Jesus touched them and said, “Rise, and don’t be fearing.” <sup>8</sup> And having lifted up their eyes, they saw no one except Jesus only.

<sup>9</sup> And they, descending out of the mountain, Jesus commanded them saying, “Tell none the vision until the Son of Man be risen from the dead.”

<sup>10</sup> And His students questioned Him, saying, “Why then are the scribes saying that it is necessary for Elijah to come first?”

<sup>11</sup> But Jesus having answered, said to them, “Elijah indeed is coming first, and will restore all. <sup>12</sup> But I am saying to you that Elijah already came and they didn’t recognize him, but they did with him as many things as they wanted to. Thus also the Son of Man is about to be suffering under them.” <sup>13</sup> Then the students understood that He spoke to them about John the Immerser.

<sup>14</sup> And they having come toward the crowd, a man approached Him, kneeling to Him and saying, <sup>15</sup> “Lord, show mercy to my son, because he is moonstruck and is suffering badly; for many times he is falling into the fire and many times into the water.

<sup>16</sup> And I brought him to Your students and they weren’t able to cure him.”

<sup>17</sup> But having answered, Jesus said, “O generation, unbelieving and distorted! How long shall I be with you? How long shall I put up with you? Be carrying him here to Me.” <sup>18</sup> And Jesus rebuked it, and the demon exited from him, and the boy was cured from that hour.

<sup>19</sup> Then, the students having approached Jesus privately, said, “Why weren’t we able to be casting it out?”

<sup>20</sup> And Jesus said to them, “Because of your unbelief. For amen, I am saying to you, if you are having belief like a kernel of mustard you will say to this mountain, ‘Pass

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from here to there,' and it will pass; and nothing will be impossible to you. <sup>21</sup> But this kind doesn't go out, except by prayer and fasting."

<sup>22</sup> But conducting themselves in Galilee, Jesus said to them, "The Son of Man is about to be delivered into the hands of men, <sup>23</sup> and they will kill Him, and on the third day He will be raised." And they sorrowed extremely.

<sup>24</sup> But they having come into Capernaum, those receiving the double drachma approached Peter and said, "Your teacher doesn't fulfill the double drachma?"

<sup>25</sup> He said, "Yes."

And when he entered into the house, Jesus preceded him to the issue, saying, "How does it seem to you, Simon? The kings of the earth – from whom are they taking taxes or census tax? From their sons, or from the others?"

<sup>26</sup> Peter said to Him, "From the others."

Jesus said to him, "Consequently, the sons are free! <sup>27</sup> But so that we may not snare them, having gone to the sea, cast a hook, and take the first fish coming up. And having opened its mouth, you will find a stater; having taken that, give it to them for Me and you."

### Matthew 18

<sup>1</sup> In that hour the students approached Jesus, saying, "Who consequently is greater in the kingdom of the heavens?"

<sup>2</sup> And Jesus having called forth a child, He set him in their midst, <sup>3</sup> and He said, "Amen, I am saying to you, if you aren't turned and become as the children, you will certainly not enter into the kingdom of the heavens. <sup>4</sup> Therefore whoever will humble himself like this child, this one is the greater in the kingdom of the heavens. <sup>5</sup> And whoever may receive one such child in My name, receives Me.

<sup>6</sup> "But whoever snares one of these little ones – those believing in Me – it is profitable for him that a millstone of a donkey be hanged on his neck and he be drowned in the ocean of the sea. <sup>7</sup> Woe to the world because of the snares! For there is a necessity for the snares to come, nevertheless, woe to that man through whom the snare is coming! <sup>8</sup> But if your hand or your foot is snaring you, cut them off and throw them from you. It is good for you to be entering into the life lame or crippled, than having two hands or two feet to be thrown into the everlasting fire. <sup>9</sup> And if your eye is snaring you, take it out and throw it from you. It is good for you to be entering into the life one-eyed, than having two eyes to be thrown into the Gehenna of fire.

<sup>10</sup> Be seeing to it that you don't look down on one of these little ones, for I am saying to you that through all things their messengers in the heavens are seeing the face of My Father in the heavens. <sup>11</sup> For the Son of Man came to save the destroyed. <sup>12</sup> How does it seem to you? If there happen to be to a certain man a hundred sheep, and one from them may wander, won't he leave the ninety-nine on the mountains, having gone seeking the wandering? <sup>13</sup> And if he happens to find it, amen, I am saying to you, that he is rejoicing over it more than over the ninety-nine which hadn't wandered. <sup>14</sup> Thus it isn't a desire before your Father in the heavens that one of these little ones should be destroyed.

<sup>15</sup> And if your brother sins against you, be going and reprove him between you and him alone. If he hears you, you gained your brother. <sup>16</sup> But if he doesn't hear, take

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along with you yet one or two, so that upon the mouth of two witnesses or three every word may stand. <sup>17</sup> But if he refuses to hear them, tell the assembly. But if he even refuses to hear the assembly, let him be to you just like the Gentile and the tax collector. <sup>18</sup> Amen, I am saying to you, as many things as you may bind on the earth will have been bound in heaven, and as many as you may loose on the earth will have been loosed in heaven. <sup>19</sup> Again, amen, I am saying to you, that if two of you may agree on the earth about every matter – whatever they may ask – it will happen for them from My Father Who is in the heavens. <sup>20</sup> For where there are two or three having been gathered together in My name, there I am in their midst.”

<sup>21</sup> Then having approached Him, Peter said, “Lord, how many times shall my brother sin against me and I forgive him? Until seven times?”

<sup>22</sup> Jesus said to him, “I’m not saying until seven, but until seventy times seven. <sup>23</sup> On account of this the kingdom of the heavens was compared to a man, a king, who wanted to be settling up accounts with his slaves. <sup>24</sup> And having begun to settle up, one debtor for ten thousand talants was brought to him. <sup>25</sup> But as he wasn’t having anything with which to repay, his lord ordered him to be sold, and his wife, and the children, and all things, as many as he was having, and to be repaid. <sup>26</sup> Therefore, having fallen down, the slave worshipped to him, saying, ‘Lord, be patient with me, and I will repay everything to you.’ <sup>27</sup> And having pity, the lord of that slave released him and forgave him the loan.

<sup>28</sup> “But having gone out, that slave found one of his fellow-slaves who was owing him a hundred denarii. And having taken hold of him, he was choking him, saying, ‘Pay me back if you owe me anything!’ <sup>29</sup> Therefore, having fallen down at his feet, the fellow-slave was begging him, saying, ‘Be patient with me and I will pay you back.’ <sup>30</sup> But he wasn’t willing, and having gone off, he threw him into prison until he should pay back what was owed. <sup>31</sup> But his fellow-slaves, beholding the things happening, sorrowed greatly, and having come, they made clear to their lord the things having happened.

<sup>32</sup> “Then, having summoned him, his lord said to him, ‘Evil slave, all that debt I forgave you, since you begged me. <sup>33</sup> Wasn’t it necessary for you also to show mercy to your fellow-slave, as I also showed mercy to you?’ <sup>34</sup> And having been enraged, his lord handed him over to the torturers until he should repay all that was owed to him. <sup>35</sup> Thus also My heavenly Father will do to you if you don’t forgive each his brother their trespasses from your hearts.”

### Matthew 19

<sup>1</sup> And it happened when Jesus finished these words, He removed from Galilee and went to the borders of Judea beyond the Jordan. <sup>2</sup> And many crowds followed Him, and He healed them there.

<sup>3</sup> And the Pharisees approached Him, testing Him and saying to Him, “Is it permissible for a man to put away his wife over any issue?”

<sup>4</sup> And having answered, He said to them, “Didn’t you read that He Who made them, from the beginning made them male and female? <sup>5</sup> And He said, ‘On account of this a man shall leave father and mother and adhere to his wife, and the two shall be for

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one flesh.’<sup>6</sup> So then, no longer are they two, but one flesh. Therefore, that which God yoked together, let not man separate.”

<sup>7</sup> They said to Him, “Why then did Moses command to give a scroll of a document of divorce and to put her away?”

<sup>8</sup> He said to them, “Moses permitted you to put away your wives with a view to your hard-heartedness, but from the beginning it hasn’t happened thus. <sup>9</sup> But I am saying to you that whoever may put away his wife, not upon fornication, and marries another is committing adultery; and the man marrying a divorcee is committing adultery.”

<sup>10</sup> His students said to Him, “If thus is the issue of the man with his wife, it isn’t profitable to marry.”

<sup>11</sup> But He said to them, “Not all are making room for this word, but those to whom it has been given. <sup>12</sup> For there are eunuchs who from mother’s womb were born thus, and there are eunuchs who were made eunuchs under men, and there are eunuchs who made themselves eunuchs for the kingdom of the heavens. He being able to make room for this, let him make room.”

<sup>13</sup> Then little children were presented to Him so that He might lay hands on them and pray, but the students rebuked them. <sup>14</sup> But Jesus said, “Allow the little children, and don’t be hindering them to come to Me; for of such is the kingdom of the heavens.”

<sup>15</sup> And having laid hands on them, He went from there.

<sup>16</sup> And behold: one having approached, said to Him, “Good Teacher, what good thing shall I do so that I may have eternal life?”

<sup>17</sup> But He said to him, “Why are you calling Me good? None is good except One – God! But if you are wanting to enter into the life, keep the commandments.”

<sup>18</sup> He said to Him, “Which?”

But Jesus said, “You shall not murder. You shall not commit adultery. You shall not steal. You shall not testify falsely. <sup>19</sup> Honor father and mother. And you shall be devoted to your neighbor as yourself.”

<sup>20</sup> The young man said to Him, “All these I guarded from my youth up. What am I still lacking?”

<sup>21</sup> Jesus said to him, “If you’re wanting to be perfect, be going and sell your belongings, and give to the poor, and you will have treasure in heaven; and here – be following Me.”

<sup>22</sup> But the young man, having heard the word, he went away sorrowing, for he was having many possessions.

<sup>23</sup> And Jesus said to His students, “Amen, I am saying to you, that with difficulty a rich person will enter into the kingdom of the heavens. <sup>24</sup> And again I am saying to you, it is easier for a camel to go through an eye of a needle, than for a rich person to enter into the kingdom of God.”

<sup>25</sup> And having heard, His students were greatly astonished, saying, “Who then is able to be saved?”

<sup>26</sup> But having looked on them, Jesus said to them, “With men this is impossible, but with God all things are possible.”

<sup>27</sup> Then Peter, having answered, said to Him, “Behold: we left all and followed You. What then shall be to us?”

<sup>28</sup> But Jesus said to them, “Amen, I am saying to you, that you – those having followed Me – in the regeneration, when the Son of Man will sit on a throne of His glory,

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you also will sit upon twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And all who left houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields for the sake of My name shall receive a hundredfold, and shall inherit life eternal. <sup>30</sup> But many first shall be last, and last first.”

### Matthew 20

<sup>1</sup> “For the kingdom of the heavens is like a man, a housemaster, who went out with the morning to hire workers for his vineyard. <sup>2</sup> And having agreed with the workers for a denarius a day, he sent them forth into his vineyard. <sup>3</sup> And having gone out about the third hour, he saw others having been standing idle in the marketplace. <sup>4</sup> And he said to those, ‘You also be going into the vineyard, and whatever may be just I will give you.’ So they went off. <sup>5</sup> Again, going out about the sixth and ninth hour, he did likewise. <sup>6</sup> But about the eleventh hour, going out, he found others standing idle, and he said to them, ‘Why have you stood here idle the whole day?’ <sup>7</sup> They said to him, ‘Because no one hired us.’ He said to them, ‘You also be going into the vineyard, and whatever may be just you will receive.’ <sup>8</sup> But evening having come, the lord of the vineyard said to his superintendent, ‘Call the workers and pay them the wage, having begun from the last to the first.’

<sup>9</sup> “And those having come about the eleventh hour each received a denarius. <sup>10</sup> But having come, the first ones assumed that they would receive more; and they each also received a denarius. <sup>11</sup> But having received it, they were complaining against the housemaster, <sup>12</sup> saying, ‘These – the last – did one hour, and you made them equal to us – the ones having carried the weight of the day and the scorching heat!’ <sup>13</sup> But he, having answered, said to one of them, ‘Companion, I am doing you no injustice. Didn’t you agree with me for a denarius?’ <sup>14</sup> Take that which is yours and be going. But I’m wanting to give to this, the last, just as also to you. <sup>15</sup> Or isn’t it permissible for me to do what I’m wanting to with my things? Is your eye evil because I am good?’ <sup>16</sup> Thus the last shall be first, and the first last. For many are called, but few chosen.”

<sup>17</sup> And going up to Jerusalem, He privately took the twelve students aside on the road and said to them, <sup>18</sup> “Behold: we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, <sup>19</sup> and they will deliver Him over to the Gentiles for to mock, and to flog, and to crucify. And on the third day He will rise again.”

<sup>20</sup> Then the mother of the sons of Zebedee approached Him with her sons, worshiping and asking something from Him. <sup>21</sup> And he said to her, “What are you wanting?”

She said to Him, “Say that these my two sons may sit one at Your right and one at Your left, in Your kingdom.”

<sup>22</sup> But having answered, Jesus said, “You don’t know what you are asking. Are you able to be drinking the cup which I am about to be drinking, or to be immersed with the immersion with which I am to be immersed?”

They said to Him, “We are able.”

<sup>23</sup> And He said to them, “You will indeed drink My cup, and you will be immersed with the immersion with which I am immersed; but to sit at My right and at My left isn’t Mine to give, but is for whom it has been prepared by My Father.”

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<sup>24</sup> And having heard, the ten were indignant about the two brothers. <sup>25</sup> But Jesus, having summoned them, said, “You know that the rulers of the nations exercise lordship over them and the great exercise authority over them. <sup>26</sup> But it shall not be so among you; but whoever is wanting to become great among you shall be your servant. <sup>27</sup> And whoever is wanting to be first among you, let him be your slave – <sup>28</sup> just as the Son of Man didn’t come to be served, but to serve, and to give His soul a ransom instead of many.”

<sup>29</sup> And they, going out from Jericho, a large crowd followed them. <sup>30</sup> And behold: two blind men sitting beside the road, having heard that Jesus was passing by, cried out, saying, “Show mercy to us, Lord, Son of David!” <sup>31</sup> But the crowd rebuked them so that they should be silent. But they cried out greater, saying, “Show mercy to us, Lord, Son of David!”

<sup>32</sup> And having stood, Jesus called them and said, “What are you wanting that I should do for you?”

<sup>33</sup> They said to Him, “Lord, that our eyes may be opened.” <sup>34</sup> So pitying them, Jesus touched their eyes and immediately their eyes recovered sight, and they followed Him.

### Matthew 21

<sup>1</sup> And when they neared to Jerusalem and came to Bethsphage toward the Mountain of Olives, then Jesus sent forth two students, <sup>2</sup> saying to them, “Be going into the village opposite you and immediately you will find a donkey having been tied and a foal with her. Having loosed them, lead them to Me. <sup>3</sup> And if anyone says anything to you, you shall say, ‘The Lord is having need of them,’ and immediately he will send them.” <sup>4</sup> But all this has happened so that that having been spoken through the prophet might be fulfilled, saying, <sup>5</sup> “Say to the daughter of Zion, ‘Behold: Your King is coming to you, gentle and mounted upon a donkey, even a foal, the son of a beast of burden.’”

<sup>6</sup> And the students, having gone and done just as Jesus prescribed to them, <sup>7</sup> they led the donkey and the foal, and they laid their clothes on them and they sat Him upon them. <sup>8</sup> But the large crowd was spreading theirs in the road. But others were cutting boughs from the trees and were spreading them in the road. <sup>9</sup> But the crowds going before and those following were crying out, saying, “Hosanna to the Son of David! Blessed is the One coming in the name of the Lord! Hosanna in the highest!”

<sup>10</sup> And He, having entered into Jerusalem, all the city was shaken, saying, “Who is this?”

<sup>11</sup> But the crowds were saying, “This is Jesus, the prophet from Nazareth in Galilee.”

<sup>12</sup> And Jesus entered into the temple of God, and He threw out all those selling and buying in the temple, and He overturned the tables of the moneychangers and the seats of those selling doves. <sup>13</sup> And He said to them, “It has been written, ‘My house shall be called a house of prayer.’ But you made it a cave of robbers.”

<sup>14</sup> And lame and blind approached Him in the temple, and He healed them. <sup>15</sup> But having seen the amazing things which He did and the children crying out in the temple and saying, “Hosanna to the Son of David,” the chief priests and the scribes were indignant <sup>16</sup> and said to Him, “You are hearing what these children are saying?”

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But Jesus said to them, “Yes. You never read, ‘Out of the mouth of babies and sucklings You adjusted praise?’”<sup>17</sup> And having left them, He went out outside the city into Bethany and lodged there.

<sup>18</sup> But having launched out into the city in early morning, He was hungry. <sup>19</sup> And having seen one fig tree on the road, He went to it and found nothing on it except only leaves. And He said to it, “No longer may fruit come from you into the age.” And the fig tree instantly was withered.

<sup>20</sup> And having seen, the students were amazed, saying, “How instantly the fig tree was withered!”

<sup>21</sup> But having answered, Jesus said to them, “Amen, I am saying to you, if you are having belief and don’t doubt, not only will you do that of the fig tree, but even if you should say to this mountain, ‘Be taken up and thrown into the sea,’ it will happen. <sup>22</sup> And all things, as many as you may ask in prayer, believing, you will receive.”

<sup>23</sup> And as He came into the temple, as He taught, the chief priests and the elders of the people approached Him, saying, “In what kind of authority are you doing these things? And who gave you this authority?”

<sup>24</sup> But having answered, Jesus said to them, “I also will ask you one word, which, if you tell Me, I also will tell you in what kind of authority I am doing these things.

<sup>25</sup> The immersion of John – where was it from? From heaven or from men?”

But they were reasoning among themselves, saying, “If we say, ‘From heaven,’ he will say to us, ‘Why then didn’t you believe him?’ <sup>26</sup> But if we say ‘From men,’ we are fearing the crowd, for all are holding John as a prophet.”

<sup>27</sup> And answering to Jesus, they said, “We don’t know.”

He also spoke to them, “Neither am I telling you in what kind of authority I am doing these things.

<sup>28</sup> “But what does it seem to you? A man was having two children. And having approached the first, he said, ‘Child, be going today. Be working in my vineyard.’ <sup>29</sup> But he, having answered, said, ‘I’m not wanting to.’ But later, having regretted it, he went. <sup>30</sup> And having approached the other, he said likewise. But he, having answered, said, ‘I will, lord.’ And he didn’t go. <sup>31</sup> Which out of the two did the will of the father?”

They said to Him, “The first.”

Jesus said to them, “Amen, I am saying to you that the tax collectors and the prostitutes are preceding you into the kingdom of God. <sup>32</sup> For John came to you in a way of righteousness, and you didn’t believe him. But the tax collectors and prostitutes believed him. But you, having seen that, didn’t later regret it so as to believe him.

<sup>33</sup> “Hear another analogy: There was a certain man, a housemaster, who planted a vineyard and put a fence around it, and dug in it a winepress, and built a tower, and he gave it out to farmers and went abroad. <sup>34</sup> But when the season of the fruits neared, he sent forth his slaves to the farmers to receive his fruits. <sup>35</sup> And the farmers, having taken his slaves, one they thrashed, one they killed, one they stoned. <sup>36</sup> Again he sent forth other slaves, more than the first, and they did to them likewise. <sup>37</sup> But later he sent forth to them his son, saying, ‘They will respect my son.’ <sup>38</sup> But the farmers seeing the son, said among themselves, ‘This is the heir. Come. We should kill him and possess his inheritance.’ <sup>39</sup> And having taken him, they threw him out outside of the vineyard and killed him. <sup>40</sup> Therefore, when the lord of the vineyard comes, what will he do to those farmers?”

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<sup>41</sup> They said to Him, “He will badly destroy those bad people, and he will give out the vineyard to other farmers, who will render to him the fruits in their seasons.”

<sup>42</sup> Jesus said to them, “You never read in the Scriptures, ‘A stone which those building rejected, this became for the head of a corner; this came about by the Lord, and it is amazing in our eyes’?”

<sup>43</sup> “Because of this I am saying to you that the kingdom of God will be taken away from you and will be given to a nation producing the fruits of it. <sup>44</sup> And the one falling on this stone will be shattered; but on whomever it falls, it will pulverize him.”

<sup>45</sup> And the chief priests and the Pharisees, having heard His analogies, they knew that He was speaking about them. <sup>46</sup> And seeking to seize Him, they were afraid of the crowds, since they were holding Him as a prophet.

### Matthew 22

<sup>1</sup> And having answered, Jesus again spoke to them in analogies, saying, <sup>2</sup> “The kingdom of the heavens is likened to a man, a king, who made wedding preparations for his son. <sup>3</sup> And he sent forth his slaves to call those having been called to the wedding preparations, and they didn’t want to come. <sup>4</sup> Again he sent forth other slaves, saying, ‘Say to those having been called, “Behold: my breakfast is prepared; my bulls and the fatlings have been slaughtered, and all is ready. Come to the wedding preparations.”’”

<sup>5</sup> But those, having not cared, went away, one to his own field, one to his merchandise.

<sup>6</sup> But the rest, having grabbed his slaves, insultingly treated them and killed them. <sup>7</sup> And the king hearing that, he was wrathful, and having sent his troops, he destroyed those murderers and set their city on fire.

<sup>8</sup> “Then he said to his slaves, ‘The wedding is ready, but those having been called were not worthy. <sup>9</sup> Therefore be going on the outlets of the roads, and as many as you may find, invite to the wedding preparations.’ <sup>10</sup> And those slaves, having gone out into the roads, gathered together all, as many as they found, both evil and good. And the wedding was filled with those reclining. <sup>11</sup> But the king, having entered to observe those reclining, saw there a man not having been clothed with wedding clothes. <sup>12</sup> And he said to him, ‘Companion, how did you enter here, not having wedding clothes?’ But the man was muzzled.

<sup>13</sup> Then the king said to the servants, ‘Having bound him, feet and hands, take him away and throw him out into the farther out darkness. There will be the wailing and the gnashing of the teeth.’ <sup>14</sup> For many are called, but few chosen.”

<sup>15</sup> And having gone, the Pharisees took counsel how they might ensnare Him in word. <sup>16</sup> And they sent forth to Him their students with the Herodians, saying, “Teacher, we know that you are truthful, and you are teaching the way of God in truth, and it doesn’t matter to you about anyone, for you aren’t looking at the person of men.

<sup>17</sup> Therefore tell to us: What do you suppose? Is it permissible to give census tax to Caesar or not?”

<sup>18</sup> But Jesus, having known their evil, said, “Why are you testing Me, hypocrites? <sup>19</sup> Show Me the currency of the census tax.” So they presented to Him a denarius.

<sup>20</sup> And He said to them, “Whose is this image, and the inscription?”

<sup>21</sup> They said to Him, “Caesar’s.”

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Then He said to them, “Then render to Caesar the things of Caesar, and the things of God to God.”<sup>22</sup> And having heard, they were amazed, and having left Him, they went away.

<sup>23</sup> On that day Sadducees approached Him, who are saying there is no resurrection. And they asked Him,<sup>24</sup> saying, “Teacher, Moses said if someone dies, not having children, his brother shall marry his wife as the duty of a husband’s brother, and shall raise up seed to his brother.<sup>25</sup> But there were with us seven brothers. And the first, having married, died. And not having seed, he left his wife to his brother.<sup>26</sup> And likewise the second and the third, up to the seven.<sup>27</sup> But last of all the woman also died.<sup>28</sup> Therefore in the resurrection, whose wife of the seven will she be? For all had her.”

<sup>29</sup> But having answered, Jesus said to them, “You are deceived, not having known the Scriptures or the power of God.<sup>30</sup> For in the resurrection, neither are they marrying nor are they given in marriage, but they are like messengers of God in heaven.<sup>31</sup> But about the resurrection of the dead, you didn’t read that spoken to you by God, saying,<sup>32</sup> “I am the God of Abraham, and the God of Isaac, and the God of Jacob”? God isn’t a God of dead people, but of living.”<sup>33</sup> And the crowds having heard, they were being astonished at His doctrine.

<sup>34</sup> But the Pharisees, having heard that He muzzled the Sadducees, gathered upon the same.<sup>35</sup> And one of them, a scholar of the Law, questioned, testing Him and saying,<sup>36</sup> “Teacher, which is the great commandment in the Law?”

<sup>37</sup> And Jesus said to him, “You shall be devoted to the Lord your God with your whole heart, and with your whole soul, and with your whole mind.”<sup>38</sup> This is the first and great commandment.<sup>39</sup> But the second is like it: ‘You shall be devoted to your neighbor as to yourself.’<sup>40</sup> On these – the two commandments – the whole Law and the Prophets are hanging.”

<sup>41</sup> But the Pharisees having been gathered together, Jesus questioned them,<sup>42</sup> saying, “What do you suppose about the Christ? Whose Son is He?”

They said to Him, “David’s.”

<sup>43</sup> He said to them, “How then is David in the Spirit calling Him, ‘Lord,’ saying,<sup>44</sup> ‘The Lord said to my Lord, “Sit at My right, until I put Your enemies as a footstool of Your feet”’? <sup>45</sup> If therefore David is calling Him ‘Lord,’ how is He his son?”<sup>46</sup> And no one was able to answer Him a word, nor dared anyone from that day to question Him anymore.

### Matthew 23

<sup>1</sup> Then Jesus spoke to the crowds and to His students,<sup>2</sup> saying, “The scribes and Pharisees sat on the seat of Moses.<sup>3</sup> All things, therefore, whatever they may say to you to keep, be keeping and doing. But don’t be doing according to their works; for they are saying and not doing.<sup>4</sup> For they are binding weighty loads and hard to bear, and they are putting them on the shoulders of men, but they aren’t wanting to move them with their finger.

<sup>5</sup> “But they are doing all their works toward being observed by men. And they are broadening their phylacteries, and are enlarging the edges of their garments,<sup>6</sup> and they are loving the first places of reclining at the dinners, and the first seats in the synagogues,<sup>7</sup> and the greetings in the marketplaces, and to be called, ‘Rabbi, Rabbi’ by men.

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<sup>8</sup> “But you may not be called ‘Rabbi’; for One is your instructor: the Christ; but you are all brothers. <sup>9</sup> And you may not call someone on earth your father; for One is your Father: the One in the heavens. <sup>10</sup> Neither may you be called instructors; for One is your instructor: the Christ. <sup>11</sup> But the greater of you shall be your servant. <sup>12</sup> But whoever shall lift himself up will be humbled, and whoever will humble himself will be lifted up.

<sup>13</sup> “But woe to you, scribes and Pharisees, hypocrites! Because you are eating up the houses of the widows and are praying long for a pretence. Because of this you will receive more abundant judgment.

<sup>14</sup> “Woe to you, scribes and Pharisees, hypocrites! Because you are shutting the kingdom of the heavens before men; for you aren’t entering, nor are you giving leave to those entering to enter.

<sup>15</sup> “Woe to you, scribes and Pharisees, hypocrites! Because you are going around the sea and the dry to make one proselyte, and whenever he becomes one, you are making him twice as much a son of Gehenna as you.

<sup>16</sup> “Woe to you, blind guides, those saying, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple is obligated.’ <sup>17</sup> Fools and blind! For which is greater, the gold, or the temple making the gold holy? <sup>18</sup> And ‘Whoever swears by the sacrificial altar, it is nothing; but whoever swears by the gift which is upon it is obligated.’ <sup>19</sup> Fools and blind! For which is greater, the gift, or the sacrificial altar making the gift holy? <sup>20</sup> Therefore, the one having sworn by the sacrificial altar is swearing by it and by all the things upon it. <sup>21</sup> And the one having sworn by the temple is swearing by it and by the One residing in it. <sup>22</sup> And the one having sworn by the heaven is swearing by the throne of God and by the One sitting upon it.

<sup>23</sup> “Woe to you, scribes and Pharisees, hypocrites! Because you are tithing of the mint and the anethum and the cummin, and you dismissed the heavier issues of the law: the judgment, and the mercy, and the belief. These it was necessary to do, and not to be dismissing those. <sup>24</sup> Blind guides, those thoroughly filtering out the gnat, but drinking down the camel.

<sup>25</sup> “Woe to you, scribes and Pharisees, hypocrites! Because you are cleaning the outside of the cup and of the dish, but inside they are full of grasping and unrighteousness. <sup>26</sup> Blind Pharisee! First clean the inside of the cup and of the dish so that the outside of them may be clean also.

<sup>27</sup> “Woe to you, scribes and Pharisees, hypocrites! Because you are resembling dusted graves, which outwardly indeed are appearing beautiful, but inside are full of bones of dead people and all uncleanness. <sup>28</sup> Thus also, you indeed outwardly are appearing righteous to men, but inside you are full of hypocrisy and lawlessness.

<sup>29</sup> “Woe to you, scribes and Pharisees, hypocrites! Because you are building the graves of the prophets, and you are adorning the tombs of the righteous, <sup>30</sup> and you are saying, ‘If we were in the days of our fathers, we wouldn’t be sharers with them in the blood of the prophets.’ <sup>31</sup> So then, you are testifying yourselves that you are sons of those having murdered the prophets. <sup>32</sup> And you, fill the measure of your fathers.

<sup>33</sup> “Snakes! Offspring of venomous snakes! How may you flee from the judgment of Gehenna? <sup>34</sup> For this reason, behold: I am sending forth to you prophets and wise people and scribes; and of them you will kill and crucify, and of them you will flog in your synagogues, and you will persecute from city to city, <sup>35</sup> in order that all the

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righteous blood being spilled on the earth may come on you, from the blood of righteous Abel up to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the sacrificial altar. <sup>36</sup> Amen, I am saying to you, that all these things will come on this generation.

<sup>37</sup> “Jerusalem, Jerusalem! The one killing the prophets and stoning those having been sent forth to her! How many times I wanted to gather your children in which manner a hen is gathering her brood under the wings, and you weren’t willing. <sup>38</sup> Behold: your house is left to you a wilderness. <sup>39</sup> For I am saying to you, you will certainly not see Me from now on, until you say, ‘Blessed is the One coming in the name of the Lord.’”

### Matthew 24

<sup>1</sup> And having exited, Jesus was going out from the temple, and His students approached to show Him the buildings of the temple. <sup>2</sup> And Jesus said to them, “Aren’t you seeing all these things? Amen, I am saying to you, a stone will certainly not be left here upon a stone which won’t be destroyed.”

<sup>3</sup> And He, sitting on the Mountain of Olives, the students approached Him privately, saying, “Tell us when these things will be, and what will be the sign of Your coming, and of the consummation of the age.”

<sup>4</sup> And having answered, Jesus said to them, “See to it that no one may deceive you. <sup>5</sup> For many will come in My name, saying, ‘I am the Christ,’ and they will deceive many. <sup>6</sup> But you will be about to be hearing of wars and reports of wars. See that you aren’t distressed; for it is necessary for all things to happen, but the end isn’t yet. <sup>7</sup> For nation will rise against nation and kingdom against kingdom and there will be famines and plagues and earthquakes in places. <sup>8</sup> But all these are a beginning of birth pains.

<sup>9</sup> “Then they will deliver you to affliction, and they will kill you, and you will be hated by all the nations because of My name. <sup>10</sup> And then many will be snared, and they will deliver one another over, and they will hate one another. <sup>11</sup> And many false prophets will arise and deceive many. <sup>12</sup> And through the increase of lawlessness the devotion of the many will be cooled. <sup>13</sup> But the one having endured to the end, this one will be saved. <sup>14</sup> And this, the good message of the kingdom will be proclaimed in the whole inhabited earth for a testimony to all the nations, and then the end will come.

<sup>15</sup> “Therefore, when you see the ‘abomination of the desolation’ having been spoken of through Daniel the prophet standing in the holy place” (The one reading, be understanding.), <sup>16</sup> “then let those in Judea flee upon the mountains. <sup>17</sup> Let not the one on the housetop descend to take the things out of his house, <sup>18</sup> and let not the one in the field turn back to take his clothes. <sup>19</sup> But woe to those who are pregnant and to those nursing in those days. <sup>20</sup> But be praying so that your flight doesn’t happen in winter, nor on Sabbath. <sup>21</sup> For then there will be great affliction, such as hasn’t happened from the beginning of the world until now, nor by any means shall be. <sup>22</sup> And if those days weren’t cut short, none of all flesh would be saved; but because of the chosen, those days will be cut short. <sup>23</sup> Then if someone may say to you, ‘Behold: here is the Christ!’ or ‘Here!’ you may not believe! <sup>24</sup> For false christs and false prophets will arise, and they will give great signs and wonders, so as to deceive, if possible, also the chosen. <sup>25</sup> Behold: I have told you ahead of time. <sup>26</sup> If therefore, they may say to you, ‘Behold: he

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is in the desert!’ you may not go out; ‘Behold: in the private rooms!’ you may not believe. <sup>27</sup> For as the lightening is coming out from the rising of the sun and is shining to the sun-setting, thus will be the coming of the Son of Man. <sup>28</sup> For wherever the corpse may be, there the eagles will be gathered.

<sup>29</sup> “But immediately after the affliction of those days the sun will be darkened, and the moon won’t give its radiance, and the stars will fall from the heaven, and the powers of the heaven will be shaken. <sup>30</sup> And then the sign of the Son of Man will appear in the heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the heaven with power and much glory. <sup>31</sup> And He will send forth His messengers with a great sound of a trumpet and they will gather His chosen from the four winds, from the extremities of the heavens – until the extremities of them!

<sup>32</sup> “But learn the analogy from the fig tree: whenever its bough becomes tender and is sprouting the leaves, you are knowing that the summer is near. <sup>33</sup> Thus, you also, when you may see all these, be knowing that it is near – at the doors! <sup>34</sup> Amen, I am saying to you, this generation certainly won’t pass away until all these things happen.

<sup>35</sup> The heaven and the earth will pass away, but My words will certainly not pass away.

<sup>36</sup> “But about that day and hour no one has known, not even the messengers of the heavens, but only My Father. <sup>37</sup> But just as the days of Noah, so also will the coming of the Son of Man be. <sup>38</sup> For just as they were in those days before the flood – eating and drinking, marrying and giving in marriage, until which day Noah entered into the ark, <sup>39</sup> and they didn’t know until the flood came and took them, every one, away – so also will be the coming of the Son of Man. <sup>40</sup> Then two will be in the field: the one is taken and the one is left. <sup>41</sup> Two grinding in the millhouse: one is taken, and one left. <sup>42</sup> Be watching therefore, because you haven’t known in what hour your Lord is coming.

<sup>43</sup> But you are knowing this: that if the housemaster had known in what watch the thief was coming, he would have watched and wouldn’t have allowed his house to be dug through. <sup>44</sup> Because of this, you also become prepared, because the Son of Man is coming in which hour you are not supposing.

<sup>45</sup> “Who then is the faithful and prudent slave whom his Lord appointed over His patients, to give them the food at the time. <sup>46</sup> Blessed is that slave whom his Lord, upon His coming, will find doing so. <sup>47</sup> Amen, I am saying to you, that He will appoint him over all that is His. <sup>48</sup> But if that evil slave should say in his heart, ‘My Master is taking a long time to come,’ <sup>49</sup> and should begin to be striking the fellow-slaves and to be eating and drinking with the drunkards, <sup>50</sup> the Lord of that slave will come in a day which he isn’t looking for Him and in an hour which he isn’t knowing, <sup>51</sup> and He will cut him in two and will put his part with the hypocrites. There will be the wailing and the gnashing of the teeth.

### Matthew 25

<sup>1</sup> “Then the kingdom of the heavens will be likened to ten virgins who, having taken their lamps, went out to a meeting of the bridegroom. <sup>2</sup> But five of them were prudent and five foolish. <sup>3</sup> Those who were foolish, taking their lamps, didn’t take oil with them, <sup>4</sup> but the prudent took oil in their jars with their lamps. <sup>5</sup> But the bridegroom taking a long time, they all slumbered and were sleeping.

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<sup>6</sup> “But in the middle of the night there was an outcry: ‘Behold: the bridegroom is coming! Be going out to a meeting with him.’ <sup>7</sup> Then all those virgins arose and put their lamps in order. <sup>8</sup> And the foolish said to the prudent, ‘Give us some of your oil, because our lamps are being extinguished.’ <sup>9</sup> But the prudent answered saying, ‘No, lest there not be sufficient for you and for us; but rather be going to those who are selling and buy for yourselves.’ <sup>10</sup> But they, going away to buy, the bridegroom came, and those ready went in with him to the wedding preparations, and the door was shut. <sup>11</sup> But later the rest of the virgins came also, saying, ‘Lord, lord, open to us.’ <sup>12</sup> But he, having answered, said, ‘Amen, I am saying to you, I haven’t known you.’ <sup>13</sup> Be watching therefore, because you haven’t known the day nor the hour in which the Son of Man is coming.

<sup>14</sup> “For it’s just like a man going abroad, who called his own slaves and handed over to them all that was his. <sup>15</sup> And to the one he gave five talants, and to another two, and to another one, to each according to his own ability; and immediately he went abroad. <sup>16</sup> Then, having gone, the one having received the five talants worked with them and made five other talants. <sup>17</sup> And likewise the one having the two – he gained two others. <sup>18</sup> But the one having received the one, having gone off, dug in the earth and hid the silver of his lord.

<sup>19</sup> “But after much time the lord of these slaves came and settled up accounts with them. <sup>20</sup> And having approached, the one having received the five talants presented five other talants, saying, ‘Lord, you handed over five talants to me. Behold: I gained five other talants on top of them.’ <sup>21</sup> Now his lord spoke to him, ‘Well done, good and faithful slave; you were faithful over little, I will appoint you over much. Enter into the joy of your lord.’

<sup>22</sup> “Now the one having received the two talants, having also approached, said, ‘Lord, you handed over two talants to me. Behold: I gained two other talants on top of them.’ <sup>23</sup> His lord spoke to him, ‘Well done, good and faithful slave; you were faithful over little, I will appoint you over much. Enter into the joy of your lord.’

<sup>24</sup> “Now the one having received the one talant, having also approached, said, ‘Lord, I know you, that you are a hard man, reaping where you didn’t seed, and gathering where you didn’t scatter. <sup>25</sup> And having feared, having gone away, I hid your talant in the earth. Behold: you are having what is yours.’ <sup>26</sup> But having answered, his master said to him, ‘Evil and irksome slave, you had known that I am reaping where I didn’t seed and I am gathering where I didn’t scatter. <sup>27</sup> Therefore it was necessary for you to throw my silver to the bankers, and I, having come, would have received back what is mine with what it bore. <sup>28</sup> Therefore take away from him the talant, and give it to the one having the ten talants. <sup>29</sup> For to everyone having, more will be given, and he will abound; but from the one not having, what he has will also be taken away from him. <sup>30</sup> And be throwing out the useless slave into the farther out darkness. There will be the wailing and the gnashing of the teeth.”

<sup>31</sup> “And when the Son of Man comes in His glory, and all the holy messengers with Him, then He will sit on a throne of His glory. <sup>32</sup> And all the nations will be gathered before Him. And He will separate them from one another just as the shepherd is separating the sheep from the little goats. <sup>33</sup> And He will set the sheep at His right, but the goats at the left.

<sup>34</sup> “Then the King will say to those at His right, ‘Come, those blessed of My Father, inherit the kingdom having been prepared for you from the foundation of the

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world. <sup>35</sup> For I was hungering and you gave Me to eat; I thirsted and you gave Me drink; I was a stranger and you gathered Me to yourself; <sup>36</sup> naked and you clothed Me; I was sick and you took care of Me; I was in prison and you came to Me.’ <sup>37</sup> Then the righteous will answer Him, saying, ‘Lord, when did we see You hungering and we fed You, or thirsting and gave You drink? <sup>38</sup> But when did we see You a stranger and gathered You to ourselves, or naked and we clothed You? <sup>39</sup> But when did we see You sick or in prison and we came to You?’ <sup>40</sup> And having answered, the King will say to them, ‘Amen, I am saying to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.’

<sup>41</sup> “Then He will also say to those at the left, ‘Be going from Me, those having been cursed, into the everlasting fire having been prepared for the slanderer and his messengers. <sup>42</sup> For I hungered and you didn’t give Me to eat; I thirsted and you didn’t give Me drink; <sup>43</sup> I was a stranger and you didn’t gather Me, naked and you didn’t clothe Me, sick and in prison and you didn’t take care of Me.’ <sup>44</sup> Then they also will answer, saying, “Lord, when did we see You hungering or thirsting or a stranger or naked or sick or in prison, and we didn’t serve You?” <sup>45</sup> Then He will answer them, saying, ‘Amen, I am saying to you, inasmuch as you didn’t do it to one of the least of these, neither did you to Me.’ <sup>46</sup> And these will go away into everlasting punishment, but the righteous into everlasting life.”

### Matthew 26

<sup>1</sup> And it happened when Jesus finished all these words, He said to His students, <sup>2</sup> “You have known that the Passover takes place after two days, and the Son of Man is being delivered up for to be crucified.”

<sup>3</sup> Then the high priests and the scribes and the elders of the people gathered into the courtyard of the high priest, the one being called Caiaphas, <sup>4</sup> and they counseled together so that they might seize Jesus by deceit and might kill Him. <sup>5</sup> But they said, “Not during the feast, so that no tumult may take place among the people.”

<sup>6</sup> But Jesus being in Bethany, in a house of Simon the leper, <sup>7</sup> a woman approached Him holding an alabaster flask of expensive myrrh, and poured it down on His head as He reclined.

<sup>8</sup> But having seen, His students were indignant, saying, “Why this waste? <sup>9</sup> For this myrrh could have been sold for much and given to the poor.”

<sup>10</sup> But Jesus having known, said to them, “Why are you giving toilings to the woman? For she worked a good work for Me. <sup>11</sup> For the poor you are always having with you, but you aren’t always having Me. <sup>12</sup> For this woman, having put this myrrh on My body, she did it for to bury Me. <sup>13</sup> Amen, I am saying to you, wherever this good message might be proclaimed in the whole world, what this woman did will also be spoken of for a memorial to her.

<sup>14</sup> Then one of the twelve, the one called Judas Iscariot, having gone to the high priests, <sup>15</sup> he said, “What are you willing to give me, and I will deliver him to you?” So they set for Him thirty silver coins. <sup>16</sup> And from then on he was seeking an opportunity so that he might deliver Him over.

<sup>17</sup> But on the first of Unleavened Bread the students of Jesus approached, saying to Him, “Where are You wanting us to prepare for You to be eating the Passover?”

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<sup>18</sup> So He said, “Be going into the city to the certain one and say to him, ‘The Teacher is saying, “My season is near; I am doing the Passover with you with My students.”’” <sup>19</sup> And the students did as Jesus directed them, and they prepared the Passover.

<sup>20</sup> But evening having come, He was reclining with the twelve. <sup>21</sup> And while they were eating, He said, “Amen, I am saying to you, that one of you will deliver Me over.”

<sup>22</sup> And sorrowing greatly, they, each of them, began to be saying to Him, “I’m not the one, Lord?”

<sup>23</sup> And He, having answered, said, “The one having dipped the hand with Me in the bowl, this one will deliver Me over. <sup>24</sup> Indeed the Son of Man is going just as it has been written about Him, but woe to that man through whom the Son of Man is delivered over. It would have been good for him if that man wasn’t born.”

<sup>25</sup> But having answered, Judas, the one delivering Him over, said, “I’m not the one, Rabbi?”

He said to him, “You said it.”

<sup>26</sup> But as they were eating, Jesus having taken the bread and having given thanks, broke it and gave it to the students and said, “Take. Eat. This is My body.”

<sup>27</sup> And having taken the cup and having given thanks, He gave it to them, saying, “Drink out of it, all of you. <sup>28</sup> For this is My blood – that of the new covenant – that which is being poured out for many for forgiveness of sins. <sup>29</sup> But I am saying to you that from now on I will certainly not drink of this, the fruit of the vine, until that day when I am drinking it anew with you in the kingdom of My Father.”

<sup>30</sup> And having sung hymns, they went out to the Mountain of Olives.

<sup>31</sup> Then Jesus said to them, “You all will be snared over Me in this night, for it has been written, ‘I will strike the Shepherd and the sheep of the flock will be scattered.’”

<sup>32</sup> But after My rising, I will go before you into Galilee.”

<sup>33</sup> But having answered, Peter said to Him, “If all will be snared over You, yet I will never be snared.”

<sup>34</sup> Jesus said to him, “Amen, I am saying to you, that on this night, before a rooster crows, thrice you will deny Me.”

<sup>35</sup> Peter said to Him, “Even if it is necessary for me to die with You, I will certainly not deny You.” But similarly spoke all the students also.

<sup>36</sup> Then Jesus came with them to a plot of ground being called Gethsemane, and He said to the students, “Sit here, while, having gone off there, I may pray.” <sup>37</sup> And having taken along Peter and the two sons of Zebedee, He began to sorrow and be distressed. <sup>38</sup> Then Jesus said to them, “My soul is intensely sorrowful until death. Continue here and be watching with Me.” <sup>39</sup> And approaching a little, He fell upon His face, praying and saying, “My Father, if it’s possible, let this cup pass from Me; nevertheless, not as I want, but as You.”

<sup>40</sup> And He came to the students and found them sleeping, and He said to Peter, “So, you all were not mighty enough to watch one hour with Me? <sup>41</sup> Be watching and praying so that you may not enter into temptation. The spirit is eager, but the flesh is weak.”

<sup>42</sup> Again, out of a second going off, he prayed, saying, “My Father, if it isn’t possible for this cup to be passing from Me unless I drink it, have Your will take place.”

<sup>43</sup> And having come, He found them sleeping again, for their eyes were heavy. <sup>44</sup> And

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having put off from them, going off again, He prayed out of a third instance, having said the same word. <sup>45</sup> Then He came to His students and said to them, “Be sleeping the remainder and be refreshed. Behold: the hour has come near and the Son of Man is being delivered into sinners’ hands. <sup>46</sup> Be rising. We may be going. Behold: the one delivering Me over has come near.”

<sup>47</sup> And He, still speaking, behold: Judas, one of the twelve, came, and with him a large crowd with swords and clubs, from the high priests and elders of the people.

<sup>48</sup> Now the one delivering Him over gave them a sign, saying, “Whoever I kiss is he. Seize him.” <sup>49</sup> And immediately approaching to Jesus, he said, “Rejoice, Rabbi.” And he ardently kissed Him.

<sup>50</sup> But Jesus said to him, “Companion, upon what are you here?” Then having approached, they threw their hands upon Jesus and seized Him. <sup>51</sup> And behold: one of those with Jesus, having stretched out his hand, drew out his sword, and having stricken the slave of the high priest, cut off his ear. <sup>52</sup> Then Jesus said to him, “Return your sword to its place, for all those having taken a sword will die by a sword. <sup>53</sup> Or are you supposing that I’m not able now to beseech My Father and He will present Me with more than twelve legions of messengers? <sup>54</sup> How then should the Scriptures be fulfilled that thus it needs to happen?” <sup>55</sup> In that hour Jesus said to the crowds, “Did you come out as against a robber with swords and clubs to apprehend Me? Daily I was sitting with you teaching in the temple and you didn’t seize Me. <sup>56</sup> But this whole thing has happened so that the Scriptures of the prophets might be fulfilled.” Then all the students having left Him, fled.

<sup>57</sup> But those having seized Jesus led Him away to Caiaphas the high priest where the scribes and the elders were gathered. <sup>58</sup> But Peter was following Him from afar up to the courtyard of the high priest. And having entered inside, he was sitting with the attendants to see the outcome. <sup>59</sup> But the high priests and the elders and the whole council were seeking false witnesses against Jesus in order to kill Him, <sup>60</sup> and they didn’t find any. And many false witnesses approached. They didn’t find any.

But later, two false witnesses having approached, <sup>61</sup> said, “This man said, ‘I am able to destroy the temple of God and to build it in three days.’”

<sup>62</sup> And having stood up, the high priest said to Him, “Are you answering nothing? What are these testifying against you?” <sup>63</sup> But Jesus kept silent.

And having answered, the high priest said to Him, “I am adjuring you according to the living God that you tell us if you are the Christ, the Son of God.”

<sup>64</sup> Jesus said to him, “You said it. Nevertheless I am saying to you, from now you will see the Son of Man sitting at the right of the Power and coming on the clouds of the heaven.”

<sup>65</sup> Then the high priest tore his garment, saying, “He blasphemed! What need are we still having of witnesses? Look, now you heard his blasphemy. <sup>66</sup> What does it seem to you?”

But those, having answered, said, “He is deserving of death.” <sup>67</sup> Then they spat in His face and punched Him. And they slapped Him, <sup>68</sup> saying, “Prophecy to us, Christ! Who is the one having hit you?”

<sup>69</sup> But Peter was sitting outside in the courtyard. And one servant girl approached him, saying, “You also were with Jesus the Galilean.”

<sup>70</sup> But he denied before them all, saying, “I don’t know what you are saying.”

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<sup>71</sup> But he, having gone out to the gateway, another saw him and said to them there, “This man also was with Jesus the Nazarene.”

<sup>72</sup> And again he denied with an oath, “I don’t know the man!”

<sup>73</sup> But after a little, those having stood by, approaching, said to Peter, “Truly you also are of them, for even your speech is identifying you.”

<sup>74</sup> Then he began to be cursing and swearing, “I don’t know the man.” And immediately a rooster crowed. <sup>75</sup> And Peter remembered the saying of Jesus, having said to him, “Before a rooster crows, thrice you will deny Me.” And having gone out outside, he wailed bitterly.

### Matthew 27

<sup>1</sup> But early morning having come, all the high priests and elders of the people took counsel against Jesus so as to kill Him. <sup>2</sup> And having bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

<sup>3</sup> Then Judas, the one delivering Him over, seeing that He was condemned, having become remorseful, returned the thirty silvers to the high priests and to the elders, <sup>4</sup> saying, “I sinned, delivering over innocent blood.”

But they said, “What’s that to us? You shall see to it.” <sup>5</sup> And having cast down the silver in the temple, he withdrew. And having gone away, he hanged himself.

<sup>6</sup> But the high priests, having taken the silver, said, “It isn’t permissible to be putting them into the offering place, since they are price of blood.” <sup>7</sup> But having taken counsel, they bought from them the Field of the Potter for a burial place for the strangers. <sup>8</sup> Therefore that field was called Field of Blood until today. <sup>9</sup> Then that spoken through Jeremiah the prophet was fulfilled, saying, “And they took the thirty silvers, the price of the One having been priced, Whom they priced from the sons of Israel, <sup>10</sup> and they gave them for the Field of the Potter, just as the Lord directed me.”

<sup>11</sup> But Jesus stood before the governor. And the governor asked Him, saying, “Are you the king of the Jews?”

But Jesus spoke to him, “You are saying.” <sup>12</sup> And in the accusing of Him under the high priests and the elders, He answered nothing.

<sup>13</sup> Then Pilate said to Him, “Aren’t you hearing how many things they are testifying against you?” <sup>14</sup> And He didn’t answer him – not to one word – so that the governor was very much amazed.

<sup>15</sup> But at the feast the governor had been accustomed to release one prisoner to the crowd, whom they were wanting. <sup>16</sup> But they were having then a notable prisoner being called Barabbas. <sup>17</sup> Therefore they, having been gathered, Pilate said to them, “Whom are you wanting that I should release to you, Barabbas or Jesus, the one being called Christ?”

<sup>18</sup> For he had known that they delivered Him over through envy.

<sup>19</sup> But he, having sat on the judgment dais, his wife sent to him, saying, “Have nothing to do with that righteous man, for many things today I suffered because of him in a dream.”

<sup>20</sup> But the high priests and the elders persuaded the crowds that they might request Barabbas, but they should destroy Jesus.

<sup>21</sup> But having answered, the governor said to them, “Whom are you wanting that I should release to you from the two?”

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But they said, “Barabbas.”

<sup>22</sup> Pilate said to them, “What then will I do with Jesus, the one being called Christ?”

They all were saying to him, “Have him crucified.”

<sup>23</sup> But the governor said, “For what wrong that he did?”

But they were crying out abundantly, saying, “Have him crucified!”

<sup>24</sup> But Pilate, having seen that nothing was profited, but rather a tumult was happening, having taken water, he washed off his hands in front of the crowd, saying, “I am innocent from the blood of this righteous person. You shall see to it.”

<sup>25</sup> And having answered, all the people said, “His blood be on us and on our children.” <sup>26</sup> Then he released Barabbas to them, but having scourged Jesus, he delivered Him over so that He might be crucified.

<sup>27</sup> Then the soldiers of the governor, having taken Jesus into the praetorium, gathered the whole cohort to Him. <sup>28</sup> And having stripped Him, they put around Him a scarlet cloak. <sup>29</sup> And having woven a crown out of thorns, they put it on His head, and a reed in His right hand, and having knelt before Him, they mocked Him, saying, “Rejoice! The king of the Jews!” <sup>30</sup> And having spit at Him, they took the reed and were striking Him on the head. <sup>31</sup> And when they mocked Him, they stripped Him of the cloak and dressed Him in His garments, and they led Him away for to crucify.

<sup>32</sup> And going out, they found a man, a Cyrenian, Simon by name. They enforced this man into state service so that he might take up His cross. <sup>33</sup> And having come to a place being called Golgotha, which is being called Place of a Skull, <sup>34</sup> they gave Him vinegar having been mixed with bile. And having tasted it, He wasn't wanting to drink it. <sup>35</sup> But having crucified Him, they divided up His garments, casting a lot. <sup>36</sup> And sitting down, they were guarding Him there. <sup>37</sup> And they put up over His head His charge, having been written: THIS IS JESUS THE KING OF THE JEWS. <sup>38</sup> Then they crucified with Him two robbers, one at the right and one at the left. <sup>39</sup> But those passing by were defaming Him, moving their heads <sup>40</sup> and saying, “The one destroying the temple and building it in three days, save yourself. If you are the Son of God, descend from the cross.”

<sup>41</sup> But similarly also the high priests, mocking with the scribes and elders and Pharisees, were saying, <sup>42</sup> “Others he saved. He isn't able to save himself. If he is king of Israel, let him descend now from the cross and we will believe on him. <sup>43</sup> He had confidence in God. Let Him rescue him now if He wants him; for he said, ‘I am Son of God.’” <sup>44</sup> But also the robbers who had been crucified with Him were reproaching Him with the same.

<sup>45</sup> But from the sixth hour darkness came upon all the earth until the ninth hour.

<sup>46</sup> But about the ninth hour Jesus cried aloud with a great voice, saying, “Eli, Eli, lima sabachthani?”, that is, “My God, My God, why did You forsake Me?”

<sup>47</sup> And some of those having stood there, having heard, said, “This man is calling Elijah.”

<sup>48</sup> And immediately, one of them having run and having taken a sponge, and having filled it with vinegar, and having put it around a reed, was giving a drink to Him.

<sup>49</sup> But the rest said, “Leave him alone. Let us see if Elijah is coming and will be saving him.”

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<sup>50</sup> But Jesus, having again cried out with a great voice, released the spirit. <sup>51</sup> And behold: the curtain of the temple was split into two from above to below, and the earth was shaken, and the rocks were split, <sup>52</sup> and the tombs were opened, and many bodies of the holy ones having fallen asleep were raised, <sup>53</sup> and having come out of the tombs after His rising, they entered into the holy city and appeared to many.

<sup>54</sup> But the centurion and those guarding Jesus with him, having seen the earthquake and the things happening, they feared greatly, saying, “Truly, this was God’s Son.”

<sup>55</sup> But there were many women there observing from afar who followed Jesus from Galilee, serving Him, <sup>56</sup> among whom was Mary the Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

<sup>57</sup> But evening having come, a rich man came from Arimathea, namely Joseph, who also himself was a student to Jesus. <sup>58</sup> This man, having approached Pilate, requested the body of Jesus. Then Pilate ordered the body to be given. <sup>59</sup> And having taken the body, Joseph rolled it in a clean linen cloth <sup>60</sup> and put it in his new tomb which was stone-cut in the rock. And having rolled a great stone against the door of the tomb, he went away. <sup>61</sup> But Mary the Magdalene was there, and the other Mary, sitting opposite the grave.

<sup>62</sup> But on the morrow, which is after the Preparation, the high priest and the Pharisees gathered to Pilate <sup>63</sup> saying, “Lord, we remembered that that deceiver said while living, ‘After three days I am rising.’ <sup>64</sup> Therefore order the grave to be secured until the third day, lest his students having come by night, may steal him and say, ‘He was raised from the dead’ and the last deception will be worse than the first.”

<sup>65</sup> But Pilate spoke to them, “You’re having a guard. Be going. Secure it, as you know how.” <sup>66</sup> And those, having gone, secured the grave, having sealed the stone with the guard.

### Matthew 28

<sup>1</sup> But late Sabbath, at the dawning toward the first of the week, Mary the Magdalene and the other Mary came to observe the grave. <sup>2</sup> And behold: a great earthquake happened; for a messenger of the Lord, having descended from heaven, having approached, rolled away the stone from the door and was sitting upon it. <sup>3</sup> But his appearance was like lightening and his clothes white like snow. <sup>4</sup> But from fear of him those guarding were shaken and became like dead.

<sup>5</sup> But having answered, the messenger said to the women, “Don’t be fearing. For I know that you are seeking Jesus, the One having been crucified. <sup>6</sup> He isn’t here. For He was raised, just as He said. Go behold the place where the Lord was lying. <sup>7</sup> And having gone with speed, say to His students that He was raised from the dead, and behold: He is going ahead of you into Galilee. There you will see Him. Behold: I told you.” <sup>8</sup> And having gone out with speed from the tomb, with fear and great joy they ran to announce to His students.

<sup>9</sup> But as they went to announce to His students, behold: Jesus met them, saying, “Be rejoicing!” But they, having approached, held His feet and worshiped Him. <sup>10</sup> Then Jesus said to them, “Don’t be fearing. Go announce to My brothers that they should go away into Galilee, and there they will see Me.”

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<sup>11</sup> And they, going, behold: some of the guard, having gone into the city, announced to the high priests everything that had happened. <sup>12</sup> And having gathered with the elders and having taken counsel, they gave sufficient silver to the soldiers, <sup>13</sup> saying, “Say ‘His students, coming by night, stole him while we were sleeping.’” <sup>14</sup> And if this might be heard before the governor, we will persuade him and we will make you worry-free.” <sup>15</sup> So they, taking the silver, did as they were instructed. And this word was disseminated to Jews until today.

<sup>16</sup> But the eleven students went into Galilee, into the mountain which Jesus designated to them. <sup>17</sup> And having seen Him, they worshiped Him; but they wavered. <sup>18</sup> And having approached, Jesus spoke to them, saying, “All authority in heaven and on earth was given to Me. <sup>19</sup> Having gone, disciple all the nations, immersing them in the name of the Father and the Son and the Holy Spirit, <sup>20</sup> teaching them to keep all things, as many as I commanded you; and behold: I am with you all the days until the consummation of the age.” Amen!