

The Gospel According to Matthew.

Excerpted from The Latin Testament Project Bible,

Translated by John G. Cunyus.

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Matthew 1.

The book of the generations of Jesus Christ, David's son, Abraham's son.

Abraham fathered Isaac, and Isaac fathered Jacob, and Jacob fathered Judah and his brothers. But Judah fathered Pharez and Zara from Tamar, and Phares fathered Esrom, and Esrom fathered Aram. But Aram fathered Aminadab, and Aminadab fathered Naasson, and Naasson fathered Salmon. But Salmon fathered Boaz from Rahab, and Boaz fathered Obed from Ruth, and Obed fathered Jesse, and Jesse fathered King David. But King David fathered Solomon, from her who was Uriah's. But Solomon fathered Rehoboam, and Rehoboam fathered Abia, and Abia fathered Asa. But Asa fathered Jehoshaphat, and Jehoshaphat fathered Joram, and Joram fathered Oziah. But Oziah fathered Joatham, and Joatham fathered Ahaz, and Ahaz fathered Hezekiah. But Hezekiah fathered Manasseh, and Manasseh fathered Amon, and Amon fathered Josiah. But Josiah fathered Jechoniah and his brothers, to the Babylonian exile.

And after the Babylonian exile, Jechoniah fathered Salathiel, and Salathiel fathered Zerubbabel. But Zerubbabel fathered Abiud, and Abiud fathered Eliakim, and Eliakim fathered Azor. But Azor fathered Saddoc, and Saddoc fathered Achim, and Achim fathered Eliud. But Eliud fathered Eleazar, and Eleazar fathered Matthan, and Matthan fathered Jacob. But Jacob fathered Joseph, Mary's husband, from whom Jesus who is called Christ was born.

So all the generations: from Abraham even to David are fourteen generations; and from David even to Babylonian exile, fourteen generations; and from Babylonian exile even to Christ, fourteen generations.

But Christ's generation was this way. When his mother Mary was engaged to Joseph, before they had come together, she was found having a child in the womb, from Holy Spirit. But Joseph her husband, while he was righteous and wouldn't betray her, wanted to let her go quietly. But while he was considering this, look! The Lord's angel appeared to him in sleep, saying, "Joseph, David's son, don't be afraid to take Mary as your wife, for what is born in her is from Holy Spirit! But she will birth a son, and you will call his name Jesus, for he will make his people safe from their sins."

But all this happened so that which was spoken from the Lord by the prophet might be fulfilled, saying, “Look, a virgin will have in the womb, and she will birth a son, and they will call his name Emmanuel” – which is interpreted, “God With Us.”

But Joseph, getting up from sleep, did as the Lord’s angel commanded him, and he took his wife. And he did not know her until she had birthed her firstborn son, and he called his name Jesus.

Matthew 2.

Therefore, when Jesus had been born in Judean Bethlehem in Herod the king’s days, look, magi from the east came to Jerusalem, saying, “Where is the one who is born the Jews’ king, for we have seen his star in the east and have come to worship him?”

But King Herod, hearing, was troubled, and all Jerusalem with him. And gathering all the priests’ princes and the people’s writers, he questioned from them where Christ would be born. And they said to him, “In Judean Bethlehem, for it is written so through the prophet: ‘And you, Bethlehem, Judah’s land – by no means are you least among Judah’s princes, for a leader will come out from you who will guide My people.’”

Then Herod, secretly calling the magi, inquired diligently from them the season of the star which appeared to them. And sending them to Bethlehem, he said, “Go and question diligently about the boy! And when you have found, tell back to me so I, too, coming, may worship him!”

They, when they had heard the king, went out, and look! The star that they had seen in the east went before them until, coming, it stood over where the boy was. But they rejoiced with an overwhelmingly great joy, seeing the star. And going into the house, they found the boy with Mary his mother. And falling down, they worshiped him. And opening their treasures, they offered him gifts: gold, incense, and myrrh. And receiving an answer in sleep that they not go back to Herod, they went back to their country by another road.

When they had gone away, look! The Lord’s angel appeared to Joseph in sleep, saying, “Get up, and take the boy and his mother, and flee to Egypt, and stay there even until I speak to you – for it is about to happen that Herod seeks the boy to destroy him.”

Joseph, getting up, took the boy and his mother by night, and went away into Egypt. And he was there even to Herod’s death, so what was spoken by the Lord through the prophet might be fulfilled, saying, “I have called My son out of Egypt.”

Then Herod, seeing that he had been deceived by the magi, was overwhelmingly angry. And sending, he killed all the boys who were in Bethlehem and in all its borders, from two years old and under, according to the season that he had inquired from the magi. Then what was spoken through Jeremiah the prophet was fulfilled, saying,

“A voice is heard in Rama,
weeping and much wailing –
Rachel, weeping her sons.
And she wouldn't be consoled
because they are not.”

But when Herod was dead, look! The Lord's angel appeared in sleep to Joseph in Egypt, saying, “Get up, and take the boy and his mother, and go to Israel's land – for those who sought the boy's soul are dead.”

He, getting up, took the boy and his mother and went to Israel's land. But hearing that Archelaus reigned in Judea in Herod his father's place, he was afraid to go there. And warned in a dream, he went away into Galilee's portions. And coming, he lived in a city that is called Nazareth, so what was spoken through the prophets might be fulfilled, that,
“He will be called a Nazarene.”

Matthew 3.

But in those days, John the Baptist came preaching in Judea's desert, and saying, "Act out penance, for the skies' kingdom has come near!"

For he is who was spoken of through Isaiah the prophet, saying,

"A voice shouting in the desert,
'Prepare the Lord's road!
Make His paths straight!'"

But John himself had a garment of camel hair, and a leather belt around his waist. But his food was locusts and wild honey. Then Jerusalem was going out to him, and all Judea, and all the region around the Jordan, and they were baptized by him in the Jordan, confessing their sins.

But seeing many Pharisees and Sadducees coming to his baptism, he said to them, "Vipers' spawn! Who showed you to flee from the coming anger? Therefore, make fruit worthy of penance, and don't wish to say inside yourselves, 'We have Abraham as father.' For I say to you that God can raise up Abraham's sons from these stones. For already the ax is placed at the trees' root. Therefore, every tree that does not make good fruit is cut down and thrown into fire. I indeed baptize you in water to penance. But who comes after me is mightier than me, whose shoes I am not worthy to carry. He will baptize you in Holy Spirit and fire; whose winnowing fork is in his hand, and he will cleanse

his threshing floor. And he will gather his wheat into the barn, but he will burn the chaff with inextinguishable fire.”

Then Jesus came from Galilee to the Jordan, to John, so he could be baptized by him. But John prohibited him, saying, “I ought to be baptized by you, and do you come to me?”

But Jesus, answering, said to him, “Allow it now, for it is fitting so for us to fulfill all righteousness.”

Then he allowed him. But once baptized, he immediately came up from the water. And look! Skies were opened to him, and he saw God’s Spirit coming down like a dove, coming over him. And look! A voice came from the sky, saying, “This is my beloved Son, in whom I have pleased Myself.”

Matthew 4.

Then Jesus was led into the desert by Spirit, so he could be tested by the devil. And when he had fasted forty days and forty nights, afterwards he hungered. And the tempter, coming near, said to him, “If you are God’s Son, say that these stones become bread.”

Answering, he said, “It is written, ‘Man will not live by bread alone, yet by every word that comes out from God’s mouth.’”

Then the devil takes him up into the holy city, and stood him on the temple's pinnacle. And he said to him, "If you are God's Son, throw yourself down – for it is written that,
'He will command His angels concerning you, and they will take you up in their hands, unless perhaps you strike your foot against a stone.'"

And Jesus said to him, "Again, it is written, 'You will not test the Lord your God.'"

Again the devil takes him to a very high mountain, and he shows him all the world's kingdoms and their glory. And he said to him, "I will give you all these if, falling down, you worship me."

Then Jesus says to him, "Go, Satan! It is written, 'You will worship the Lord your God, and you will serve Him alone.'"

Then the devil left him, and look! Angels came near and were ministering to him.

But when he heard that John had been handed over, he went away into Galilee. And leaving Nazareth city, he came and lived in seaside Capernaum, in

Zebulon and Napthali's borders, so what was said
through Isaiah the prophet might be fulfilled:
Zebulon's land and Napthali's land,
the sea's way across the Jordan,
Galilee of the nations –
A people who sat in shadows
has seen a great light;
and to those sitting
in the region and shadow of death –
light has dawned for them.

Going out, Jesus began to preach, and to say, “Act
out penance, for the skies' kingdom has come
near!”

But walking beside Galilee's sea, he saw two
brothers – Simon, who is called Peter, and Andrew
his brother – casting nets into the sea, for they were
fishermen. And he said to them, “Come after me,
and I will make you be fishers of men.”

And many crowds followed him from Galilee, and
the Decapolis, and Jerusalem, and Judea, and across
the Jordan. And leaving the nets at once, they
followed him. And going on from there, he saw two
other brothers – Jacob of Zebedee, and John his
brother – in a boat with Zebedee their father,
repairing nets, and he called them. But immediately
leaving their nets and father, they followed him.

And Jesus began going around all Galilee, teaching in their synagogues, and preaching the kingdom's gospel, and healing every sickness and every infirmity among the people. And the rumor of him went out to all Syria, and they offered him all having harm from various weaknesses, and seized by torments, and those who had demons, and lunatics, and paralytics – and he cared for them.

Matthew 5.

But seeing the crowds, he went up onto a mountain. And when he had sat down, his disciples came near him. And opening his mouth, he began teaching them, saying,

Blessed are the poor in spirit,
for the skies' kingdom is theirs.

Blessed are the humble,
for they will possess the earth.

Blessed are those who mourn,
for they will be consoled.

Blessed are those who
hunger and thirst for righteousness,
for they will be filled.

Blessed are the merciful,
for they will catch up to mercy.

Blessed are the cleansed in heart,
for they will see God.

Blessed are the peaceful,
for they will be called God's sons.

Blessed are those who suffer persecution

for righteousness' sake,
for the skies' kingdom is theirs.

“You are blessed when they curse you, and persecute you, and speak every harm against you, lying, for my sake. Rejoice and exult, for your reward is overflowing in the skies – for so they persecuted the prophets who were before you.

“You are earth's salt, yet if salt becomes weak, how can it be salted? It is good for nothing, except that it be thrown outside and be walked on by men.

“You are the world's light. A city set on a mountain cannot be hidden, nor do they light a lamp and set it under a bushel – yet on a lamp stand, so it may light up all who are in the house. So may your light shine before men that they may see your good works, and glorify your Father who is in the skies.

“Don't think that I've come to undo the law or the prophets. I came not to undo, yet to fulfill. Amen indeed I say to you, until sky passes away and earth, not one jot or one small mark will pass away from the law, until all are done. Who then undoes one of these smallest commandments and teaches men so, will be called least in the skies' kingdom. But who does and teaches, he will be called great in the skies' kingdom. For I say to you that unless your righteousness abounds more than that of the writers

and Pharisees, you will not enter into the skies' kingdom.

“You’ve heard that it was said to the ancients, ‘You will not murder, but who murders will be liable to judgment. But I say to you that everyone who is angry with his brother will be liable to judgment. But who says to his brother, ‘Racha,’ will be liable to the council, and who says to his brother, ‘Fool,’ will be liable to Gehenna’s fire.

“If then you are offering your gift at the altar, and you remember there that your brother has something against you, leave your gift there before the altar, and go first to reconcile with your brother. And coming then, offer your gift.

“Be agreeing with your adversary while you are still on the road with him, unless perhaps the adversary hand you over to the judge, and the judge hand you over to the minister, and you be thrown in prison. Amen I say to you, you will not go out from there until you’ve repaid the last quarter.

“You’ve heard that it was said to the ancients, ‘You will not commit adultery.’ But I say to you that everyone who looks at a woman to lust after her has already committed adultery with her in his heart. Yet if your right eye scandalizes you, pluck it out and throw it away from you – for it is better to you that one of your members perish than your whole

body be thrown into Gehenna. And if your right hand scandalizes you, cut it off and throw it away from you – for it is better to you that one of your members perish than your whole body go to Gehenna.

“But it was said, ‘Whoever dismisses his wife, let him give her a letter of rejection.’ But I say to you that everyone who dismisses his wife except for reason of fornication makes her commit adultery, and who marries one dismissed commits adultery.

“Again you’ve heard that it was said to the ancients, ‘You will not swear falsely, yet you will repay your oaths to the Lord.’ But I say to you not to swear at all – either by the sky, because it is God’s throne; or by earth, because it is His footstool; or by Jerusalem, because it is the great King’s city. Don’t even swear by your head, because you can’t make one hair either white or black. But let your word be ‘Yes, yes,’ ‘No, no.’ But what is more than these is from the harmful one.

“You’ve heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’ But I say to you, don’t resist a harmful one. Yet if someone strikes you on the right cheek, offer him the other also. And to him who wants to contend with you in judgment and take your shirt, give him your coat as well. And whoever forces you to go a thousand steps with him, go with him another two. Give to him who

asks of you, and don't turn away one wanting to borrow from you.

“You've heard that it was said, ‘You will love your neighbor, and have hatred for your enemy.’ But I say to you, love your enemies, bless those who've hated you, and pray for those persecuting and oppressing you, so you may be sons of your Father who is in the skies – who makes His sun rise over good and harmful, and rains over righteous and unrighteous. For if you love those who love you, what reward will you have? Don't even tax collectors do this? And if you salute your brothers only, what more are you doing? Don't even the heathen do this? You, then, be perfect, as your Father in the skies also is perfect.”

Matthew 6.

“Pay attention that you not act out your righteousness before men, so you can be seen by them. Otherwise, you will have no reward with your Father who is in the skies. When, then, you do alms, don't sound a trumpet before you like hypocrites do in the synagogues and in the streets, so they can be honored by men. Amen I say to you, they have received their reward. But you, doing alms, don't let your left know what your right is doing, that your alms may be in secret. And your Father who sees in secret will repay you.

“And when you pray, you will not be like hypocrites, who love to stand praying in synagogues and on street corners so they may be seen by men. Amen I say to you, they have received their reward. But you, when you will pray, go into your room and, closing your door, pray to your Father in secret. And your Father who sees in secret will repay you. But praying, don’t speak much like the pagans, for they think that in their many words they will be heard. So don’t be like them, for your Father knows what are necessary to you before you ask Him.

“Therefore, you will pray this way:

Our Father who is in the skies,
may your name be holy.
May your kingdom come.
May your will be done –
as in the sky, so also on the earth.
Give us our supernatural bread today,
and let go of our debts,
as we also have let our debtors go.
And don’t lead us into testing,
yet free us from the harmful one.

“For if you forgive men’s sins, your Father in the skies will also forgive your offenses. But if you won’t forgive men’s sins, neither will your Father forgive yours.

“But when you fast, don’t be sad like the hypocrites – for they throw down their faces so they may appear fasting to men. Amen I say to you that they have received their reward. But you, when you fast, anoint your head and wash your face, that you not seem fasting to men, yet to your Father who is in secret. And your Father who sees in secret will repay you.

“Don’t pile up treasures for yourself on earth, where blight and moth demolish, where thieves dig through and steal. But pile up treasures for yourselves in the sky, where neither blight nor moth demolish, and thieves neither dig through nor steal. For where your treasure is, there your heart is too.

“The eye is the body’s lamp. If your eye is straightforward, your whole body will be lit up. But if your eye is worthless, your whole body will be in shadows. If, therefore, the light that is in you are shadows, how dark they will be!

“No one can serve two masters, for either he will have hatred for one and love the other, or he will wait on one and condemn the other. You cannot serve God and mammon.

“So I say to you, don’t worry about your souls, what you will eat; or about your bodies, what you will put on. Isn’t a soul more than food, and a body

more than clothing? Look at the sky's birds, for they neither sow nor reap nor gather into barns – and your Father in the skies feeds them. Aren't you much more than them?

“But who of you, plotting, can add one cubit to his stature? And why are you worried about clothing? Consider the field's lilies, how they grow. They neither labor nor spin. But I say to you that even Solomon in all his glory was not clothed like one of these. But if God so clothes the field's grass, that exists today and tomorrow is thrown into the oven, how much more you – you of little faith!

“So don't be worried, saying, ‘What will we eat,’ or, ‘What will we drink,’ or ‘What will we wear?’ – for nations seek all these. For your Father knows that you need all these. But seek first His kingdom and righteousness, and all these will be added to you. Don't be worried about tomorrow, therefore, for the coming day will be worried for itself. The day's own trouble is enough.”

Matthew 7.

“Don't judge, so you won't be judged, for in what judgment you judge, you will be judged; and in what measure you measure, it will be measured to you.

“But why do you see the straw in your brother's eye, and you don't see the beam in your eye? Or

how do you say to your brother, ‘Let me throw the straw out of your eye,’ and look! A beam is in your eye! Hypocrite! First throw the beam out of your eye, and then you will see to throw the straw out of your brother’s eye.

“Don’t give the holy to dogs, nor throw your pearls before pigs – unless perhaps they trample them under their feet and, turning, tear you apart!

“Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened to you. For everyone who asks receives, and who seeks finds, and to one knocking, it will be opened.

“Or what man is among you who, if his son asks bread, will stretch out a stone to him? Or if he will ask a fish, will stretch out a snake to him? If then you, when you are harmful, have known to give good things to your sons, how much more will your Father who is in the skies give good things to those asking Him?

“All then, whatever you want that men do for you, you do also for them – for this is the law and the prophets. Enter through the narrow gate, for the gate is wide and the way is spacious that leads to destruction, and there are many who enter through her. How narrow the gate and tight the way that leads to life, and there are few who find her!

“Beware of false prophets, who come to you in sheep’s clothing – yet inside they are ravenous wolves! You will know them by their fruits. They don’t gather grapes from thorns or figs from thistles, do they? So every good tree makes good fruit, but the bad tree makes harmful fruit. A good tree can’t make harmful fruit, nor can a bad tree make good fruit. Every tree that does not make good fruit is cut down and thrown into the fire. Therefore, you will know them by their fruits.

“Not everyone who says to me, ‘Lord, Lord,’ will enter into the skies’ kingdom. Yet who does the will of my Father who is in the skies, he will enter into the skies’ kingdom. Many will say to me on that day, ‘Lord, Lord, haven’t we prophesied in your name, and thrown out demons in your name, and worked many wonders in your name?’ And then I will confess to them that, ‘I’ve never known you. Go away from me, you who work iniquity!’

“Therefore, everyone who hears these words of mine and does them will be like a wise man, who built his house on a rock. And rain came down, and floods came, and winds blew, and they rushed in against that house – and it did not fall, for it was founded on a rock. And everyone who hears these words of mine and does not do them will be like a foolish man, who built his house on sand. And rain came down, and floods came, and winds blew, and

they rushed in against that house – and it fell, and its ruin was great.”

And it happened when Jesus finished these words, the crowds marveled over his teaching, for he was teaching them like one having authority, and not like their writers and Pharisees.

Matthew 8.

But when he had come down from the mountain, many crowds followed him. And look, a leper, coming, worshiped him, saying, “Lord, if you want, you can make me clean.”

And stretching out the hand, Jesus touched him, saying, “I want. Be clean!”

And at once his leprosy was cleansed. And Jesus said to him, “See that you speak to no one! Yet go, show yourself to the priest, and offer the gift that Moses commanded in his testimony.”

But when he had entered Capernaum, a centurion came near him, begging him and saying, “Lord, my servant lies in the house paralyzed, and he is tormented badly.”

And Jesus said to him, “I will come and cure him.”

And the centurion, answering, said, “Lord, I’m not worthy that you enter under my roof. Yet only say a word, and my servant will be healed. For I’m a man under authority too, having soldiers under me. And I say to this one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and he does it.”

But hearing, Jesus marveled. And he said to those following him, “Amen I say to you, I have not found such faith in Israel. But I say to you that many will come from east and west, and will recline at table with Abraham and Isaac and Jacob in the skies’ kingdom. But the kingdom’s sons will be thrown out into the exterior shadows, where there will be weeping and grinding of teeth.”

And Jesus said to the centurion, “Go, and let it be done for you as you’ve believed.”

And the servant was healed at that hour. And when Jesus had come to Peter’s house, he saw his mother-in-law lying down and fevering. And he touched her hand, and the fever let her go, and she got up and began ministering to them.

But when morning had come, they offered him many having demons, and he was throwing out the spirits by a word, and he cared for all having harm – so what was spoken through Isaiah the prophet might be fulfilled, saying:

“He took our infirmities
and carried our sicknesses.”

But Jesus, seeing many crowds surrounding him, commanded to go across the strait. And one of the writers, coming near, said to him, “Teacher, I will follow you wherever you go.”

And Jesus says to him, “Foxes have holes and sky’s birds nests, but man’s Son does not have where he may lay his head.”

But another of his disciples said to him, “Lord, permit me first to go and bury my father.”

But Jesus said to him, “Follow me, and let the dead bury their dead.”

And when he went up into a little boat, his disciples followed him. And look, a great storm happened on the sea, so that the little boat was covered by the waves. Yet he was sleeping. And they came near and woke him up, saying, “Lord, save us! We’re dying.”

And he says to them, “Why are you afraid, you of little faith?”

Then, getting up, he commanded the winds and sea, and a great calm came about. Later on the men

marveled, saying, “What sort is he, for even wind and sea obey him?”

And when he had come across the strait to the Gerasenes’ region, two having demons met him, coming out from the tombs, overwhelmingly fierce, so that no one could pass by down that road. And look! They cried out, saying, “What to us and to you, God’s Son! Have you come here to torture us before the time?”

But a herd of many pigs was feeding not far from them. But the demons begged him, saying, “If you throw us out, send us into the herd of pigs!”

And he said to them, “Go!”

And they, going out, went into the pigs, and look! The whole herd went away violently headlong into the sea, and they died in the waters. But the shepherds fled and, coming to the city, they told all, and about those who had the demons. And look! The whole city went out to meet Jesus and, seeing him, they begged him that he go away from their borders.

Matthew 9.

And going up into a small boat, he crossed over and came to his city. And look! They offered him a paralytic lying on a cot, and Jesus, seeing their faith,

said to the paralytic, “Trust, son. Your sins are forgiven you.”

And look! Some of the writers said inside themselves, “This one blasphemes!”

And when Jesus had seen their thoughts, he said, “So why are you thinking harmful thoughts in your hearts? What is easier? To say, ‘Sins are forgiven you,’ or to say, ‘Get up and walk’? But so you may know that man’s Son has power on earth to forgive sin,” then he said to the paralytic, “Get up, take your cot, and go to your house.”

And he got up and went out to his house. But the crowds, seeing, feared, and they glorified God who has given such power to men. And when he had passed on from there, Jesus saw a man named Matthew sitting in a tax booth, and he said to him, “Follow me.”

And getting up, he followed him. And it happened while he was reclining at table in the house, look! Many tax collectors and sinners, coming, were reclining at table with Jesus and his disciples. And the Pharisees, seeing, were saying to his disciples, “Why does your teacher eat with tax collectors and sinners?”

And Jesus, hearing, said, “A doctor isn’t necessary to the strong, but to those having harm. But going,

learn what this is: ‘I want mercy and not sacrifice.’ For I’ve come not to call the righteous, yet sinners.”

Then John’s disciples came near him, saying, “Why are we and the Pharisees frequently fasting, but your disciples aren’t fasting?”

And Jesus said to them, “Can the groom’s sons grieve while the groom is with them? But days will come when the groom will be taken away from them, and they will fast then. But no one puts a patch of rough cloth on old clothes, for it takes away its fulness from the clothes, and a worse tear happens. Nor do they throw new wine into old skins. Otherwise, the skins burst, and the wine is spilled, and the skins are ruined. Yet new wine is thrown into new skins, and both are preserved.”

While he was saying this to them, look! One prince came near and worshiped him, saying, “My daughter is just now dead. Yet come, lay hands on her, and she will live!”

And getting up, Jesus followed him, and his disciples. And look! A woman who suffered a flow of blood for twelve years came near behind him, and touched his clothing’s fringe – for she was saying in herself, “If I only touch his clothing, I will be whole.”

And Jesus, turning and seeing her, said, “Trust, daughter. Your faith has made you whole.”

And the woman was made whole from that hour. And when Jesus had come to the prince’s house and seen the pipers and the crowd making a commotion, he was saying, “Go away, for the girl isn’t dead, yet she sleeps.”

And they began mocking him. And when the crowd was thrown out, he went in and took her hand, and the girl got up. And this report went out to all that land.

And while Jesus was passing through from there, two blind men followed him, shouting and saying, “Have mercy on us, David’s Son!”

But when he had come to the house, the blind men came near him. And Jesus says to them, “Do you believe that I can do this for you?”

They say to him, “Of course, Lord!”

Then he touched their eyes, saying, “Let it be done for you according to your faith.”

And their eyes were opened, and Jesus threatened them, saying, “See that no one knows!”

But going out, they spread the news about

him in all that land. But while they were going out, look! Some offered him a mute man having a demon. And the demon thrown out, the mute man spoke. And the crowds marveled, saying, "It has never appeared so in Israel."

But the Pharisees were saying, "He throws out demons by the demons' prince."

And Jesus was going around all their cities and strong points, teaching in their synagogues, and preaching the kingdom's gospel, and caring for every sickness and every infirmity. But seeing the crowds, he had mercy on them, for they were troubled and thrown down, like sheep not having a shepherd. Then he says to his disciples, "The harvest indeed is great, but the workers few. Pray, then, the harvest's lord that he throw workers out into his harvest!"

Matthew 10.

And calling together his twelve disciples, he gave them power over unclean spirits, that they might throw them out, and care for every weakness and every infirmity. But the twelve apostles' names are these: first Simon, who is called Peter, and Andrew his brother; Jacob of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the tax collector, and Jacob of Alpheus, and Thaddeus; Simon the Canaanite, and Judas of Scarioth, who

also betrayed him. Jesus sent these twelve, commanding them and saying, “Don’t go on the road to the Gentiles, and don’t enter into the Samaritans’ cities. Yet rather go to the sheep of Israel’s house who have perished, but going out preaching, saying that, ‘The skies’ kingdom has come near.’

“Care for the sick. Raise the dead. Cleanse the lepers. Throw out the demons. You’ve received freely. Give freely. Don’t desire to possess gold, or silver, or money in your belts; not a bag on the road, nor two shirts, nor shoes, nor staff – for a worker is worthy of his food. In whatever city or town you enter, question who in it may be worthy, and stay there until you leave.

“But going into a house, salute her, and if indeed the house is worthy, let your peace come over her. But if it is not worthy, let your peace return to you. And whoever will neither receive you nor listen to your words, shake the dust from your feet going out from the house or city. Amen I say to you, it will be more tolerable on judgment day for the Sodomites’ land and the Gomorrahites than for that city!

“Look, I send you like sheep among wolves. Therefore, be prudent like snakes, and straightforward like doves. But beware of men, for they will hand you over to councils, and will beat you in their synagogues. And you will be led before

presidents and kings for my sake, as testimony to them and to the nations.

“But when they hand you over, don’t plan how or what you may say, for in that hour what you may say will be given you – for you aren’t the ones who are speaking, yet your Father’s Spirit who speaks in you. But brother will betray brother to death, and a father the son. And sons will rise up against parents and cause them death. And you will be hated by all for my name’s sake. But who perseveres to the end, he will be saved. But when they persecute you in that city, flee to another, for Amen I say to you, you will not consummate Israel’s cities until man’s Son comes.

“A disciples is not above a teacher, nor a slave above his lord. It is enough to a disciple that he be like his teacher, and a slave like his lord. If they’ve called the head of family Beelzebub, how much more those of his household! Therefore, don’t fear them – for nothing is covered that won’t be revealed, and hidden that won’t be known. What I say to you in shadows, speak in the light! And what you hear in your ear, preach from the rooftops!

“And don’t fear those who kill the body, but can’t kill the soul. Rather, fear Him who can destroy both soul and body in Gehenna! Aren’t two sparrows sold for a penny? Yet not one of them falls to the ground without your Father. But you, even your

head's hairs are numbered. Therefore, don't be afraid, for you are more than many sparrows!

“Therefore, everyone who will confess me before men, I will confess him also before my Father who is in the skies. But who denies me before men, I will deny him too before my Father who is in the skies. Don't think that I've come to throw peace on the earth. I've come not to throw peace, yet a sword. For I've come to divide a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, and man's enemies are those of his own household.

“Who loves father or mother more than me is not worthy of me, and who loves son or daughter above me is not worthy of me. And who does not take his cross and follow me is not worthy of me. Who finds his soul will lose her, and who loses his soul for my sake will find her. Who receives you receives me, and who receives me receives Him who sent me. Who receives a prophet in a prophet's name will accept a prophet's reward, and who receives a righteous one in the righteous one's name will accept a righteous one's reward. And whoever gives a drink to one of the least of these, only a cup of cold water, in a disciple's name, Amen I say to you, he will not lose his reward.”

Matthew 11.

And it happened when Jesus had finished commanding his twelve disciples, he went on from there so he could teach and preach in their cities. But John, when he had heard in chains Christ's works, sending two of his disciples, said to him, "Are you who is coming, or should we expect another?"

And Jesus, answering, said to them, "Going, tell John what you hear and see. The blind see. The lame walk. The lepers are cleansed. The deaf hear. The dead rise. The poor are evangelized. And blessed is one who will not be scandalized by me."

But when they went away, Jesus began to speak about John to the crowds: "What did you go out to the desert to see? A reed moved by the wind? Yet what did you go out to see? A man in soft clothing? Look, those who wear soft clothing are in kings' houses. Yet what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. For this is the one about whom is written:

'Look, I send My angel before your face,
who will prepare your way before you.'

"Amen I say to you, among those born of women none greater than John the Baptist has arisen. But who is least in the skies' kingdom is greater than him. But from John the Baptist's days even to now, the skies' kingdom suffers violence, and the violent

plunder it – for all the prophets and the law prophesied even to John. And if you want to accept it, he is Elijah who is coming. Let who has ears for hearing hear!

“But to what likeness will I compare this generation? It is like boys sitting in the market who, shouting to their peers, say, ‘We played for you, and you didn’t dance. We wept, and you didn’t cry.’ For John came neither eating nor drinking, and they say, ‘He has a demon.’ Man’s Son came eating and drinking, and they say, ‘Look, an insatiable man and a wine drinker, a friend of tax collectors and sinners!’

“Yet wisdom is justified by her sons.”

Then he began to rebuke the cities in which his greatest acts had happened, because they had not acted out penance: “Woe to you, Corazain! Woe to you, Bethsaida! For if the acts that happened in you had been done in Tyre and Sidon, they long since would have acted out penance in sackcloth and ashes. Nevertheless, I say to you it will be easier for Tyre and Sidon on judgment day than for you.

“And you, Capernaum? You won’t be lifted up to the sky, will you? You will go down to the inferno. For if the acts that have happened in you had been done among the Sodomites, perhaps they would have remained even to the present day.

Nevertheless, I say to you that it will be easier for the Sodomites' land on judgment day than for you."

At that time Jesus, answering, said, "I confess to you, Father, Lord of sky and earth, for You've hidden these from the wise and prudent, and revealed them to little ones. Yes, Father, for so it was pleasing before You. All are handed over to me by my Father. And no one has known the Son except the Father, nor has anyone known the Father except the Son, and one to whom the Son wants to reveal Him.

"Come to me, all you who labor and are burdened, and I will refresh you! Take my yoke on you and learn from me, for I am humble and lowly in heart, and you will find rest for your souls – for my yoke is smooth, and my burden is light."

Matthew 12.

At that time, Jesus went out through a grain field on the Sabbath. But his disciples, hungry, began to pluck heads of grain and to eat. But the Pharisees, seeing, said to him, "Look, your disciples are doing what isn't lawful for them to do on the Sabbath."

And he said to them, "Haven't you read what David did, when he was hungry, and those who were with him – how he went into God's house and ate the loaves of propositions, which wasn't lawful for him

to eat, or for those who were with him – except priests only? Or haven't you read in the law that on the Sabbaths the priests in the temple violate the Sabbath, and are without offense? But I say to you that something greater than the temple is here. But if you knew what this is: 'I want mercy, and not sacrifice,' you would never have condemned the innocent – for man's Son is lord even of the Sabbath.”

And when he had passed on from there, he came into their synagogue. And look! A man having a dried-up hand was there. And they were questioning him, saying if it is lawful to cure on the Sabbath – so they could accuse him. But he said to them, “Who will be the man among you who has one sheep, and if this falls into a pit on the Sabbath, will not hold her and lift her out? How much more is a man than a sheep! So also it is lawful to make well on the Sabbath.”

Then he said to the man, “Stretch out your hand!”

And he stretched it out, and it was restored, made whole like the other. But the Pharisees, going out, worked counsel against him, how they could destroy him.

But Jesus, knowing this, withdrew from there, and many followed him, and he cared for all of them. And he commanded them that they not make him

known, so what was spoken through Isaiah the prophet might be fulfilled, saying,
Look, My servant, whom I've chosen,
My beloved, in whom
it is well-pleasing to My soul!
I will place My breath on him,
and he will tell judgment to the nations.
He will neither contend, nor cry out,
nor will anyone hear his voice in the streets.
He will not break a battered reed,
nor extinguish a smoldering wick,
until he throws judgement out to victory.
And nations will hope in his name.

Then a blind and mute man having a demon was offered to him, and he cared for him so he could speak and see. And all the crowds were astounded, and they were saying, "He isn't David's Son, is he?"

But the Pharisees, hearing, said, "He doesn't throw out demons except by Beelzebub, the demons' prince."

But Jesus, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and every city or house divided against itself will not stand. And if Satan throws Satan out, he is divided against himself. How, then, will his kingdom stand? And if I throw out demons by Beelzebub, by whom do your sons throw them out?"

Therefore, they will be your judges. But if I throw out demons by God's Spirit, then God's kingdom has come among you.

“Or how can anyone go into a strong man's house and plunder his vessels, unless first he binds the strong man? And then he may plunder his house. Who is not with me is against me, and who does not gather with me scatters.

“Therefore I say to you, every sin and blasphemy will be forgiven men. But blasphemy against Spirit will not be forgiven. And whoever speaks a word against man's Son, it will be forgiven him. But who speaks against Holy Spirit, it will not be forgiven him – neither in this age, nor in the future. Either make the tree good and its fruit good, or make the tree bad and its fruit bad. Indeed, a tree is known by its fruit.

“Vipers' spawn, how can you speak good words when you are harmful – for the mouth speaks out of the heart's abundance! A good man brings out good things from a good treasure, and a harmful man brings out harmful things from a harmful treasure. But I say to you that men will give an answer on judgment day for every idle word that they have spoken.– for you will be justified from your words, and you will condemned from your words.”

Then some of the writers and Pharisees answered him, saying, "Teacher, we want to see a sign from you."

Jesus, answering, said to them, "A harmful and adulterous generation seeks a sign, and no sign will be given it, except for Jonah the prophet's sign. For as Jonah was in the whale's gut three days and three nights, so man's Son will be in the earth's heart three days and three nights.

"Nineveh's men will rise up in judgment with this generation and condemn her, because they acted out penance at Jonah's preaching. And look! Greater than Jonah is here! The south's queen will rise up in judgment with this generation and condemn her, because she came from the earth's ends to hear Solomon's wisdom. And look! Greater than Solomon is here!

"But when an unclean breath goes out of a man, it walks through dry places seeking rest, and it does not find. Then it says, 'I will go back to my house, where I came out from.' And coming, it finds it vacant, swept clean and decorated. Then it goes and takes up seven other breaths more worthless than itself. And going in, they live there, and that man's last state becomes worse than the first. So will it be with this dismal generation."

While he was still speaking to the crowds, look! His mother and brothers were standing outside, wanting to talk to him. But someone said to him, “Look! Your mother and your brothers are standing outside, looking for you.”

And he, answering to the one speaking to him, said, “Who is my mother, and who are my brothers?”

And stretching out the hand to his disciples, he said, “Look! My mother and my brothers. For whoever does my Father’s will who is in the skies, he is my brother and sister and mother.”

Matthew 13.

Going out that day from the house, Jesus was sitting beside the sea. And great crowds gathered to him, so that, going up into a small boat, he sat down, and all the crowd stood on the seashore. And he spoke much to them in comparisons, saying, “Look, who sows went out to sow. And while he sows, some fell beside the road, and the birds came and ate it. But others fell in rocky soil, where it didn’t have much soil. And they sprung up at once, because they didn’t have a depth of soil. But when the sun rose, they heated up and, because they had no root they dried up. But others fell among thorns, and the thorns sprung up and choked them. Yet others fell in good soil, and were giving fruit: one a hundred,

another sixty, another thirty. Let who has ears for hearing hear!”

And the disciples, coming near, said to him, “Why do you speak to them in comparisons?”

Jesus, answering, said to them, “Because it is given you to know the mystery of the skies’ kingdom, but it isn’t given to them. For who has, it will be given him and he will abound. But who does not have, even what he has will be taken away from him. I speak to them in comparisons for this reason: that seeing, they do not see; and hearing, they neither hear nor understand. And Isaiah’s prophecy is fulfilled for them, saying,

‘Surely you will hear and will not understand.
Seeing, you will see and will not see.
For this people’s heart has grown fat,
and they’ve heard with heavy ears,
and they’ve closed the eyes,
lest they see with eyes, and hear with ears,
and understand by heart, and be converted,
and I might heal them.’

“But your eyes are blessed because they see, and your ears because they hear. Amen indeed I say to you that many prophets and righteous ones wanted to see what you see, and they did not see; and to hear what you hear, and they did not hear.

“You therefore, hear the comparison of the sower.

Everyone who hears the kingdom's word and does not understand, the harmful one comes and plunders what is sown in his heart. This is who is sown beside the road. But who is sown on rocky soil, this is who hears the word and at once receives it with joy. But he has no root in himself, yet is variable. And when trouble and persecution happen for the word's sake, he is scandalized at once. But who is sown among thorns, this is who hears the word, and the worry of this age and the fallacies of riches choke the word, and it becomes fruitless. But who is sown in good soil, this is who hears the word, and understands. And he brings forth and makes fruit: one indeed a hundred, but another sixty, and another thirty."

He set forth another comparison for them, saying, "The skies' kingdom is like a man who sowed good seed in his field. But while men slept, his enemy came and sowed weeds among the wheat, and left. But when the grass had grown and had made fruit, then the weeds appeared too. But the slaves of the head of family, coming near, said to him, 'Lord, didn't you sow good seed in your field? From where, then, does it have weeds?' And he said to them, 'An enemy, a man, has done this.' But the slaves said to him, 'Do you want that we go and gather them?' And he said, 'No, unless perhaps gathering the weeds, you uproot the wheat with them, too. 'Let both grow even to the harvest, and at

harvest time I will say to the harvesters, Gather the weeds first, and bind them in bundles for burning. But gather the wheat into my barn.”

He set forth another comparison to them, saying, “The skies’ kingdom is like a mustard seed that a man, taking, sowed in his field – that indeed is least of all seeds. But when it grows, it is greater than all greens, and it becomes a tree, so that skies’ birds may come and live in its branches.”

He spoke another comparison to them: “The skies’ kingdom is like yeast which a woman, taking, hid in three measures of wheat flour, until all was leavened.”

Jesus spoke all these to the crowds in comparisons, and he said nothing to them without comparisons, so what was spoken through the prophet might be fulfilled, saying,

“I will open my mouth in comparisons.
I will bring up things hidden
from the world’s beginning.”

Then dismissing the crowds, he came into the house. And his disciples came near him, saying, ‘Explain to us the comparison of the field of weeds!’

Jesus, answering, said, “Who sows good seed is man’s Son, but the world is the field. The good seed

indeed, these are the kingdom's sons, but the weeds are the worthless one's sons. But the enemy who sows them is the devil. The harvest indeed is the age's consummation, and the harvesters are angels. As then the weeds are gathered and burned with fire, so will it be at the age's consummation. Man's Son will send his angels, and they will gather all scandals from his kingdom, and those who work iniquity. And they will throw them into a burning furnace, where there will be weeping and grinding of teeth. Then the righteous ones will shine like the sun in their Father's kingdom. Let who has ears hear!

“The skies' kingdom is like a treasure hidden in a field, which the man who found hid. And because of his joy, he goes and sells all that he had, and he buys that field.

“Again, the skies' kingdom is like a trader seeking good pearls. But finding one precious pearl, he went out and sold all that he had, and he bought her.

“Again, the skies' kingdom is like a net cast into the sea and gathering from every species, which, when it is full, bringing it out and sitting beside the seashore, they separated the good into vessels, but threw the harmful out. It will be so at the age's consummation. The angels will go out and separate the harmful ones from among the righteous. And

they will throw them into a burning furnace, where there will be weeping and grinding of teeth.

“Have you understood all these?”

They say to him, “Yes.”

He said to them, “Therefore, every learned writer in the skies’ kingdom is like a man, a head of family, who brings out from his treasury new things and old.”

And it happened when Jesus had completed these comparisons, he passed on from there. And coming into his homeland, he was teaching them in their synagogues, so that they marveled and were saying, “Where did this one get this wisdom and powers? This is the builder’s son, isn’t it? Isn’t his mother called Mary, and his brothers Jacob, and Joseph, and Simon, and Judah? And aren’t all his sisters with us? Where then, did this one get all these?”

And they were scandalized by him. But Jesus said to them, “A prophet isn’t without honor, except in his homeland and in his own house.”

And he didn’t do many works there because of their disbelief.

Matthew 14.

At that time, Herod the tetrarch heard the fame of Jesus. And he said to his servants, “This is John the Baptist. He’s risen from the dead, and for this reason powers are working in him.”

For Herod arrested John, and bound him, and placed him in prison for the sake of Herodias, his brother’s wife – for John was saying to him, “It isn’t lawful for you to have her.”

And wanting to kill him, he feared the people, because they held him as a prophet. But on Herod’s birthday, Herodias’s daughter danced in the midst, and she pleased Herod. From which, when he had sworn by oath to give her whatever she asked of him, and she, forewarned by her mother, said, “Give me here John the Baptist’s head on a plate.”

And the king was saddened, but because of the oath and of those who were reclining together at table, he commanded it to be given. And he sent and beheaded John in prison. And his head was brought on a plate and given to the girl, and she took it to her mother.

And his disciples, coming near, took the body, and they buried it. And coming, they told Jesus. When Jesus had heard that, he withdrew from there in a little boat to a desert place apart. And when the crowds had heard, they followed him on foot from

the cities. And going out, he saw a great crowd, and he had compassion on it, and he cared for their sick.

But when evening had come, his disciples came near him, saying, “The place is desert, and the hour has already passed. Dismiss the crowds so, going to the towns, they can buy themselves food.”

But Jesus said to them, “They don’t have to go. Give them something to eat yourselves!”

They answered him, “We don’t have anything here except five loaves and two fish.”

Jesus said to them, “Bring them here to me.”

And when he had commanded the crowd to sit down on the grass, taking the five loaves and two fish, looking up into the sky, he blessed, and broke, and gave the loaves to the disciples. And the disciples gave them to the crowds. And all ate and were full, and they took up the leftovers – twelve baskets full of fragments. But the number of those eating was five thousand men, apart from women and little ones.

And at once he commanded the disciples to go up in a little boat, and to go across the strait before him until he had dismissed the crowds. And having dismissed the crowd, he climbed up on the mountain alone to pray. But evening having come,

he was alone there. But the little boat was tossed in the middle of the sea, for the wind was contrary. But he came to them at the night's fourth watch, walking on the sea. And they were troubled seeing him walking on the sea, saying that, "It's a ghost!"

And they shouted for fear. And Jesus spoke to them at once, saying, "Have faith! I am. Don't be afraid!"

But Peter, answering, said, "Lord, if you are there, command me to come to you on the waters!"

And he said, "Come!"

And Peter, getting down from the little boat, was walking on the water so he could come to Jesus. Yet seeing the strong wind, he was afraid, and when he had begun to sink he cried out, saying, "Lord, make me safe!"

And Jesus, stretching out the hand at once, grabbed him. And he said to him, "You of little faith, why did you doubt?"

And when they had climbed up into the boat, the wind ceased. But those who were in the boat came and worshiped him, saying, "Truly, you are God's Son."

And when they had crossed over, they came into Gennesar's land. And when that place's men had

recognized him, they sent into all that region, and they offered him all having harm. And they were begging him that they might touch his garment's fringe, and whoever touched were made whole.

Matthew 15.

Then writers and Pharisees from Jerusalem came near him, saying, "Why do your disciples transgress the elders' tradition, for they don't wash their hands when they eat bread?"

But he, answering, said to them, "And why do you transgress God's commandment for your tradition's sake? For God said, 'Honor your father and mother,' and 'Let who curses father or mother surely die.' But you say, 'Whatever gift is from me will benefit you.' And he does not honor his father or mother, and you've made God's commandment void for your tradition's sake.

"Hypocrites! Isaiah prophesied well about you, saying,

'This people honors Me with lips,
but their heart is far from Me.

'But they serve Me without reason,
teaching human commandments as doctrines.'"

And calling the crowds to himself, he said to them, "Listen and understand! What enters into the mouth

does not pollute a man, but what comes out of the mouth – this pollutes a man.”

Then his disciples, coming near, said to him, “Do you know that the Pharisees were scandalized hearing this word?”

And he, answering, said, “Every plant that my heavenly Father has not planted will be pulled up by the roots. Let them be scandalized. They are blind, guides of the blind. But if a blind man offers guidance to a blind man, both fall in a pit.”

But Peter, answering, said to him, “Explain this comparison to us!”

And he said, “Are you all still without understanding? Don’t you understand that everything that enters the mouth goes into the gut, and is cast out in the waste? But what comes out of the mouth goes out from the heart, and these pollute a man. For harmful thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies come out from the heart. These are what pollute a man. But not washing hands to eat doesn’t pollute a man.”

And going out from there, Jesus withdrew into Tyre and Sidon’s portions. And look! A Canaanite woman, coming out from their borders, shouted,

saying to him, “Have mercy on me, Lord, David’s Son! My daughter is troubled badly by a demon.”

Jesus didn’t answer her a word, and his disciples, coming near, were begging him, saying, “Send her away, because she’s shouting after us!”

But he, answering, said, “I’m not sent except to the sheep of Israel’s house that have perished.”

And she came and worshiped him, saying, “Lord, help me!”

Jesus, answering, said, “It isn’t good to take the sons’ bread and throw it to dogs.”

And she said, “Yes, Lord. Yet even the puppies eat from the crumbs that fall from their masters’ table.”

Then Jesus, answering, said to her, “O woman, your faith is great. Let it be done for you as you wish.”

And her daughter was healed from that hour. And when he had passed on from there, Jesus came beside Galilee’s sea, and, climbing onto a mountain, he was sitting there. And many crowds came near him, having with them the mute, the lame, the blind, the weak, and many others. And they laid them down at his feet, and he cared for them, so that the crowds marveled, seeing the mute speaking, the

lame walking, the blind seeing – and they magnified Israel’s God.

But Jesus, calling his disciples together, said, “I have mercy on the crowds, because they’ve already stayed with me three days, and they have nothing that they can eat. And I don’t want to send them out fasting, that they not falter on the road.”

And the disciples say to him, “Where then to us are so many loaves in the desert that we can feed such a crowd?”

And Jesus said to them, “How many loaves do you have?”

And they said, “Seven, and a few small fish.”

And he commanded the crowd that it sit down on the ground. And taking the seven loaves and the fish, and giving thanks, he broke them and gave them to his disciples, and the disciples gave them to the people. And all ate and were full, and they took up from what was left over seven baskets full of fragments. But those who ate were four thousand men, in addition to children and women. And dismissing the crowd, he went up into a little boat, and he came to Magedan’s borders.

Matthew 16.

And Pharisees and Sadducees, testing, came near him, and they prayed him that he show them a sign from the sky. And he, answering, said to them, “When evening comes, you say, ‘It will be calm, for the sky is red.’ And at morning, ‘Today is a storm, for the sky reddens sadly.’ So you’ve known to judge the sky’s face, but can’t you judge the seasons’ signs? A harmful and adulterous generation seeks a sign, and no sign will be given it except Jonah’s sign.”

And leaving them, he went out. And when his disciples had come across the strait, they forgot to bring bread. Jesus said to them, “Consider and beware of the Pharisees’ and Sadducees’ yeast!”

And they were thinking among themselves, saying that, “We didn’t bring bread.”

But Jesus, knowing, said, “Why do you think among yourselves that you have no bread, you of little faith? Don’t you understand or remember five loaves of bread for five thousand men, and how many containers you took up? Or seven loaves for four thousand men, and how many baskets you took up? “Why don’t you understand that I haven’t said, ‘Beware of the Pharisees’ and Sadducees’ yeast’ about bread?”

Then they understood that he hadn't told them to beware of bread's yeast, yet of the Pharisees' and Sadducees' teaching. But Jesus came into Caesarea Philippi's portions, and he was questioning his disciples, saying, "Whom do men claim man's Son to be?"

And they said, "Some John the Baptist, but others Elijah, and others Jeremiah or one of the prophets."

He says to them, "But you, whom do you claim me to be?"

Simon Peter, answering, said, "You are Christ, the living God's Son."

But Jesus, answering, said to him, "You are blessed, Simon Bar Jonah, for flesh and blood hasn't revealed this to you, yet my Father who is in the skies. And I say to you that you are Peter, and I will build my assembly on this rock, and the dead's gates will not prevail against her. And I will give you the keys to the skies' kingdom, and whatever you bind on earth will be bound in the skies, and whatever you unbind on earth will be unbound in the skies."

Then he commanded his disciples that they say to no one that he was Jesus Christ. And going on from there, Jesus began to show his disciples that it was necessary for him to go to Jerusalem, and to suffer

much from the elders and the writers and the priests' princes, and to be killed, and to rise again the third day. And Peter, taking him up, began to rebuke him, saying, "Far be it from you, Lord! This will not be to you."

Jesus, turning, said to Peter, "Go behind me, Satan! You are a scandal to me, because you aren't tasting those that are God's, yet those that are men's."

Then Jesus said to his disciples, "If someone wants to come after me, let him deny himself, and take up his cross, and follow me. For who wants to make his soul safe will lose her, and who loses his soul for my sake will find her. For what does it benefit man if he makes profit from the whole world, yet suffers the loss of his soul? Or what will man give in exchange for his soul?"

"For man's Son will come in his Father's glory with his angels, and then he will repay to each one according to his works. Amen I say to you, there are some among those standing here who will not taste death until they see man's Son coming in his kingdom."

Matthew 17.

And after six days, Jesus took up Peter, and Jacob, and John his brother, and led them onto a high mountain apart. And he was transfigured before

them, and his face shone like the sun. But his clothes became white, like snow. And look! Moses appeared to him, and Elijah, talking with him. But Peter, answering, said to Jesus, “Lord, it is good we are here. If you want, let us make three tabernacles here – one to you, and one of Moses, and one of Elijah.”

While he yet spoke, look! A bright cloud overshadowed them. And look! A voice came from the cloud, saying, “This is My beloved Son, in whom it is well-pleasing to Me. Listen to him!”

And hearing, the disciples fell on their faces, and they feared greatly. And Jesus came near, and touched them, and said to them, “Get up, and don’t be afraid!”

But lifting up their eyes, they saw no one but Jesus alone. And while they were going down from the mountain, Jesus commanded, saying, “You will tell no one the vision until man’s Son rises from the dead.”

And the disciples questioned him, saying, “Why then do the writers say that it’s necessary for Elijah to come first?”

And he, answering, said to them, “Elijah indeed is going to come, and he will restore all. But I say to you that Elijah has already come, and they didn’t

recognize him – yet they did whatever they wanted against him. Man’s son will also suffer from them this way.”

Then the disciples understood that he had spoken to them about John the Baptist. And when he had come to the crowd, a man came to him, bending the knees before him, saying, “Lord, have mercy on my son, because he’s a lunatic and he suffers terribly; for he often falls into fire, and repeatedly into water. And I offered him to your disciples, and they couldn’t cure him.”

Jesus, answering, said, “O unbelieving and twisted generation, how long will I be with you? How long will I suffer you? Bring him here to me!”

And Jesus rebuked him, and the demon went out of him, and the boy was healed from that hour. Then the disciples came near Jesus secretly, and they said, “Why couldn’t we throw him out?”

He says to them, “Because of your unbelief. Amen indeed I say to you, if you had faith like a mustard grain, you could say to this mountain, ‘Go away from here,’ and it will go – and nothing will be impossible to you. But this type is not thrown out except through prayer and fasting.”

But living with them again in Galilee, Jesus said to them, “Man’s son must be handed over into men’s

hands. And they will kill him, and he will rise the third day.”

And they were saddened fiercely. And when they had come to Capernaum, those who received the two drachma tax came near Peter. And they said, “Does your teacher not pay the two drachmas?”

He said, “Of course.”

And when he had come into the house, Jesus anticipated him, saying, “How does it seem to you, Simon? Earth’s kings, from whom do they receive tribute or tax? From their sons, or from strangers?”

And he said, “From strangers.”

Jesus said to him, “So the sons are free. But that we not scandalize them, go to the sea, and throw a net, and take the first fish who comes up. And opening his mouth, you will find a coin. Taking it, give it to them for me and you.”

Matthew 18.

In that hour, the disciples came near Jesus, saying, “Who do you think is greater in the skies’ kingdom?”

And Jesus, calling a little one, stood him in their midst. And he said, “Amen I say to you, unless you

are converted and become like little ones, you won't enter into the skies' kingdom. So whoever humbles himself like this little one, he is greater in the skies' kingdom. And who receives one such little one in my name, receives me.

“But who scandalizes one of these small ones who believe in me, it is better for him that a millstone be hung on his neck and he be sunk into the sea's depth. Woe to the world from scandals, for it is necessary that scandals come. Nevertheless, woe to the man through whom a scandal comes! But if your hand or your foot scandalizes you, cut it off and throw it away from you! It is better for you to go into life weak or lame than having two hands or two feet be thrown into eternal fire. And if your eye scandalizes you, pluck it out and throw it away from you! It is better for you to go one-eyed into life than having two eyes be thrown in the Gehenna of fire.

“See that you not condemn one of these little ones, for I say to you that their angels in the skies always see the face of my Father who is in the skies – for man's Son has come to save what has been destroyed.

“How does it seem to you? If a hundred sheep are someone's, and one of them gets lost, won't he leave the ninety-nine on the mountains and go look for her who is lost? And if it happens that he finds her, Amen I say to you that he will rejoice more

over her than over the ninety-nine who did not get lost. So it isn't a desire before your Father who is the skies that one of these small ones be destroyed.

“But if your brother sins against you, go and correct him – between you and him alone. If he listens to you, you have gained your brother. But if he won't listen to you, bring with you one or two more, so every word may stand in the mouth of two or three witnesses. Yet if he won't listen to them, tell the assembly. But if he won't listen to the assembly either, let him be to you like a heathen and tax collector.

“Amen I say to you, whatever you bind on earth will be bound in the sky, and whatever you unbind on earth will be unbound in the sky. Again I say to you that if two of you agree on earth about anything, whatever you ask will be done for you by my Father who is in the skies – for where two or three are gathered in my name, there I am in their midst.”

Then Peter, coming near him, said, “Lord, how many times will my brother sin against me, and I forgive him? As many as seven?”

Jesus says to him, “I don't say to you as many as seven, yet as many as seventy times seven. Therefore, the skies' kingdom is like a human king, who wanted to set an accounting with his slaves.

And when he had begun to set the accounting, one was offered to him who owed ten thousand talents. But when he did not have from which he could repay, the master commanded him to be sold, and his wife and sons and all that he had, and to repay. But that slave, falling face-down, prayed him, saying, "Have patience with me, and I will repay you all!"

"But that slave's master, merciful, let him go, and forgave him the debt. But that slave, going out, found one of his fellow slaves who owed him a hundred days' wages. And grabbing him, he choked him, saying, 'Repay what you owe!' And falling face-down, his fellow slave prayed him, saying, "Have patience with me, and I will repay you all!"

"But he wouldn't, yet he went out and threw him into jail, until he could repay the debt. But his fellow slaves, seeing what had happened, were very sad, and they came and told their master all that had happened. Then their master called him, and he said to him, 'Worthless slave, I forgave you all the debt because you asked me. Ought you not, then, have had mercy on your fellow slave, as I also had mercy on you?' And his master, angry, handed him over to the torturers until he could repay the whole debt. So my heavenly Father will do to you, too, if each of you does not forgive his brother from your hearts."

Matthew 19.

And it happened when Jesus had finished these words, he moved from Galilee, and came into Judea's borders across the Jordan. And many crowds followed him, and he cared for them there. And Pharisees came near him, testing him and saying, "Is it lawful for a man to dismiss his wife for whatever reason?"

Jesus, answering, said to them, "Haven't you read that the One who made them from the beginning made them male and female?"

And he said, "For this reason, 'Man will leave father and mother and will join to his wife, and they will be two in one flesh.' So also, already they aren't two, yet one flesh. Therefore, what God has joined, let man not separate."

They say to him, "Why, then, has Moses commanded to give a letter of repudiation, and to let her go?"

He said to them, "Because of your heart's hardness, Moses permitted you to let your wives go. But from the beginning, it was not so. But I say to you that whoever divorces his wife, except for fornication, and marries another, commits adultery. And who marries the divorced woman commits adultery."

His disciples say to him, “If the cause of a man with a wife is so, isn’t it better not to marry?”

Jesus said, “Not all take hold of this word, yet those to whom it is given – for there are eunuchs who are born so from the mother’s womb, and there are eunuchs who are made so by men, and there are eunuchs who have castrated themselves for the sake of the skies’ kingdom. Let who can take hold, take hold.”

Then little children were offered to him so he could lay hands on them and pray. But the disciples were rebuking them. And Jesus said to them, “Allow the little ones, and don’t prohibit them to come to me, for of such is the skies’ kingdom.”

And when he had laid hands on them, he went out from there. And look! One coming near said to him, “Good teacher, what good may I do so I may have eternal life?”

Jesus said to him, “Why do you ask me about the good? One is good – God. But if you want to go in to eternal life, keep the commandments.”

He says to him, “Which?”

But Jesus said,
“You will not work murder.
You will not commit adultery.

You will not work theft.
You will not speak false testimony.
“Honor father and mother,
and you will delight in your neighbor
as in yourself.”

The youth says to him, “I’ve kept all these. What is still lacking to me?”

Jesus said to him, “If you want to be perfect, go, sell what you have, and give to the poor, and you will have treasure in the sky. And come, follow me.”

But when the youth had heard the word he went out sad, for he was holding on to many possessions. But Jesus said to his disciples, “Amen I say to you that a rich man will hardly enter into the skies’ kingdom. And again I say to you, it is easier for a camel to go through a needle’s eye than for a rich man to enter into the skies’ kingdom.”

But hearing this, the disciples wondered greatly, saying, “Then who can be saved?”

But Jesus, looking, said to them, “This is impossible with men, but all are possible with God. But many first ones will be last, and last ones first.”

Then Peter, answering, said to him, “Look! We’ve left all and followed you. What then will be to us?”

But Jesus said to them, “Amen I say to you that in the regeneration, when man’s Son sits on his majesty’s throne, you who have followed me will also sit on twelve thrones, judging Israel’s twelve tribes. And everyone who for my name’s sake has left a house, or brothers, or sisters, or father, or mother, or wife, or sons, or fields, will receive a hundredfold, and will possess eternal life.

Matthew 20.

“For the skies’ kingdom is like a man, a head of family, who went out early in the morning to hire workers into his vineyard. But having agreed with the workers for a denarius daily, he sent them into his vineyard. And going out around the third hour, he saw others standing in the market idle. And he said to them, ‘You go into the vineyard too, and I will give you what is fair.’ And they went out. But he went out again around the sixth and ninth hour, and did likewise. Around the eleventh hour, indeed, he went out and found others standing, and he says to them, ‘Why are you standing here idle all day?’ They say to him, ‘Because no one hired us.’ He says to them, ‘You go into the vineyard, too.’

“But when evening had come, the master says to the vineyard’s overseer, ‘Call the workers and pay them the wage, beginning from the last even to the first.’ So when those who had come around the eleventh hour came, each received a denarius. But the first

ones also, coming, thought that they would get more, yet each of them also received a denarius. And taking it, they griped against the head of family, saying, ‘These last worked one hour, and you’ve made them equals of us who’ve borne the day’s weight and heat.’

“And he, answering one of them, said, ‘Friend, I do you no harm. Didn’t you agree with me for a denarius? Take what is yours and go. But I want to give also to these last as I gave to you. Or is it unlawful for me that I want to do this? Or is your eye worthless because I am generous?’

“So the last will be first, and the first last – for many are called, yet few chosen.”

And Jesus, going up to Jerusalem, took up the twelve disciples secretly. And he said to them, “Look, we’re going up to Jerusalem, and man’s Son will be handed over to the priests’ princes and writers, and they will condemn him to death. And they will hand him over to the Gentiles to mocking and beating and crucifying, and the third day he will rise up.”

Then the mother of Zebedee’s sons came near him with her sons, worshiping and asking something from him. Jesus said to her, “What do you want?”

She said to him, “Say that these two, my sons, may sit – one at your right and one at your left in your kingdom!”

But Jesus, answering, said, “You don’t know what you’re asking. Can you drink the cup that I will drink?”

They say to him, “We can.”

He said to them, “You’ll drink my cup indeed, but to sit at my right and left isn’t mine to give you – yet to whom it is prepared by my Father.”

And the ten, hearing, were indignant with the two brothers. But Jesus called them to himself, and he said, “You know that the nations’ princes dominate them, and those who are greater exercise power among them. It won’t be so among you. Yet let whoever wants to become greater among you be your minister. And who wants to be first among you will be your slave – as man’s Son came not to be ministered to, yet to minister, and to give his soul as a buying back of many.”

And while they were going out of Jericho, a great crowd followed him. And look! Two blind men sitting beside the road heard that Jesus was passing by, and they shouted, saying, “Lord, David’s Son, have mercy on us!”

But the crowd was rebuking them, that they shut up. And they were shouting more, saying, “Lord, David’s Son, have mercy on us!”

And Jesus stopped and called them, and he said, “What do you want that I can do for you?”

They say to him, “Lord, that our eyes may be opened!”

But pitying them, Jesus touched their eyes, and at once they saw, and they followed him.

Matthew 21.

And when they had come near Jerusalem, and had come to Bethfage, to the Mount of Olives, then Jesus sent two disciples, saying, “Go into the town that is across from you, and at once you’ll find a donkey tied up and its colt. Untie them and bring them to me. And if someone should say something to you, say that, ‘The Lord has need of these, and will send them back at once.’”

But this happened so what was spoken through the prophet might be fulfilled, saying, Say to Sion’s daughter,

‘Look! Your king comes to you,
humble, and sitting on a donkey,
and a colt, foal of a beast of burden.’

But the disciples, going, did as Jesus commanded them. And they brought the donkey and colt, and they put their garments on them, and they made him sit above. But many crowds spread their garments on the road, and others were cutting branches from the trees and were spreading them out on the road. But the crowds that were going before and that were following shouted, saying,
“Hosanna to David’s Son!
Who comes in the Lord’s name is blessed!
Hosanna in the highest!”

And when he had entered Jerusalem, the whole city was moved, saying, “Who is this?”

But the people were saying, “This is Jesus, the prophet from Galilean Nazareth.”

And Jesus went into God’s temple, and began throwing out all those selling and buying in the temple. And he overturned the money-counters’ tables, and the seats of those selling doves. And he says to them, “It is written,
‘My house will be called a house of prayer,’
but you’ve made her ‘a cave of robbers.’”

And the blind and lame came near him in the temple, and he healed them. But the priests’ princes and the writers, seeing the wonders that he worked, and the boys shouting in the temple and saying,

“Hosanna to David’s Son,” were indignant. And they said to him, “Do you hear what these say?”

But Jesus says to them, “Of course! Have you never read that,
‘From the mouth of infants and nursing children
You have perfected praise’?”

And leaving them, he went out beyond the city to Bethany, and he stayed there. But coming back to the city at morning, he hungered. And seeing one fig tree beside the road, he came to her, and he found nothing in her except leaves only. And he said to her, “May fruit never be born from you forever.”

And the fig tree dried up at once. And the disciples, seeing, marveled, saying, “How did it dry up at once?”

But Jesus, answering, said to them, “Amen I say to you, if you have faith and don’t hesitate, not only will you do this about the fig tree – yet if you say to this mountain, ‘Take and throw yourself into the sea,’ it will happen. And whatever you ask in prayer believing, you will receive all.”

And when he had come into the temple teaching, the priests’ princes and the people’s elders came near him, saying, ‘By what authority are you doing these, and who gave you this authority?’”

Jesus, answering, said to them, “I will question you too, one word, which, if you tell me, I too will tell you by what authority I do these. John’s baptism, where was it from? From the sky, or from men?”

And they were considering among themselves, saying, “If we say, ‘From the sky,’ he’ll say to us, ‘Why didn’t you believe him then?’ But if we say, ‘From men,’ we fear the crowd – for all hold John as a prophet.”

And answering Jesus, they said, “We don’t know.”

And he said to them, “Neither do I say to you by what authority I do these. But what does it seem to you? A man had two sons and, coming near the first, he said, ‘Son, go today to work in my vineyard!’ But he, answering, said, ‘I won’t.’ But afterwards, moved to penance, he went. Yet coming near the other, he spoke likewise. And he, answering, said to him, ‘I go, master.’ And he didn’t go. Who of the two did the father’s will?”

They say, “The last.”

Jesus says to them, “Amen I say to you that the tax collectors and prostitutes go into God’s kingdom before you. For John came to you in the way of righteousness, and you haven’t believed him. But the tax collectors and prostitutes believed him. Yet

you, seeing, had no penance afterwards that you might believe him.

“Listen to another comparison. There was a man, a head of family, who planted a vineyard, and dug a ditch around it, and dug out a winepress in it, and built a tower. And he placed cultivators in it and, setting out, went away. But when the season of fruits had come near, he sent his slaves to the cultivators so they could receive its fruit. And the cultivators, seizing his slaves, beat one, killed another, and stoned another. Again, he sent other slaves, more than the first, and they did likewise to them. But last, he sent his son to them, saying, ‘They will respect my son.’

“But the cultivators, seeing the son, said among themselves, ‘This is the heir. Come! Let’s kill him, and we will have his inheritance.’ And seizing him, they threw him out of the vineyard and killed him. When the vineyard’s master comes, then, what will he do with those cultivators?”

They say to him, “He will destroy those wrongdoers harshly, and place other cultivators in the vineyard who will pay the fruit to him at its seasons.”

Jesus says to them, “Haven’t you read in the scriptures,
‘The stone which the builders rejected –
this has become the corner’s head.

This happened from the Lord,
and it is wonderful in our eyes.’

Therefore I say to you that God’s kingdom will be taken away from you, and will be given to a nation working its fruit. And who falls on this stone will be shattered, yet on whom it falls, it will crush him.”

And when the priests’ princes and Pharisees had heard his comparisons, they knew that he had spoken about them. And wanting to arrest him, they feared the crowds, because they held him as a prophet.

Matthew 22.

And Jesus, answering, spoke to them again in comparisons, saying, “The skies’ kingdom has become like a man, a king, who made a wedding feast for his son. And he sent his slaves to call those invited to the wedding feast, and they wouldn’t come. Again he sent other slaves, saying, ‘Tell the invited, Look! I’ve prepared my supper. My bulls and fatlings are killed, and all are readied. Come to the wedding feast!’ But they neglected it and went away – one to his country place, another indeed to his business. And the rest seized his slaves and, afflicting with abuse, killed them. But when the king had heard, he was furious. And sending his armies, he destroyed those murderers and burned their city. Then he said to his slaves,

‘The wedding feasts indeed are prepared, yet those who were invited weren’t worthy. Go, then, to the roads’ exits, and call whoever you find to the wedding feast!’ And his slaves, going out to the roads, gathered all whom they found – the harmful and the good – and the feasts were filled with those reclining at table.

“But the king went in so he could see those reclining at table, and he saw a man there not dressed in wedding clothes. And he said to him, ‘Friend, how have you come in here not having wedding clothes?’ And he remained silent. Then the king said to the ministers, ‘Binding his feet and hands, throw him into the outer shadows, where there will be weeping and grinding of teeth!’ But many are called, yet few chosen.”

Then the Pharisees, going out, entered counsel so they could capture him in word. And they send their disciples to him with the Herodians, saying, “Teacher, we know that you are true, and you teach God’s way in truth, and there is no favoritism of anyone, for you don’t regard a man’s person. Tell us, then, how it seems to you. Is it lawful to give tax to Caesar, or not?”

But Jesus, knowing their worthlessness, said, “Why are you testing me, hypocrites? Show me the tax coin!”

And they offered him a denarius. And Jesus said to them, “Whose image and inscription are these?”

They say to him, “Caesar’s.”

Then he said to them, “Give to Caesar, then, what are Caesar’s, and to God what are God’s.”

And they marveled, hearing, and leaving him, they went away. On that day, Sadducees who say there is no resurrection came near him. And they questioned him, saying, “Teacher, Moses said if someone dies not having a son, that his brother should marry his wife, and raise up seed to his brother. But seven brothers were with us, and the first, having married a wife, died. And not having seed, he left his wife to his brother. The second and third likewise, even to the seventh. But last of all, the woman also died. In the resurrection, then, whose wife of the seven will she be, for all had her?”

But Jesus, answering, said to them, “You are wrong, knowing neither the scriptures nor God’s power. For in the resurrection they will neither marry nor be married, yet they are like God’s angels in the sky. But haven’t you read about the resurrection of the dead what is spoken by God, saying to you, ‘I am Abraham’s God, and Isaac’s God, and Jacob’s God’? He is not God of the dead, yet of the living.”

But the crowds, hearing, were marveling at his teaching. But the Pharisees, hearing that he had put the Sadducees to silence, came together as one. And one of them, a doctor of law, questioned him, testing him, “Teacher, what is the great commandment in the law?”

Jesus said to him, “‘You will delight in the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. But the second is like this. ‘You will delight in your neighbor as yourself.’ On these two commandments hang all the law and the prophets.”

But the Pharisees being gathered, Jesus questioned them, saying, “How does it seem to you about Christ? Whose son is he?”

They say to him, “David’s.”

He said to them, “How, then, does David in spirit call him Lord, saying,
‘The Lord said to my Lord,
Sit at My right until I place your enemies
as your footstool.’
If David, then, calls him Lord, how is he his son?”

And no one could answer him a word, nor did anyone dare to question him further from that day.

Matthew 23.

Then Jesus spoke to the crowds and to his disciples, saying, “The writers and Pharisees have sat in Moses’ place. All, therefore, whatever they say to you, keep and do! Yet don’t do according to their works, for they say and don’t do. But they bind heavy and unbearable burdens, and place them on men’s shoulders. Yet they don’t move them with their finger. Indeed, they do all their works so they may be seen by men – for they widen their phylacteries, and make their fringes large. But they love the first seats at dinners and the prime places in synagogues, and greetings in the market place, and to be called Rabbi by men.

“But you, don’t be called Rabbi, for your teacher is one – but all of you are brothers. And don’t call one father to you on earth, for your Father is one, who is in the skies, nor let yourselves be called teacher, because your teacher is one – Christ. Who of yours is greater will be called your minister. But who lifts himself up will be humbled, and who humbles himself will be lifted up.

“But woe to you, writers and Pharisees, hypocrites, for you close the skies’ kingdom before men! For you don’t go in, nor do you allow those entering to go in. Woe to you, writers and Pharisees, hypocrites, for you travel over sea and dry land so

you may make one proselyte. And when he is made, you make him twice Gehenna's son as you!

“Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing. But who swears by the temple's gold, he owes.’ Fools and blind! For what is greater? The gold, or the temple that makes the gold holy? And ‘Whoever swears by the altar, it is nothing. But whoever swears by the gift that is on it, he owes.’ “Blind! For what is greater? The gift, or the altar that makes the gift holy?

“Who then swears by the altar, swears by it and by all that are on it. And who swears by the temple, swears by it and by Him who lives in it. And who swears by the sky, swears by God's throne and by Him who sits on it.

“Woe to you, writers and Pharisees, hypocrites, for you tithe mint and dill and cumin, and you've abandoned what are weightier at law: judgment, and mercy, and faith. You ought to have done these, and not omit the others. Blind guides, straining out a gnat but swallowing a camel!

“Woe to you, writers and Pharisees, hypocrites, for you clean what is outside the cup and serving dish. Yet inside they are full of plunder and uncleanness! Blind Pharisee, clean first what is inside the cup and serving dish, that what is outside may be clean!

“Woe to you, writers and Pharisees, hypocrites, for you are like whitewashed graves that appear beautiful to men from outside. Yet inside they are full of the dead’s bones and every filthiness! So you also seem righteous indeed to men from outside, but inside you are full of hypocrisy and iniquity.

“Woe to you, writers and Pharisees, hypocrites, for you build the prophets’ tombs, and you decorate the righteous ones’ monuments. And you say, ‘If we had been in our fathers’ days, we wouldn’t have been their companions against the prophets’ blood.’ So you also are witness against yourselves that you are sons of those who killed the prophets. And you, fill up your fathers’ measure!

“Snakes! Vipers’ spawn! How will you escape from Gehenna’s judgment? Therefore, look! I send you prophets and wise men and writers, and you will kill and crucify some of them, and you will beat some of them in your synagogues, and persecute them from city to city – that all the righteous blood which has been poured out on earth may come over you, from the blood of righteous Abel even to the blood of Zachariah, Barachiah’s son, whom you killed between temple and altar. Amen I say to you, all these will come over this generation.

“Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you, how often I’ve

wanted to gather your sons together, as a hen gathers her chicks under wings – and you wouldn't! Look! Your house is left to you deserted, for I say to you, you will not see me from now on until you say, 'Who comes in the Lord's name is blessed.'”

Matthew 24.

And Jesus, going out, was leaving the temple, and his disciples came near so they could show him the temple's buildings. But he, answering, said to them, “You see all these? Amen I say to you, stone upon stone will not be left here that will not be destroyed.”

But while he was sitting on the Mount of Olives, the disciples came near him secretly, saying, “Tell us when these will be, and what is the sign of your coming and the age's consummation?”

And Jesus, answering, said to them, “See that no one seduces you, for many will come in my name, saying, 'I am Christ,' and they will seduce many. But you will hear of battles, and opinions of battles. See that you aren't troubled, for these must happen – yet the end isn't yet. For nation will rise against nation, and kingdom against kingdom, and there will be plagues and famines and earthquakes in places. But all these are the sufferings' beginnings.

“Then they will hand you over into tribulation, and they will kill you, and you will be hated by all nations for my name’s sake. And then many will be scandalized, and they will betray each other, and have hatred for each other. And many false prophets will rise up and seduce many. And because iniquity will abound, the love of many will grow cold. But who endures even to the end, he will be safe.

“And this kingdom gospel will be preached in all the world as testimony to all nations, and then the consummation will come. When you see, then, a desolating abomination, which is spoken of by Daniel the prophet, standing in the holy place” – (let who reads understand) – then let those who are in Judea flee to the mountains. And let who is on a roof not climb down to take anything from his house. And let who is in a field not turn back to take his shirt.

“But woe to those pregnant and nursing in those days! But pray that your flight not happen in winter or on the Sabbath, for then there will be great trouble, such as has not been from the world’s beginning even to now, nor will it happen again. And unless those days had been shortened, no flesh would have been saved. Yet for the chosen ones’ sake, those days will be shortened.

“Then if someone says to you, ‘Look! Christ is here’, or ‘there!’ – don’t believe! For false Christs and false prophets will rise up, and they will give great signs and wonders, so that even the chosen ones may be led into error – if it can be done. Look, I’ve told you before. So if they say to you, ‘Look! He’s in the desert!’ – don’t go out! “Look, he’s in the inner reaches!’ – don’t believe! For as lightning goes out from the east and appears even to the west, so will man’s Son’s coming be. Wherever the body is, there the eagles will be gathered.

“But immediately after the tribulation of those days, the sun will be obscured, and the moon will not give its light, and the stars will fall from the sky, and the skies’ powers will be shaken. And then man’s Son’s sign will appear in the sky, and then all earth’s tribes will mourn. And they will see man’s Son coming in the sky’s clouds, with much power and majesty. And he will send his angels with a trumpet and a great voice, and they will gather his chosen ones from the four winds, from the skies’ summit even to their ends.

“But learn a comparison from the fig tree. When its branches are already tender and the leaves spring forth, you know that summer is near. So also you, when you see all these, know that it is near, in the gates. Amen I say to you that this generation will not pass away until all these have happened. Sky

and earth will pass away, yet my words will not pass away.

“But no one knows about that day or hour, not even the skies’ angels – only the Father alone. But as in Noah’s days, so will man’s Son’s coming be. For as in the days before the flood they were eating and drinking, marrying and giving in marriage, even to that day when Noah went into the ark, and they did not recognize until the flood came and took all, so man’s Son’s coming will be also. Then two will be in a field. One will be taken, and one will be left. Two will be grinding at a mill. One will be taken, and one will be left.

“Watch then, because you don’t know at what hour your Lord may come! But know this, that if the head of family had known at what hour the thief would come, he would have watched by all means, and not allowed his house to be broken into. Therefore you also be ready, because you don’t know at what hour man’s Son will come!

“Who do you consider a faithful and prudent slave, whom his master appointed over his family, so he might give them food in season? That slave is blessed whom his master, when he comes, finds doing so. Amen I say to you that he will appoint him over all his goods.

“But if that harmful slave says in his heart, ‘My master makes a delay in coming,’ and he begins to beat his fellow slaves, but to eat and drink with drunkards, that slave’s master will come on a day when he does not expect it, and at an hour he does not know. And he will divide him, and set his portion with the hypocrites. In that place there will be weeping and grinding of teeth.”

Matthew 25.

“Then the skies’ kingdom will be like ten virgins who, taking their lamps, went out to meet the groom and the bride. But five of them were foolish, and five prudent. Yet the five foolish, taking lamps, didn’t take oil with them. Yet the prudent took oil in their vessels with the lamps. But while the groom was making a delay, all were sleepy and they slept. But at midnight the cry arose, ‘Look! The groom is coming. Go out to meet him!’

“Then all those virgins got up and trimmed their lamps. But the foolish said to the wise, ‘Give us some of your oil, because our lamps are going out!’ The prudent answered, saying, ‘Unless perhaps there not be enough for us and for you, better you go to the sellers and buy for yourselves!’

“But while they were going to buy, the groom came. And those who were prepared went in with him to the wedding feast, and the door was closed. Finally,

the remaining virgins also come, saying, ‘Master, master, open to us!’ And he, answering, said, I don’t know you.’

“Amen I say to you, watch so, because you don’t know the day or the hour!

“For as a man, setting out, called his slaves, and handed his goods over to them – and he gave five talents to one, but two to another, and one to another – to each one according to his own ability – and he set out at once. But the one who had received five talents went out, and worked with them, and gained another five. Likewise, the one who received two gained another two. But the one who had received one, going out, dug in the ground and hid his master’s money.

“And after much time, those slaves’ master came and set an accounting with them. And the one who had received five talents, coming near, offered the other five talents, saying, ‘Master, you handed me five talents. Look! I’ve gained another five talents.’ His master said to him, ‘Well done, good and faithful slave! Because you were faithful over a little, I will appoint you over much. Enter into your master’s joy!’ But the one who had received two talents also came near. And he said, ‘Master, you handed me two talents. Look! I’ve gained another two.’ His master said to him, ‘Well done, good and

faithful slave! Because you were faithful over a little, I will appoint you over much. Enter into your master's joy!'

“But the one who had received one talent, also coming near, said, ‘Master, I know that you are a hard man. You reap where you haven't sown, and gather where you haven't scattered. And fearing, I went away and hid your talent in the ground. Look! You have what is yours.’ But his master, answering, said to him, ‘Harmful and lazy slave, you knew that I reap where I do not sow, and gather where I have not scattered. You ought, then, to have placed my money with the bankers, and coming, I at least would have received what is mine with interest. So also, take the talent from him, and give it to him who has ten talents! For to everyone having, it will be given, and he will abound. But to him who does not have, even what he seems to have will be taken away from him. And throw that worthless slave into the outer shadows! In that place there will be weeping and grinding of teeth.’

“But when man's Son comes in his majesty and all the angels with him, then he will sit on his majesty's throne. And all nations will be gathered before him, and he will separate them from each other as a shepherd divides sheep from goats. And he will stand the sheep indeed at his right, but the goats at the left. Then the king will say to those who will be at his right, ‘Come, my Father's blessed ones!

Possess the kingdom prepared for you from the world's foundation! For I hungered, and you've given me to eat. I thirsted, and you've given me to drink. I was homeless, and you welcomed me; naked, and you've clothed me; weak, and you've visited me. I was in prison, and you've come to me.'

"Then the righteous will answer him, saying, 'Lord, when have we seen you hungry, and fed you; thirsty, and we've given you a drink? But when have we seen you homeless and welcomed you, or naked and we clothed you? Or when have we seen you weak or in prison, and we've come to you?' And the king, answering, will say to them, 'Amen I say to you, as long as you've done so to one of the least of these my brothers, you've done so to me.'

"Then he will say also to those who will be at the left, 'Go away from me, cursed ones, into the eternal fire which is prepared for the devil and his angels! For I hungered and you haven't given me anything to eat. I thirsted, and you haven't given me anything to drink. I was homeless and you haven't welcomed me, naked and you haven't clothed me, weak and in prison and you haven't visited me.' Then these also will answer, saying, 'Lord, when have we seen you hungry, or thirsty, or homeless, or naked, or weak, or in prison, and haven't ministered to you?'

“Then he will answer them, saying, ‘Amen I say to you, as long as you haven’t done so to one of the least of these, you haven’t done so to me.’ And these will go to eternal suffering, but the righteous to eternal life.”

Matthew 26.

And it happened when Jesus had finished all these words, he said to his disciples, “You know that the Passover will happen after two days, and man’s Son will be handed over so he may be crucified.”

Then the priests’ princes and the people’s elders were gathered together in the courtyard of the high priest, who was called Caiaphas. And they worked counsel so they could seize Jesus by deceit and kill him. But they were saying, “Not on the feast day, unless perhaps a tumult happen among the people.”

But while Jesus was in Bethany, in Simon the leper’s house, a woman came near him, having an alabaster jar of precious ointment, and she poured it over his head, while he was reclining at table. But the disciples, seeing, were indignant, saying that, “Why this waste, for this could have been sold for much and given to the poor!”

But Jesus, knowing, said to them, “Why are you bothering the woman? She’s done a good work to me. For you will always have the poor with you,

but you won't always have me. For she, pouring this ointment on my body, has done it for burying me. Amen I say to you, wherever this gospel is preached in all the world, what she done also will be told in her memory."

Then one of the twelve who is called Judas Scarioth went out to the priests' princes. And he said to them, "What do you want to give me, and I will hand him over to you?"

And they appointed him thirty silver coins. And from that moment, he looked for an opportunity so he could hand him over. But the first day of unleavened bread, the disciples came near Jesus, saying, "Where do you want that we prepare for you to eat the Passover?"

And Jesus said, "Go into the city to a certain man, and say to him, 'The teacher says, My time is near. I will make the Passover at your house with my disciples.'"

And the disciples did as Jesus appointed them, and they prepared the Passover. But evening having come, he was reclining at table with the twelve disciples. And while they were eating, he said, "Amen I say to you that one of you will hand me over."

And saddened greatly, each one began to say, “It isn’t me, Lord, is it?”

And he, answering, said, “Who has dipped the hand with me in the dish, he will betray me. Man’s Son indeed goes as is written about him, but woe to that man by whom man’s Son is handed over! It was better to him if that man had not been born.”

But Judas, who betrayed him, answering, said, “It isn’t me, Rabbi, is it?”

He said to him, “You’ve said.”

But while they were eating, Jesus took bread, and he blessed and broke it, and gave it to his disciples. And he said, “Take and eat. This is my body.”

And taking the cup, he gave thanks, and gave it to them, saying, “Drink from this, all, for this is my blood of the new testament, who is poured out for many to the remission of sins. But I say to you I will not drink again of this vine’s fruit even to that day when I drink it new with you in my Father’s kingdom.”

And having sung a hymn, they went out to the Mount of Olives. Then Jesus says to them, “All of you will suffer scandal for me on this night, for it is written,
‘I will strike the shepherd,

and the flock's sheep will be scattered.'

"But after I have risen, I will go before you to Galilee."

But Peter, answering, said to him, "Even if all are scandalized about you, I will never be scandalized!"

Jesus said to him, "Amen I say to you that on this night, before the rooster sings, you will deny me three times."

And Peter said to him, "Even if it's necessary for me to die with you, I won't deny you."

And all the disciples said same. Then Jesus came with them to a farm which is called Gethsemani, and he said to his disciples, "Sit here until I can go there and pray."

And taking up Peter and Zebedee's two sons, he began to be saddened and to be mournful. Then he said to them, "My soul is sad even to death. Wait here and watch with me."

And going on a little, he fell on his face, praying and saying, "My Father, if it is possible, let this cup pass from me. Nevertheless, not as I want, yet You."

And he came to the disciples, and he found them sleeping. And he says to Peter, “Couldn’t you watch one hour so with me? Watch and pray that you not enter into testing! The breath indeed is willing, but the flesh is weak.”

He went away a second time, and he prayed, saying, “My Father, if this cup can’t pass away unless I drink it, let Your will be done.”

And he came again and found them sleeping, for their eyes were heavy. And leaving them, he went away and prayed a third time, saying the same words. Then he came to his disciples, and he says to them, “Sleep on and rest! Look, the hour has come near, and man’s Son is betrayed into sinners’ hands. Get up! Let’s go! Look, who betrays me has come near.”

While he was still speaking, look! Judas came, one of the twelve, and with him a great crowd with swords and sticks from the priests’ princes and the people’s elders. But the one who betrayed him gave them this sign, saying, “Whomever I kiss, he is the one. Arrest him.”

And coming near Jesus at once, he said, “Hail, Rabbi!”

And he kissed him. And Jesus said to him, “Friend, what have you come to?”

Then they came near, and they laid hands on Jesus and arrested him. And look! One of those who were with Jesus, stretching out the hand, drew out his sword. And striking the slave of the priests' prince, he cut off his ear. Then Jesus said to him, "Put your sword back in its place, for all who take up the sword will die by the sword. Or do you think that I can't pray my Father, and He won't furnish me more than twelve legions of angels? How then will scriptures be fulfilled that it must happen so?"

In that hour Jesus said to the crowds, "Have you come out to arrest me as if against a robber, with swords and sticks? I sat with you daily teaching in the temple, and you didn't arrest me."

But all this happened so the prophets' scriptures might be fulfilled. Then all the disciples, abandoning him, ran away. And they, seizing Jesus, led him to Caiaphas, the priests' prince, where the writers and elders had gathered. But Peter followed him far off, even to the high priest's courtyard. And going inside, he was sitting with the ministers so he could see the end. But the priests' princes and all the council were seeking false testimony against Jesus, so they could hand him over to death. And when many false witnesses had come near, they didn't find it. But finally, two false witnesses came, and they said, "This one said, 'I can destroy God's temple, and after three days build it.'"

And getting up, the priests' prince said to him, "Are you answering nothing to these that they are testifying against you?"

But Jesus kept silent. And the priests' prince said to him, "I adjure you by the living God that you tell us if you are Christ, God's Son!"

Jesus says to him, "You've said. Nevertheless I say to you, hereafter you will see man's Son sitting at power's right and coming in the sky's clouds."

Then the priests' prince tore his clothes, saying, "He's blasphemed. Why do we still need witnesses? Look! Now you've heard the blasphemy. What does it seem to you?"

And they, answering, said, "He is liable to death."

Then they spit in his face, and beat him with blows. Yet others gave him slaps to the face, saying, "Prophecy to us, Christ! Who is it who struck you?"

And Peter was sitting outside in the courtyard, and one female slave came near him, saying, "You were with Jesus the Galilean too."

And he denied before all, saying, "I don't know what you're saying."

But going out the door, another woman saw him, and she said to those who were there, “This one was with Jesus Nazarene too.”

And he denied again with an oath, that, “I haven’t known the man.”

And after a little while, those who were standing came near and said to Peter, “You really are from them, too, for even your accent makes you known.”

Then he began to call down curses and to swear that he hadn’t known the man, and at once the rooster sang. And Peter remembered the word that Jesus had said: “Before the rooster sings, you will deny me three times.”

And going outside, he wept bitterly.

Matthew 27.

But when morning came, all the priests’ princes and the people’s elders entered counsel against Jesus, so they could hand him over to death. And they led him out chained, and handed him over to the president, Pontius Pilate. Then Judas, who handed him over, seeing that he was damned, led to penance, took back the thirty silver coins to the priests’ princes and elders, saying, “I’ve sinned, handing over innocent blood.”

And they said, “What is that to us? You will see.”

And throwing down the silver coins in the temple, he went away. And going out, he hung himself with a noose.

But the priests’ princes, taking the silver coins, said, “It isn’t lawful to throw them into the offering, because it’s a blood price.”

But taking counsel, they bought the potter’s field with them as a burial ground for travelers. For this reason, that field is called Acheldemach, “field of blood,” even to the present day. Then what was spoken through Jeremiah the prophet was fulfilled, saying,

‘And they took thirty silver coins,
the set price which they appraised
from Israel’s sons.

And they gave them for the potter’s field,
as the Lord appointed to me.’

But Jesus stood before the president, and the president questioned him, saying, “Are you the Jews’ king?”

Jesus says to him, “You say.”

And when he was accused by the priests’ princes and elders, he answered nothing. Then Pilate says

to him, “Don’t you hear how much testimony they speak against you?”

And he didn’t answer him even one word, so that the president wondered fiercely. But on the solemn day, the president was accustomed to release one prisoner to the people, whom they wanted. But he had then one notable prisoner who was called Barabbas. Therefore, gathering them together, Pilate said, “Whom do you want that I release to you: Barabbas, or Jesus who is called Christ?”

For he knew that they had handed him over through envy. But while he was sitting before the tribunal, his wife sent to him, saying, “Let there be nothing between you and that righteous man, for I’ve suffered much today in a vision because of him!”

But the priests’ princes and elders persuaded the people that they ask for Barabbas and destroy Jesus. But the president, answering, said to them, “Whom do you want released to you from the two?”

And they said to him, “Barabbas.”

Pilate says to them, “What then will I do about Jesus, who is called Christ?”

All say, “Let him be crucified!”

The president said to them, “What harm has he done?”

And they were shouting more, saying, “Let him be crucified!”

But Pilate, seeing that nothing furthered yet rather a tumult was happening, taking water, washed hands before the people, saying, “I am innocent of this righteous man’s blood. You see to it.”

And the whole people, answering, said, “His blood be on us and on our sons!”

Then he released Barabbas to them. But beating Jesus, he handed him over to them so he could be crucified. Then the president’s soldiers, taking Jesus into the headquarters, gathered the whole cohort to him. And stripping him, they wrapped him in a scarlet cloak. And weaving a crown of thorns, they set it on his head, and they put a reed in his right hand. And bending the knee before him, they were mocking him, saying, “Hail, the Jews’ king!”

And spitting on him, they took the reed and were striking his head with it. And after they mocked him, they stripped the cloak off him, and dressed him in his own clothes, and led him out so they could crucify him. But going out, they found a Cyrenian man named Simon. They compelled him that he

carry his cross. And they came to a place that is called Golgotha – that is, place of the Skull. And they gave him wine to drink mixed with gall, and when he had tasted, he wouldn't drink.

But after they crucified him, they divided his clothing, casting lots. And sitting down, they guarded him. And they set his written cause over his head: "This is Jesus, the Jews' king."

Then two robbers were crucified with him, one at the right and one at the left. But those passing by blasphemed him, shaking their heads and saying, "Who destroys the temple and rebuilds it in three days? Save yourself, if you are God's Son! Come down from the cross!"

And the priests' princes with the writers and elders were likewise mocking him, saying "He made others safe. He can't make himself safe. If he is Israel's king, let him come down from the cross now, and we will believe him. He trusts in God. Let Him free him now, if He wants, for he said, 'I am God's Son.'" "

But even the robbers who were nailed with him in the thing itself were taunting him. But from the sixth hour, shadows came over all the land even to the ninth hour. And around the ninth hour, Jesus cried out in a great voice, saying, "Eli, Eli, lema

sabachthani” – that is, “My God, my God, why have You abandoned me?”

But some of those standing by and listening were saying, “He’s calling Elijah.”

And at once, one of them, running, taking a sponge, filled it with vinegar. And he set it on a reed, and was giving it to him to drink. And the others were saying, “Wait! Let’s see whether Elijah comes to free him.”

But Jesus, crying out again in a great voice, sent out the breath. And look! The temple’s veil was torn in two parts from top even to bottom, and earth was moved, and rocks were torn. And tombs were opened, and many of the bodies of holy ones who had slept rose again. And going out from the tombs after his resurrection, they came into the holy city and appeared to many.

But the centurion and those who with him were guarding Jesus. Seeing the earthquake and those things that were happening, they feared greatly, saying, “Truly this was God’s Son!”

But many women were there far off, who had followed from Galilee, ministering to him, among whom was Mary Magdalene, and Mary the mother of Jacob and Joseph, and the mother of Zebedee’s sons. But when evening had come, a certain rich

man named Joseph of Arimathea came, who also was Jesus' disciple. He came near Pilate and asked for Jesus' body. Then Pilate commanded the body to be given. And taking the body, Joseph wrapped it in clean linen cloth. And he placed it in his own new tomb, which he had cut into rock. And he rolled a great stone over the tomb's opening, and went away. But Mary Magdalene was there and the other Mary, sitting facing the grave.

But the next day, which is after preparation day, the priests' princes and Pharisees came together to Pilate, saying, "Master, we remembered that this seducer said while still living, 'After three days, I will rise again.' Command, then, the grave to be guarded even to the third day, unless perhaps his disciples come and steal him, and they say to the people, 'He rose from the dead.' And the last error will be worst than the first."

Pilate said to them, "You have a guard. Go, keep it as you know!"

But they, going out, fortified the tomb, sealing the stone with guards.

Matthew 28.

But at the Sabbath's end, which began to lighten to the first day of the week, Mary Magdalen came and the other Mary to see the grave. And look! A great

earthquake happened, for the Lord's angel came down from the sky. And coming near, he rolled back the stone, and was sitting on it. But his appearance was like lightning, and his clothing like snow. But the guards were terrified for fear of him, and they became like the dead.

But the angel, answering, said to the women, "Don't be afraid, for I know that you're looking for Jesus, who was crucified. He isn't here, for he has risen – as he said. Come, see the place where the Lord was placed! And going quickly, say to his disciples that he has risen. And look! He goes before you to Galilee. You will see him there. Look! I've told you beforehand."

And they went out quickly from the tomb with fear and great joy, running to tell his disciples. And look! Jesus met them, saying, "Hail."

But they came near, and they held his feet, and they worshiped him. Then Jesus said to them, "Don't be afraid! Go, tell my brothers that they go to Galilee! They will see me there."

When they had gone away, look! Some of the guards came into the city, and they told the priests' princes all that had happened. And gathering with the elders, taking counsel, they gave the soldiers much money, saying, "Say that his disciples came by night and stole him, while you were sleeping!

And if this is heard by the president, we will persuade him and make you safe.”

And they, taking the money, did as they were taught, and this word was spread among the Jews even to the present day.

But the eleven disciples went away to Galilee, to the mountain where Jesus had appointed them. And seeing him, they worshiped – yet some doubted. And Jesus, coming near, spoke to them, saying, “All authority is given me in the sky and on earth. Going then, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to keep all, whatever I have commanded you! And look! I am with you all days, even to the age’s consummation.”