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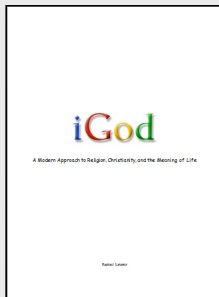
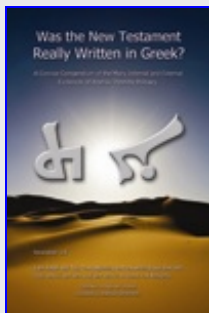
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Etheridge Translation - Mark

The Preaching Of Markos The Evangelist.

I. 1:1

THE beginning of the Gospel of Jeshu Meshicha, the Son of Aloha. As it is written in Eshaia the prophet:-

Behold, I send my angel before thy face,
Who shall make straight * thy way.
The voice which crieth in the desert,
Prepare the way of the Lord,
Make level his paths.

Juchanon was in the desert, baptizing, and proclaiming the baptism of repentance for the remission of sins. And all the region of Jehud and all the sons of Urishlem went out to him; and he baptized them in Jurdan the river, while they were confessing their sins. But Juchanon himself was clothed with a garment of the hair of camels, and engirded with a belt of leather upon his loins; and his food was locusts and wilderness honey. And he proclaimed and said, Behold, (One) cometh after me, who is mightier than I; he, the latchet of whose shoes I am not worthy to bow myself to unloose. I have baptized you with waters; but he shall baptize you with the Spirit of Holiness.

And it was in those days that Jeshu came from Natsrath of Galila, and was baptized in Jurdan by Juchanon. And as soon as he had ascended from the waters, he saw the heavens part asunder, and the Spirit, as a dove, descend upon him. And the voice was from the heavens, Thou art my Son, the Beloved: in thee I have delighted. And immediately the Spirit led him forth into the desert. And he was there in the desert forty days, being tempted by Satana: and he was with the wild beasts; and the angels ministered to him.

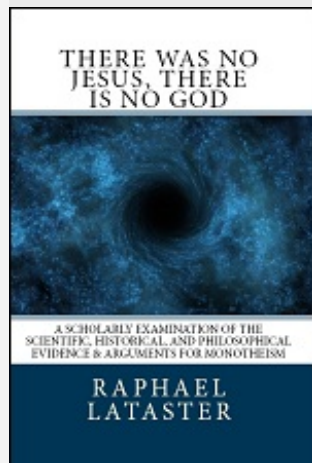
* Or, prepare.

II. 1:14

BUT after Juchanon was delivered up,* Jeshu came to Galila, and proclaimed the annunciation of the kingdom of Aloha. And he said, The time is complete; the kingdom of Aloha cometh: repent, and believe the gospel.† And while he walked about the sea of Galila, he saw Shemun and Andreas his brother, who were casting nets into the sea: for they were fishers. And Jeshu said to them, Come after me, and I will make you fishers of the sons of men. And at once they forsook their nets, and went after him. And when he had passed on a little, he saw Jakub bar Zabdai and Juchanon his brother; and they also were in a vessel, preparing their nets. And he called them; and forthwith they left Zabdai their father with the hirelings, and went after him.

And when they were come to Kapher-nachum, he forthwith taught on the sabbaths in their assemblies. And they wondered at his

NEW book!



The name says it all...

doctrine; for he taught them as having power, and not as their Sophree. And there was in their assembly a man who had an unclean spirit: and he cried and said, What to us and to thee, Jeshu Natsroya ? Art thou come to destroy us ? I know thee who thou art, the Holy One of Aloha. And Jeshu restrained him, and said, Close thy mouth, and come forth from him. And the impure spirit threw him down, and cried with a high voice, and went forth from him. And all wondered, and questioned one with another, Who is this ? and what is this new doctrine ? because with authority he commandeth the impure spirits, and they obey him. And his fame soon went out through all the region of Galila. And he proceeded from the assembly, and came to the house of Shemun and Andreas with Jacub and Juchanon. And the mother-in-law of Shemun was lying in a fever; and they told him concerning her. And he approached, took her by her hand; and she arose, and at once the fever left her, and she served them. Then in the evening at sun-setting they brought to him all those who were grievously affected and demoniacs. And the whole city was assembled at the gate: and he healed multitudes who were grievously affected with various diseases, and cast out many demons, and would not permit the demons to speak; for they knew him.

* Or, perfected. † Or, the annunciation.

III. 1:35

AND in the morning he arose long before (day), and went into a solitude, and there prayed. And Shemun and (they) who (were) with him sought for him; and when they had found him, they said to him, All men are seeking thee.

He said to them, Proceed you to the neighbouring towns and cities; for there also I will preach, because for this am I come. And he preached in all their assemblies in all Galila, and cast out devils.

And a leper came to him, and fell at his feet, and besought him, and said to him, If thou wilt, thou canst cleanse me. And Jeshu had compassion on him, and stretched forth his hand, touched him, and said, I will, be clean. And in that very hour his leprosy went from him, and he was cleansed. And he restrained him, and led him forth, and said to him, See lest thou tell any one; but go, show thyself to the priests, and offer the oblation for thy purification as Musha commanded for their testimony. But he, when he was gone forth, began to announce it much, and so divulged the matter as that Jeshu could not go openly in the city, but was without in a solitary part: and they came to him from every place.

IV. 2:1

AND Jeshu entered again into Kapher-nachum for some days. And when they had heard that he was in the house, many were gathered together, so that it could not contain them, nor yet (the space) before the gate; and he spake with them the word. And they came to him, and brought him a paralytic borne between four. And when they could not approach him for the crowd, they ascended to the roof, and took the covering from the place where Jeshu was, and let down the couch on which the paralytic lay. When Jeshu saw their faith, he said to the paralytic himself, My son, forgiven to thee are thy sins. But some of the Sophree and Pharishee were there, who sat and reasoned in their heart, Who is this uttering blasphemy ? Who can forgive sins but One, Aloha ? But Jeshu knew in his spirit that they so reasoned within themselves, and said to them, Why reason you these things in your heart ? Which is easier, to say to the paralytic, Forgiven are thy sins, or to say, Arise, lift up thy couch, and walk ? But, that you may know that the Son of man hath power on earth to forgive sins, he said to the paralytic, To thee I say, Arise, take up thy

couch, and go to thy house. And he arose at once, and took up his couch, and went forth before them all; so that all wondered, and glorified Aloha, saying, Never saw we thus.

V. 2:13

AND he went forth again to the sea; and the whole multitude came to him, and he taught them. And when he had passed, he saw Levi bar Chalphai sitting among the publicans: and he said to him, Come after me; and arising, he went after him. And while he reclined in the house, many publicans and sinners reclined with Jeshu and with his disciples; for they were many, and they followed him. And the Sophree and Pharisee, when they saw him eat with publicans and with sinners, said to his disciples, Why with publicans and with sinners doth he eat and drink? But when Jeshu heard, he said to them, The healthy have no need of the physician, but they who are sorely affected: I have not come to call the righteous but the sinners.

Now the disciples of Juchanon and of the Pharisee fasted. And they came and said to him, (While) the disciples of Juchanon and of the Pharisee fast, why do not thy disciples fast? Jeshu said to them, Can the sons of the marriage-chamber fast, while the bridegroom is with them? No; but the days shall come when the bridegroom shall be taken up from them: then shall they fast in those days. No man inserteth a new piece, and seweth it upon an old vestment; lest that new should take away its fulness from the old, and make the rent the greater. And no man putteth new wine into old bottles; * lest the wine rend the bottles, and the bottles perish, and the wine be spilled: but they put new vine into new bottles.

* Or, sacks.

VI. 2:23

AND it was that, as Jeshu went among the grain, his disciples walked and plucked the ears. And the Pharisee said to him, See how on the shabath they do what is not lawful. Jeshu saith to them, Have you never read what David did, when he needed and was hungry, he, and they (who were) with him? how he entered the house of Aloha, when Abiathar was high priest, and did eat the bread of the table of the Lord, that which it is not lawful except for the priests to eat, and gave also to those who were with him? And he said to them, that the shabath on account of the Son of man was made, and not the Son of man on account of the shabath. The Son of man, therefore, is the Lord also of the shabath.

And Jeshu again entered the congregation: and a certain man was there whose hand was withered; and they watched him whether he would cure him on the shabath, that they might accuse him. And he said to him, the man with the withered hand, Stand up in the midst. He said also to them, Is it lawful on the shabath to do good, or (that) which (is) evil? to save life, or to destroy it? But they were silent. And he beheld them with indignation, while it grieved him on account of the hardness of their hearts. And he said to the man, Stretch out thy hand. And he stretched (it); and his hand straightened. And the Pharisee went out immediately, and took counsel against him, how they might destroy him. And Jeshu with his disciples went towards the sea: and many people joined him from Galila, and from Jehud, and from Urishlem, and from Edum, and from beyond Jurdan, and from Tsur, and from Tsaidon; great multitudes, who, having heard all that he had done, came to him. And he spoke to his disciples to bring a vessel for him, that the crowds might not oppress him; for he had healed multitudes, until they were falling * upon him to touch him. And they who were troubled with impure spirits, when they saw him, fell down, and cried, saying, Thou art the Son of Aloha. And he

strongly prohibited them to make him known.

* Or, rushing.

VII. 3:13

AND he ascended a mountain, and called those whom he willed; and they came to him. And he chose twelve to be with him, and to send them to preach, and to have authority to heal diseases and to cast out devils. And he named to Shemun the name of Kipha; and upon Jacub bar Zabdai, and Juchanon the brother of Jacub, he set the name of B'nai-regesh, which is, (B'nai-râmo,) Sons of thunder. And Andreas, and Philipos, and Bar-Thulmai, and Mathai, and Thoma, and Jacub bar Chalphai, and Thadai, and Shemun the Zealous, and Jihuda S'carjuta,-he who betrayed him. And they came to the house: and the assemblies gathered again, so that they could not eat bread. And his relatives heard, and came forth to take him; for they said, He hath gone out of himself. And the Sophree, they who had come down from Urishlem, said, Belzebub is in him, and by the prince of devils he casteth out devils. And Jeshu called them, and by similitudes said to them, How can Satan cast out Satan? For if a kingdom against itself be divided, that kingdom cannot stand; and if a house against itself be divided, that house cannot stand; and if Satan rise against Satan, and be divided, he cannot stand, but his end is. No one can enter into the house of the strong, and spoil his goods, unless first the strong one he bind; and then his house he may destroy. Amen I say to you, That all sin and blasphemy which the sons of men blaspheme may be remitted them; but whosoever shall blaspheme against the Spirit of Holiness hath no remission for ever, but is condemned to the judgment that is eternal. Because they had said that an unclean spirit was in him.

VIII. 3:31

AND there came his mother and his brethren, standing without; and they sent to call him to them. But the congregation sat about him. And they say to him, Behold, thy mother and thy brethren without inquire for thee. And he answered, and said to them, Who is my mother, and who are my brethren? And looking upon those who sat with him, he said, Behold my mother, and behold my brethren: for whosoever shall do the will of Aloha, he is my brother, and my sister, and my mother.

And he began again to teach by the sea-side:* and great assemblies were gathered to him; so that, ascending, he sat in a bark on the sea, and the whole multitude stood on the land, by the edge of the water.* And he instructed them by many parables, and said in his teaching, Listen: Behold, a sower went forth to sow; and as he sowed, some fell by the way-side,† and the fowl came and devoured it. And other fell upon the rock, so that it had not much earth; and it soon came up, because it had not depth of earth: but when the sun arose, it became hot; and inasmuch as it had no root, it dried up. And other fell in a place of thorns; and the thorns sprang up, and choked it, and it gave no fruits. But other fell upon good ground; and it came up, and grew, and gave fruits, some thirty, some sixty, and some a hundred. And he said, Whoever hath ears to hear, let him hear.

And when he was alone, they who were with him along with his twelve inquired of him [concerning] that parable. And Jeshu said to them, To you it is given to know the mystery of the kingdom of Aloha; but to those without every thing is in parables: that while seeing they may see, and not see; and while hearing they may hear, and not understand; lest they should be converted, and their sins be forgiven them. And he said to them, Do you not know this parable? how will you know all parables? The sower who sowed, the word sowed. These which were by the way-side, these are they in whom the word is sown; and when they have

heard, immediately cometh Satana, and taketh up the word which was sowed in their heart. And these who upon the rock are sowed, these are they who, when they have heard the word, at once with joy receive it: but they have no root in themselves, but are (only) for a time; and when there is affliction or persecution on account of the word, they are soon offended. And these who in the place of thorns are sown, these are they who hear the word; and the care of this world, and the deceptiveness of wealth, and the remainder of other lusts, entering, choke the word, and it is without fruits. And these who in good ground are sowed, these are they who hear the word, and receive, and give fruits, thirty, and sixty, and a hundred.

And he said to them, A lamp never cometh to be put under a measure, or under a bed: is it not set upon a candlestick? For nothing is hid which shall not be revealed; nor is there any thing in secret which is not to be manifested. If any man hath ears to hear, let him hear.

* Hand of the sea. † Upon the hand of the way.

IX. 4:24

AND he said to them, Consider what you hear. With that measure which you mete, you shall have measured to you; and there shall be, added to you those which you hear. For whosoever hath, unto him shall be given; and whosoever hath not, that also which he hath shall be taken from him. And he said, So is the kingdom of God, as a man who shall cast seed into the earth; and shall sleep, and rise up by night and day, and the seed shall increase, and become long, while he knoweth not, For the earth yieldeth him fruit; and first is there the plant, and after it the ear, but lastly the completed corn in the ear. But when the fruit is mature, immediately cometh the sickle, because the harvest is come. And he said, To what may we compare the kingdom of Aloha? and with what comparison shall we compare it? It is like a grain of mustard, which, when sown in the earth, is smaller than all seeds which are in the earth: and when it is sown, it springeth up, and becometh greater than all herbs, and maketh great branches; so that in its shadow the fowl can dwell. In parables such as these spake Jeshu with them, in parables such as they could hear. And without parable did he not speak with them: but to his disciples, between him and them, he explained all.

X. 4:35

AND he said to them that day, in the evening, Let us pass to the opposite shore. And they sent away the assembles, and took him into the vessel; and other vessels were with him. And there was a great commotion and wind, and the waves fell upon the vessel, which was nigh being filled. But Jeshu upon a pillow slept in the after-part of the vessel, and they came and raised him, saying to him, Raban,* hast thou no care that we are perishing? And he arose, and restrained the wind, and said to the sea, Peace, be silent. And the wind ceased, and there was a great stillness. And he said to them, Why feared ye? how is it ye have no faith? And they feared with great fear, and said among themselves, † Who is this, to whom the winds and the sea are obedient?

* Our master. † One to one.

XI. 5:1

AND they came to the other side of the sea, to the region of the Gadroyee. And when he had come from the vessel, there met him from the place of tombs a man who had an unclean spirit, and he dwelt in the place of tombs; and with chains no man could bind him: for, so often as with shackles and chains he had been bound, the chains he had broken, and the shackles he had burst asunder; and no man could subdue him. And at all time, by night and by day, he was in the place of tombs, and in the mountains, crying out, and bruising himself with stones. But when he saw Jeshu from afar, he ran, worshipped him, and cried with a high voice, and said, What to me and to thee, Jeshu, Son of Aloha the Most High ? I adjure thee by Aloha, that thou torment me not !- For he had said to him, Come forth from the man, unclean spirit !-And he questioned him, How is thy name? And he said to him, Legion is our name, because we are many. And he besought him much that he would not send him out of the region. Now at the mountain there was a great herd of swine feeding. And the devils besought him, saying, Send us into those swine, that into them we may enter. And he suffered them. And those unclean spirits went forth and entered into the swine; and that herd ran to the rock, and plunged into the sea, as two thousand, and were drowned in the waters. And they who kept them fled, and told in the city, and also in the hamlets; and they came forth to see what was done. And they came to Jeshu, and saw him who (had had) the devils, sitting, clothed, and sane; him, who had had in him the legion and they were afraid. And they who had seen, related to them what had been done to him who had had the devils, and also concerning those swine. And they began to beg of him to go from their coast. And when he had ascended the vessel, he in whom had been the devils besought him that he might be with him. But he permitted him not; but said to him, Go to thy house, to thy men, and show them what the Lord hath done for thee, and (how he) hath had mercy on thee. And he went, and began to preach in the ten cities what Jeshu had done for him: and all marvelled.

XII. 5:21

AND when Jeshu had passed in the vessel to the opposite side, there were again congregated unto him great gatherings, while he was upon the shore of the sea. And there came one whose name was Jorosh, one of the masters of the synagogue; and when he saw him, he fell at his feet, and besought him much, saying to him, My daughter is greatly afflicted; come, lay thy hand upon her, and she will be healed, and live. And Jeshu went with him; and a great multitude adhered to him, and oppressed him. But a certain woman, who had a defluxion of blood twelve years, who much had suffered from many physicians, and had expended all whatever she had, and was nothing helped, but also the more afflicted, having heard of Jeshu, came in the press of the crowd behind him, and touched his vestment. For she said, If I but touch his vestment, I shall live. And immediately the fountain of her blood was dried; and she felt in her body that she had been healed from her plague. But Jeshu at once knew within himself that power had gone forth from him, and he turned to the crowd, and said, Who touched my garments ? His disciples say to him, Thou seest the crowds that oppress thee, and sayest thou, Who touched me ? And he looked round to see who this had done. But the woman herself, fearing and trembling, because she knew what had been done for her, came, fell before him, and told him all the truth. But he said to her, My daughter, thy faith hath saved thee; go in peace, and be healed from thy plague. And while he was speaking, there came some of the house of the master of the synagogue, saying, Thy daughter is dead: for what then art thou wearying the Teacher ?* But Jeshu heard the word which they spake, and said to the master of the synagogue, Fear not, only believe. And he did not permit any one to go with him, except Shemun Kipha, and Jacub, and Juchanon, brother of Jacub. And they came to the house of that master of the synagogue, and he saw how they made a tumult,

and wept and bewailed. And he entered, and said to them, Why make you a tumult, and weep ? the damsel is not dead, but asleep. And they derided him. But Jeshu put them all forth, and took the father of the damsel, and her mother, and those who were with her, and went in where the damsel was lying. And he took the hand of the damsel, and said to her, Damsel, arise. And forthwith the damsel arose, and walked; for she was a daughter of twelve years. And they wondered with great admiration. And he charged them greatly that no one should know this, and spake that they should give her (somewhat) to eat.

* Malphona.

XIII. 6:1

AND Jeshu went forth from thence, and came to his city; and his disciples adhered to him. And when it was shabath, he began to teach in the house of the congregation: and many who heard wondered, and said, Whence to him are these ? and what is this wisdom which hath been given him, that miracles such as these by his hands should be done ? Is not this the carpenter, the son of Mariam, and the brother of Jacub, and of Josi, and of Jehuda, and of Shemun ? and are not his sisters here with us ? And they were offended with him. And Jeshu said to them, No prophet is despised, unless in his own city, and among his kinsfolk, and in his own house. And he could not do there any miracle, except that upon a few sick he laid his hands, and healed them. And he wondered at the defectiveness of their faith.

XIV. 6:7

AND he itinerated through the villages, teaching. And he called his twelve, and began to send them two and two; and gave them power over unclean spirits to cast them out. And he instructed them to take nothing for the journey, except a staff only; not a wallet, nor bread, nor brass in their purses; but be shod with sandals, and not to be clothed with two tunics. And he said to them, Into whatsoever house you enter, there be until you go forth from thence. And every one who will not receive you, nor hear you, when you are going out from thence, beat off the dust that is beneath your feet for their testimony. And Amen I say to you, That it shall be more tolerable for Sadum and for Amura in the day of the judgment, than for that city. And they went forth, and preached that they should repent. And many devils they cast out, and anointed with oil the sick, and healed many.

XV. 6:14

AND Herodes the king heard concerning Jeshu, for his name had become known; and he said, Juchanon the Baptizer hath risen from among the dead; * therefore works of power † are wrought by him. Others said, He is Elia; and others, A prophet as one from the prophets. But when Herodes heard, he said, It is Juchanon whom I beheaded; he hath risen from * among the dead. For Herodes had sent and had taken Juchanon, and had cast him into the house of the bound, on account of Herodia, wife of Philipos his brother, whom he had taken. For Juchanon had said to Herodes, It is not lawful to thee to take the wife of thy brother. But Herodia herself was adverse to him, and wished to kill him, but she could not. For Herodes feared Juchanon, because he knew that he was a man righteous and holy, and he protected him, and was many (times) hearing him, doing, and hearing him favourably. And there was a notable day when Herodes, in the house of his nativity, (b'beth yaldeh,) made a feast to

his chiefs and kiliarchs ‡ and the heads of Galila; and the daughter of Herodia came in (and) danced; and she pleased Herodes and them who reclined with him. And the king said to the damsel, Ask of me whatever thou wilt, and I will give to thee. And he sware to her, Whatever thou shalt ask (of) me, I will give thee, unto the dividing of my kingdom. Then went she out and said to her mother, What shall I ask of him? She saith to her, The head of Juchanon the Baptizer. And immediately she entered with solicitude unto the king, and saith to him, I will this hour that thou give me, upon a dish, the head of Juchanon the Baptizer. And greatly grieved was the king; but, for the sake of the oath, and the sake of the guests, § he could not deprive ¶ her. But the king despatched at once a sentinel, and commanded that he should bring the head of Juchanon. And he went and cut off the head of Juchanon in the house of the bound, and brought (it) in a dish and gave to the damsel, and the damsel herself gave to her mother. And his disciples heard and went, took up his corpse, and laid it in the place of the buried.

* The house of the dead. † Powers. ‡ Kiliarkee, § Recliners. ¶ Or, defraud.

XVI. 6:30

AND the disciples gathered unto Jeshu, and told him all whatever they had done, and whatever they had taught. And he said to them, Come and let us go into the desert alone, and rest a little while; for there were multitudes going and coming, (so that) they had not space even to eat; and they went to a wilderness district in a vessel by themselves. And many saw them as they went, and knew them; and into the waste ran they from all the cities, and were there before him. And Jeshu coming forth beheld the great assemblies, and had compassion upon them, they being like sheep which had no shepherd; and he began to teach them many things. And when much time had passed, the disciples came to him and said to him, This place is waste, and the time is great; send them away to go to the farms around us and into the villages, and buy for themselves bread, for they have nothing to eat. But he said to them, Give you them to eat. They said to him, Shall we go and buy bread for two hundred dinoreen, and give them to eat? But he said, Go see how many loaves you have here; and when they had seen, they said to him, Five loaves and two fishes. And he directed that they should make them all recline in companies upon the herbage; and they reclined in companies, by hundreds and by fifties. And he took the five loaves and the two fishes, and looked up to heaven, and blessed, and brake the bread, and gave to his disciples to set before them: and those two fishes they divided among them all, and they all did eat and were satisfied. And they took up the broken pieces, twelve baskets full, and from the fishes. Now they who had eaten bread were five thousand men.

And immediately he constrained his disciples to ascend into the bark, and to go before him across to Beth-tsaida, while he dismissed the assemblies; and when he had sent them away, he went to a mountain to pray.

XVII. 6:47

BUT when it was eventide, the bark was in the midst of the sea, and himself alone upon the land. And he saw them that they were distressed with rowing; for the wind was against them. And in the fourth watch of the night Jeshu came to them walking upon the waters, (as though) he willed to pass by them: but they beheld him walking upon the waters, and thought it was a spectre, and they cried out; for all saw him and were afraid. But he immediately spoke to them and said to them, Take heart, I am, fear not. And he ascended to them into the ship, and the wind was still: and they wondered greatly, and were astonished among

themselves. For they understood not from that bread, because their heart was gross. And when they had crossed over, they came to the land of Genesar. And when they had gone forth from the bark, the men of the place at once recognised him. And they ran throughout all that land, and began to bring those who were greatly afflicted, bearing them on couchettes, to where they heard that he was. And wherever he entered, into villages and cities, they placed the sick in the streets, and besought from him that they might touch only the edge of his mantle; and all they who touched him were healed.

XVIII. 7:1

AND there gathered to him Pharisee and Sophree, who had come from Urishlem; and they saw some of his disciples eating bread with their hands not washed; and they complained. For all the Jihudoyee and Pharisee, unless they carefully wash their hands, do not eat, because they hold the tradition of the elders; and (coming) from the market, unless they lave,* they eat not. And many other of those (things) there are which they have received to observe, (as) the baptisms of cups, and of measures, and of brasen utensils, and of beds. And the Sophree and Pharisee questioned him, Why do not your disciples walk according to the tradition of the elders; but, while their hands are not washed, eat bread ? But he said to them, Well prophesied concerning you Eshaia the prophet, you hypocrites; † as it is written, This people with their lips honour me, but their heart is very far from me. But in vain do they reverence me while they teach the teachings of the commandments of men.‡ For you have abandoned the commandment of God and hold the tradition of men, as the baptisms of cups and measures, and many things like these. He said to them (moreover), You decently § suppress the commandment of God, that you may establish your tradition. For Musha hath said, Honour thy father and thy mother; and whosoever curseth father and mother, the death he shall die. But you say, If a man shall say to his father, or to his mother, My oblation, (be that) whatever from me thou mayest profit; and you permit him not to do any thing for his father and his mother. But you reject the word of Aloha for the sake of the tradition which you have delivered: and many similar (observances) to these you practise. And Jeshu called the whole multitude, and said to them, Hear me, all of you, and understand: It is not that which is without the man, and which entereth into him, that can defile him: but that which proceedeth from him, that defileth a man. He who hath ears to hear, let him hear.

But when Jeshu had gone into the house (apart) from the multitude, his disciples asked him concerning that parable. He said to them, How dull are even you ! Know you not, that nothing from without that entereth a man can defile him, because it entereth not into his heart, but into his belly, and is cast out in the purgation which all food purgeth ? But that which proceedeth from a man, that polluteth a man. For from within, from the heart of the sons of men, go forth evil thoughts, adultery, fornication, robbery, murder, rapacity, malice, fraud, obscenity, an evil eye, blasphemy, vain-glory, folly; all these evils come from within, and they defile a man.

* Baptize. † Assumers of faces. ‡ Sons of man. § Decenter, SCHAFF. " speciously."

XIX. 7:24

FROM thence Jeshu arose and went to the confine of Tsur and of Tsaidon, and entered into a certain house: and he was unwilling that any man should know of him, but he could not conceal. For immediately heard a certain woman concerning him, whose daughter had an unclean spirit; and she came, (and) fell before his feet. But that woman was a Gentile of Phuniki of Suria,

and she prayed of him to cast out the demon from her daughter. But Jeshu said to her, Let the children first be filled; for it is not well to take the bread of the children and cast it to the dogs. But she answering said to him, Yes, my Lord, yet the dogs also from beneath the table eat the crumbs of the children. Jeshu saith to her, Go; on account of that word, the demon hath gone forth from thy daughter. And she went to her house, and found her daughter lying on the couch, and [that] the demon had gone out from her.

Jeshu again departed from the confine of Tsur and of Tsaidon, and came to the sea of Galila, on the confine of the Ten Cities; and they brought to him a blind man, a stammerer, and besought him to lay upon him the hand. And he took him aside from the crowd by himself, and put his fingers in his ears, and spat, and touched his tongue. And he looked up to heaven, and sighed, and said to him, Be opened: * and in that hour his ears were opened, and the bond of his tongue was loosed, and he spake plainly.† And he charged them that to no man they should tell this. But so much as he charged them, they the more proclaimed it; and they were exceedingly astonished, and said, He doeth every thing well; the deaf he maketh to hear, and them who spoke not, to speak.

* Ethphátach. † Or, easily.

XX. 8:1

BUT in those days when the multitude was great and there was nothing for them to eat, he called his disciples, and said to them, I have compassion on this multitude, for behold three days have they continued with me, and there is nothing which they may eat. And if it be that I send them away fasting to their houses, they will faint in the way; for some of them come from afar. His disciples say to him, Whence can any one here in the wilderness satisfy with bread all these? And he asked them, How many loaves have you? They say to him, Seven; and he directed the multitudes to recline upon the ground, and he took those seven loaves, and blessed and brake and gave to his disciples that they should set, and they set before the assemblies. And there were fishes, a few: and also over them he blessed, and said that they should set them. And they all ate and were satisfied, and took up the abundancies of the fragments, seven panniers. Now the men who had eaten were about four thousand: and he dismissed them, and immediately ascended into a vessel with his disciples, and came to the region of Dalmanutha.

XXI. 8:11

AND there came forth Pharishee, and began to question with him, and they demanded of him the sign from heaven, tempting him. And he groaned in his spirit, and said, Why seeketh this generation the sign? Amen I say to you, There shall not be given the sign unto this generation. And he left them, and ascended into the ship, and went to that overland. And they had forgotten to take with them bread, and but one cake was with them in the ship. And he counselled them, and said to them, Look and beware of the leaven of the Pharishee, and of the leaven of Herodes. And they reasoned one with another,* saying, Because we have no bread. But Jeshu knew, and said to them, Why reason you because you have no bread? do you not yet know nor understand? is your heart still hard? and eyes have you, and not see? and ears have you, and not hear? neither remember you? When those five loaves I brake to five thousand, how many baskets full of fragments did you take up? They said to him, Twelve. He saith to them. And when seven to four thousand, how many panniers of fragments when filled took you up? They say, Seven. He saith

to them, How do you not yet understand ?

And he came to Beth-tsaida; and they brought to him a blind man, and prayed of him to touch him. And he took the hand of the blind man, and led him forth without from the village; and spat in his eyes, and laid (on them) his hand, and inquired whether he saw.† And he looked, and said, I see the sons of man as the trees, walking. Again he laid his hand upon his eyes, and he was restored, and he saw every thing clearly. And he sent him to his house, and told him to go not into the village, nor to inform any man in the village.

And Jeshu went forth and his disciples into the villages of Kesarea of Philipos, and he interrogated his disciples by the way, saying to them, What say men concerning me that I am ? But they answered, That (thou art) Juchanon the Baptizer; and others, that (thou art) Elia; and others, one from the prophets. Jeshu said to them, But you, what say you concerning me that I am ? Shemun Kipha answered and said to him, Thus art the Meshicha, the Son of Aloha the Living. And he charged them that to any one they should not tell concerning him. And he began to teach them, that it was to be that the Son of man should suffer much, and be rejected by the elders, and by the chief priests, and by the Sophree, and be killed, and that the third day he should arise ! And he spake the word with them fully.‡ And Kipha took him, and began to chide him. But he turned, and, beholding his disciples, reprehended Shemun, and said, Get thee behind me, Satana, for thou thinkest not that which is of Aloha, but that which is of the sons of men.

* One with one. † Or, what he saw. ‡ Or, with uncovered eye, openly.

XXII. 8:34

AND Jeshu called to the assemblies with his disciples, and said to them, Whoever will come after me, let him deny himself, and take up his cross, and come after me. For every one who willet to save his life shall lose it; and every one who shall lose his life on account of me and on account of my gospel, shall save it. For what is a man profited, if the whole world he gain, and his soul be lost ? Or what shall a son of man give (as) the compensation for his soul ? For whoever shall be ashamed of me and of my words in this generation, sinful and adulterous, the Son of man will also be ashamed of him, when he cometh in the glory of his Father with the holy angels.

XXIII. 9:1

AND he said to them, Amen I say to you, There are some who are standing here, who shall not taste death, until they shall have seen the kingdom of Aloha come with power.

And after six days Jeshu took Kipha, and Jacub, and Juchanon, and led them up to a high mountain by themselves. And he was altered before their eyes: and his raiment shone, and became exceeding white as the snow; as the sons of man on earth could not make white. And there were seen with them Musha and Elia discoursing with Jeshu. And Kipha said to him, Rabi, it is good for us here to be: * and let us make three tabernacles; for thee one, and for Musha one, and for Elia one. But he knew not what he said, for they were in fear. And there was the cloud, and it shadowed over them: and the voice was from the cloud, saying, This is my Son, the Beloved, him hear.† And instantly, while the disciples looked, they saw no man, but Jeshu alone with them.

And while they were descending from the mountain, he charged them to tell no man what they had seen, until the Son of man

should have arisen from the dead. And they held discourse among themselves, and inquired what was this word, when he should have arisen from among the dead. And they asked him, saying, How then say the Sophree that Elia must come before? He said to them, Elia doth come before, to restore ‡ all things; and how it is written concerning the Son of man, that much he should suffer, and be rejected. But I tell you, Elia hath also come, and they have done to him whatever they would, as it is written concerning him.

* Or, that here we may be. † Hono Beri chabiba leh shamaii. ‡ Or, to prepare.

XXIV 9:14

AND when he came to his disciples, he saw with them a great crowd, and the Sophree questioning with them. And immediately all the crowd saw him, and wondered, and ran to salute him. And he inquired of the Sophree, What dispute you with them? And one from the company answered and said, Malphona,* I had brought my son to thee, because he hath a spirit which speaketh not; and when he seizeth him, he dasheth him, and teareth and grindeth his teeth, and he becometh dry. And I spake to thy disciples that they should cast him out, but they could not. Jeshu answered, and said to him, O generation that believeth not! how long shall I be with you? how long shall I tolerate you? bring him to me. And they brought him unto him: and when the spirit saw him, he immediately dashed him, and he fell upon the ground; and was convulsed, and was torn. And Jeshu asked the father, How long is it from the time from which it was thus? He saith to him, Behold, from his childhood. And many times he casteth him into the fire, and into the waters, to destroy him: but whatever thou canst, help me, and have mercy upon me. Jeshu saith to him, If thou canst believe, every thing can be to him who believeth. And in a moment the father of the youth cried out, weeping and saying, I am believing; help the defect † of my faith. But when Jeshu saw the people running together, and assembling to him, he rebuked the unclean spirit, and said to him, Spirit, deaf and unspeaking! I command thee, come forth from him, and enter not into him again! And that devil cried greatly, and crushed him, and went forth. And he became as the dead; as that many would say, He is dead. But Jeshu took him by the hand, and raised him.

But when Jeshu had gone into the house, his disciples inquired of him by themselves, Why could not we cast him out? Jeshu said to them, This kind with nothing can be cast out, but by fasting and prayer. And when he had gone forth from thence, they passed into Galila: and he was not willing that any man should know of him. And he taught his disciples, and told them, That the Son of man would be delivered into the hands of men, and they would kill him; and that when he was slain, on the third day he should arise. But they understood not ‡ his word, and feared to ask him.

* Teacher, Doctor. † Poverty, imperfection, defect. ‡ Knew not.

XXV. 9:33

AND they came to Kapher-nachum: and when they had entered the house, he asked them of what they had argued in the way among themselves. But they were silent: for they had contended in the way one with another, who should be greatest among them. And Jeshu sat, and he called the twelve, and said to them, Whoever wills to be the first, shall be the last of all, and the servant of all. And he took a certain child, and made him stand in the midst: and he took him upon his arms, and said to them,

Every one who receiveth (one who is) as this child in my name, me he receiveth: and whoever me receiveth, not me he receiveth, but Him who sent me. Juchanon said to him, Rabi, we saw a man casting out devils in thy name; and we forbad him, because he did not adhere to us. Jeshu saith to them, Forbid him not; for no man who doeth powerful works ‡ in my name, can soon speak of me that which is evil. He therefore who is not against you is for you. For every one who shall give you only a cup of waters to drink in the name that you are of the Meshicha, Amen I say to you, He shall not lose his reward. And every one who shall offend one of these little ones who believe in me, it had been better* for him that an ass-millstone had been set to his neck, and he had been cast forth into the sea. But if thy hand offend thee, † cut it off: better* for thee mutilated to go into life, than having two hands to go into gihana; where their worm dieth not, and their fire is not quenched. And if thy foot offend thee, † cut it off: better for thee to go into life lame, than having two feet to fall into gihana: where their worm dieth not, and their fire is not quenched. And if thine eye offend thee, † root it out: better for thee that with one eye thou enter the kingdom of Aloha, than having two eyes to fall into the gihana of fire: where their worm dieth not, and their fire is not quenched. For every (thing) with fire is salted, and every victim with salt shall be salted. Good is salt: but if the salt shall (become) insipid, how shall it be salted ? Let there be in you salt, and in peace be one with another.

‡ Powers. * Or, more tolerable. † Or, causeth offence to thee.

XXVI. 10:1

AND he arose from thence, and came to the borders of Jehud on the other side of the Jurdan: and great multitudes went thither to him; and he taught them again as he was accustomed. And the Pharisee drew nigh, tempting him, and demanding whether it were lawful for a man to dismiss his wife. He saith to them, What hath Musha prescribed ? But they say, Musha permitted us to write a writing of dismissal, and to send away. Jeshu answered and said to them, On account of the hardness of your heart he wrote for you this commandment. But from the beginning the male and the female Aloha made them. For this cause a man shall leave his father and his mother, and shall cleave unto his wife; and they two shall be one flesh: henceforth they are not two, but one flesh. What Aloha therefore hath conjoined, man may not separate. And his disciples asked him again in the house concerning this (matter). And he said to them, Every one who shall send away his wife, and take another, adulterizeth. And if the wife shall leave her husband, and shall become another's, she adulterizeth.

And they presented unto him children, that he should touch them: but his disciples rebuked those who presented them. But Jeshu, when he saw, was displeased, and said to them, Permit the children to come to me, and forbid them not: for of those who are as these is the kingdom of Aloha. Amen I say to you, That whoever shall not receive the kingdom of Aloha as a child, shall not enter into it. And he took them on his arms, and laid his hand upon them, and blessed them.

XXVII. 10:17

AND as he journeyed in the way, one ran, fell upon his knees, and asked him, saying, Good Teacher, what shall I do that I may inherit eternal life ? Jeshu said to him, Why callest thou me good ? none is good but one, Aloha. Thou knowest the commandments, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not kill, Thou shalt not witness false testimony, Thou shalt not injure, Honour thy father and thy mother. But he answered and said to him, Malphona, these all have I kept from

my childhood. And Jeshu beheld him and loved him, and said to him, One thing is wanting to thee: go, sell all whatever thou hast, and give to the poor, and thou shalt have a treasure in heaven: and take up thy cross and come after me. But he was grieved at that word, and went away sorrowful: for he had great riches. And Jeshu beheld his disciples, and said to them, How hard to those who have riches to enter the kingdom of Aloha ! But his disciples were astonished at his words. And Jeshu answered again, and said to them, My sons, how hard (is it) for those who trust on their riches to enter into the kingdom of Aloha ! It is easier for a camel to go through the hole of a needle, than for a rich to enter into the kingdom of Aloha. And they were the more astonished, and said among themselves, Who can be saved ? Jeshu beheld them and said to them, With the sons of men this is not possible, but with Aloha: for every thing is possible with Aloha.

XXVIII. 10:28

THEN began Kipha to say, Behold, we have forsaken every thing, and have cleaved to thee. Jeshu responded and said, Amen I say to you, There is no man who forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, on account of me, and on account of my gospel, who shall not receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and fields, with persecution; and in the world which cometh the life that is eternal. But many (are) first who will be last, and last (who will be) first.

Now when they were going up in the way to Urishlem, Jeshu himself preceded them; and they were amazed, and came after him, fearing. And he took his twelve, and began to tell them what it was which was to happen to him. Behold, we go up to Urishlem; and the Son of man (will be) betrayed to the chief priests, and to the Sophree; and they shall condemn him to the death, and shall deliver him to the Gentiles; and shall mock him, and scourge him, and spit in his face, and kill him: and the third day he shall arise.

XXIX. 10:35

AND Jacub and Juchanon, sons of Zabdai, approached him, saying to him, Malphona, we would that whatever we ask thou wilt do for us. He saith to them, What will you that I should do for you ? They say to him, Give us that one may sit at thy right hand, and one at thy left, in thy glory. But he said to them, You know not what you ask: can you drink the cup that I drink ? and (with) the baptism that I am baptized (with) can you be baptized ? They say to him, We can. Jeshu saith to them, The cup that I drink you shall drink; and (with) the baptism that I am baptized (with) you shall be baptized: but that you sit on my right hand and on my left, is not mine to give, except for those for whom it is prepared. And when the ten heard, they began to murmur against Jacub and Juchanon. And Jeshu called them and said to them, You know that they who are considered the princes of the Gentiles are lords of them; and their great ones exercise power over them: but not thus shall it be among you. But if any one among you willeth to be great, let him be to you the servant; and whoever of you willeth to be the first, he shall be the labourer for all. For even the Son of man came not to be served, but to serve, and to give his life the ransom for many.

And they came unto Jirichu. And as Jeshu went forth from Jirichu, he and his disciples and a great multitude, Timai bar Timai, the blind man, was sitting by the side of the way begging. And he heard that it was Jeshu Natsroia; and he began to cry out, and to say, Son of David, have mercy on me ! And many rebuked him, that he should be silent: but he cried out the more, saying, Son of David, have mercy on me ! And Jeshu stood, and commanded that they should bring him. And they called the blind man,

saying to him, Be of heart, rise, he calleth thee. But he, the blind, loosed his garment, and rose up, (and) came to Jeshu. Saith to him Jeshu, What wilt thou that I do for thee ? And he, the blind, said to him, Rabi, that I may see. And Jeshu said to him, SEE: thy faith hath saved thee. And instantly he saw, and he went in the way.

XXX. 11:1

AND when they drew nigh to Urishlem, against Bethphage and Beth-ania, at the mount of Olives, he sent two from his disciples, and said to them, Go to that village which is over against you; and forthwith as you enter it, you will find a colt tied, which no man hath ridden; loose, bring him. And if any man shall say to you, Why do you this ? say to him, Because for our Lord it is requested, and at once he will send him hither. And they went, and found the colt tied at the gate without in the street. And as they were loosing, some of those who were standing said to them, What are you doing that you loosen the colt ? But they said to them as Jeshu had instructed them; and they permitted them. And they brought the colt to Jeshu, and threw upon him their garments; and Jeshu rode upon him. But many spread their vestments in the way, and others cut branches from the trees and spread them in the way; and these who went before him, and these who came after him, cried, saying, Save now ! and blessed be the coming kingdom* of our father David: Save now, in the heights ! † And Jeshu entered Urishlem, into the temple, and surveyed every thing. And when it was the time of the evening, he went forth to Beth-ania with the twelve. And the day after, when he went from Beth-ania, he hungered. And he saw a certain fig-tree from afar which had leaves on it, and he came to it, if he might find upon it somewhat; but when he came, he found on it only the leaves, for the time was not for figs (to have been ingathered). And he said to it, Henceforth and for ever man from thee fruit shall not eat. And his disciples heard. And they came to Urishlem. And Jeshu went into the temple of Aloha, and began to cast forth those who sold and bought in the temple, and he overthrew the tables of the money-changers, and the seats of them who sold doves: and he would not suffer any man to carry goods through the temple. And he taught, and said to them, Is it not written, That my house the house of prayer shall be called of all nations ? but you have made it a den of thieves. And the chief priests and Sophree heard it, and inquired how they might destroy him; for they feared from him, because all the people admired his doctrine.

* Or, the kingdom which cometh. † Ushana bamraume.

XXXI. 11:19

AND when it was evening, they went without from the city. And in the morning, while they passed by, they saw that fig-tree that it was dry from its root. And Shemun remembered and said to him, Rabi, behold, that fig-tree which thou didst curse hath dried. And Jeshu answered and said to them, Let there be in you the faith of Aloha. Amen I say to you, That whosoever shall say to this mountain, Be lifted up, and fall into the sea, and shall not be divided in his heart, but shall believe that that thing which he speaketh is, he shall have the thing that he saith. On this account I tell you, that every thing whatever you supplicate and ask, believe that you receive, and it shall be unto you. And when you stand to pray, forgive whatever you have against any man; and your Father who is in heaven will also forgive you your transgressions. But if you do not forgive, your Father who is in heaven will also not forgive you your transgressions. And they came again to Urishlem: and as he walked in the temple, the chief priests and the Sophree and the elders came to him, and said to him, By what authority these things doest thou ? and who gave thee the

authority to do them ? But Jeshu said to them, I also will ask you one word, that you may tell me, and I tell you by what authority I these things do. The baptism of Juchanon, from whence was it ? from heaven, or from the sons of man ? Tell me. And they reasoned among themselves, and said, If we say to him, that (it was) from heaven, he saith to us, And why did you not believe him ? And if we should say, From the sons of man, there is fear from the people; for all have held Juchanon that he was truly a prophet. And they answered, saying to Jeshu, We know not. He saith to them, I also do not tell you by what authority I these things do.

And he began to discourse with them in parables. A certain man planted a vinery, and surrounded it with an enclosure, and dug in it a wine-press, and built in it a tower, and gave it to be held by husbandmen, and journeyed. And he sent to the husbandmen his servant in the time to receive the fruits of the vinery. But they beat him, and sent him away empty. He sent to them again another servant; and also that one they stoned, and bruised him, and sent him away with dishonour. And he sent again another, and him they killed; and many other servants he sent, and of them they beat, (and) of them they killed. But at last having one son, the beloved, he sent him to them; for he said, Now will they be confounded by my son. But those husbandmen said among themselves, This is the heir; come let us kill him, and the inheritance will be ours. And they took and killed him, and cast him without from the vinery. What therefore shall the Lord of the vinery do ? He will come, destroy those labourers, and will give the vinery to others. And also that scripture have you not read, The stone which the builders rejected is become the head of the corner ? from the Lord is this done, and it is wondrous in our eyes. And they sought to apprehend him, but feared from the people: for they knew that concerning themselves he had spoken this parable. And he left them, and went.

And they sent to him men from the Sophree and from the house of Herodes, that they should ensnare him in discourse. And they came and questioned him: Malphona, we know that thou art true, and that thou bearest not care for man: for thou regardest not the person of the sons of man, but in truth the way of Aloha thou teachest: Is it lawful to give headmoney to Caesar, or not ? shall we give, or shall we not give ? But he knew their deceit, and said to them, Why do you tempt me? bring me the dinara, (that) I may see it. And they brought it to him. He said to them, Of whom (is) this image and writing ? And they said, Of Caesar. Jeshu said to them, Of Caesar give to Caesar, and of Aloha to Aloha. And they were astonished at him.

XXXII. 12:18

AND the Zadukoyee came to him, those who say that (there is) no resurrection; and they questioned him, saying, Malphona, Musha has written for us, That if the brother of a man die, and leave a wife, and leave not children, his brother shall take his wife and raise up seed unto his brother. Seven brethren there were. The first took a wife, and died, and left not seed. And the second took her, and died, and he also left not seed: and the third likewise. And the seven of them took her, and did not leave seed: last of all died also that woman. In the resurrection therefore, whose from them shall she be the wife ? for the seven of them had her. Jeshu saith to them, Do you not on this account err, because you know not the scripture, nor the power of Aloha ? For when they rise from the dead, they take not wives, neither are wives (given) unto husbands; but as the angels that are in heaven are they. But concerning the dead, that they rise: have you not read in the book of Musha, how from the bush Aloha said to him, I am the God of Abraham, and the God of Ishok, and the God of Jacub ? And Aloha is not of the dead, but of the living. You therefore do greatly err.

XXXIII 12:28

AND one from the Sophree approached and heard how they disputed, and, perceiving that he had well rendered to them the answer, inquired of him, Which is the first commandment of all ? Jeshu saith to him, The first of all the commandments (is), Hear, Israel, The Lord our Aloha is one Lord: and thou shalt love the Lord thy God with * all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second, which is like it, (is) that thou shalt love thy neighbour as thyself. Another commandment greater than these there is not. That Sophra said to him, Well, Rabi, and truly hast thou spoken: for One there is and no other than He: and that a man love Him with * all the heart, and with all the understanding, and with all the soul, and with all the strength, and that he love his neighbour as himself, is better than all burnt-offerings and sacrifices. Jeshu, seeing that he had wisely returned the word, answered and said to him, Thou art not far from the kingdom of Aloha. And no man dared again to question him. And Jeshu answered and said, while he taught in the temple, How say the Sophree that the Meshicha is son of David ? For David himself saith by the Spirit of Holiness, The Lord said to my Lord, Sit thou at my right hand, until I set thy adversaries a footstool beneath thy feet. David therefore himself calleth him My Lord; and how is he then his son? And all the multitude heard him gladly. And in his doctrine he said to them, Beware of the Sophree, who will to walk in long robes, and love the shaloma in public places, and the chief seats in the congregations, and the head couches at suppers: they who devour the houses of widows,, and for the occasion prolong their prayers: they shall receive the greater judgment.

* Ad literam, From all, &c.

XXXIV. 12:41

AND as Jeshu sat before the house of treasure, he beheld how the multitude cast money into the place of treasure; and many rich threw in much. And there came a certain poor widow, and threw in two menin, which are a shemona.* And Jeshu called to his disciples, and said to them, Amen I tell you, That this poor widow more than all the men who throw hath thrown into the house of treasure. For all they from what is (super)abundant to them have thrown (in), but this from her deficiency all whatever she had; she hath thrown in her whole possession.

And as Jeshu went forth from the temple, one of his disciples said to him, Malphona, behold, see those stones and those buildings ? But Jeshu said to him, Seest thou these great buildings ? There will not be left here a stone upon a stone which (will) not be destroyed. And while Jeshu sat on the Mount of Olives before the temple, Kipha and Jacub and Juchanon and Andreas asked him by themselves, Tell us when (these events) shall be, and what is the sign when these all draw nigh to be accomplished. But he, Jeshu, began to say to them, See that no man deceive you. For many will come in my name, and will say, I am (He); and many will be deceived. But when you hear of battles and the rumour of wars, fear not: for it is that they are to be; but not yet is the end. For people shall rise against people, and kingdom against kingdom; and earthquakes will be in various places; and there will be famines and convulsions. These are the beginning of sorrows. But look (to) yourselves; for they will deliver you to the judgments; and in their assemblies will they scourge you, and before kings and governors you shall stand on account of their testimony. But first will be preached my gospel among all the nations. But when they lead you to deliver you up, be not previously anxious what you shall say, nor premeditate; but that, whatever is given you in that hour, that say. For it is not you speaking, but the Spirit of Holiness. But the brother will betray his brother to the death, and the father his son; and children

will rise up against their fathers, and shall put them to death; and you will be hated by all men on account of my name: but he who shall persevere to the end, he shall be saved.

But when you see the unclean sign of desolation, that which is spoken of by Daniel the prophet, standing where it ought not, - he who readeth, let him understand ! - then let those who are in Jehud flee to the mountain And he who is upon the roof, let him not descend nor enter in to carry any thing from his house; and he who is in the field, let him not turn back to take up his garments. But woe to those who are with child, and to those who give suck, in those days ! But pray that your flight may not be in the winter: for in those days shall be affliction such as hath not been from the beginning of the creation which Aloha created, and until now, nor shall be. And unless the Lord cut short those days, no flesh would live; but on account of the elect whom he hath chosen, those days he hath cut short. Then, if any man shall say to you, Behold, here is the Meshicha ! and, Behold, (he is) there ! believe not. For there will arise false Meshichas and prophets of a lie, and will give forth signs and wonders, to deceive, if possible, the elect also. But you, beware. Behold, I have told you every thing before.

But in those days after that affliction the sun will be darkened, and the moon will not give forth her light, and the stars will fall from heaven, and the powers of the heavens will be moved. And then will they see the Son of Man coming in the cloud with great power and with glory. And then will he send his angels, and will assemble his chosen ones from the four winds, from the extremity of the earth to the extremity of the heavens.

But from the fig-tree learn a parable. When her branches are tender, and she shoots forth her leaves, you know that the summer draws nigh: so also you, when you see that these things are done, understand that it is near, (even) at the door. Amen I tell you, That this race shall not pass until these all shall be. Heaven and earth shall pass away, but my words shall not pass away. But of that day and of that hour man knoweth not, nor the angels of heaven, nor the Son, but only the Father. Look: be watchful and pray; for you know not when the time is. For as a man who hath journeyed, and left his house, and hath given authority to his servants, and to every man his work, and the door-keeper he hath instructed to be watchful; (so) watch you, therefore, because you know not when cometh the Lord of the house, - in the evening, or in the dividing of the night, or at cock-crowing, or in the morning; lest he should come suddenly, and find you sleeping. But what to you I say, that unto all I say, Be watchful.

* One eighth of a denarius.

XXXV. 14:1

BUT after two days was the Petscha of unleavened cakes :* and the chief priests and the Sophree sought how with guile they might apprehend and kill him. And they said, Not on the festival, lest there be a commotion among the people. And when he was at Bethania in the house of Shemun the leper, as he reclined, there came a woman who had with her a vase of the balsam of the choicest nard of great prices; and she opened it, and poured it upon the head of Jeshu. But there were men of the disciples who were displeased among themselves, and said, Why make destruction of this balsam ? for it could have been sold for more than three hundred dinoreen, and given to the poor. And they were angry with her. But he, Jeshu, said, Let her alone; why do you trouble her ? A good work hath she wrought upon me. For in all time you have the poor with you, and, when you will, you can do them good; but I am not at all time with you. (With) that which was hers she hath done this, and beforehand as for the funeral she hath anointed my body. And Amen I say to you, That wheresoever my gospel shall be preached in the whole world, this also which she hath now done shall be told in memorial of her.

But Jihuda Scarjuta, one of the twelve, went to the chief priests, to betray Jeshu to them: and they when they had heard rejoiced, and promised silver to give him. And he sought to him opportunity to betray him.

And the first day of the unleavened bread, in which the Jihudoyee sacrifice the Petscha, the disciples say to him, Where wilt thou that we go to prepare for thee to eat the Petscha ? And he sent two of his disciples, and said to them, Go to the city, and, observe, a man meeteth you bearing a vessel of waters. Go after him; and when he hath entered, say to the house-lord, Our Master saith, Where is the place of feasting, where I can eat with my disciples the Petscha? And, behold, he sheweth you a large upper room furnished and prepared: there make ready for us. And the disciples went forth, and came into the city, and found as he had told them: and they prepared the Petscha. And when it was evening he came with his twelve. And as they reclined and ate, Jeshu said to them, Amen I tell you, That one of you who eateth with me shall betray me. But they began to be sad, and said to him one, one, Is it I ? But he said to them, One of the twelve who dippeth with me in the dish. And the Son of man goeth, as it is written concerning him; but woe to that man by whom is betrayed the Son of man ! It had been better for that man if he had not been born.

And while they were eating, Jeshu took bread, and blessed, and brake, and gave to them, and said to them, Take; this is my body. And he took the cup, and praised and blessed, and gave to them; and they drank of it, all of them. And he said to them, This is my blood of the new Covenant, which for many is shed. Amen I say to you, That again I will not drink from the fruit of the vine till that day in which I will drink it newly in the kingdom of Aloha. And they praised, and went forth to the mount of Olives.

* Phatiree, " unleavened bread," in the plural; so called either from phatar, " to send forth, liberate," in allusion to the Exodus; or from the Arabic fatara, " to knead bread without leaven."

XXXVI. 14:27

AND Jeshu said to them, All of you will be offended with me in this night: for it is written, I will strike the Shepherd, and scattered shall be his sheep. But when I have arisen, I go before you into Galila. Kipha saith to him, If all shall be offended with thee, yet I (will) not. Jeshu saith to him, Amen I tell thee, That thou, to-day, in this (very) night, before the cock shall crow, three times wilt deny me. But he the more said, If I shall die with thee, I will not deny thee, my Lord. And so also all of the disciples said. And they came to the place which is called Gedsimon; and he said to his disciples, Sit here until I have prayed. And he took with him Kipha and Jacub and Juchanon, and began to be sorrowful and agonized. And he said to them, My soul is afflicted unto death; wait for me here, and be watchful. And he removed a little, and fell upon the earth, and prayed that, if it were possible, the hour might pass from him. And he said, Father, my Father, thou canst (do) every thing, cause to pass from me this cup: but not my will, but thine. And he came and found them sleeping: and he said to Kipha, Shemun, dost thou sleep ? couldst thou not one hour watch ? Be wakeful and pray, that you enter not into temptation: the spirit is willing and ready, but the body is infirm. And he went again, prayed, and said that word. And he turned again, came and found them sleeping, because their eyes were made heavy, and they knew not what to say to him. And he came three times (the third time), and said to them, Sleep on, and be at rest. The end approacheth, and the hour cometh, and, behold, the Son of man is betrayed into the hands of sinners. Arise, we will go; behold, he draweth nigh who betrayeth me. And while he was speaking, Jihuda Scarjuta, one of the twelve, came, and with him a multitude with swords and staves, from the chief priests and the Sophree and the elders. And the traitor who betrayed had given

to them a sign, and said, He whom I shall kiss is He: take him carefully and lead him. And immediately he approached, and said to him, Rabi, Rabi, and kissed him. Then they laid on him their hands and seized him. But one of those who stood drew a sword, and struck the servant of the high priest, and took off his ear. But Jeshu answered and said to them, As against a robber are you come out against me, with swords and with staves to apprehend me ? Every day with you was I teaching in the temple, and ye did not take me; but to fulfil the scriptures this is done. Then his disciples forsook him and fled. But a certain youth followed him, and he was covered (with) a linen cloth, naked; and they laid hold on him: but he left the linen cloth, and escaped naked. And they led Jeshu to Kaiapha, chief of the priests: and were gathered together to him all the chief priests and the scribes and the elders. But Shemun from afar came after him, until within the court of the chief of the priests: and he sat with the servants, and warmed (himself) at the fire. But the chief priests and all the assembly of them sought against Jeshu testimony to put him to death, but they found not. For when many bore witness against him, their testimonies were not equal. But men rose up against him, witnesses of falsehood, and said, We heard him say, I dissolve this temple which is made with hands, and in three days I build another not made with hands. But neither so was their testimony equal. And the chief of the priests arose in the midst, and questioned Jeshu, and said, Returnest thou no answer ? what witness against thee these ? But Jeshu was silent, and answered him nothing. And again the chief of the priests demanded, and said, Art thou the Meshicha, the Son of the Blessed?* And he, Jeshu, said to him, I am: and you shall see the Son of man sitting at the right hand of the Power, and coming upon the clouds of heaven. Then the chief of the priests tore his robe, and said, Why now seek we witnesses ? Behold, from his own lips you have heard the blasphemy: how is it seen by you ? And they all judged that he was guilty of death. And some began to spit on his person, and they struck him on his face, and did buffet him, saying, Prophecy ! and the servitors struck him upon his cheeks.

And Shemun being below in the court, there came a certain damsel of the chief of the priests. She saw him as he warmed (himself), and knew him, saying to him, Thou also wast with Jeshu Natsroia. But he denied, and said, I know not what thou sayest. And he went without into the vestibule; and the cock crew. And again that damsel saw him, and she began to say to those who were standing, This man is also of them. But he again denied. And after a little while those who stood said to Kipha, Assuredly thou art from them, for thou art also a Galiloea, and thy speech is similar. But he began to imprecate and to swear, I know not this man of whom thou speakest. And in the hour the cock crew the second time. And Shemun remembered the word that Jeshu had spoken to him, That before the cock should crow twice, three times thou shalt deny me. And he began to weep.

* Meshicha Bareh dambarka.

XXXVII. 15:1

AND forthwith in the morning the chief priests with the elders and with the scribes and with the whole congregation made council; and they bound Jeshu, and led him and delivered him to Pilatos the governor. And Pilatos asked him, Art thou the King of the Jihudoyee ? And he replied and said to him, Thou hast said. And the chief priests accused him of many (things): but he, Pilatos, asked him again and said to him, Returnest thou not an answer ? see how many are witnessing against thee. But he, Jeshu, did not give any answer; so that Pilatos admired. But he was accustomed at every festival to release to them of the bound one whom they requested; and there was one who was called Bar-aba, who was bound with the makers of sedition, they who murder in the sedition had committed. And the people cried out and began to demand, that as he was used he would do to them. But Pilatos answered and said, Will you that I release to you the King of the Jihudoyee ? For Pilatos knew that for envy the

chief priests had delivered him. But the chief priests the more incited the multitude, that Bar-aba he should release to them. But he, Pilatos, said to them, What then will you that I do to this, whom ye call King of the Jihudoyee ? And they again cried,* Crucify him ! Pilatos said to them, Why? what evil hath he done? And they the more exceedingly cried, Crucify him. But Pilatos was willing to serve the will of the people, and released to them Bar-aba, and delivered up to them Jeshu, scourged, to be crucified. And the soldiers led him into the court which is the praetorium, and called the whole band; and they robed him in purple, and twisted and set upon him a crown of thorns, and they began to salute him, Hail, King of the Jihudoyee ! and they struck him upon the head with a cane, and spat in his face, and kneeled upon their knees and worshipped him. And when they had mocked him, they stripped him of the purple, and clothed him with his own vestments, and led him forth to crucify him.

* Or, the more cried.

XXXVIII. 15:21

AND they constrained one who was passing, Shemun Kurinoia, who was coming from the field, the father of Alexander and of Rufus, to bear his cross. And they brought him to Gogultha, a place which is interpreted A skull. And they gave him to drink wine which was mixed with myrrh; but he would not receive. And when they had crucified him, they parted his garments, and cast for them lots who should take them. And it was the third hour when they crucified him. And there was written the occasion of his death in the inscription, This is the King of the Jihudoyee.* And they crucified with him two thieves, one on his right and one on his left; and was accomplished the Scripture which said, That with the wicked he was reckoned.

* Honu Malka d'Jihudoyee.

XXXIX. 15:29

AND they also who passed by blasphemed against him, wagging their heads and saying, Ho, undoer of the temple and builder of it in three days, deliver thyself and come down from the cross ! And so also the chief priests laughing one with one, and the Sophree, and saying, Others he saved, himself he cannot save. The Meshicha King of Isroel, let him descend now from the cross, that we may see and believe on him; and they also who were crucified with him reviled him.

XL. 15:33

AND when it was the sixth hour, there was darkness over all the land until the ninth hour. And in the ninth hour Jeshu cried with a high voice and said, Il, Il, Lamona Shabaktoni! Which is, Alohi! Alohi! † why hast thou forsaken me ? And certain who heard, of them who were standing, said, Elia he calleth; but one ran and filled a sponge with vinegar, and bound it on a rod that he might drink. And they said, Let alone, we will see if Elia cometh to take him down. But he, Jeshu, cried with a high voice, and completed: and the veil ‡ of the temple was rent in twain from the top to the bottom. But when that centurion who stood near him saw that he cried thus, and ended, (he) said, Assuredly this man was the Son of Aloha. And there were women from afar who were beholding; Mariam Magdalitha, and Mariam mother of Jacub the less and of Josi, and Shaloom; those who, when he was in

Galila, adhered to him, and ministered to him, and many others who went up with him to Urishlem.

† My God, my God ! ‡ The faces of the gate.

XLI. 15:42

AND when it was evening of the preparation which is before the shabath, came Jauseph, he who was from Rometha, an honourable counsellor, who also himself waited for the kingdom of Aloha. And he took courage, and went in to Pilatos and requested the body of Jeshu. But Pilatos wondered if he were now dead; and he called the centurion and asked him whether before the time he was dead: and when he had learned, he gave the body to Jauseph. And Jauseph bought linen, and took him down and wrapped him in it, and laid him in a sepulchre which was hewn in the rock, and rolled a stone against the door of the sepulchre. But Mariam Magdalitha and Mariam, she who was (the mother) of Josi, beheld where he was laid. And when the shabath had passed Mariam Magdalitha and Mariam, (the mother) of Jacub and Shaloom, bought aromatics, and came to anoint him.

XLII. 16:2

BUT in the morning of the first day in the week, they came to the sepulchre when the sun had risen, and they said between themselves, Who will roll away the stone for us from the door of the sepulchre ? * And they looked and saw that the stone was rolled away, for it was very great. And they went into the sepulchre,* and saw a youth sitting on the right. And he was clothed in a white robe. And they were astonished. But he said to them, Fear not ! Jeshu Natsroia you seek, he who was crucified, he has risen; he is not here. Behold the place where he lay. But go, tell his disciples and Kipha that, behold, he goeth before you into Galila; there shall you see him as he told you. And when they had heard, they fled, and went forth from the sepulchre, for astonishment and tremor had seized them; and they said nothing to any one, for they were afraid.

But in the morning of the first day of the week he arose, and was first seen by Mariam Magdalitha, she who had seven devils cast out from her. And she went and declared to them who were with her, who mourned and wept. And they, when they had heard what they told, that he lived and had appeared to them, believed them not. After these things he appeared to two of them in another fashion as they walked and went to a village. And they went and told the rest, neither did they believe.

* The house of burial.

XLIII. 16:14

BUT afterward he appeared to the eleven as they reclined, and he reproved the littleness of their faith and the hardness of their heart, because those who had seen that he had arisen they had not believed.

And he said to them, Go into all the world, and proclaim my gospel to every creature: He who believeth and is baptized is saved; and he who believeth not is condemned. And these signs shall follow those who believe: In my name they shall cast out devils, and with new tongues shall they speak; and serpents they shall take up; and if the poison of death they drink, it shall not

hurt them; and their hands shall they lay upon the sick, and they shall be healed.

But Jeshu our Lord, after he had spoken with them, unto the heavens ascended, and sat on the right hand of Aloha.

And they went forth and preached in every place, and our Lord helped them, and confirmed their words by the signs which they wrought.

Finished is the Holy Gospel, the Preaching of Markos; which he spake and preached in Roman at Rumi.