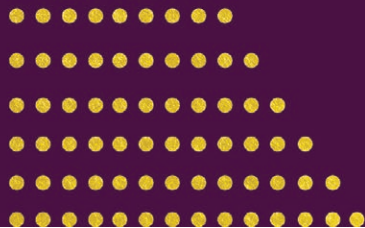


SCOT MCKNIGHT

THE *Second*
TESTAMENT



A NEW TRANSLATION



Taken from *The Second Testament* by Scot McKnight.

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PREFACE

A wonderful problem with translating the Bible, in my case only *The Second (or New) Testament*, is familiarity. Everyone's got a Bible, and everyone's also got an opinion of how it should sound or read, even when someone has no knowledge of the original languages. What sounds familiar and right in English might not sound like the Greek text itself at all, and when we translate into English, we can do a disservice to the original language and authors. This translation will do its best to make the text sound more like the Greek original, and sometimes it will not sound all that English-y. As such, "The Second Testament" is unlike any translation you have seen. Most translations take the original and convert it to something as close to English as possible. Most do this well, so well, in fact, that an alternative can be useful. My goal is to help English readers experience what the Greek reader experiences in reading the New Testament in Greek. If *The Second Testament* feels awkward and choppy and crunchy it is because the Greek feels that way. This translation is not correcting other translations but providing a supplement to our many fine translations.

Most of our translations are concerned with what the original text means in modern English, and they should be. But the moment we are most concerned with what the text means in our world, we shift into interpretation and into what makes most sense in English—that is, with natural, dynamic equivalents. Take 1 Petros (1 Peter) 1:13. Here are three equivalent, dynamic translations:

- "prepare your minds for action" (NRSV)
- "with minds that are alert" (NIV)
- "once you have your minds ready for action" (CEB)

Yes, those are fine English equivalents, but the Greek text literally reads something like "surrounding your waist mentally." By the way, the KJV has the much more literal "gird up the loins of your mind" and the translation in *The Second Testament* is "surrounding your mental waist [with your robe]." I don't claim that my translation is right and the others are wrong; I claim that something is regained with a more literal rendering. *The Second Testament* wants to preserve the kind of translation that is not as concerned with meaning or dynamic equivalence but that provides a more formal translation. I leave it to you, the reader, to make the meaning and sense.

I hope this translation will at times jar the reader enough to explore a more formal, literal rendering. There are two poles in translation, one that poses the differences as "formal" versus "dynamic" equivalence. This is a happy alternative, but what if we reframe those terms into "antiquating" (formal) versus "domesticating" (dynamic) and then suggest that the latter at times is colonizing? Dynamic equivalence can make the New Testament sound so much like our English that readers may well wonder whether the New Testament was written just after the century turned.

SOME PARTICULARS

It might be better English to say, "Jesus replied and said," but the original form is more literally "Replying, Jesus said." The formal rendering is not as smooth in English, but remember, our Second Testament was written in Greek, not English, and capturing more nuances of Greek is one of the major reasons for this translation.

The Second Testament takes some liberties with the Greek word *kai*. In English, a period at the end of a sentence with a capital letter starting the next sentence is more or less what *kai* often means, so in many cases I have chosen not to add "and." I have not done this every time because I want readers to remember that Greeks didn't have periods and capital letters ending and beginning sentences, so occasionally I begin a sentence with "And." Plus, the number of run-ons

might tip even the most tolerant reader over if “and” appeared every time *kai* appeared. Translation, one recent translator has observed, is “an endless series of compromises.”¹

VOCABULARY

I have tried to use the same English word for the same Greek word, but sometimes this is impossible if one wants to make sense in English. Most of all, I have avoided what Robert Alter, a brilliant translator of what Christians call the Old Testament, calls the “rage to explain.”² What Alter says about the KJV’s translators and their theory can be repeated here: “They understood, at least intuitively, that a limited lexicon could work better than an expansive one, that repetition of terms could be a resource, that plain language could be better than highfalutin diction, and that the words of the Bible should be conveyed, not explained.”³ This translation’s theory is perhaps best coined with the term *conveyed*. A translation that sticks to the original text conveys words and sentences to its readers.

The distinctive vocabulary of the first generation of Christians as found in the Second Testament was not new. Instead, the writers used mostly routine words that suddenly found themselves inside a new worldview. Those routine words became nothing less than entries in a new lexicon of meaning. The routine word *love* (*agapē*) shifted into pointing readers at living in the way of Jesus, what many today call a cruciform way of life. Examples could be multiplied for pages.

STYLE

Close your eyes, pinch the whole Second Testament between two fingers, approximate the middle, and where are you? In Acts. It’s a problem for those who read its brilliant grammar and excellent variation in vocabulary and then want to communicate that higher level of Greek to English readers. The translator’s calling is to convey that sense of elite accomplishment as well as possible. In translations, Acts ought not to sound like Mark, and neither should Mark sound like Paul, and Paul is not at all like John. At times I have elevated the vocabulary of Luke’s two books because he is using words other authors in the New Testament don’t use. If the term the Second Testament author uses is recondite and rare, it ought to be approximated in our English. Far too often translators take unusual terms such as “be *propitious* to me a sinner” (Luke 18:13, *The Second Testament*) and make them more understandable (“be *merciful* to me a sinner”), which robs us of hearing the author as he or she intended and of understanding how the original readers would have heard them (and perhaps asked others for the meaning of the term). Who decides that our translations must be at the level of a tenth-grade comprehension of English? Instead of answering that question, posing another one is better: What level is the language of the author, and ought we not to respect that by conveying that author’s level of sophistication? Indeed.

Hebrews, too, is stylish, though most Bible readers today find it especially dense, filled as the text is with allusions to texts and practices most moderns don’t care about. Nor do they matter to most people’s faith. I’ve not tried to make the book relevant. Reading Hebrews is a bit like picking up Dickens and encountering the style well before last and wondering why he didn’t write simpler prose. He didn’t, and I do my best to make Hebrews sound as it did then.

I have occasionally mentioned some particulars of *The Second Testament* to friends, one of which is found in Luke 14:2, where I translate the passage as “a human with edema.” One friend said, “I’d need a dictionary to know that means.” Yes, and one suspects that Luke’s readers at times asked others what he meant by such terms. But this next point is what makes this translation what it is: Why do we think we should reduce Lukan vocabulary to what we might understand? Why subject his vocabulary to ours? Why not, I contend, elevate our vocabulary to his? The man was a

¹Robert Alter, *The Art of Bible Translation* (Princeton, NJ: Princeton University Press, 2019), ix.

²Alter, *Art of Bible Translation*, 7.

³Alter, *Art of Bible Translation*, 64.

doctor, and when he says *hyrdopikos* in Greek he is giving a medical diagnosis, which is what *edema* is (the swelling, probably, of legs due to poor blood circulation). The old, quaint term *dropsy* is common in translations, though both the NIV 2011 and NLT have suggested translations with the term *swelling*. I give Luke a chance to shine with his own medical terms. My doctor uses terms I don't understand, so I ask him what he means. Our way of asking is to look it up. If I were to say to my doctor, "I've got swollen legs," he might say, "Yes, you do; of a specific kind, called *edema*. Swelling can describe a variety of diagnoses."

NAMES

Place names in modern translations have acquired mostly Latin translations and transliterations, but this translation restores the Greek names in transliteration. Not Jerusalem but *Yierosoluma*, not Bethany but *Beth-Ania*, not Galilee but *Galilaia*, and so on.

Behind this translation is a concern about how English-y our translations are and thus how English-y our faith becomes. An example is the apostle "James." Herein lies a story: the word *James* is English. It derives from the Latin *Iacomus*, which is closer to the man's original name, often translated in English as "Jacob." However, the Hebrew is *Yakov* and the Greek is *Yakōbos*. The English "James" does not lead the reader to what is clearly a very important connection in the Bible: the apostle's name intentionally evokes the patriarch Jacob. There's more to say here: Rome, with its capacious Latin language, took over Europe (and plenty more in time) and in the process turned Greek names into Latin names, and our English names are Latin-based. It's the season to restore the original names—of people and places.

THEOLOGICAL TERMS

I have purposefully avoided common theological language—not "save" or "salvation" but "deliver" and "deliverance." Not "holy" but "devoted." As a young professor, I learned in reading linguistics scholars that a word has no more meaning in a given verse than it must have, and the opposite tendency sometimes rules our perceptions: we give to our special theological terms far more meaning than they can bear in a context. De-theologizing some of our pet terms might help us appreciate the ordinary roots of terms we treasure. I'm aware that changing special, conventional, sacred terms can unnerve readers, but I ask for patience. The aim is to provoke us to think again about the terms that have become too conventional. A different angle on a conventional term—such as *right* instead of *justification*—makes us think about it differently, and my prayer is that the change will fill in your conventional term with fuller meaning. At times you may feel you've never read a verse or passage, and I hope you feel that way. We all need this kind of experience with our Bible so we will think more deeply.

Translation at times cannot avoid some interpretation. A challenging term is normally translated as "law" (*nomos*, in Hebrew *torah*), which for this translator became a year-long vexation on how best to render the Greek term. Convinced "law" just doesn't get the job done, though it is a natural equivalent, I opted for "Covenant Code."

THANKS

I thank you, reader, for supplementing your regular translation(s) with *The Second Testament*. I can promise some surprises, and I hope some renewal of understanding. This project began with a comment I made to Jon Boyd at InterVarsity Press. When he asked whether I would like to translate *The Second Testament* as a companion to John Goldingay's *The First Testament*, I could not resist. I spent two years of long hours translating *The Second Testament*, but it could not have been completed without help from students who read it and made suggestions. Most of all I thank Jon Boyd, Anna Gissing, and Rachel Hastings for their efforts in bringing that conversation into book form.

INTRODUCTION TO THE GOSPEL OF MATTHEW

Four Gospels, three alike and one different. The three Gospels alike are Matthaïos [Matthew], Markos [Mark], and Loukas [Luke], and they are called the “Synoptic” Gospels since they can be looked at together. The Gospel of Yōannēs [John] is noticeably different in themes, style, and content. All four of the Gospels are biographies of Yēsous and, as biographies, the content is Yēsous.

Each of the three Synoptic Gospels tells a similar biography of Yēsous but each also has its own style and his own plot and plan, and each develops distinctive themes. One of Matthaïos’s distinctive themes is the fulfillment of First Testament writings, and his favorite word is “to fill out” what was said in the First Testament. While some of these filling-out passages were First Testament predictions, others are theological explorations of the First Testament that are set into motion by something Yēsous actually said or did. Thus, Matthaïos reads the First Testament both forward and at other seasons backward: that is, he starts in Genesis and shows how it leads to Yēsous, while at other times he starts with Yēsous and finds a text in the First Testament that fits something Yēsous says or does.

There are two major themes in the Synoptic Gospels: first, *Yēsous himself* and, second, *Empire of God* or, as Matthaïos almost always phrases it, the “Heavens’ Empire” or the “Empire of the heavens.” Readers of the Gospel of Matthaïos need to see that this text is called “the Gospel” of Matthaïos because it’s the gospel itself. The gospel of the Second Testament is that Yēsous is the long-awaited Messiah (here: Christos), the royal Son of God and Son of Daudid [David], who delivers Yisraēl [Israel] and others from their sins so they can live with and before God in a way that honors God and establishes God’s Empire as society and culture. Empire, the second theme, highlights five convictions:

- that God alone is king in his Son Yēsous
- that this one true God rules by rescuing people from their wrongs and governing them
- that this king rules a people—in the First Testament called “Yisraēl,” and in the Second Testament this people becomes the “church”
- that this people follows the will of God as taught by Yēsous
- that this people is governed by God in a now-universal land that has its own covenant in the pages of the Second Testament

One needs to note, too, that this Empire theme includes the very common theme in the Gospel of Matthaïos of discipleship, Apprenticeship, or following Yēsous. It was impossible for Yēsous—and the Gospel authors—to have used this term *Empire* and have it not carry some notes of resistance to the all-too-common political empires of the day. You can’t call the work of Yēsous “Empire” without raising eyebrows, without raising some blood pressure, and without awakening hopes for a new world.

Matthaïos’s Gospel alternates between narratives (chaps. 1–2, 3–4, 8–9, 11–12, 14–17, 19–22, 26–28) and speeches (chaps. 5–7, 10, 13, 18, 23–25). The collection of the teachings of Yēsous into speeches creates a Gospel that quickly became the “teacher’s Gospel.” Hence, his ethics, his missionary directions, his parables, his community’s reconciliation, and his warnings about God’s judgment on systemic corruption by political leaders—these are the topics in Yēsous’ five speeches. A characteristic of Matthaïos, Markos, and Loukas is Yēsous’ telling of parables, which are *analogies* between the kingdom and elements in a very short story.

The gospel that gives rise to the Gospels is a story about Yēsous, and that means the Gospel of Matthaïos will tell us about Yēsous’ birth, his public teaching and mighty miracles, his healing people of diseases and disabilities, and his own Covenant Code (law) for his Apprentices. Running straight through that glamorous side of Yēsous’ amazing deeds and profound wisdom is a set of figures—leaders in the system of Roman Galilaia and Youdaia [Galilee and Judea]—who

are none too happy about Yēsous. In fact, early on we hear of their plots to get rid of him tempered only by their being afraid of his public approval. The last week of Yēsous, however, tilts the power away from Yēsous to the Roman leaders of Yierosoluma [Jerusalem] and their cooperatives, who arrest Yēsous and put him on trial that looks like nothing but a fraudulent sentence. Then he is publicly, unjustly crucified in a hideous manner. The story of Yēsous, however, knows both the death of Yēsous on a Friday and his resurrection on Easter Sunday. The reversal of reversals: what was clearly an injustice becomes the act whereby God establishes a new kind of gracious justice, or rightness, or making all things right. God's grace turns the injustice of a death into an atoning death, and the resurrection demonstrates that God's final word is life, not death, for those who enter into the life of this Christos. He is the son of Maria and Yōsef [Mary and Joseph], and the opening to Matthaïos's Gospel is a genealogy that ties Yēsous' royal line to both Daudid and Abra'am [Abraham]—we are to read it forward from Abra'am on because we've learned to read it backward.

RELATIONSHIP OF MATTHAIOS, MARKOS, AND LOUKAS

Some think the canonical order is also the chronological order, while most, due to detailed analysis by way of comparing each Greek word in one Gospel with each Greek word in the other Gospels, conclude they are dependent on one another. The most common view, though contested at times, is that Markos is the earliest and that Matthaïos and Loukas both used and copied from Markos while availing themselves of other sources as well. Many think Matthaïos and Loukas used a common source independently that Markos did not have, and this source is often called Q (from the German word for "source," that is, *Quelle*).

THE GOSPEL OF MATTHEW

PROLOGUE

Yēsous' heritage

- 1** Book of the genesis of Yēsous Christos, descendant of Daud [David], descendant of Abra'am.
- ²Abra'am gave a life to Yisa'ak [Isaac].
Yisa'ak gave a life to Yakōb [Jacob].
Yakōb gave a life to Youdas [Judah] and his siblings.
- ³Youdas gave a life to Phares [Perez] and to Zara [Zerah], son of Thamar [Tamar],
Phares gave a life to Hesrōm [Hezron].
Hesrōm gave a life to Aram.
- ⁴Aram gave a life to Amminadab.
Amminadab gave a life to Na'assōn [Nahshon].
- Na'assōn gave a life to Salmōn.
- ⁵Salmōn gave a life to Boos [Boaz], son of Rachab [Rahab].
Boos gave a life to Yōbēd [Obed], son of Routh [Ruth].
Yōbēd gave a life to Yessai [Jesse].
- ⁶Yessai gave a life to Daud, the king.
- ⁷Daud gave a life to Solomōn, son of the wife of Ourias [Uriah].
Solomōn gave a life to Roboam [Rehoboam].
Roboam gave a life to Abia [Abijah].
Abia gave a life to Asaph.
- ⁸Asaph gave a life to Yōsaphat [Jehoshaphat].
Yōsaphat gave a life to Yōram [Joram].
Yōram gave a life to Ozia [Uzziah].
- ⁹Ozia gave a life to Yō'atham [Jotham].
Yō'atham gave a life to Achaz [Ahaz].
Achaz gave a life to Hezekias.
- ¹⁰Hezekias gave a life to Manassē [Manasseh].
Manassē gave a life to Amōs.
Amōs gave a life to Yōsiah [Josiah].
- ¹¹Yōsiah gave a life to Yechoniah [Jechoniah] and his siblings when they were deported to Babulōn [Babylon].

- ¹²After the Babulōn [Babylon] deportation:
Yechoniah gave a life to Salathiel [Shealtiel].
Salathiel gave a life to Zoro-babel [Zerubbabel].
- ¹³Zoro-babel gave a life to Abioud [Abiud].
Abioud gave a life to Eli-akim.
Eli-akim gave a life to Azōr.
- ¹⁴Azōr gave a life to Sadōk [Zadok].
Sadōk gave a life to Achim.
Achim gave a life to Eli-oud [Eliud].
- ¹⁵Eli-oud gave a life to Ele-azar.
Ele-azar gave a life to Matthan.
Matthan gave a life to Yakōb.
- ¹⁶Yakōb gave a life to Yōsēf [Joseph], the man of Maria [Mary], from whom Yēsous, who is called Christos, was given a life.
- ¹⁷Therefore, all the generations from Abra'am until Daud: fourteen generations.
From Daud until the Babulōn deportation: fourteen generations.
From the Babulōn deportation until the Christos: fourteen generations.

Yēsous born

- ¹⁸The genesis of Yēsous Christos was this: His mother, Maria, being engaged to Yōsēf, before they had assembled . . . she was found having a child in her womb of the Holy Spirit. ¹⁹Yōsēf, her man, being right and not wanting to exhibit her in public, decided to loosen her in secret. ²⁰Yōsēf musing on all these things . . . Look! The Lord's envoy appeared to him in his dream, saying, "Yōsēf, descendant of Daud, don't be scared to receive Maria as your woman. For the one given life in her is from the Holy Spirit. ²¹She will birth a son, and you will call his name 'Yēsous,' for he will deliver his people from their sins."
- ²²This entire event occurred so what the Lord said through the prophet [Isaiah] would be filled out, saying,

²³"Look! A virgin will have a child in her womb and will birth a son, and they will call his name 'Emmanou-El,' which translated means, 'God with us.'"

²⁴Yōsēf, arising from the sleep, did as the Lord’s envoy ordered him, and he received his woman, ²⁵and he did not know her until she birthed a son. He called his name “Yēsous.”

Yēsous given gifts

2 Yēsous coming to life in Youdaian Bēth-leēm [Judean Bethlehem], in the days of King Hērōdēs [Herod] . . . Look! Diviners from the east arrived in Yerosoluma [Jerusalem], ²saying, “Where is the one birthed to be king over the Youdaians? For we saw his star in the east and we came to bow down to him.” ³Hearing, King Hērōdēs was agitated and all Yerosoluma with him, ⁴and assembling all the Senior Priests and the people’s Covenant-Code scholars [scribes], he was inquiring from them where the Christos is given a life. ⁵They said to him, “In Bēth-leēm of Youdaia, for thus it’s written through the prophet:

⁶You Bēth-leēm, land of Youdas [Judah], are in no way the least significant among the governors of Youdas. A governor will exit from you, Who will pastor my people, Yisraēl [Israel].”

⁷Then Hērōdēs, calling the diviners secretly, figured out from them the time of the star’s appearing ⁸and, sending them to Bēth-leēm, he said, “Journeying, search carefully [*akribōs*] for the child. Whenever you find, declare to me so I also, going, may bow down to him.” ⁹The ones hearing the king journeyed and Look! The star that they saw in the east was leading them until, coming, it sat over where the child was. ¹⁰Seeing the star they rejoiced with a great, extreme joy. ¹¹Coming into the house, they saw the child with Maria, his mother, and falling down they bowed down to him and, opening their treasure chests, they offered to him gifts—gold and frankincense and ointment. ¹²Being revealed in a dream not to return to Hērōdēs, they slipped out on a different path to their region.

Yēsous goes to Aiguptos

¹³They slipped away . . . Look! The Lord’s envoy appears in a dream to Yōsēf [Joseph], saying, “Being raised, take the child and his mother and flee to Aiguptos [Egypt], and be there until I tell you! For Hērōdēs is about to pursue the child to destroy it.” ¹⁴The one



Figure 1. Jesus’ journey to Egypt

being raised took the child and his mother at night and slipped away into Aiguptos, ¹⁵and it was there until the end of Hērōdēs so what was said by the Lord through the prophet may be filled out, saying,

From Aiguptos I called my son.

Yēsous escapes murderers

¹⁶Then Hērōdēs, seeing that he had been mocked by the diviners, was enraged deeply and, commissioning, he did away with all the children in Bēth-le'em and all in its regions, from two years and younger, consistent with the time that he figured out from the diviners. ¹⁷Then what was said through the prophet Yermias [Jeremiah] was filled out, saying,

*A voice in Rama was heard,
Wailing and deep mourning;
Rachēl wailing for her children,
She did not want to be consoled,
Because they are not.*

Yēsous returns

¹⁹Hērōdēs's [life] ending . . . Look! The Lord's envoy appears in a dream to Yōsēf in Aiguptos, ²⁰saying, "Being raised, take the child and his mother, and journey to the land of Yisraēl, for the ones pursuing the child's self have died." ²¹The one being raised took the child and his mother and entered the land of Yisraēl.

Yēsous taken to safety

²²Hearing that Archelaos [Archelaus] rules over Youdaia instead of his father, Hērōdēs, he was scared to depart to there. Having been revealed in a dream, he slipped into the parts of the Galilaia [Galilee] ²³and, coming, he resided in a city called Nazara [Nazareth] so that what was said through the prophets would be filled out:

*He will be called a "Nazōraios
[Nazarene]."*

NARRATIVE ONE

Yēsous and a wilderness dipper

3 In those days Yōannēs the Dipper [John the Baptist] arrives announcing in the wilderness of Youdaias [Judea], saying,

²⁴"Convert! The Heavens' Empire has come close!"

³For this is what is spoken about through Ēsaïas [Isaiah] the prophet, saying,

*A voice bellowing in the wilderness;
"Get ready the Lord's path,
Make his ways straight!"*

⁴Yōannēs himself was having his clothing from camel's hairs and an animal skin belt around his waist, and his provision was locusts and wild syrup. ⁵Then Yierosoluma [Jerusalem] and all Youdaia and all the Yordanēs [Jordan River] region was journeying out to him, ⁶and were being dipped in the Yordanēs River by him, publicly acknowledging their sins.

⁷Seeing many of the Observant [Pharisees] and Elites [Sadducees] coming to his dipping, he said to them,

"Knot of vipers! Who exhibited to you to flee from the anger about to come?"

⁸Therefore, make fruit deserving of conversion ⁹and don't think to say among yourselves, 'We have Abra'am as father,' for I say to you that 'God is able to raise up from these stones children for Abra'am.' ¹⁰Already the ax is laid on the trees' root. Therefore, every tree not making beautiful fruit is chopped down and tossed into fire. ¹¹I dip you in water for conversion, but the one coming after me is stronger than me—of him I am not adequate to carry the sandals. He will dip you in Holy Spirit-and-fire. ¹²His sifting shovel is in his hand and he will clear his floor and will collect his wheat into storage, but the husks he will burn in an inextinguishable fire."

Yōannēs dips Yēsous

¹³Then Yēsous arrives at the Yordanēs from the Galilaia [Galilee] to Yōannēs to be dipped by him. ¹⁴But Yōannēs was preventing him, saying, "I have a need to be dipped by you, and come to me?" ¹⁵Responding, Yēsous said to him, "Release this for now, for so it's appropriate for us to fill out all rightness." Then he releases him. ¹⁶Being dipped, Yēsous suddenly ascended from the water, and Look! The heavens were opened, and he saw God's Spirit descending as a dove, coming upon him. ¹⁷Look! A voice from the heavens, saying, "This

is my royal Son,^a the one loved, in him I was delighted.”

Yēsous tested

4 Then Yēsous was led into the wilderness by the Spirit to be tested by the Accuser. ²Fasting forty days and forty nights, afterwards he hungered. ³Coming, the testing one said to him, “If you are God’s royal Son, tell these stones to become breads.” ⁴Responding, he said, “It’s written: *The human will live not only on bread but on every utterance journeying out through God’s mouth.*” ⁵Then the Accuser takes him with him to the devoted city and stood him on the temple’s turret ⁶and says to him, “If you are God’s royal Son, toss yourself down, for it’s written that *He will command his envoys about you and they will lift you in their hands, so you will not stub your foot on a stone.*” ⁷Yēsous said to him: “Again it’s written, *You will not test out the Lord your God.*” ⁸Again the Accuser takes him to an exceedingly high mountain and exhibits to him all the empires of the Kosmos and their splendor ⁹and said to him, “I will give you all these if, falling, you bow down to me.” ¹⁰Then Yēsous says to him, “Go away! Satanas [Satan], for it’s written, *You will bow down to the Lord God and you will venerate only him.*” ¹¹Then the Accuser releases him, and Look! Envoys came and were serving him.

Yēsous announces in the Galilaia

¹²Hearing that Yōannēs [John] had been given over, he slipped into the Galilaia [Galilee]. ¹³Abandoning Nazara [Nazareth], coming, he resided in Kaphar-Naoum [Capernaum] next to the Sea, in the regions of Zaboulōn [Zebulun] and Nephthalim [Naphtali], ¹⁴so what was said through Ēsaiahs [Isaiah], the prophet, might be filled out, saying,

¹⁵*Land of Zaboulōn and land of Nephthalim,
path by the Sea,
Beyond the Yordanēs [Jordan]
The Galilaia of the ethnic groups.*

¹⁶*The people sitting in darkness saw a great light,*

and for the ones sitting in the region and in death’s shadow a light rose for them.

Yēsous’ first disciples

¹⁷From then Yēsous began to announce and to say, “Convert! The Heavens’ Empire has come close!”

¹⁸Walking around along the Sea of the Galilaia, he saw two brothers, Simōn (called Petros [Peter]) and Andreas [Andrew] his brother, tossing a fish net into the Sea. (They were fishers.) ¹⁹He says to them, “Come behind me! I will make you into human-fishers.” ²⁰Immediately, releasing the nets, they followed him. ²¹Proceeding from there, he saw another two brothers, Yakōbos [James]—son of Zebedaïos [Zebedee]—and Yōannēs [John]—his brother, in the boat with Zebedaïos their father, preparing their nets, and he called them. ²²Immediately, the boat- and father-releasers followed him.

Yēsous described: A summary

²³He was leading around the whole of the Galilaia, teaching in their assembly halls, announcing the gospel about the Empire, and healing every illness and every malady among the people. ²⁴His report departed into the whole of Suria [Syria]. They offered to him all those who were in a bad way, those absorbed by various illnesses and pains, and the demonized, those with seizures, the paralyzed—and he healed them. ²⁵A large crowd followed him from the Galilaia and the Ten Cities [Decapolis] and Yerosoluma [Jerusalem] and Youdaia [Judea] and Beyond the Yordanēs.

SPEECH ONE

Yēsous on the mountain

5 Seeing the crowds, he ascended into the mountain and . . . he sat down . . . his Apprentices approached him. ²Opening his mouth, he was teaching them, saying,

Yēsous announces who is blessed

³God blesses the beggars in spirit because theirs is Heavens’ Empire.

^a“Son of God,” as seen in Psalm 2, was a Hebrew and Jewish expression for the king of Israel, and thus especially for the Messiah/Christos.

- ⁴God blesses the grievers because they will be consoled.
- ⁵God blesses the meek because they will inherit the land.
- ⁶God blesses the ones hungering and thirsting for the rightness because they will be satisfied.
- ⁷God blesses the compassionate because they will be shown compassion.
- ⁸God blesses the clean in the heart because they will see God.
- ⁹God blesses the peacemakers because they will be called ‘God’s descendants.’
- ¹⁰God blesses the ones who have been chased for rightness because theirs is Heavens’ Empire.
- ¹¹God bless you whenever they degrade you and chase you and say every evil thing against you, falsifying, because of me. ¹²Be joyful and be overjoyed because your wage will be much in the heavens, for so they chased the prophets before you.

Yēsous and mission

¹³You are the land’s salt. If the salt becomes foolish, with what will it become salty? It no longer has strength except, being tossed outside, to be trampled on by humans.

¹⁴You are Kosmos’s light. A city laid on a mountain isn’t able to be hidden, ¹⁵nor do they enflame a lamp and place it under a measuring basket but on a lampstand, and it shines for everyone in the house. ¹⁶So shine your light before humans so they may see your beautiful works and splendor your Father in the heavens.

Yēsous as Moses 2.0

¹⁷Don’t think that I came to destroy the Covenant Code or the Prophets. I did not come to demolish but to fill out. ¹⁸For this is true to say to you: Until the heaven and the land pass away, one letter or one stroke will never pass away from the Code, until all things will happen. ¹⁹Therefore, whoever loosens one of least of these orders, and teaches such to humans, will be called ‘Least’ in the Heavens’

Empire; but whoever observes and teaches, this person will be called ‘Great’ in the Heavens’ Empire. ²⁰For I say this: if your rightness doesn’t flow over that of the Code Scholars [scribes] and the Observant [Pharisees], you will never ever enter the Heavens’ Empire.

Yēsous versus the Interpreters: Seven cases

²¹You heard that it was said to the Ancients, *You will not murder*, and ‘Whoever murders will be guilty before the judgment.’ ²²But I say this to you, that the one angry with his sibling will be guilty before the judgment. Anyone who says to his sibling with ‘Fool!’^b will be guilty before the Central Council. Whoever says, ‘Idiot!’ will be guilty before the Valley of Destructive Fire [Gehenna]. ²³Therefore, if you offer your donation at the sacrificial altar and there remember that your sibling has something against you, ²⁴release there your donation before the sacrificial altar, first go away, be reconciled with your sibling, and then, coming, offer your donation. ²⁵Become friends with your adversary quickly—while you are on the path with him—or else your adversary may give you over to the judge and the judge to the subordinate, and you will be tossed into prison. ²⁶This is true to say to you: you will never exit from there until you have paid off the last copper coin.

²⁷You heard that it was said, *You will not be adulterous*. ²⁸But I say this to you that anyone looking at a woman to desire her already adulterated in his heart. ²⁹If your right eye trips you, pull it out and toss it from you, for it’s to your benefit that one of your [body] parts is destroyed and your whole body not be tossed into the Valley of Destruction. ³⁰If your right hand trips you up, chop it off and toss it from you, for it’s to your benefit that one of your body parts is destroyed and your whole body not depart into the Valley of Destruction.

³¹It was said, ‘Whoever loosens his woman let him give to her a legal dismissal.’ ³²But I say this to you: Anyone loosening his woman—an exception for the case of sexual immorality—makes her to adulterate, and whoever marries the woman loosened adulterates.

^bAn Aramaic term roughly equivalent to the Greek term *Mōre* to follow; both terms roughly mean “Stupid!” or “Idiot!” or “Fool!” and are contemptuous condemnations.

³³Again, you heard that it was said to the Ancients, ‘You will not perjure, but you will give back to the Lord your oath.’ ³⁴But I say this to you: Don’t make oaths at all—not by heaven because it’s God’s Throne, ³⁵not by the land because it’s his footstool for his feet, not in Yerosoluma [Jerusalem] because it’s the great king’s city, ³⁶nor are you to make oaths by your head because you aren’t able to make one hair white or black. ³⁷Let your word be yes, yes; no, no. Anything bounding beyond this is from the evil one.

³⁸You heard that it was said, *Eye for eye and tooth for tooth*. ³⁹But I say this to you: Not to resist the evil person. But whoever slaps your right jaw turn even the other jaw to him. ⁴⁰And for the one wanting you to be judged and to take your shirt, release also your robe to him.^c ⁴¹Whoever conscripts you for one mile, go away with him for two. ⁴²Give to the one asking, and don’t turn away from the one who asks to borrow from you.

⁴³You have heard that it was said, *You will love your neighbor* and you will hate your enemy. ⁴⁴But I say this to you: Love your enemies and pray for the ones chasing you, ⁴⁵so that you become children of your Father in the heavens, because his sun rises on evil persons and the good persons, and it rains on the right ones and the wrongdoers. ⁴⁶For if you love the ones loving you, what wage do you have? Don’t even tax agents do the same? ⁴⁷If you greet only your siblings, what have you done that abounds? Don’t even the ethnic groups do the same? ⁴⁸Therefore, you will be complete as your Father, the Heavenly One, is complete.

Yēsous versus stereotypical religious folk

6 Beware not to do rightness before humans to be observed by them. Otherwise you have no wage from your Father in the heavens.

²Whenever you do a donation, don’t trumpet as the masked ones do in the assembly halls and on streets so they may be splendedored by humans. This is true to say to you: They’ve got their wage. ³You are doing a donation . . . don’t let your right hand know what your left

hand is doing ⁴so that your donation is in the hidden place, and your Father who sees in the hidden place will pay you back.

⁵Whenever you pray, you will not be like the masked ones because they love to pray standing in the assembly halls and on the corners of the plazas so they will be apparent to humans. This is true to say to you: They’ve got their wage.

⁶Whenever you pray, enter into your private place and, shutting your door, pray to your Father who is in the hidden place, and your Father who sees in the hidden place will pay you back.

⁷Praying, don’t jabber along like the ethnic groups, for they think they will be heard in their endless words. ⁸Therefore, don’t be comparable to them, for your Father knows of what you have a need before you ask him.

⁹Therefore, pray like this:

Our Father who is in the heavens:

Your Name be devoted,

¹⁰Your Empire come,

Your will become reality—as in heaven
so on the land,

¹¹Give to us our bread, for existence, for
a day,

¹²Release us from our debts as we also
released the ones indebted to us,

¹³Don’t enter us into the test but rescue
us from the Evil One.

(¹⁴For if you released humans from their wrongs, your Father, the Heavenly One, will release you too. ¹⁵But if you did not release humans, neither will your Father release you from your wrongs.)

¹⁶Whenever you fast don’t become like the masked ones, grim ones, for they make their faces disappear so that they will be apparent, fasting, to humans. This is true to say to you: They’ve got their wage. ¹⁷You, fasting, oil your head and wash your face ¹⁸so that you will not appear to humans, fasting, but to your Father who is in the secret place, and your Father who sees in the secret place will pay you back.

Yēsous versus this world’s lords

¹⁹Don’t treasure for yourselves treasure chests on the land, where moth and rust make them disappear and where thieves break in and

^cThe “robe” could not be requisitioned in court and was thus an act of extravagance; see Ex 22:25-27; Deut 24:12-13.

thieve. ²⁰Treasure for yourselves heavenly treasure chests, where neither moth nor rust make them disappear and where thieves don't break in or thieve. ²¹For where your treasure chest is, there will also be your heart.

²²The body's lamp is the eye. Therefore, if your eye is healthy, your whole body will be illumined. ²³But if your eye is evil, your whole body will be darkened. Therefore, if the light that is in you is dark, how great is the darkness!

²⁴No one is able to slave for two lords, for either he will hate one and love the other, or he will stick to one and snub the other. You aren't able to slave for God and accumulations [Mammon].

Yēsous versus anxieties

²⁵Because this is true, I say to you: Don't disturb your self—what you might eat or what you might drink—or your body—what to put on. Isn't the self more than provision and the body more than clothing? ²⁶Observe the heaven's birds, that they don't plant seeds, they don't harvest, and they don't assemble into storage, and your Father, the Heavenly One, nurtures them. Are you not superior to them?

²⁷Who among you, disturbing, is able to add one length to one's life? ²⁸And why disturb yourself about clothing? Consider the lilies in the field—how they grow: they neither labor nor spin. ²⁹I say this to you, that not even Solomōn in all his splendor was covered like one of these. ³⁰If God so outfits the grass of the field—here today and tossed into the clay oven tomorrow—how much more [will he] not [outfit] you, little believers? ³¹Therefore, don't disturb yourselves, saying, 'What might we eat?' Or, 'What might we drink?' Or, 'With what might we cover ourselves?' ³²These are all things the ethnic groups pursue. For your Father, the Heavenly One, knows you require all these things. ³³Pursue first God's Empire and his rightness, and all these things will be added for you. ³⁴Therefore, don't disturb yourselves about tomorrow, for tomorrow will disturb itself. The evil of that day is enough for the day.

Yēsous versus chips

7 Don't judge so you will not be judged. ²For you will be judged by the judgment by which you judge, and it will be measured to you by the measure by which you measure. ³Why do you see the chip in your sibling's eye but

don't ponder the stick in your eye? ⁴Or, how will you say to your sibling, 'Release me to toss away the chip from your eye,' and Look! A stick is in your eye! ⁵Masked one! First toss away the stick from your eye, and then you will clearly see to toss out the chip of your sibling's eye.

Yēsous versus the dogs and hogs

⁶Don't give the devoted item to dogs nor toss your pearls before the hogs, or the hogs will trample them with their trotters and the dogs, returning, will tear you into pieces.

Yēsous' Father versus human fathers

⁷Ask—God will give it to you.

Pursue—you will find.

Knock—God will open the door for you.

⁸For everyone who asks receives and the one who pursues finds and for the one who knocks God will open the door. ⁹Or, which human is among you whose son will ask him for bread: Will he ever give him a stone? ¹⁰Or, if his son will ask for a fish, will he ever give him a snake? ¹¹Therefore, if you, being evil, know to give good gifts to your children, how much more will your Father, the one in the heavens, give good gifts to the ones asking him!

Yēsous versus human morals

¹²Therefore, everything—whatever you would want that the humans do to you—so also you do to them! This is the Covenant Code and the Prophets.

Yēsous versus easy morality

¹³Enter through the tight gate because wide is the gate and roomy is the leading-to-destruction path, and many are the entrants through that gate. ¹⁴But tight is the gate and troubled is the leading-to-life path, and few are the ones finding it.

Yēsous versus the false prophets

¹⁵Beware the false prophets! Who come to you in the sheep's clothing but inside they are snatching wolves. ¹⁶You will perceive them from their fruits. Do they collect grapes from thorns, or figs from thistles? ¹⁷Thus, every good tree makes beautiful fruit, but a diseased tree makes evil fruit. ¹⁸A good tree isn't able to make evil fruit, nor is a diseased tree [able] to make beautiful fruit. ¹⁹Every tree not making beautiful

fruit is chopped down and tossed into fire.²⁰ So then, you will perceive them from their fruits.

Yēsous versus cheap grace

²¹Not everyone saying ‘Lord, Lord’ to me will enter the Heavens’ Empire but the one doing my Father’s will, the one in the heavens.
²²On that Day many will say to me, ‘Lord, Lord, but we prophesied in your name and we tossed out demons in your name, and we did many powers in your name.’
²³Then I will openly agree about them, ‘I have never known you. You separate from me, Covenant-breakers!’

²⁴Therefore, whoever listens to these my words and observes them will be compared to a prudent man who formed his house on the rock.

²⁵The rain descended and the rivers came and the winds blew and they all fell down on that house, and it did not fall for it was founded on the rock.
²⁶Everyone who hears these my words, and not observing them, will be compared to an idiot who formed his house on the sand.
²⁷The rain descended and the rivers came and the winds blew and they fell down on that house, and it fell and its disaster was great.”

End of Speech One

²⁸It happened: when Yēsous completed these words, the crowds were shocked at his teaching,
²⁹for he was teaching them as one having authority and not as their Covenant-Code scholars [scribes].



Figure 2. Jesus’ ministry in Galilee

NARRATIVE TWO

Yēsous cures

8 He’s descending from the mountain . . . a large crowd followed him.² Look! A scaly-skin man, approaching, bows down to him, saying, “Lord, if you want you are able to

clean me.”³ Extending the hand, he touched him, saying, “I want to. Be cleaned.” Immediately, his scalliness was cleaned.⁴ Yēsous says to him, “See that you tell no one but go away *exhibit* yourself to the priest and offer the gift that Mōūsēs [Moses] ordered as witness to them.”

⁵He's entering Kaphar-Naoum [Capernaum] . . . a leader of a hundred soldiers approached him, begging him ⁶and saying, "Lord, my young servant is tossed down in the house, paralyzed, tortured terribly." ⁷He says to him, "Should I, entering, heal him?" ⁸Responding, the leader said, "Lord, I am inadequate for you to come under my roof, but only say with a word and my young servant will be cured. ⁹For even I am a human under authority, having soldiers under me, and I say to this one 'Journey!' and he journeys, and to another 'Come!' and he comes, and to my slave 'Do this!' and he does it." ¹⁰Hearing, Yēsous was stunned and said to the ones following, "This is true to say to you: I found in no one in Israel such trust. ¹¹I say this to you: Many from east and west will come and recline with Abra'am and Yisa'ak [Isaac] and Yakōb [Jacob] in Heavens' Empire, ¹²but the Empire's sons will be tossed out to outer darkness. There will be weeping and teeth grinding." ¹³Yēsous said to the leader, "Go away! As you trusted it will happen to you." His young servant was cured at that very hour.

Yēsous heals

¹⁴Yēsous, entering Petros's [Peter's] house, saw Petros's mother-in-law tossed down and fevered. ¹⁵He touched her hand and the fever released her, and she arose and was serving him.

¹⁶It was evening . . . they offered to him many demonized persons and he tossed out the spirits with a word, and all those in a bad way were healed. ¹⁷So that what was said through Ēsaïas [Isaiah], the prophet, might be filled out, saying,

*Our weaknesses he took,
and our maladies he carried.*

Yēsous calls

¹⁸Seeing a crowd around him, Yēsous signaled to depart to Beyond [the Yordanēs]. ¹⁹Approaching, one Covenant-Code scholar [scribe] said to him, "Teacher, I will follow you wherever you go away." ²⁰Yēsous says to him, "Foxes have dens and birds of the heaven nests, but the Son of Humanity^d doesn't have a place

to recline the head." ²¹Another of the Apprentices said to him, "Lord, permit me first to go away and to bury my father." ²²Yēsous says to him, "Follow me and release the dead to bury their own dead."

Yēsous, what kind of man is he?

²³In boarding down into the boat, his Apprentices followed him. ²⁴Look! A great commotion occurred in the Sea so that the boat was covered by the waves, but he was sleeping. ²⁵They, approaching, raised him, saying, "Lord, deliver! We are being destroyed." ²⁶He says to them, "Why are you cowardly, little believers?" Then, being raised, he rebuked the winds and the Sea, and a great calm occurred. ²⁷The humans were stunned, saying, "What kind of man is this that even the winds and the Sea heed him?"

Yēsous liberates

²⁸He was coming to Beyond [the Yordanēs] into the region of the Gadarēnes . . . two demonized men—exiting the tombs, deeply dangerous, so that no one was strong enough to pass by on that path—came out to meet him. ²⁹Look! They cried out, saying, "What is there between us and you, royal Son of God? Did you come here to torture us before the season?" ³⁰Far from them there was a large herd of hogs feeding. ³¹The demons were begging him, saying, "If you toss us out, commission us into the herd of hogs." ³²He said to them, "Go away!" They, exiting, departed into the hogs. Look! The whole herd dashed down the cliff into the sea and died in the waters. ³³The feeders fled and, departing into the city, they announced everything and the events about the demonized. ³⁴Look! The whole city exited to meet Yēsous and, seeing him, they begged that he shift from their region.

Yēsous releases a man from sins

9 And boarding down into the boat, he crossed back [over the Sea] and came to his city. ²Look! They were offering to him a paralyzed man tossed down on a cot. Yēsous, seeing their trust, said to the paralyzed man, "Be

^dThe expression "Son of Humanity," if it comes from Daniel 7:13 (*First Testament* has "one like a human being"), is a title (Son of Humanity), while if this Greek expression translates a common Aramaic expression it means "a human."

courageous, child! Your sins are released.”
³Look! Some Covenant-Code scholars [scribes] said among themselves, “This man insults [God].”⁴Yēsous, seeing their musings, he said, “Why do you muse with evil ideas in your hearts? ⁵For which is easier? To say ‘Your sins are released’ or to say ‘Rise and walk around’? ⁶But so you might know that the Son of Humanity has authority in the land to release sins”—then he says to the paralyzed man, “Being raised, lift your cot and go away to your house!”⁷Being raised, he went away to his house.
⁸The crowds, seeing, were awed and splendedored the God who gave such authority to humans.

Yēsous calling

⁹Yēsous, passing on from there, saw a human sitting at the tax booth—he was called Matthaïos [Matthew]—and says to him, “Follow me!” Arising, he followed him.¹⁰It happened: he was reclining in his house . . . Look! Many tax agents and sinners, coming, were reclining with Yēsous and his Apprentices.¹¹The Observant [Pharisees], seeing, were saying to his Apprentices, “For what reason is your teacher eating with tax agents and sinners?”¹²Hearing, he said, “The strong have no need of a doctor, but those in a bad way [do].¹³Go be apprenticed to what this is: *I want compassion not sacrifice*, for I did not come to call ‘right ones’ but sinners.”

Yēsous suspends fasting

¹⁴Yōannēs’s [John’s] apprentices approach him, saying, “Why do we and the Observant fast but your Apprentices don’t fast?”¹⁵Yēsous said to them, “Are the groom’s sons able to grieve as long as the groom is with them? The days will come whenever the groom is taken away from them, and then they will fast.¹⁶No one tosses a patch of unshrunk cloth on an ancient robe. For its fullness pulls from the robe and the rip becomes worse.¹⁷Nor do they toss new wine into ancient wineskins. Otherwise, the wineskins break apart and the wine pours out and the wineskins are destroyed. But they toss new wine into fresh wineskins, and both are preserved.”

Yēsous touches

¹⁸He’s speaking these things to them . . . Look! One leader, coming, bows down to him,

saying, “My daughter’s life has just now ended but, coming, lay your hand on her and she will live.”¹⁹Being raised, Yēsous followed him, and his Apprentices.

²⁰Look! A twelve-year-blood-flowing woman, approaching him from behind, touched the tassels of his robe.²¹For she was saying in herself, *if only I can touch his robe, I will be delivered*.²²Yēsous, turning around and seeing her, said, “Be courageous, daughter! Your trust has delivered you.” The woman was delivered from that hour.

²³Yēsous, coming into the leader’s house and seeing the persons playing recorders and the disturbed crowd,²⁴was saying, “Slip out of here! For the girl did not die but sleeps.” They were laughing at him.²⁵When the crowd was tossed out, entering, he grabbed her hand and the girl was raised.²⁶This report exited into that whole land.

Yēsous gives sight to the sightless

²⁷Two sightless men followed Yēsous, going on from there, crying out and saying, “Show some compassion on us, son of Daudid [David].”²⁸The sightless approached him, entering the house, and Yēsous says to them: “Do you trust that I am able to do this?” They say to him: “Yes, Lord.”²⁹Then he touched their eyes, saying, “May it be done for you consistent with your trust.”³⁰Their eyes were opened. Yēsous snorted at them, saying, “See! Let no one know!”³¹They, exiting, advertised him in that whole land.

Yēsous exorcises

³²They’re exiting . . . Look! They offered a speechless, demonized man to him.³³The demon being tossed out . . . the sightless man spoke. The crowds were stunned, saying, “Never has something like this appeared in Yisraēl [Israel].”³⁴But the Observant were saying, “The demons are tossed out by the leader of the demons.”

Yēsous re-described: Repeating the summary (cf. 4:23-25)

³⁵Yēsous was leading around all the cities and villages, teaching in their assembly halls, announcing the gospel about the Empire, and healing every illness and every malady.

SPEECH TWO

Yēsous spots the problem: Pastoral abuse

³⁶Seeing the crowds, he empathized with them because they were—as sheep not having a shepherd—disturbed and dejected. ³⁷Then he says to his Apprentices: “The harvest is great, the workers are few. ³⁸Therefore, plead to the harvest’s Lord that he toss out workers into his harvest.”

Yēsous commissions

10 Calling his twelve Apprentices, he gave them authority over contaminating spirits so they could toss them out and heal every illness and every malady.

²These are the names of the twelve Commissioners:

first, Simōn—who is called Petros [Peter]—and Andreas [Andrew], his brother;

Yakōbos [James]—who is from Zebedaios [Zebedee]—and Yōannēs [John], his brother;

³Philippos [Philip] and Bar-Tholomaios [Bartholomew];

Thōmas and Matthaios [Matthew]—the tax agent;

Yakōbos—who is from Halphaios [Alphaeus]—and Thaddaios [Thaddaeus];

⁴Simōn Kananaios [Simon the Canaanite] and Youdas the Dagger Man [Judas Iscariot], the one who gave him over.

⁵Yēsous commissioned these twelve, ordering them, saying,

“Don’t go out on the path to the ethnic groups and don’t enter into a city of the Samaritōn [Samaritans]. ⁶Instead, journey to the sheep—the destroyed ones—of Yisraēl’s [Israel’s] house. ⁷Journeying, announce, saying that ‘The Heavens’ Empire has come close.’

⁸Heal the weak,
Raise the dead,
Clean the scaly,
Toss out demons.
You received as a gift, give as a gift.

⁹Don’t acquire gold or silver or bronze
in your belts,
¹⁰nor a bag for the path,
nor two shirts, nor sandals,
nor a walking stick.
The worker deserves one’s provision.

¹¹Into whatever city or village you enter, search in it for someone who is deserving and remain there until you exit. ¹²Entering into the house, greet it. ¹³If the house is deserving, let your peace come upon it, but if the house isn’t deserving, let your peace return to you. ¹⁴Whoever doesn’t receive you or hear your words, exiting out of the house or that city, shake off the dust from your feet. ¹⁵This is true to say to you: It will be lighter for the land of Sodoma [Sodom] and Gomorra [Gomorrhah] on the day of judgment than for that city.

¹⁶Look! I commission you as sheep in the middle of wolves. Therefore, be both prudent as snakes and innocent as doves.

¹⁷Beware of humans! They will give you over to the Central Councils and in their assembly halls they will lash you. ¹⁸You will be led before governors and kings because of me—as a witness to them and to the ethnic groups. ¹⁹Whenever they give you over, don’t be disturbed how or about what you might say, for what you are to say in that hour will be given to you. ²⁰For you are not the ones speaking but the Spirit of your Father that is speaking in you.

²¹Sibling will give over sibling and a father a child, and children will rise up in rebellion against parents and they will kill them. ²²You will be hated by all because of my name, but the one resilient to the completion—this person will be delivered. ²³Whenever they chase you in this city, flee to another. This is true to say to you: You will never complete the cities of Yisraēl before the Son of Humanity^c comes.

²⁴An apprentice isn’t above the teacher, nor is a slave above the lord. ²⁵It’s adequate for an apprentice to become as one’s teacher, and a slave as one’s lord. If they called the master of the house ‘master of demons’ [Beelzeboul], how much more his house members.

^cThis echoes Daniel 7:13, so “Son of Humanity” is a title for the coming king.

²⁶Therefore, don't be scared of them. For there is nothing covered that will not be apocalypted, and hidden that will not be known. ²⁷What I say to you in the darkness, say in the light! What you hear in the ear, announce on terraces! ²⁸Don't be scared of ones killing the body but not ones able to kill the self. Instead, be awed of the one able to destroy both self and body in the Valley of Destructive Fire [Gehenna]. ²⁹Are not two little sparrows sold for an assarion^f? Not one of them falls on the land apart from your Father. ³⁰Even your head's hairs are all numbered. ³¹Therefore, don't be scared. You are superior to all the little sparrows.

³²Therefore, everyone who openly agrees with me before humans I will also openly agree about that person before my Father in the heavens. ³³Whoever denies me before humans, I will also deny that person before my Father in the heavens.

³⁴Don't think that I came to toss peace on the land. I did not come to toss peace but a long knife. ³⁵For, I came to split *a man against his father and a daughter against her mother and a bride against her mother-in-law* ³⁶and *a human's enemies—his own house members*.

³⁷The one loving father or mother more than me doesn't deserve me, and the one loving son or daughter more than me doesn't deserve me, and ³⁸the one who doesn't take his cross and follow behind me doesn't deserve me. ³⁹The one finding one's self will destroy it, and the one destroying one's self—because of me—will find it.

⁴⁰The one receiving you receives me, and the one receiving me receives the one who commissioned me. ⁴¹The one receiving a prophet in the name of a prophet will receive the prophet's wage, and the one receiving a right one in the name of a right one will receive the right one's wage. ⁴²Whoever gives a cup of cold water to one of these little ones in the name of an apprentice—this is true to say to you—will never destroy one's wage.”

11 It happened: when Yēsous completed ordering his twelve Apprentices, he shifted from there to teach and to announce in their cities.

NARRATIVE THREE

Yēsous sends a message back to Yōannēs

²Yōannēs [John], hearing in confinement about the Christos's works, sending through his own Apprentices, ³said to him, “Are you the Coming One or are we anticipating someone different?” ⁴Responding, Yēsous said to them, “Journeying, declare to Yōannēs what you hear and see:

⁵*The sightless see again,
The lame walk around,
The scaly are cleaned,
The deaf hear,
The dead arise,
The beggars are gospeled.*

⁶God blesses whoever isn't tripped up by me.”

Yēsous explains Yōannēs to the crowds

⁷These are journeying . . . Yēsous began to speak to the crowds about Yōannēs. “What did you exit into the wilderness to observe? A reed shaken by wind? ⁸But what did you exit to see? A human outfitted in delicate clothing? Look! The ones wearing delicate things are in the houses of kings. ⁹But what did you exit to see? A prophet? Yes, I say this to you: And exceeding a prophet. ¹⁰This is the person about whom it's written:

*Look! I commission my envoy before your
face,
Who will prepare your path before you.*

¹¹This is true to say to you: No one greater than Yōannēs the Dipper has been raised among the ones given life by women. Yet, the smallest in the Heavens' Empire is greater than him. ¹²From days of Yōannēs the Dipper until now—the Heavens' Empire is forcefully advancing, and the enforcers snatch it. ¹³For all the Prophets and the Covenant Code prophesied until Yōannēs. ¹⁴If you want to accept it, he is Ēlias [Elijah] who is to come. ¹⁵The one who has ears—let that person hear.

Yēsous describes this generation

¹⁶To what will I compare this generation? It's comparable to children sitting in the squares, who are voicing out to the others; ¹⁷they say,

^fAn assarion is a copper coin and one-sixteenth of a Roman denarius, a day's pay.

‘We played the recorder for you and you did not dance;
We lamented and you did not strike yourselves.’

¹⁸For Yōannēs came neither eating nor drinking, and they say, ‘He has a demon.’ ¹⁹The Son of Humanity came eating and drinking, and they say, ‘Look! A human who is a glutton and a wine drinker, a friend of tax agents and sinners. Wisdom was righted by her works.’

Yēsous describes Gentile cities

²⁰Then he began to degrade the cities in which most of his powers happened because they did not convert. ²¹“Oy! on you, Chorazin! Oy! on you, Bēth-saīda! Because—if the powers that happened in your cities had been done in Tyros [Tyre] and Sidōn—long ago they would have converted in sack and soot.

²²However, I say this to you: It will be lighter for Tyros [Tyre] and Sidōn on the Judgment Day than for you. ²³As for you, Kaphar-Naoum [Capernaum], will you be raised in status as far as heaven? You will descend into Hadēs.

Because if the powers that happened in you had happened in Sodoma [Sodom], it would remain until this day. ²⁴However, I say this to you: It will be lighter on the Judgment Day for Sodoma than for you.”

Yēsous praises the Father

²⁵At that season, responding, Yēsous said, “I publicly acknowledge You, Father, Lord over heaven and the land because you hid these things from the wise and understanding ones, and apocalypsed these things to the childlike. ²⁶Yes, Father, because this is what becomes a delight before you. ²⁷All things have been given over to me by my Father, and no one perceives the Son but the Father, nor does any perceive the Father but the Son—and the one to whom the Son decides to apocalypse.”

Yēsous invites

²⁸Come to me—all the laboring and loaded—and I will [provide] rest [for] you. ²⁹Lift my yoke upon you and be apprenticed by me, because I am meek and impoverished in heart, and you will find rest for your selves. ³⁰For my yoke is gracious and my load is light.”

Yēsous, Lord over the Sabbath

12 At that season, Yēsous journeyed on Sabbaths through the grain fields. His Apprentices hungered and began to pick heads of grain and to eat. ²Seeing, the Observant [Pharisees] said to him: “Look! Your Apprentices do what isn’t observant to do on a Sabbath.”

³He said to them,

“Did you not read what Dauid [David] did when he hungered—including those with him? ⁴How he entered into God’s house and they ate the Presence Breads, which was not observant for him to eat—nor for those with him—but only for the priests? ⁵Or, did you not read in the Covenant Code that the priests in the temple on Sabbaths defile the Sabbath, and they are innocent? ⁶I say this to you, that something greater than the temple is here. ⁷If you had known what this means—I want compassion, not sacrifice—you would not have condemned the innocent. ⁸For the Son of Humanity is Lord over the Sabbath.”

⁹Shifting from there, he came into their assembly hall. ¹⁰Look! A human, having a stiff hand. They questioned him, saying, “Is it observant to heal on the Sabbaths?” so they might accuse him. ¹¹He said to them, “Which human among you, who has one sheep and if it falls into a pot bunker on the Sabbaths, will he not grab it and raise it?” ¹²Therefore, how much superior is a human to a sheep. So, it’s observant to do beautifully on the Sabbaths. ¹³Then he says to the human, “Extend your hand!” He extended and it was restored—as healthy as the other. ¹⁴Exiting, the Observant took council against him so they could destroy him.

Yēsous fills out Ēsaia’s

¹⁵Yēsous, knowing, slipped away from there. Great crowds followed him, and he healed them all ¹⁶and rebuked them not to make him apparent, ¹⁷so to fill out what was said through Ēsaia’s [Isaiah], the prophet, saying,

¹⁸Look! My young servant whom I chose him,

*My loved one, in whom my self was
delighted.*

*I will place my Spirit on him,
He will declare justice for the ethnic
groups.*

¹⁹*He will neither strive nor make a racket,
Nor will anyone hear his voice in the
plazas.*

²⁰*He will not snap a broken reed
And he will not snuff out a smoking
wick . . .*

Until he tosses out justice for conquering.

²¹*And in his name ethnic groups will
hope.*

Yēsous versus Beelzeboul

²²Then a demonized man was offered to him—sightless and speechless—and he healed him so to speak and to see. ²³All the crowds were beside themselves and saying, “This can’t be the son of Daudid, can it?” ²⁴Hearing, the Observant said, “This man doesn’t toss out demons except by Beelzeboul, the leader of the demons.”

²⁵Recognizing their musings, he said to them, “Every empire parted against itself becomes wilderness, and every city or house parted against itself will not stand up. ²⁶If the Satanas [Satan] tosses out the Satanas, he is parted against himself! Therefore, how will his empire stand up?

²⁷If I toss out demons by Beelzeboul, by what do your sons toss out? Because this is true they will be your judges.

²⁸If I toss out demons by the Spirit of God, then God’s Empire arrived upon you.

²⁹Or, how is someone able to enter into the strong one’s house and snatch his vessels if he doesn’t, first, bind the strong one? Then he will seize his house.

³⁰The one not with me is against me,
and the one not assembling with me
scatters.

³¹Because of this I say to you: Every sin and insult will be released for humans, but insulting the Spirit will not be released. ³²And whoever says a word against the Son of Humanity—it will be released for him. But whoever says [something] against the Holy Spirit, it will not be released from him—neither in this Era nor [the Era] to Come.

Yēsous and the final judgment

³³Either make a beautiful tree and its fruit beautiful, or make a diseased tree and its fruit diseased. For the tree is known from the fruit.

³⁴Knot of vipers! How are you, being evil, able to speak good things? For the mouth speaks from the overflow of the heart. ³⁵The good human tosses out good things from a good treasure chest, and an evil human tosses out evil things from an evil treasure chest. ³⁶I say this to you, Every workless utterance that humans speak will be given over to his word on the Judgment Day. ³⁷For you will be righted from your words and you will be judged wrong from your words.”

Yēsous and this generation

³⁸Then some of the Covenant-Code scholars [scribes] and Observant responded to him, saying, “Teacher, we want to see an authenticating sign from you.” ³⁹Responding, he said to them,

“An evil-and-philandering generation pursues an authenticating sign, and an authenticating sign will not be given to it—except the authenticating sign of Yōnas [Jonah], the prophet. ⁴⁰For just as *Yōnas was in the belly of the big fish for three days and three nights*, so the Son of Humanity will be in the heart of the land for three days and three nights. ⁴¹The Nineuitēs [Ninevites] men will rise up with this generation at the judgment and they will condemn it, because they converted at the Yōnas announcement. Look! Greater than Yōnas is here. ⁴²The Queen of the East will be raised with this generation at the judgment and will condemn it, because she came from over the land to hear Solomōn’s wisdom. Look! Greater than Solomōn is here.

⁴³Whenever the contaminating spirit exits from the human, it crosses through parched places pursuing rest and doesn’t find it. ⁴⁴Then it says, ‘I will return to my house from where I exited.’ Entering, it finds it unoccupied, swept clean, and decorated. ⁴⁵Then it journeys and takes along with himself seven other spirits more evil than itself and, entering, resides there. The last things of that human become worse than the first things. Thus it will be for this evil generation.”

Yēsous and his family

⁴⁶While he was still speaking to the crowds . . . Look! The mother and his brothers had been standing outside pursuing to speak with him. ⁴⁷Someone said to him, “Look! Your mother and your siblings have been standing outside pursuing to speak with you.” ⁴⁸Responding, he said to the one speaking to him, “Who is my mother and who are my siblings?” ⁴⁹Extending his hand on his Apprentices, he said, “Look! My mother and my siblings! ⁵⁰For whoever does the will of my Father, who is in the heavens, that person is my brother and sister and mother.”

SPEECH THREE*Yēsous tells the analogy of the planter and the seeds*

13 On that day, Yēsous, exiting the house, was sitting next to the Sea. ²Many crowds assembled to him so that he, boarding down into the boat, sat, and the whole crowd had been standing on the shore. ³He spoke many things to them in analogies, saying, “Look! A planter exited for planting. ⁴In his planting, some seeds fell next to the path and, coming, the birds gobbled them. ⁵Others fell on rocky ground where it did not have much land and immediately it rose up because they did not have depth of land. ⁶The sun arose . . . it was scorched and, because it did not have root, it was stiffened. ⁷Others fell on the thorns, and the thorns ascended and suffocated them. ⁸Others fell on the beautiful land and it was giving fruit—one a hundred, one sixty, and one thirty. ⁹The one who has ears—let that person hear.”

Yēsous explains his analogies

¹⁰His Apprentices, approaching, said to him, “Why do you speak to them in analogies?” ¹¹He, responding, said to them, “Because to you is given to know the secrets of the Heavens’ Empire, but to them it has not been given. ¹²For whoever has, it will be given to the person and it will flow over. But whoever doesn’t have, even what that person has will be lifted from the person. ¹³Because

this is true I speak to them in analogies—because, seeing, they don’t see and, hearing, they don’t hear or understand, ¹⁴and the prophecy of Ēsaïas [Isaiah] is filled up for them—which is saying,

In hearing you will hear and never understand,

And, seeing, you will see and never perceive.

¹⁵*For this people’s heart has thickened*

And they hear with dull ears

And they shut their eyes . . .

So that they may never perceive with eyes

And hear with ears

And understand with heart

And return . . .

And I will cure them.

¹⁶Your eyes are blessed by God because they see and your ears because they hear.

¹⁷This is true to say to you, that many prophets and right ones desired to see what you see and did not see, and to hear what you hear and did not hear.

Yēsous explains the analogy with the planter

¹⁸Therefore, hear the analogy about the planter:

¹⁹Everyone hearing the word about the Empire and not understanding . . . the Evil One comes and snatches what is planted in the person’s heart—this is the one planted next to the path.

²⁰The one planted on rocky ground—this is the one hearing the word and suddenly accepts it with joy, ²¹but the person did not have root within oneself but is momentary . . . trouble and pursuit come because of the word . . . suddenly they are tripped.

²²The one planted in the thorns—this is the one hearing the word, and the Era’s anxiety and wealth’s delusion suffocate the word and the person becomes fruitless.

²³The one planted on beautiful land—this is the one hearing the word and understanding—who also bears fruit and makes: one a hundred, one sixty, and one thirty.”

Yēsous gives more analogies

²⁴He presented another analogy to them, saying, “The Heavens’ Empire can be compared to a human planting beautiful seed in his field.

²⁵While the humans were sleeping his enemy came and overplanted zizania [weeds] in the middle of the wheat and departed. ²⁶When the stalk sprouted and made fruit, then also the zizania appeared. ²⁷Approaching, the slaves of the master's household said to him, 'Lord, did you not plant beautiful seed in your field? How therefore does it have zizania?' ²⁸He responded to them, 'A human enemy did this.' The slaves say to him, 'Therefore, do you want, departing, that we gather them up?' ²⁹But he said, 'No, for in gathering the zizania you might uproot the wheat with them. ³⁰Release them to grow together until the harvest, and at the harvest season I will say to the harvesters, 'Gather first the zizania and bind them into bundles to burn them up, but assemble the wheat into my storage barn.'"

³¹He presented another analogy to them, saying, "The Heavens' Empire is comparable to a mustard seed, which, taking, a human planted in his field. ³²Which is the smallest of all seeds, but whenever it grows it's larger than leafy vegetables and becomes a tree, so that *the birds of the heaven come and nest in its branches.*"

³³He spoke another analogy to them, "The Heavens' Empire is comparable to yeast, which a woman, taking, hid in three portions of flour until it leavened the whole."

Yēsous' rationale for analogies

³⁴Yēsous spoke all these things to the crowds in analogies, and spoke nothing to them apart from an analogy, ³⁵so that what was said through the prophet might be filled out, saying,

*I will open my mouth in analogies,
I will pour out things buried from the
Kosmos's origin.*

Yēsous explains the story of the wheat and zizania

³⁶Then, releasing the crowds, he came into the house. His Apprentices approached him, saying, "Clarify for us the analogy about the zizania of the field." ³⁷Responding, he said,

"The Planter of the beautiful seed is the
Son of Humanity,

³⁸the field is the Kosmos,
the beautiful seed, these are the Empire's
descendants,

but the zizania are the evil one's
descendants,
³⁹the enemy who planted them is the
Accuser,
and the harvest is the completion of the
Era,
and the harvesters are the envoys.

⁴⁰Therefore, just as the zizania are gathered and burned in fire so it will at the completion of the Era: ⁴¹the Son of Humanity will commission his envoys and they will gather from his Empire all those tripped up and the Covenant-breakers, ⁴²and *they will be tossed into the fiery furnace.* There will be weeping and grinding teeth. ⁴³Then the right ones will, like the sun, shimmer in their Father's Empire. The one who has ears—let that person hear.

Yēsous gives more analogies

⁴⁴The Heavens' Empire is comparable to a treasure chest hidden in the field, which a human, finding, hid and out of his joy goes away and sold whatever he has and purchases that field.

⁴⁵Again, the Heavens' Empire is comparable to a human conducting business pursuing beautiful pearls. ⁴⁶Finding one priceless pearl, going away, he has sold everything he had and purchased it.

⁴⁷Again, the Heavens' Empire is comparable to a seine, tossed into the sea and assembles from all sorts [of fishes], ⁴⁸which when it was filled out, hauling to the shore and sitting down, he gathered the beautiful into a container but the bad he tossed out. ⁴⁹So it will be at the completion of the Era: the envoys will exit and isolate the evil out of the presence of the right ones, ⁵⁰and *they will toss them into the fiery furnace.* There will be weeping and grinding teeth."

Yēsous and his Covenant-Code expert Apprentices

⁵¹"Have you understood all these?" They say to him, "Yes." ⁵²He said to them, "Because this is true: Every Covenant-Code scholar [scribe], apprenticed in Heavens' Empire, is comparable to a human house master who tosses out from his treasure chest new and ancient things."

⁵³It happened: when Yēsous completed these analogies, he moved on from there.

NARRATIVE FOUR

Yēsous rejected at home

⁵⁴Coming into his ancestral village, he was teaching them in their assembly hall, so that they were shocked and saying, “What’s the source for this man—this wisdom and the powers? ⁵⁵Isn’t he the artisan’s son? Isn’t his mother called ‘Mariam’ [Mary] and his brothers ‘Yakōbos [James], Yōsēf [Joseph], Simōn, and Youdas [Judas]’? ⁵⁶Are not his sisters all with us? Therefore, what’s the source for this man—all these things?” ⁵⁷They were tripped up by him. Yēsous said to them, “A prophet isn’t dishonored except in one’s ancestral village and house.”

⁵⁸He did not do there many powers because of their anti-trust.

Yēsous told about Yōannēs

14 At that year, Hērōdēs [Herod] the tetrarch, heard the report about Yēsous ²and said to his young servants, “This is Yōannēs the Dipper [John the Baptist]. He has been raised from among the dead and because of this the powers are working in him.”

³Hērōdēs, grabbing Yōannēs, bound him and placed him in a prison because of Hērōdias, Philippos [Philip] his brother’s woman. ⁴For Yōannēs was saying to him: “It isn’t observant for you to have her.” ⁵Wanting to kill him, he was scared of the crowd because they had him as a prophet. ⁶On Hērōdēs’s birthday Hērōdias’s daughter danced in the middle and she pleased Hērōdēs ⁷so he openly agreed to her with an oath to give her whatever she asked. ⁸She, being instigated by her mother, said, “Give to me here Yōannēs the Dipper’s head on a tray.” ⁹Being grieved, because of the oath and the ones reclining together, the king signaled it to be given, ¹⁰and, sending, they decapitated Yōannēs in the prison. ¹¹His head was carried on a tray and was given to the young woman, and she carried it to her mother. ¹²Approaching, his Apprentices lifted the corpse and buried him, and coming, they declared [this] to Yēsous.

Yēsous feeds more than five thousand

¹³Yēsous, hearing, slipped away from there in a boat to a wilderness place by himself. The crowds, hearing, followed him on foot from the cities. ¹⁴Exiting, he saw a large crowd and he empathized with them and healed their ill ones.

¹⁵It was evening . . . the Apprentices approached him, saying, “This is a wilderness location and the hour has already passed by. Loosen the crowds so that, departing to the villages, they can purchase for themselves foods.” ¹⁶Yēsous said to them, “They don’t have a need to depart. You give them [something] to eat.” ¹⁷They say to him, “We don’t have [anything] here but five breads and two fishes.” ¹⁸Yēsous said, “Bring them to me—here.” ¹⁹Signaling the crowds to recline on the grass, taking the five breads and the two fishes, looking up to heaven, he blessed and, cracking, he gave the breads to the Apprentices. The Apprentices to the crowds. ²⁰They all ate and were satisfied, and they lifted the overflow of the broken pieces—twelve full baskets. ²¹The ones eating were about five thousand men, apart from the women and children.

Yēsous walks on water, Petros sinks in water

²²Immediately he compelled the Apprentices to board down into the boat and to go ahead to Beyond the Yordanēs [Jordan] while he loosened the crowds. ²³Loosening the crowds, he ascended the mountain by himself—to pray . . . it was evening . . . he was there alone. ²⁴The boat was already many stades⁵ from the land, tortured by the waves—for the wind was contrary. ²⁵At the fourth watch of the night [early a.m.], he came to them, walking around on the Sea. ²⁶The Apprentices, seeing him walking around on the Sea, were agitated, saying that “It’s a phantom!” They cried out from being scared. ²⁷Suddenly, Yēsous spoke to them, saying, “Be courageous! I am. Don’t be scared!”

²⁸Responding to him, Petros [Peter] said, “Lord, if you are, signal me to come to you on the waters.” ²⁹He said, “Come!” Petros, descending from the boat, walked around on

⁵One “stade” is about two hundred yards.

the waters and came to Yēsous. ³⁰Seeing the strong wind, he was scared and, beginning to be submerged, he cried out, saying, “Lord, deliver me!” ³¹Immediately, Yēsous, extending the hand, took hold of him and says to him, “Little believer! Why did you doubt?” ³²[They] ascended into the boat . . . the wind ceased. ³³Those in the boat bowed down to him, saying, “You are truly Son of God.”

³⁴Crossing to Beyond the Yordanēs [Jordan], they came on the land to Gennēsaret. ³⁵The men of that location, perceiving him, commissioned into that whole area and they carried to him all who were in a bad way, ³⁶and they were begging him that they might only touch the tassels of his robe, and those who touched were delivered.

Yēsous and human conventions

15 Then Observant [Pharisees] and Covenant-Code scholars [scribes] from Yerosoluma [Jerusalem] approach Yēsous, saying, ²“Why do your Apprentices violate the convention of the elders? For they don’t wash their hands whenever they eat bread.” ³Responding, he said to them, “Why do you also violate God’s order because of your convention? ⁴For God said, *Honor the father and the mother, and the denouncer of father or mother—let his life end in death,* ⁵but you say, ‘Whoever says to father or mother—“what you gain from me is a donation,” ⁶won’t honor his father. You invalidate God’s word because of your convention. ⁷Masked ones! Ēsaïas [Isaiah] prophesied beautifully about you, saying,

⁸*This people honors me with the lips
But their heart is a far distance from me.*

⁹*They revere me in vain
Teaching teachings that are human
prescriptions.*

¹⁰Calling the crowd, he said to them, “Listen and understand: ¹¹what enters the mouth doesn’t make a human common, but what comes out of the mouth—this makes the human common.”

¹²Then the Apprentices, approaching, say to him, “Do you know that the Observant, hearing the word, were tripped up?”

¹³Responding, he said, “Every plant that my Father, the Heavenly One, doesn’t plant will be uprooted. ¹⁴Release them! They are sightless

guides of sightless. If the sightless guide the sightless, both will fall into a pot bunker.”

¹⁵Responding, Petros said to him: “Explain to us this analogy.” ¹⁶He said,

“Are you also still ignorant? ¹⁷Do you not know that everything journeying into the mouth makes space in the stomach and is tossed out into the sewer? ¹⁸But what journeys out of the mouth exits from the heart—these matters make the human common. ¹⁹For from the heart exit evil deliberations, murders, adulteries, sexual immoralities, thefts, false witnesses, insults.

²⁰These are what make a human common, but to eat with unwashed hands doesn’t make the human common.”

Yēsous and a Gentile woman

²¹Exiting from there, Yēsous slipped away into the region of Tyros [Tyre] and Sidōn.

²²Look! A Kananaia [Canaanite] woman from that region, exiting, cried out, saying, “Show some compassion on me, Lord, son of Dauid [David]. My daughter is demonized terribly.”

²³He did not respond to her with a word. His Apprentices, approaching, were asking him, saying, “Loosen her! Because she’s crying out from behind us.” ²⁴Responding, he said, “I was not commissioned except to the sheep—the destroyed ones—of Yisraēl’s [Israel’s] house.”

²⁵The woman, coming, was bowing down to him, saying, “Lord, help me!” ²⁶Responding, he said, “It isn’t beautiful to take the children’s bread and toss it to the puppies.” ²⁷She said,

“Yes, Lord, for even the puppies eat crumbs falling from their lord’s table.” ²⁸Then, responding, Yēsous said to her, “Wow, woman! Your trust is great. It will be done to you as you want.” Her daughter was cured from that hour.

Yēsous heals

²⁹Shifting from there, Yēsous came along the Sea of Galilaia [Galilee] and, ascending into the mountain, he was sitting down there.

³⁰Many crowds approached him, having with them persons who were lame, sightless,

impaired, speechless, and many others, and they dropped them off at his feet, and he healed them ³¹so that the crowd was stunned, seeing the speechless speaking, the impaired healthy, and the lame walking around and the sightless seeing, and they splended the God of Israel.

Yēsous feeds more than four thousand

³²Yēsous, calling his Apprentices, said, “I empathize with this crowd. They are attached to me already for three days and they don’t have anything they can eat. I don’t want to loosen them fasting, or they might faint on the path.” ³³The Apprentices say to him, “From what source, in a wilderness, is there such breads so to satisfy such a crowd?” ³⁴Yēsous says to them, “How many breads do you have?” They said, “Seven and a few small fishes.” ³⁵Ordering the crowd to lie down on the land, ³⁶he took the seven breads and the fishes and, giving thanks, he cracked [it] and was giving [them] to the Apprentices, and the Apprentices to the crowds. ³⁷Everyone ate and was satisfied. They lifted the overflow of the broken pieces, seven full big baskets. ³⁸The ones eating were four thousand men, apart from women and children.

³⁹Loosening the crowds, he boarded the boat and came to the region of Magadan.

Yēsous and an authenticating sign

16 Approaching, the Observant [Pharisees] and Elites [Sadducees], testing, asked him to demonstrate an authenticating sign from heaven for them. ²Responding, he said to them, “It’s evening . . . you say, ‘Good weather for the heaven reddens,’ ³and in the morning, ‘Today is stormy for the heaven reddens, threatening.’ You know how to discriminate the heaven’s face, but the authenticating signs of the seasons you aren’t able. ⁴An evil-and-philandering generation pursues an authenticating sign, and an authenticating sign will not be given to it—except the authenticating sign of Yōnas [Jonah].” Abandoning them, he departed.

Yēsous and breads

⁵The Apprentices, coming to Beyond the Yordanēs [Jordan], forgot to take breads.

⁶Yēsous said to them, “See! Beware the yeast of

the Observants and Elites!” ⁷They were deliberating among themselves, saying that “We did not take breads.” ⁸Knowing, Yēsous said, “Why deliberate among yourselves, little believers, that you don’t have breads? ⁹Don’t you know yet nor remember the five breads of the five thousand and how many baskets you received? ¹⁰Nor the seven breads of the four thousand and how many big baskets you received? ¹¹How do you not know that I spoke to you not about breads? Beware the yeast of the Observants and Elites!” ¹²Then they understood that he spoke to them not about the yeast of breads but of the teachings of the Observants and Elites.

Yēsous confessed as Christos

¹³Yēsous, coming to the region of Kaisareia Philippos [Caesarea Philippi], was asking his Apprentices, saying, “Who do humans say the Son of Humanity is?” They said, “Some [say] Yōannēs the Dipper [John the Baptist], others Ēlias [Elijah] and yet others Yieremias [Jeremiah] or one of the prophets.” ¹⁵He says to them, “But you, who do you say I am?” ¹⁶Responding, Simōn Petros [Simon Peter] said, “You are the Christos, the living God’s royal Son.” ¹⁷Responding, Yēsous said him, “God blesses you, Simōn Bar-Yōnas [Simon son of Jonah], because flesh-and-blood did not apocalypse to you but my Father, the one in the heavens. ¹⁸So I say to you, that you are the Rock [Petros] and on this rock [petra] I will form my assembly, and the gates of Hadēs will not prevail over it. ¹⁹I will give you keys to the Heavens’ Empire, and whatever you bind on the land will be bound in the heavens, and whatever you loosen on the land will be loosened in the heavens.”

²⁰Then he ordered the Apprentices that they tell no one that he is the Christos.

Yēsous calls to the cross-life

²¹From then Yēsous began to demonstrate for his Apprentices that it’s necessary for him to depart to Yierosoluma [Jerusalem] and to suffer much from the Elders and Senior Priests and Covenant-Code scholars [scribes], and to be killed, and on the third day to be raised. ²²Petros, taking him in, began to rebuke him, saying, “Mercy for you, Lord! Never will this be for you!” ²³He, turning, said to Petros, “Go

away behind me, Satanás [Satan]! You are a trip for me because you are not thinking God's ways but the ways of humans."

²⁴Then Yēsous said to his Apprentices, "If anyone wants to come behind me, let that person renounce oneself, lift up one's cross, and let the person follow me. ²⁵For whoever wants to deliver one's self, the person will destroy it; but whoever destroys one's self because of me, the person will find it. ²⁶For what can a human gain if one takes advantage of the whole Kosmos but damages one's self? Or, what will a human give in compensation for one's self? ²⁷For the Son of Humanity is about to come in the splendor of his Father with his envoys, and then *he will pay back to each person consistent with one's practice.* ²⁸This is true to say to you, that there are some standing here who will not taste death before they see the Son of Humanity coming in his Empire."

Yēsous glows

17 After six days, Yēsous takes Petros [Peter] and Yakōbos [James] and Yōannēs [John], his brother, and he guides them up on a high mountain by themselves, ²and he was metamorphosed before them, and his face shone like the sun, his robes became white as light. ³Look! Mōūsēs [Moses] and Ēlias [Elijah] appeared to them—conversing with him. ⁴Responding, Petros said to Yēsous, "Lord, it's beautiful for us to be here. If you want, I will make here three tents, one for you, one for Mōūsēs, one for Ēlias." ⁵While he was speaking . . . Look! A cloud full of light enveloped them, and Look! A voice out of the cloud saying,

"This is my royal Son, the one loved, in him I was delighted. Listen to him!"

⁶Hearing, the Apprentices fell on their faces and they were extremely scared. ⁷Yēsous approached and, touching them, said, "Be raised! Don't be scared!" ⁸Lifting up their eyes, they saw no one but Yēsous alone.

Yēsous and Ēlias

⁹They're descending from the mountain . . . Yēsous ordered them, saying, "Tell no one about the vision—until the Son of Humanity has been raised from among the dead." ¹⁰The

Apprentices asked him, saying, "Therefore, why do the Covenant-Code scholars [scribes] say that *it's necessary first for Ēlias to arrive?*"

¹¹Responding, he said, "*Ēlias comes and will restore* all things, ¹²but I say this to you, Ēlias already came, and they did not perceive him but they did with him whatever they wanted. So also the Son of Humanity is about to suffer by them." ¹³Then the Apprentices understood that he spoke to them about Yōannēs the Dipper [John the Baptist].

Yēsous heals a man's son

¹⁴They're approaching the crowd . . . a human, genuflecting before him, approached him, ¹⁵saying, "Lord, show some compassion on my son because he has seizures and suffers terribly, for he often falls into the fire and often into the water. ¹⁶I offered him to your Apprentices, and they weren't able to heal him." ¹⁷Responding, Yēsous said, "Wow, anti-trust and distorted generation! How long will I be with you? How long will I put up with you? Bring him here to me." ¹⁸Yēsous rebuked, it and the demon exited from him and the child was healed from that hour. ¹⁹Then approaching Yēsous privately, the Apprentices said to him, "Why weren't we able to toss it out?" ²⁰He says to them, "Because of your little trust. This is true to say to you: If you have trust like a mustard seed, you will say to this mountain, 'Shift from there to here,' and it will shift. Nothing will be impossible for you."

Yēsous predicts his death

²²They're coming together in the Galilaea [Galilee] . . . Yēsous said to them: "The Son of Humanity is about to be given over into human hands, ²³and they will kill him, and on the third day he will be raised." They grieved extremely.

Yēsous on the temple tax

²⁴They're coming into Kaphar-Naoum [Capernaum] . . . the collectors of the two-drachma tax approached Petros and said, "Does your teacher not pay the two-drachma tax?" ²⁵He says, "Yes." Yēsous anticipated him, the one entering into the house, saying, "What does it look like to you, Simōn? The kings of the land receive tax and custom from whom?"

From their own descendants or from outsiders?”²⁶Saying, “From outsiders” . . . Yēsous said to him, “Then the descendants are liberated.²⁷But so we don’t trip them, journeying to the sea, toss a hook and take the first fish ascending, and opening its mouth, you will find a statēr.^h Taking that, give to them for me and for you.”

SPEECH FOUR

Yēsous instructs on status in God’s Empire

18 In that hour the Apprentices approached Yēsous, saying, “Who, then, is the greatest in the Heavens’ Empire?”²Calling a child, he stood it in their middle³and said, “This is true to say to you: If you don’t convert and become as the children, you can never enter into the Heavens’ Empire.⁴Therefore, whoever impoverishes oneself as this child—this person is the greatest one in the Heavens’ Empire.⁵Whoever receives one such child in my name, receives me.

⁶Whoever trips one of these little ones who trust in me—it would be to that person’s benefit if a donkey-driving grinding-stone were hung around the person’s neck and plunged in the deeps of the sea.⁷Oy! to the Kosmos because of tripping! It’s compulsory for trippings to come—however, Oy! to the human through whom the trip comes.⁸If your hand or your foot trips you, chop it off and toss it away from you. It’s beautiful for you to enter life impaired or sightless than, having two hands or two feet, to be tossed into the Era’s Fire.⁹If your eye trips you, pull it out and toss it from you. It’s beautiful for you to enter single-eyed into life than, having two eyes, to be tossed into the Valley of Destructive Fire [Gehenna].¹⁰See! Don’t snub one of these little ones. For I say this to you that their envoys in heavens through all [time] see the face of my Father in the heavens.

Yēsous tells a story about a wandering sheep

¹²What does it look like to you? If one hundred sheep are some human’s and one of them wanders off, will he not release the

ninety-nine on the mountains and, journeying, pursue the wanderer?¹³If he happens to find it—this is true to say to you that he has more joy over the one than over the ninety-nine who are not wandering.¹⁴So, it isn’t the will in the presence of your Father, who is in the heavens, that one of these little ones be destroyed.

Yēsous and community reconciliation

¹⁵If your sibling sins against you, go away, convince the person—between you and that person alone. If the person hears you, you have an advantage with your sibling.¹⁶If the person won’t hear [you], take one or two with you—so in the mouth of two witnesses—or three—every utterance may stand.¹⁷If the person won’t listen to them, tell the assembly. If that person won’t listen to the assembly, let the person be just as the ethnic and tax agent.¹⁸This is true to say to you: whatever you bind on the land will be bound in heaven and whatever you loosen on the land will be loosened in heaven.¹⁹Again, this is true to say to you that if two of you concur on the land about any matter about which you ask, it will happen for them with my Father who is in the heavens.²⁰For where there are two or three assembled in my name, I am there in the middle of them.”

Yēsous responds to Petros with a story

²¹Then Petros [Peter], approaching, said to him, “Lord, how often will my sibling sin against me and I will release him? Up to seven times?”²²Yēsous says to him:

“I don’t say to you ‘up to seven times,’ but ‘up to seventy times seven!’²³Because this is true the Heavens’ Empire can be compared to a human king, who wanted to settle an account with his slaves.²⁴He began to settle . . . one debtor with an inestimable debt^t was brought to him.²⁵He doesn’t have [funds] to pay back . . . the lord signaled for him to be sold, along with the woman and the children and everything he had, and to be paid back.²⁶Therefore, the slave, falling down,

^hA coin of much value, paying the temple tax for two.

^tTen thousand talents is equivalent to sixty million days of labor! The debt there (a “loan” in v. 27) is hyperbolic.

was bowing down to him, saying, ‘Show patience on me, and I will pay everything back.’²⁷ Empathizing, the slave’s lord loosened him and released the loan for him.

²⁸Exiting, that slave found one of his co-slaves, who owed him ten *dēnaria*,[†] and, grabbing, he was suffocating him, saying, ‘Pay back what you owe!’

²⁹Therefore, falling down, his co-slave was begging him, saying, ‘Show patience on me, and I will pay back.’

³⁰He didn’t want to but, departing, tossed him into prison until he paid back the indebtedness.

³¹Therefore, his co-slaves, seeing what happened, were extremely grieved and, coming, clarified for their lord everything that happened.³² Then his lord, calling him, says to him, ‘Evil slave! I released you from that whole debt—since you begged me.³³ Is it not necessary also for you to show compassion with your co-slave, as I showed compassion with you?’³⁴ His lord, angered, gave him over to the tormentors until he could pay back everything indebted.

³⁵So also, my Father—the Heavenly One—will do to you if you don’t release—each of you—one’s siblings from your hearts.”

19 It happened: when Yēsous completed these words, he moved on from the Galilaia [Galilee] and came into the regions of Youdaia [Judea] Beyond the Yordanēs [Jordan River].² Many crowds followed him, and he healed them there.

NARRATIVE FIVE

Yēsous instructs about divorce and celibacy

³The Observant [Pharisees] approached him, testing him and saying, “Is it observant for a man to loosen his woman for every cause?”⁴ Responding, he said, “Do you not know that the one who created at the beginning *made them male and female*?”⁵ And he said, “*Because of this a human will abandon*

the father and the mother and will be united with his woman, and the two will be one flesh.

⁶So that they are no longer two but one flesh. Therefore, what God connected let not a human separate.”

⁷They say to him: “Why therefore did Mōūsēs [Moses] command to give a *divorce document* and to loosen her?”⁸ He says to them, “Because Mōūsēs permitted you to loosen your women because of your hard-heartedness, but from the beginning it was not so.⁹ I say this to you that, Whoever loosens his woman—except in a case of sexual immorality—and marries another, adulterates.”

¹⁰His Apprentices say to him, “If the cause of humans with women is like this, it’s not to one’s benefit to marry.”¹¹ He said to them, “Not everyone creates space for this word, but those to whom it’s given.¹² For there are celibates who were given life like this from their mother’s belly, and there are celibates who were made celibates by humans, and there are celibates who made themselves celibates because of the Heavens’ Empire. The one capable of creating space, let that person create space.”

Yēsous blesses children

¹³Then children were offered to him so he could place hands on them and pray. The Apprentices rebuked them.¹⁴ But Yēsous said, “Release the children and don’t prohibit them to come to me, for the Heavens’ Empire is of such ones.”¹⁵ Placing the hands on them, he journeyed from there.

Yēsous challenges a life of possessions

¹⁶Look! Someone approaching him said, “Teacher, what good might I do so I might have *Era Life*?”¹⁷ He said to him: “Why do you ask me about the good? One is the good. If you want to enter into the Life, observe the orders.”¹⁸ He says to him, “Which ones?” Yēsous said,

“The *You will not murder,*
You will not adulterate,
You will not thief,
You will not false witness,

¹⁹*Honor the father and the mother and*
You will love your neighbor as yourself.”

[†]Ten *dēnaria*, or ten days of labor.

²⁰The youth says to him: “I guarded all these. What do I still lack?” ²¹Yēsous said to him: “If you want completion, go away, sell your possessions and give to the beggars, and you will have a treasure chest in heavens, and come follow me!” ²²The youth, hearing the word, departed, grieving, for he was one having many acquisitions.

²³Yēsous said to his Apprentices, “This is true to say to you, that the wealthy with difficulty will enter into the Heavens’ Empire. ²⁴Again, I say this to you: It’s easier for a camel to cross through a needle’s eye than for the wealthy to enter into God’s Empire.” ²⁵The Apprentices, hearing, were shocked extremely, saying, “Who then is able to be delivered?” ²⁶Yēsous, observing, said to them, “With humans this is impossible, but with God all things are possible.”

²⁷Then responding, Petros said to him, “Look! We released all things and we followed you. What then will there be for us?” ²⁸Yēsous said to them: “This is true to say to you that you, the ones following me, at the Restoration, when the Son of Humanity sits on his splendor’s throne, will also be seated on twelve thrones judging Yisraēl’s [Israel’s] twelve tribes. ²⁹Anyone who released houses or brothers or sisters—because of my name, will receive one hundred times more and will inherit the Era Life.

³⁰Many first ones will be last [ones] and last [ones] first [ones].

Yēsous tells a story about vineyard workers

20 The Heavens’ Empire is comparable to a human house master who exited early in the day to hire workers for his vineyard. ²Concurring with the workers for a dēnariion a day, he commissioned them into his vineyard. ³Exiting about the third hour, he saw others standing workless in the squares ⁴and to them he said, ‘You also go away into the vineyard and I will give to you what would be right.’ ⁵They went away. Again, exiting about the sixth and ninth hour he did similarly. ⁶About the eleventh hour, exiting, he found others standing and says to them, ‘Why have you stood here the whole day workless?’ ⁷They say to him, ‘Because no one hired us.’ He says to them, ‘You also go away into the vineyard.’

⁸It was evening . . . the lord of the vineyard says to his supervisor, ‘Call the workers and give back to them the wage, beginning from the last until the first.’ ⁹Coming, the eleventh-hour ones received one dēnariion. ¹⁰Coming, the first-hour ones thought that they would receive more. They also received one denarius each. ¹¹Receiving, they murmured against the house master, ¹²saying, ‘These last ones did one hour, and you made them equal to us, those who carried the load of the day and the scorching heat.’

¹³Responding, he said to one of them, ‘Friend! I didn’t wrong you. Did you not concur with me for a dēnariion?’ ¹⁴Take yours and go away! I want to give to this last one as to you. ¹⁵Or, is it not observant for me to do what I want with what is mine? Or, is your eye evil because I am good? ¹⁶So the last ones will be first [ones] and the first ones last [ones].”

Yēsous predicts his death again

¹⁷Yēsous, ascending into Yerosoluma [Jerusalem], took the twelve Apprentices by himself and on the path said to them, ¹⁸“Look! We are ascending into Yerosoluma, and the Son of Humanity will be given over to the Senior Priests and Covenant-Code scholars [scribes], and they will condemn him to death, ¹⁹and they will give him over to the ethnic groups to mock and to lash and to crucify, and on the third day he will be raised.”

Yēsous and a mother with high hopes

²⁰Then the mother of Zebedaios’s [Zebedee’s] sons approached him with her sons, bowing down and asking for something from him. ²¹He said to her, “What do you want?” She says to him, “Say that these my two sons may sit, one on your right and one on your left, in your Empire.” ²²Responding, Yēsous said, “You don’t know what you ask. Are you able to drink the cup that I am about to drink?” They said to him, “We are able.” ²³He says to them, “You will indeed drink my cup, but the sitting at my right and left isn’t mine to give, but for those whom it’s prepared by my Father.”

²⁴The ten, hearing, were angered with the two brothers. ²⁵Calling them, Yēsous said, “You know that the leaders of the ethnic groups overrule them and the great ones overpower

them. ²⁶It will not be so among you: Instead, whoever wants to become great among you will be your servant, ²⁷and whoever wants to be first among you will be your slave. ²⁸Just as the Son of Humanity did not come to be served but to serve and to give his self as liberation price for many.”

Yēsous gives sight to the sightless

²⁹They’re journeying out of Yierichō [Jericho] . . . a large crowd followed him.

³⁰Look! Two sightless men, sitting along the path, hearing that Yēsous is going by, cried out, saying, “Show compassion on us, Lord, Daud’s [David’s] son!” ³¹The crowd rebuked them so they might be silenced. But they cried out all the more, saying, “Show compassion on us, Lord, Daud’s son!” ³²Standing, Yēsous voiced to them and said, “What do you want that I do for you?” ³³They say to him, “Lord, that our eyes may be opened.” ³⁴Empathizing, Yēsous touched their eyes, and immediately they saw again and they followed him.

Yēsous enters Yerosoluma

21 When they came close to Yerosoluma [Jerusalem], and they came to Bēth-Phagē [Bethphage] to the mountain of olives [Mount Olivet], then Yēsous commissioned two Apprentices, ²saying to them, “Journey into the village opposite of you, and immediately you will find a tied-up donkey and a foal with her. Loosening, bring to me. ³If anyone says to you, ‘Why?’ you will say that ‘The Lord has a need for them.’ Suddenly he will commission them.” ⁴This occurred to fill out what was said through the prophet, saying,

*⁵Tell Daughter Siōn [Zion],
Look! Your king comes to you
Meek and mounted on a donkey,
On a foal, male of a pack animal.*

⁶The Apprentices, journeying and doing just as Yēsous ordered them, ⁷led the donkey and foal, and placed their robes on them, and he sat upon them.

⁸The very numerous crowd spread their robes in the path, and others snapped branches from the trees and were spreading in the path. ⁹The crowds—the ones leading him and the ones following—were crying out, saying,

*Hosanna to Daud’s [David’s] son!
Blessed is the one coming in the Lord’s
name.*

Hosanna in the highest levels.

¹⁰He enters into Yerosoluma . . . the whole city was shaken, saying, “Who is this?” ¹¹The crowds were saying, “This is the prophet Yēsous—the man from Nazara [Nazareth] of the Galilaia [Galilee].”

Yēsous in the temple

¹²Yēsous entered into the temple and tossed out all the sellers and purchasers in the temple, and he tipped over the tables of the moneychangers and the chairs of those selling doves. ¹³He says to them,

*“It’s written: My house will be called a
prayer house, but you have made it a
bandits’ cave.”*

Yēsous heals the sightless and lame

¹⁴Sightless and lame in the temple approached him, and he healed them. ¹⁵The Senior Priests and Covenant-Code scholars [scribes]—seeing the wonders that he did and the young servants crying out “Hosanna to Daud’s son!” in the temple—were angered ¹⁶and said to him, “Do you hear what these are saying?” Yēsous says to them, “Yes. Have you never read that *From the mouth of infants and the nursing I have prepared praise?*” ¹⁷Abandoning them, he exited out of the city into Bēthania [Bethany] and overnighted there.

Yēsous dries out a fig tree

¹⁸At dawn, returning into the city, he hungered. ¹⁹Seeing one fig tree on the path, he came to it and found nothing in it but only leaves, and he says to it, “May there be no fruit from you into the Era!” Instantly, the fig tree dried out. ²⁰The Apprentices, seeing, were stunned, saying, “How did the fig tree dry out so instantly?” ²¹Responding, Yēsous said to them, “This is true to say to you: If you have trust and don’t mentally waver, you will not only do what occurred to the fig tree, but even if you say to this mountain, ‘Be lifted and be tossed into the sea,’ it will happen. ²²Whatever you ask in prayer, trusting, you will receive.”

Yēsous and authority

²³He's entering into the temple . . . the Senior Priests and the people's Elders approached him [as he was] teaching, saying, "By what sort of authority do you do these things? Who gave to you this authority?" ²⁴Responding, Yēsous said to them, "I will also ask you one word, which if you tell me I will also tell you by what sort of authority I do these things: ²⁵The dipping, Yōannēs [John's]—what is its origin? From heaven or from humans?" They were deliberating among themselves, saying, "If we say 'From heaven,' he will ask us, 'Why then did you not declare allegiance to him?' ²⁶If we say, 'From humans'—we are scared of the crowd. (For everyone has Yōannēs as a prophet.)" ²⁷Responding to Yēsous, they said, "We don't know." He said to them, "Neither do I say to you by what sort of authority I do these things."

Yēsous tells a story about two children

²⁸"What does it look like to you? A human had two children. Approaching the first, he said, 'Child, go away, work today in the vineyard.' ²⁹But, responding, he said, 'I will not.' But later, regretting, went away. ³⁰Approaching the other, he said similarly. But, responding, he said, 'I [will], Lord,' but did not go away. ³¹Which of the two did the father's will?" They say, "The first." Yēsous says to them, "This is true to say to you: The tax agents and the prostitutes go ahead of you into God's Empire. ³²For Yōannēs came to you in the path of rightness, and you did not declare allegiance to him, but the tax agents and prostitutes declared allegiance to him. You, seeing, did not later regret it so to declare allegiance to him."

Yēsous tells an analogy about bad vineyard workers

³³Listen to another analogy! [There was] a human, a house master, who planted a vineyard and encircled it with a hedge and dug a winepress in it and formed a tower and gave it out to farmers and traveled abroad. ³⁴When the fruit season came close, he commissioned his slaves to the farmers to take his fruit. ³⁵The farmers, taking the slaves—one they beat, one they killed, and one they stoned. ³⁶Again, [the house lord] commissioned other slaves, more

than the first ones, and they did similarly to them. ³⁷Finally, he commissioned to them his son, saying, 'They will defer to my son.' ³⁸The farmers, seeing the son, said among themselves, 'This is the heir. Come! Let us kill him and we may have his inheritance,' ³⁹and, taking him, they tossed him out of the vineyard and killed him. ⁴⁰Therefore, when the vineyard's lord comes, what will he do to those farmers?" ⁴¹They say, "He will destroy badly those bad ones and he will give the vineyard out to other farmers, who will pay back to him the fruit in their season." ⁴²Yēsous says to them, "Have you never read in the writings?

*A stone the formers rejected . . .
This [stone] became the foundation stone.
This happened from the Lord
And it's a stunner in our eyes?*

⁴³Because this is true, I say this to you: God's Empire will be lifted from you and it will be given to an ethnic group doing its fruits. ⁴⁴The Faller on this stone will be shattered, but upon whom it falls, it will pulverize the person." ⁴⁵The Senior Priests and Observant [Pharisees], hearing his analogy, knew that he is speaking about them. ⁴⁶They, pursuing him to grab [him], were scared of the crowds, since they had him as a prophet.

Yēsous tells a story about a marriage

22 Responding, Yēsous again spoke to them in analogies, saying, ²"The Heavens' Empire may be compared to a human king, who made a marriage for his son. ³He commissioned his slaves to call the ones called to the marriage, and they did not want to come. ⁴Again, he commissioned other slaves, saying, 'Say to the called: Look! I have prepared the luncheon, my bulls and the fattened [calves] are slaughtered and everything is prepared. Come to the marriage!' ⁵The ones neglecting went away, one to his own field, and one to his business. ⁶The ones remaining, grabbing, assaulted and killed the slaves. ⁷The king was angered and, sending his troops, destroyed those murderers and set their city on fire. ⁸Then he says to his slaves, 'The marriage is prepared, the ones called are not deserving. ⁹Therefore, journey to the path's exits and call whomever you find to the marriage.' ¹⁰Exiting to the paths, those slaves assembled everyone

they found—both evil and good. The marriage was full of reclining ones. ¹¹The king, entering to observe the ones reclining, saw there a human not having put on in marriage clothes, ¹²and says to him, ‘Friend! How did you enter here not having marriage clothes?’ He was silenced. ¹³Then the king said to his servants, ‘Binding his feet and hands, toss him out to the dark edges, where there will be weeping and teeth grinding. ¹⁴Many are the called, few are the elect.”

Yēsous and Kaisar

¹⁵Then, journeying on, the Observant [Pharisees] took a council so they might trap him in a word. ¹⁶They commissioned to him their Apprentices with the Hērodianoi [Herodians], saying, “Teacher, we know that you are true and you teach God’s path in truth and no one is a worry to you, for you don’t see into the face of humans. ¹⁷Therefore, tell us, what does it look like to you? Is it observant to give a tax to Kaisar [Caesar] or not?” ¹⁸Knowing their evil, Yēsous said, “Why do you test me? Masked ones! ¹⁹Demonstrate to me the coin for the tax!” They offered to him a dēnariion. ²⁰He says to them, “This image and inscription—whose is it?” ²¹They say to him, “Kaisar’s.” Then he says to them, “Therefore, pay back to Kaisar what is Kaisar’s, and to God what is God’s.” ²²Hearing, they were stunned and, releasing him, they went away.

Yēsous and Elites

²³On that day Elites [Sadducees] approached him—those claiming there is no resurrection—and they asked him, ²⁴saying, “Teacher, Mōūsēs [Moses] said, *If someone ends life without children, his brother will marry his woman and will raise up seed for his brother.* ²⁵There were seven brothers among us. The first, marrying, [his life] ended, and not having a seed, he released his wife to his brother. ²⁶Likewise for the second and the third until the seventh. ²⁷After all of them, the wife died. ²⁸Therefore, in the resurrection, of which of the seven will she be a woman?” (All of them had her.) ²⁹Responding, Yēsous said to them, “You are deceived, understanding neither the writings nor God’s power. ³⁰At the resurrection they don’t marry or get married,

but they are like envoys in heaven.

³¹Concerning the resurrection from among the dead . . . did you not read what was said to you by God, saying, *I am the God of Abrahām and the God of Yisā’ak and the God of Yakōb?* He isn’t the God of the dead ones but of the living ones.” ³³Hearing, the crowds were shocked by his teaching.

Yēsous—his creed

³⁴The Observant, hearing that he silenced the Elites, were assembled at the same place, ³⁵and one of their Covenant-Code experts, testing him, asked, ³⁶“Teacher, which is the great order in the Code?” ³⁷He said to him, “*You will love the Lord, your God, in your whole heart and in your whole self and in your whole intelligence.* ³⁸This is the great and the first order. ³⁹The second is comparable: *You will love your neighbor as yourself.* ⁴⁰The whole Code and the prophets hang on these two orders.”

Yēsous as David’s son

⁴¹The Observant assembled together . . . Yēsous asked them, ⁴²saying, “What does it look like to you about the Christos? Whose son is he?” They say to him, “Of Daudid [David].” ⁴³He says to them, “Therefore, how does Daudid, in Spirit, call him ‘Lord,’ saying, ⁴⁴*The Lord said to my Lord: Sit from my right until I place your enemies under your feet?* ⁴⁵If, therefore, Daudid calls him ‘Lord,’ how is he his son?” ⁴⁶No one was able to respond a word to him, and neither did anyone dare—from that day on—to question him about anything.

SPEECH FIVE

Yēsous unmasks the masked

23 Then Yēsous spoke to the crowds and to his Apprentices, ²saying, “The Covenant-Code scholars [scribes] and the Observant [Pharisees] sat on the teaching chair of Mōūsēs [Moses]. ³Therefore, do and observe whatever they say, but don’t do consistent with their works, for they say and don’t do. ⁴They bind heavy and difficult-to-bear burdens, and they place them on the shoulders of humans, but they, with their finger, don’t want to move them. ⁵They do all their works to be observed by humans. For they widen their prayer straps

and they magnify their prayer tassels,⁶ they love the first-status positions at banquets and the first-status seats in the assembly halls⁷ and the greetings in the squares and to be called ‘My Greatness [Rabbi]’ by humans.

⁸But you are not to be called ‘My Greatness,’ for your teacher is one, and you are all siblings. ⁹Don’t call your father on the land because one is your Father—the Heavenly One. ¹⁰Nor are you to be called ‘Instructor’ because your instructor is one, the Christos. ¹¹The greatest of you will be your servant. ¹²Whoever raises one’s own status will be impoverished and whoever impoverishes oneself will be raised in status.

Yēsous warns

¹³Oy! on you, Covenant-Code scholars and Observant, masked ones! Because you lock the Heavens’ Empire in front of humans. For you are not entering, nor do you release those entering to enter.^k

¹⁵Oy! on you, Covenant-Code scholars and Observant, masked ones! Because you lead around sea and dry ground to make one convert and, whenever it happens, you make the person twice the descendant of the Valley of Destruction [Gehenna] as you are.

¹⁶Oy! on you, sightless guides, who say, ‘Whoever makes an oath by the sanctuary, it’s nothing, but whoever makes an oath by the gold of the sanctuary is obligated.’ ¹⁷Idiot and Sightless! For which is greater, the gold or the temple, which makes the gold devoted? ¹⁸And, ‘whoever makes an oath by the sacrificial altar, it’s nothing, but whoever makes an oath by the donation on it is obligated.’ ¹⁹Sightless! Which is greater, the gift or the sacrificial altar that makes the gift devoted? ²⁰Therefore, the one who makes an oath by the sacrificial altar makes an oath by it and everything on it. ²¹The one who makes an oath by the sanctuary makes an oath by it and by the one who resides in it. ²²The one who makes an oath by the heaven makes an oath by God’s throne and by the one who sits on it.

²³Oy! on you, Covenant-Code scholars and Observant, masked ones! Because you donate a tenth of mint and dill and cumin and released the heavier things of the Code—justice and compassion and allegiance. It’s necessary to do

these without releasing those. ²⁴Sightless guides! Those sifting out the gnat but swallowing the camel.

²⁵Oy! on you, Covenant-Code scholars and Observant, masked ones! Because you clean the exterior of the cup and the saucer, but inwardly are filled with extortion and the absence of control. ²⁶Sightless Observant one! Clean first the inside of the cup so its outside also becomes clean.

²⁷Oy! on you, Covenant-Code scholars and Observant, masked ones! Because you can be compared to plastered tombs, which outside appear to be elegant but inside are full of bones of the dead and every kind of uncleanness. ²⁸So also you—outside you appear to humans as right ones but inside you are full of mask-wearing and Code-breaking.

²⁹Oy! on you, Covenant-Code scholars and Observant, masked ones! Because you form the prophets’ graves and decorate the memorials of the right ones,³⁰ and say, ‘Had we been alive in the days of our fathers, we would not have had in common the murder-blood of the prophets.’ ³¹So that you witness to yourselves that you are descendants of prophet-murderers. ³²You—fill out the standard [established by] your fathers! ³³Snakes! Knot of vipers! How are you to flee from the judgment of the Valley of Destruction?

³⁴Because this is true, Look! I commission prophets and wise ones and Code Scholars to you. [Some] of them you will kill and crucify, and some of them you will lash in your assembly halls and chase from city to city,³⁵ so will come down on you all the right, poured-out-on-the-land blood—from the blood of Abel—the one who did what was right—up to the blood of Zacharias, son of Barachias, whom you murdered between the sanctuary and the sacrificial altar. ³⁶This is true to say to you: All these things will fall upon this generation.

³⁷Yierousalēm Yierousalēm [Jerusalem], killer of the prophets and stoner of those commissioned to her! How many times have I wanted to assemble your children—the way a hen assembles her chicks under the wings—and you did not want [this]. ³⁸Look! Your house is released to you as wilderness.

^kMatthaios 23:14 isn’t found in the best manuscripts.

³⁹For I say this to you, You will never see me from now until you say, *Blessed is the one coming in the Lord's name.*"

Yēsous and the coming disaster

24 Exiting, Yēsous was journeying from the temple, and his Apprentices approached him to demonstrate to him the formations of the temple. ²Responding, he said to them, "Do you not see all these things? This is true to say to you: Stone on stone here will never be released that will not be demolished."

³He was sitting on the mountain of olives [Mount Olivet] . . . the Apprentices approached him by himself, saying, "Tell us, when will these things occur? What is the authenticating sign of your Parousia and the completion of the Era?" ⁴Responding, Yēsous said to them, "Beware that someone not deceive you! ⁵For many will come in my name, saying, 'I am the Christos,' and they will deceive many. ⁶You are about to hear of wars and war reports. See! Don't be alarmed! For it's necessary to happen, but this isn't yet the completion. ⁷For ethnic group will be raised against ethnic group and empire against empire, and there will be famines and earthquakes from place to place.

⁸All these are the beginning of labor pains.

⁹Then they will give you over into the troubles and they will kill you, and you will be hated by all the ethnic groups because of my name. ¹⁰Then many will be tripped up and they will give over one another and they will hate one another. ¹¹Many false prophets will be raised up and they will deceive many. ¹²Because Covenant-breaking will be abounding, the love of many will become cold. ¹³The one resilient to the completion—this person will be delivered. ¹⁴This gospel of the Empire will be announced in the whole inhabited world as a witness to all the ethnic groups. Then the completion will come.

¹⁵Therefore, whenever you see *the desecrating abomination*, what was said through Daniël [Daniel], the prophet, standing in the Devoted Place—let the lector know—

¹⁶then let those who are in Youdaia [Judea] flee to the mountains, ¹⁷let not the one on the terrace descend to lift things from his house, ¹⁸and let not the one in the field return back to lift his robe. ¹⁹Oy! for women who have a child in the womb and nursing in those days! ²⁰Pray

that your flight occurs neither in stormy season nor on a Sabbath. ²¹For then there will be great trouble such that has not occurred from the beginning of the Kosmos until now nor that ever may be. ²²If those days were not cut short, all flesh could not be delivered. For the elect ones, those days will be cut short.

²³Then, if someone says to you, 'Look! The Christos is here, or here,' don't trust. ²⁴For false Christoses and false prophets will be raised, and they will give great authenticating signs and omens so to deceive—if possible—even the elect ones. ²⁵Look! I have told you in advance. ²⁶Therefore, if they say to you, 'Look! In the wilderness,' don't exit. 'Look! In a private room,' don't trust. ²⁷For just as the lightning exits from the east and appears to the west, so will be the Parousia of the Son of Humanity. ²⁸Wherever the corpse is, there the eagles will be assembled.

²⁹Immediately after the troubles of those days,

*The sun will be darkened,
And the moon will not give its light,
And the stars will fall from the heaven,
And the heavens' powers will be shaken.*

³⁰Then the authenticating sign—the Son of Humanity—will appear in heaven, and then all the tribes of the land will strike themselves, and they will see *the Son of Humanity coming on the clouds of heaven* with power and much splendor. ³¹He will commission his envoys with a great trumpet blast, and they will assemble his elect ones from the four winds—from the ends of the heavens until their ends.

³²Be apprenticed about an analogy from the fig tree: Whenever its branch is already tender and the leaves sprout, you know the summer is close. ³³So also you—whenever you see all these things, you know that it's close, at the doors. ³⁴This is true to say to you: this generation will never pass away until all these events occur. ³⁵The heaven and the land will pass away, but my words will never pass away.

Yēsous and the time

³⁶About that day and hour, no one knows—neither the heavens' envoys nor the royal Son, except only the Father. ³⁷For as the days of Nōe [Noah], so will be the Parousia of the Son of Humanity. ³⁸For as in those days,

the ones before the flood, chewing and drinking, marrying and receiving marriage until the day Nōe entered into the chest [ark],³⁹ and they did not know until the flood came and all of them were lifted: So will be the Parousia of the Son of Humanity.⁴⁰ Then two will be in the field, one received and one released;⁴¹ two grinding meal in the mill, one received and one released.⁴² Therefore, be awake! Because you don't know on what day your Lord comes.⁴³ Know this: If the house master had known on which night-watch the thief comes, he would have been awake and would not have permitted [the thief] to break into his household.⁴⁴ Because this is true, you also be prepared because at an hour you don't seem [to know] the Son of Humanity comes.

⁴⁵Who then is the allegiant and prudent slave, whom the Lord established over his domestics to give them provision at the season?⁴⁶ Blessing on that slave who, coming, his lord will find doing so.⁴⁷ This is true to say to you that he will establish him over all his possessions.⁴⁸ But if that bad slave says in his heart, 'My lord is taking a long time,'⁴⁹ and begins to beat his fellow slaves, and eats and drinks with the boozers,⁵⁰ that slave's lord will come on a day that he doesn't anticipate and at an hour that he doesn't know,⁵¹ and he will cut him in half and place his part among the masked ones, where there will be weeping and teeth grinding.

Yēsous tells an analogy with ten virgins

25 Then the Heavens' Empire will be compared to ten virgins, who, taking their lamps, exited for the official welcome of the bridegroom.² Five of them were idiots and five prudent.³ For the idiots, taking their lamps, did not take olive oil with them,⁴ but the prudent took olive oil in containers with their own lamps.⁵ The bridegroom taking a long time . . . all got drowsy and were sleeping.⁶ In the middle of the night, a shout occurred. 'Look! The bridegroom! Exit for the official reception!' ⁷Then all those virgins were raised and decorated their lamps.⁸ But the idiots said to the prudent, 'Give us of your olive oil because our lamps are snuffing out.'⁹ The prudent responded, saying, '[We can't] in the event there may not be enough for us and for you. Instead, journey to sellers and purchase

for yourselves.'¹⁰ They go away to purchase . . . the bridegroom came and the prepared ones entered with him into the marriage and the door was shut.¹¹ Later the remaining virgins come saying, 'Lord, lord, open for us.'¹² Responding, he said, 'This is true to say to you: I don't know you.'¹³ Therefore, be awake! because you don't know the day or the hour.

Yēsous tells a story about investments

¹⁴For just as a human, traveling abroad, called his own slaves and gave over his possessions:¹⁵ To one he gave five measures of silver [*talanta*], to one two, to another one—to each consistent with his own power, and he traveled abroad.

Immediately,¹⁶ journeying, the five-measures slave, taking, worked with them and got the advantage of five more.¹⁷ Similarly, the two-measures slave got the advantage of two more.¹⁸ But the one-measure slave, taking, departing, dug the land and hid his lord's silver.

¹⁹After a long time, those slaves' lord came and settled a word with them.²⁰ Approaching, the five-measures slave, taking, offered five more measures of silver, saying, 'Lord, you gave over to me five measures of silver. Look! I got the advantage of five more measures.'²¹ His lord said to him, 'Well done, good and allegiant slave. You were allegiant over a few, I establish you over many. Enter into your lord's joy.'²² Also approaching, the two-measures slave said, 'Lord, you gave over to me two measures of silver. Look! I got the advantage of two more measures.'²³ His lord said to him, 'Well done, good and allegiant slave. You were allegiant over a few, I establish you over many. Enter into your lord's joy.'²⁴ Also approaching, the one who had received the one measure said, 'Lord, I know you—that you are a harsh human, harvesting where you did not plant and assembling where you did not scatter,²⁵ and, being scared, departing, I hid your measure of silver in the land. Look! You have your [measure].'

²⁶Responding, his lord said to him, 'Evil and timid slave! Did you know that I harvest where I did not plant and assemble where I did not scatter?' ²⁷Therefore, it was necessary for you to toss my silver to the table managers and, coming, I would have obtained mine with interest.²⁸ Therefore, lift the measure of silver from him and give to the ten-measures slave.

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