

Examining the Apostle Matthew, His Writings and Texts Concerning Him

Who Was the Apostle Matthew-Levi?

The name Matthew is derived from the Hebrew name Mattija. The name was shortened to Mattai later on. In Greek it is spelled Maththaios and sometimes Matthaïos. Matthew is mentioned five times in the New Testament (Matthew 9:9; 10:3, Luke 6:15, Mark 3:18 and Acts 1:13).

The man spoken about in Matthew 9:9 is the same as Levi, recorded in Mark 2:14 and Luke 5:27. The vocation of Matthew-Levi was a tax collector. Levi was the original name of the man who was later called Matthew.

As the tax collector at Capernaum, he collected custom duties for Herod Antipas and was hated by the Pharisees, who hated all publicans. When Jesus called Matthew, he arose and followed Him and gave Him a feast in his house, where tax collectors and sinners sat with Christ and His disciples. This caused a protest from the Pharisees whom Jesus rebuked with these words: **"I came not to call the just, but sinners."**

No further allusion is made to Matthew in the Gospels, except in the list of the Apostles.

Of Matthew's later career we have only inaccurate or legendary data. Irenaeus tells us that Matthew preached the Gospel among the Hebrews. Clement of Alexandria claimed that he did this for fifteen years. Eusebius says he gave them his Gospel in the mother tongue. Ancient writers mention Ethiopia (south of the Caspian Sea) as one of the countries evangelized by Matthew. Also mentioned are Persia, the kingdom of the Parthians, Macedonia, and Syria.

According to Heracleon Matthew did not die a martyr, but this view contradicts all other ancient testimony. The account of his martyrdom in

the apocryphal Greek writings entitled **Martyrium S. Matthæi in Ponto** is believed to have been published in the third century A.D. There is a disagreement as to the place of Matthew's martyrdom and the kind of torture inflicted on him. It is not known if he was burned, stoned, or beheaded. The Roman martyrology simply says: **S. Matthaëi, qui in Aethiopia praedicans martyrium passus est.** Various apocryphal writings have been attributed to Matthew. There is a document entitled: **De Ortu beatae Mariae et infantia Salvatoris**, supposedly written in Hebrew by Matthew the Evangelist and translated into Latin by Jerome. It is an abridged version of the **Protoevangelium of James**, which was a Greek apocryphal gospel of the second century A.D. This Gospel of Pseudo-Matthew dates from the middle or the end of the sixth century A.D.

This book will explore all the variant texts in the Gospel of Matthew and discuss the apocryphal works concerning this great apostle of Jesus Christ.

The Hebrew Gospel of the Nazarenes

This Hebrew gospel is called **the Gospel of the Nazarenes**. It is mainly another, and possibly older, version of our canonical **Gospel of Matthew**. There are some very interesting differences between the two texts.

Some say that the canonical Matthew is based on a Hebrew original, and that the citations of **the Gospel of the Nazarenes** are part of that original.

Several variant readings have attracted interest, e.g., it was the **"lintel of the Temple"** that fell at the time of the crucifixion rather than the **"veil of the Temple"** that was rent, the suggestion of Mary to her son that he go to John to be baptized, etc. Some 5th century manuscripts from Jerusalem known as the Zion manuscripts preserve as marginal readings many variants from this gospel.

Here are several of the alternate readings (underlined) found in the Gospel of the Nazarenes:

"When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod:

that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son for he shall be called a Nazarene" (Matthew 2:14-15).

"Behold, the mother of the Lord and his brethren said to him, John the Baptist is baptizing unto the remission of sins; let us go and be baptized by him. But He said to them, Wherein have I sinned that I should go and be baptized by him? Unless what I have just said is a sin of ignorance" (Matthew 3; possibly after verse 6).

NOTE: This whole passage is unique to the Hebrew Gospel of the Nazarenes and the subject matter of this text is not found anywhere else in scripture.

"Then the devil taketh him up to Jerusalem, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Matthew 4:5-6).

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us today our bread for tomorrow. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen" (Matthew 6:9-13).

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. If ye be in my bosom, but do not the will of my Father in heaven, out of my bosom I will cast you" (Matthew 7:23).

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise more than serpents, and harmless as doves" (Matthew 10:16).

"And from the days of John the Baptist until now the kingdom of heaven is plundered, and the violent take it by force" (Matthew 11:12).

"At that time Jesus answered and said, I am grateful to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matthew 11:25).

"And, behold, there was a man which had his hand withered *and he said to Jesus, I was a mason, earning a living with my hands; I beg you, Jesus, restore my health to me, so that I need not beg for my food in shame*. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him" (Matthew 12:10).

"For as Jonas was in the whale's belly; so shall the Son of man be in the heart of the earth" (Matthew 12:40).

NOTE: The words **"three days and three nights"** are not there.

"For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is an offering by which ye may be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition" (Matthew 15:4-6).

"The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed" (Matthew 16:1-4).

"And Jesus answered and said unto him, Blessed art thou, Simon son of John: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matthew 16:17).

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Jesus saith unto him, If your brother has sinned by word, and has made three reparations, receive him seven times in a day. Peter said unto him, Seven times a day? The Lord answered and said unto him, Yea, I say unto thee, until seventy times seven times; for in the Prophets also, after they were anointed with the Holy Spirit, a word of sin was found" (Matthew 18:21-22).

"And, behold, one of two rich men came and said unto him, Teacher, what good thing can I do and live? He said to him, Sir, fulfil the law and the prophets. He answered, I have. Jesus said, Go, sell all that you have and distribute to the poor; and come, follow me. But the rich man began to scratch his head, for it did not please him. And the Lord said to him, How can you say, I have fulfilled the law and the prophets, when it is writtten in the law: You shall love your neighbor as yourself; and lo, many of your brothers, sons of Abraham, are covered with filth, dying of hunger, and your house is full of many good things, none of which goes out to them? And he turned and said to Simon, his disciple, who was sitting by him, Simon, son of John, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven" (Matthew 19:16-24).

"Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him and he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask; even if you drink the cup which I drink, you will not be able to enter where I go and to be baptized with the baptism that I am baptized with" (Matthew 20:20-22).

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, for from his eyes went forth rays which terrified them and put them to flight, and *he* said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Matthew 21:12-13).

"Woe unto you, scribes and Pharisees, hypocrites; for ye are whitewashed tombs filled within with dead men's bones, and of all uncleanness" (Matthew 23:27).

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Jehoiada, whom ye slew between the temple and the altar" (Matthew 23:34-35).

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and squandered his master's substance with harlots and flute-girls. And he that had received two, he multiplied the gain. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. He that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and

went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath four talents. For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And so he that had received five talents came: the same that spent the Lord's money on harlots and flute-girls. His lord answered and said unto him, Thou wicked servant. Take him and cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matthew 25:14-29).

"And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. And he denied, and he swore, and he cursed saying, I know not the man and immediately the cock crew" (Matthew 26:73-74).

"And they had then a notable prisoner, called Barabbas, son of their master" (Matthew 27:16).

"And, behold, the lintel of the temple of wondrous size collapsed; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matthew 27:51-53).

"Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. And he delivered armed men to them, that they might sit opposite the cave and guard it day and night. So they went, and made the sepulcher sure, sealing the stone, and setting a watch" (Matthew 27:64-66).

The Gospel of the Nazarenes

Before we go on, we see it appropriate to reproduce here the original **Hebrew Gospel of Matthew** which is known as **the Gospel of the Nazarenes**. This text is an original reproduction that restores the omitted passages and omits the interpolations (to the best of our ability) and also utilizes other manuscripts in order to give the reader a better understanding about what **the Gospel of Matthew** may have been.

The Gospel of the Nazarenes; or the Hebrew Gospel of Matthew

This version of Matthew restores passages found in the original gospel by utilizing quotations from the lost Gospel of the Nazarenes (in **black bold underlined letters**) and alternate readings in the Codex Bezae (in **red letters**). The name "Abner" in Jesus' genealogy has been restored by using the reading in the Hebrew version of Matthew entitled the Du Tillet. Other readings have been restored by using the Hebrew Shem Tov version (in **purple letters**). Minor restorations are gleaned from other sources.

Chapter 1

¶ The Book of the Generation of Jesus, the Son of David, the Son of Abraham

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Tamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon

of her that had been the wife of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat **Abner**; and **Abner** begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

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

18 Now the birth of Jesus was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to **deliver her up** privately.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David,

fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save **my** people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord **through Isaiah his prophet**, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name Jesus.

Chapter 2

¶ Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privately called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and

when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh.

12 And being warned by the angel of God in a dream that they should not return to Herod, they departed into their own country another way.

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

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son; for he shall be called a Nazarene.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by **the LORD through Jeremiah** the prophet, saying,

18 In Rama was there a voice heard, **lamentation, and weeping, and much wailing**, Rachel weeping for her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

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

22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside **to the land of Gilgal**:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, **He shall be called Nazareth**.

Chapter 3

¶ In those days came John the Baptist, preaching in the wilderness of Judaea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 It came to pass that John was baptizing; and there went out to him Pharisees and were baptized, and all of Jerusalem. And John had a garment of camel's hair and a leather girdle about his loins, and his food was wild honey, the taste of which was that of manna, as a cake dipped in oil.

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

6a And were baptized of him in Jordan, confessing their sins.

6b Behold, the mother of the Lord and his brethren said to him, John the Baptist is baptizing unto the remission of sins; let us go and be baptized by him. But He said to them, Wherein have I sinned that I should go and be baptized by him? Unless what I have just said is a sin of ignorance.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance. But he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with **the fire of the Holy Ghost:**

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And it came to pass when the Lord was come up out of the water,

the whole fount of the Holy Spirit descended **out of heaven upon him and rested on him and said to him:**

17 My son, in all the prophets was I waiting for thee that thou shouldest come and I might rest in thee. For thou art my rest; thou art my first-begotten Son that reignest forever.

Chapter 4

¶ Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward hungry.

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

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word of God.

5 Then the devil taketh him up to Jerusalem, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

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

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt **bare your head to me.**

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

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Isaiah the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 From that time Jesus began to preach, and to say, **Turn ye in repentance: for the kingdom of heaven is at hand.**

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were

lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

Chapter 5

¶ And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are the meek: for they shall inherit the earth.

5 Blessed are they that mourn: for they shall be comforted.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, **for the sake of righteousness.**

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

13 Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.

20 Ye have heard that it was said of them of old time,

21 Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out

thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee:

30 For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the

evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? Do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Chapter 6

¶ Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, *They have already received their reward.*

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be

seen of men. Verily I say unto you,
They have already received their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father **which is** in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye open your mouth.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 **May thy kingdom be blessed,** Thy will be done in earth, as it is in heaven.

11 Give us today our bread for tomorrow.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from wickedness:

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, **They have already received their reward.**

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that

is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? Or, What shall we drink? Or, Wherewithal shall we be clothed?

32 For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Chapter 7

¶ Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your

pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing,

but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. If ye be in my bosom, but do not the will of my Father in heaven, out of my bosom I will cast you.

24 Therefore whosoever heareth these sayings of mine, and doeth

them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he **preached to them as one having great power and not as the rest of the sages.**

Chapter 8

¶ When he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will; be thou

clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

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

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses.

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

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

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of

man hath not where to lay his head.

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

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

23 And when he was entered into a ship, his disciples followed him.

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

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

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

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

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

29 And, behold, they cried out, saying, What have we to do with

thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

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

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

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

Chapter 9

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

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; **it is by the faith**

of God that your sins have been forgiven.

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

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, then saith he to the sick of the palsy, Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw it, they marveled, and glorified God, which had given such power unto men.

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

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why

eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now

dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 And, behold, a woman, *named Mariosa*, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

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

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

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

30 And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel.

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

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

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

Chapter 10

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

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into a house, salute it saying, **Peace unto this house.**

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise more than serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and

they will scourge you in their synagogues;

18 And ye shall stand before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and

the daughter in law against her mother in law.

36a And a man's foes shall be they of his own household.

36b I choose for myself the most worthy; the most worthy are those whom my Father in heaven has given me.

37 He that loveth father or mother more than me is not worthy of me.

38 And he that taketh not his yoke, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Chapter 11

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

2 Now when John had heard in the prison the works of Jesus, he sent two of his disciples,

3 And said unto him, Art thou he that is to labor, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor are acquitted.

6 And blessed is he, whosoever shall not be offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet.

10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John

the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven is plundered, and the violent take it by force.

13 For all the prophets and the law prophesied concerning John.

14 And if ye will receive it, this is Elijah, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I am grateful to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

Chapter 12

¶ At that time Jesus went on the Sabbath day through the corn; and his disciples were hungry, and began to pluck the ears of corn and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day.

3 But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him;

4 How he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?

6 But I say unto you, that **the temple is greater than this.**

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the Sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had his hand withered and he said to Jesus, I was a mason, earning a living with my hands; I beg you, Jesus, restore my health to me, so that I need not beg for my food in shame. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Isaiah the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

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

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? And then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh good.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 According to your words you will be judged, and according to your deeds you will be convicted.

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

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was in the whale's belly; so shall the Son of man be in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and

shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.

46 Even so shall it be also unto this wicked generation.

47 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

48 But he answered and said unto him that told him, Who is my mother? And who are my brethren?

49 And he stretched forth his hand toward his disciples, and said,

Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Chapter 13

¶ The same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an

hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: so that while seeing, they should not see; and while hearing, they should not hear; and they should not perceive, lest they should turn back.

14 Go, and tell the people this: In them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and

bringeth forth, some an hundredfold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable he spake unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is **man**;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of

the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

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

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and

gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of this age: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

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

53 And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this **the son of the smith** and Mary, and his brethren, James, and John, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

Chapter 14

¶ At that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist who I beheaded; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, *his daughter* danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But he said unto them, They need not depart; give ye them to eat.

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

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And the number of those who had eaten was about five thousand men, beside women and children.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

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

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway he spake unto them, saying, Be of good cheer; it is I; be not afraid.

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

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

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

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round

about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Chapter 15

¶ Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, It is an offering by which ye may be profited by me;

6 And honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

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

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

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

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

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

26 But he answered and said, It is not right to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy

faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, maimed, and many others, and cast them down at Jesus' feet; and he healed them all:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

Chapter 16

¶ The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them,

3 A wicked generation seeketh after a sign;

4 and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

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

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

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

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

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist: some, Elijah; and others, Jeremiah, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

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

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then rebuked he his disciples that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

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

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that

be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his yoke, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Chapter 17

¶ And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a very high mountain,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as snow.

3 And, behold, there appeared unto them Moses and Elijah talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elijah.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

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

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come?

11 And Jesus answered and said unto them, Elijah truly shall first come, and **save all the world**.

12 But I say unto you, That Elijah is come already, and they knew him not, but have done unto him whatsoever they listed.

13 Then the disciples understood that he spake unto them of John the Baptist. So also the Son of Man is about to suffer at their hands.

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for often he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me.

18 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And often it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running

together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your littleness of faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 And while they abode in Galilee, Jesus said unto them,

22 The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do

the kings of the earth take custom or tribute? Of their own children, or of strangers?

26 He saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Chapter 18

¶ At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones who believeth in me; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man has stopped saving the enemy.

12 How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of

that sheep, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Every oath which ye shall bind on earth is bound in heaven and every oath which ye shall loose on earth will be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Jesus saith unto him, If your

brother has sinned by word, and has made three reparations, receive him seven times in a day.

22 Peter said unto him, Seven times a day? The Lord answered and said unto him, Yea, I say unto thee, until seventy times seven times; for in the Prophets also, after they were anointed with the Holy Spirit, a word of sin was found.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands

on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses.

Chapter 19

¶ And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 And, behold, one of two rich men came and said unto him,

17 Teacher, what good thing can I do and live?

18 He said to him, Sir, fulfil the law and the prophets.

19 He answered, I have.

20 Jesus said, Go, sell all that you have and distribute to the poor; and come, follow me.

21 But the rich man began to scratch his head, for it did not please him.

22 And the Lord said to him, How can you say, I have fulfilled the Law and the Prophets, when it is written in the Law:

23 You shall love your neighbor as yourself, and many of your brothers, sons of Abraham, are covered with filth, dying of hunger, and your house is full of many good things, none of which goes out to them? And he went away angry because he did not have much property.

24 And he turned and said to Simon his disciple, who was sitting by him, Simon son of John, it is easier for a camel to go through the eye of a needle than for the rich to enter into the Kingdom of Heaven.

25 When his disciples heard it, they were astonished and they were afraid exceedingly, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration

when **man** shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or mother, or children, or lands, for my name's sake, shall receive a manifold, and shall inherit everlasting life.

30 But many that are first shall be last; and the last shall be first.

Chapter 20

¶ For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard.

2 And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received it, they murmured against the good man of the house,

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: **for many be called, but few chosen.**

17 And Jesus going up to Jerusalem took the twelve apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to hang him: and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask; even if you drink the cup which I drink, you will not be able to enter where I go and to be baptized with the baptism that I am baptized with. They said unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given

to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. **But seek to increase from that which is small, and to become less from which is greater. When you enter into a house and are summoned to dine, do not sit down at the prominent places, lest perchance a man more honorable than you come in afterwards, and he who invited you come and say to you, Go down lower; and you shall be ashamed. But if you sit down in the inferior place, and one inferior to you come in, then he that invited you will say to you, Go up higher; and this will be advantageous for you.**

29 And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men *were* sitting by the way side, *and* when they heard **the prophet** Jesus from Nazareth *was* coming, *they* cried out, saying, Have mercy on us, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Chapter 21

¶ And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple, and cast out all them that sold and

bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; for from his eyes went forth rays which terrified them and put them to flight.

13 And *He* said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away.

20 And when the disciples saw it, they marveled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? And who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.

25 The baptism of John, whence was it? From heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to

the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

45 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Chapter 22

¶ And Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and cast him into outer darkness, there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

22 When they had heard these words, they marveled, and left him, and went their way.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and,

having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? For they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard this, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbor as thyself.

40 On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? Whose son is he? They say unto him, The son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then in the spirit call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that hour onward ask him any more questions.

Chapter 23

¶ Then spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your teacher, the Christ; and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, even Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites!

15 For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that which is within the cup, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! For ye are whitewashed tombs filled within with dead men's bones and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchers of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and hang; and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Jehoiada, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together,

even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Chapter 24

¶ And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must

come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel, that is, the good message, will be preached unto all the earth for a witness concerning me to all the nations and then the end will come.

15 This is the *time of antichrist* and the filthy abomination which is placed there.

16 Then those who are in Judaea let them flee to the mountains.

17 Let him which is on the housetop not come down to take anything out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the Sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. **But when these things begin happening, look up and lift up your heads, because your redemption is approaching.**

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noah were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then if there shall be two ploughing in a field, one righteous and the other evil, the one will be taken and the other left.

41 Two shall be grinding at the mill; the one shall be taken, and the other left. *Two will be upon one bed; the one shall be taken, and the other one left. This is because the angels at the end of the world will remove the stumbling blocks from the world and will separate the good from the evil.*

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this; that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellow servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the

hypocrites: there shall be weeping and gnashing of teeth.

Chapter 25

¶ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom! Go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein **the bridegroom cometh.**

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one to every man according to his several ability and straightway took his journey.

16 Then he that had received the five talents went and squandered his master's substance with harlots and flute-girls.

17 And he that had received two, he multiplied the gain.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 He that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

21 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

23 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

24 His lord answered and said unto him, Thou slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

25 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

26 Take therefore the talent from him, and give it unto him which hath four talents.

27 For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

28 And so he that had received five talents came: the same that spent

the Lord's money on harlots and flute-girls.

29 His lord answered and said unto him, Thou wicked servant. Take him and cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

30 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

31 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

32 And he shall set the sheep on his right hand, but the goats on the left.

33 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

34 For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

35 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

36 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? Or thirsty, and gave thee drink?

37 When saw we thee a stranger, and took thee in? Or naked, and clothed thee?

38 Or when saw we thee sick, or in prison, and came unto thee?

39 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

40 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

41 For I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink:

42 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

43 Then shall they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

44 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

45 And these shall go away into everlasting punishment: but the righteous into life eternal.

Chapter 26

¶ And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is the feast of the Passover, and the Son of man is delivered into the hand of the Jews for the gallows.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtlety, and kill him.

5 But they said, Not on the feast day, lest there be an uproar among the people.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? For she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?

18 And he said, Do I desire with desire at this Passover to eat flesh with you? Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will

keep the Passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the Passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the covenant, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the

hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him.

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee?

63 But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were

there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee.

74 And he denied, and he swore, and he cursed saying, I know not the man and immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Chapter 27

¶ When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood.

And they said, What is that to us?
See thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marveled greatly.

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner called Barabbas, which means the son of their teacher.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let them hang him.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let them hang him.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be hanged.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from

him, and put his own raiment on him, and gave orders to hang him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to carry the gallows; that is the cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

35 And they hung him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, This is Jesus of Nazareth the King of Israel.

38 Then were there two thieves hung with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the gallows.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from **the tree, and we will believe him.**

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried **in the holy language, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me?**

47 Some of them that stood there, when they heard that, said, This man calleth for Elijah.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elijah will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the lintel of the temple of wondrous size collapsed; and the sky did quake, and the rocks rent; and overhead awful voices were heard which said: Let us depart from this abode.

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and John, and the mother of Zebedee's children.

57 When the even was come, there came a rich man **of Karnasiah, named Joseph, who also himself was Jesus' disciple:**

58 He went to Pilate, and begged the body of Jesus. Then Pilate

commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in **a very fine silk garment**,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 And he delivered to them armed men, that they might sit over against the tomb and guard it day and night.

66 So they went, and made the sepulcher sure, sealing the stone, and setting a watch.

Chapter 28

¶ In the end of the Sabbath, as it began to dusk toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was **hung**.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word.

9 As they were going Jesus passed before them saying: **May the Name**

deliver you. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 Then the **twelve** disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore and make disciples all nations, in my name:

20 And teach them to carry out all the things which I have commanded you forever. Amen.

¶ **Here endeth the Gospel of the Nazarenes by the Apostle Matthew**

The Syriac Version of Matthew

The Syriac Sinaiticus is a late 4th century A.D. manuscript of 358 pages containing a translation of the four canonical gospels of the New Testament into Syriac, which have been overwritten by a biography of female saints and martyrs with a date corresponding to A.D. 778. This palimpsest is the oldest copy of the gospels in Syriac, one of two surviving manuscripts that are conventionally dated to before the Peshitta, the standard Syriac translation of the Bible.

This manuscript contains some very interesting readings from Matthew. Here are a few:

Matthew 1:16 contains: "**Joseph, to whom was betrothed Mary the Virgin, begat Jesus, who is called the Christ.**"

This version actually says that Jesus is the literal flesh and blood son of Joseph! The Gospel of Matthew actually says this in Greek but not as clearly as in the Syriac version.

Matthew 4:10 contains a singular reading reflecting the Greek for: "**get you behind**" or "**get behind you**". The text is: "**Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**"

Matthew 12:47 is omitted: "**Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.**"

Matthew 14:12 has "**corpse**": "**And his disciples came, and took up the body, and buried it, and went and told Jesus.**"

Matthew 16:12 has "**leaven**": "**Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.**"

Matthew 21:44 is omitted: "**And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.**"

In Matthew 27:9, "**Jeremiah**" is omitted: "**Then was fulfilled that which was spoken by* *the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value. . .**"

Matthew 27:16 has "**Jesus the Barabbas**": "**And they had then a notable prisoner, called* *Barabbas.**"

More Unique Readings

Here are some more textual variants of **the Gospel of Matthew** that are found in older manuscripts:

Codex Sinaiticus

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out numerous devils? And in thy name done many wonderful works?" (Matthew 7:22).

"But the children of the kingdom will go out into outer darkness: there shall be weeping and gnashing of teeth" (Matthew 8:12).

"And when he was come to his own Antipatris, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?" (Matthew 13:54).

"Then understood they how that he bade them not beware of the leaven of bread, but of the leaven of bread of the Pharisees and Sadducees" (Matthew 16:12).

The Ferrar Manuscripts

The Ferrar Group of Greek gospel manuscripts transposes Luke 22:43-44 after Matthew 26:39. Here is the form of the text:

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. *And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood

falling down to the ground. And when he rose up from prayer* he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me."

These manuscripts also place the *Pericope Adulterae* of John 7:53-8:11 in the Gospel of Luke (sometimes after 21:38). The text of Matthew 16:2b-3 is absent. That text is: **"When it is evening, you say, It will be fair weather; for the sky is red. And in the morning, It will be stormy today, for the sky is red and threatening. You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times."**

Does the *Agony at Gethsemane* text belong in Luke's gospel or Matthew's? It may be that it was originally in Matthew's gospel but was edited out and transposed into Luke. Why? That will never be known!

Interesting Variants of Matthew 3:15

"When he was being baptized, an immense light shone round from the water, so that all who had come thither were afraid" (Codex Vercellensis of the Old Latin). The same text is found also in the Codex Sangermanensis.

"A light rose upon the waters. . ." (Diatessaron). NOTE: This is another version.

"When he was being baptized, fire was seen upon the water. . ." (Preaching of Paul)

So the idea of the Jordan River becoming illuminated at Christ's baptism is attested in two Biblical manuscripts and witnessed in one apocryphal work (which is now lost).

This lost book is mentioned in Pseudo-Cyprian around the 3rd century A.D. The passage reads:

"In this book one discovers how Christ, who alone had committed no kind of sin, contrary to all the assertions of Scripture confessed his own sins and almost against his own will was constrained by his mother to receive the baptism of John. Further it is related that when he was baptized, fire appeared upon the water, a thing that is written in no Gospel. And after the agreement regarding the gospel to come in Jerusalem and consultation and debate together and after arrangements had been made as to what was to be done, after so long a time Peter and Paul finally came to know one another in Rome, as it were for the first time. And there are some other things of the kind it is stated, absurd, improper and fictitious, all of which are found collected in that book."

What about the Ebionite Gospel?

The Gospel of the Ebionites is the name given by scholars to an apocryphal gospel extant only as seven brief quotations in a heresiology known as ***the Panarion***, by Epiphanius of Salamis. He supposedly misidentified it as the "Hebrew" gospel, and believed it to be a truncated and modified version of **the Gospel of Matthew**. The quotations were embedded in a polemic to point out inconsistencies in the beliefs and practices of a Jewish Christian sect known as the Ebionites relative to Nicene orthodoxy.

Here are those seven quotations in verse form:

The Gospel of the Ebionites Fragments

¶ It came to pass in the days of Herod, King of Judaea under the high priest Caiaphas that John came and baptized with the baptism of repentance in the river Jordan; he is said to be from the tribe of Aaron and a son of Zacharias the priest and of Elizabeth and all went out to him.

2 And it came to pass when John baptized, that the Pharisees came to him and were baptized, and all Jerusalem also. He had a garment of camels' hair, and a leather girdle about his loins. And his meat was wild honey, which tasted like manna, formed like cakes of oil.

3 The people having been baptized, Jesus came also, and was baptized by John. And as he came out of the water the heavens opened, and he saw the Holy Spirit descending under the form of a dove, and entering into him. And a voice was heard from heaven: Thou art my beloved Son, and in thee am I well pleased. And again: This day have I begotten thee. And suddenly *there* shone a great light in that place. And John seeing him, said, Who art thou, Lord? Then a voice was heard from heaven: This is my beloved Son, in whom I am well pleased. Thereat John fell at his feet and said: I pray thee, Lord, baptize me. But he would not, saying Suffer it, for so it behoveth that all should be accomplished.

4 There was a man named Jesus, and he was about thirty years old; he has chosen us. And He came into Capernaum and entered into the house of Simon, surnamed Peter, and He opened His mouth and said, As I walked by the Sea of Tiberias, I chose John and James, the sons of Zebedee, and Simon and Andrew and Thaddaeus and Simon Zelotes, and Judas Iscariot; thee also, Matthew, when thou wast sitting at the receipt of custom, did I call and thou didst follow me. According to my intention ye shall be twelve apostles for a testimony unto Israel.

5 *They said to Jesus*, Behold, thy mother and thy brethren stand without. *Jesus said*, Who is my mother and who are my brethren? And he stretched forth his hand towards his disciples and said: These are my brethren and mother and sisters, which do the will of my Father.

6 *Jesus said*, I am come to abolish the sacrifices, if ye cease not from sacrificing, the wrath will not cease from you.

7 *The disciples said*, Where wilt Thou that we prepare for Thee to eat the Passover? *He replied*, I have no desire to eat the flesh of this Paschal Lamb with you.

This is all we have of **the Gospel of the Ebionites**. This gospel was probably a corruption of the original **Gospel of Matthew** and that may explain why Epiphanius mistook it for the Hebrew Gospel. But maybe he was right! Maybe these passages were in the original **Gospel of Matthew**; albeit quoted in a corrupt manner; and ended up getting buried like a lot of texts!

The Gospel of the Hebrews and its Relationship with Matthew's Gospel

The Gospel of the Hebrews was a syncretic Jewish–Christian gospel. The text is now lost and only fragments of it survive as brief quotations by the early Church Fathers and in apocryphal writings. The fragments contain traditions of Jesus' pre-existence, incarnation, baptism, and probable temptation, along with some of his sayings. Distinctive features include a Christology characterized by the belief that the Holy Spirit is Jesus' heavenly Mother and a first resurrection appearance to James, the brother of Jesus. It was probably composed in Greek in the first decades of the 2nd century A.D., and is believed to have been used by Greek-speaking Jewish Christians in Egypt during that century.

It is the only Jewish–Christian gospel which the Church Fathers referred to by name, believing there was only one Hebrew Gospel, perhaps in different versions. Passages from the gospel were quoted or summarized by three Alexandrian Fathers -- Clement, Origen and Didymus the Blind; it was also quoted by Jerome, either directly or through the commentaries of Origen. This gospel was used as a supplement to the canonical gospels to provide source material for their commentaries based on scripture. Eusebius included it in his list of disputed writings known as the Antilegomena, stating that it was used by "Hebrews" within the Church; it fell out of use when the New Testament canon was codified at the end of the 4th century A.D.

Modern scholars classify **the Gospel of the Hebrews** as one of the three Jewish–Christian gospels, along with **the Gospel of the Nazarenes** and **the Gospel of the Ebionites**. All are known today only from fragments preserved in quotations by the early Church Fathers. Some scholars believe

there is a relationship between these Jewish-Christian gospels and an original Hebrew Gospel of Matthew.

The original **Gospel of Matthew** may have contained passages quoted from **the Gospel of the Hebrews** but these passages may have been quoted erroneously to discredit the sects who used the original Gospel. Jesus calling the Holy Spirit his Mother appears to be a prime example of taking a text and corrupting its meaning. The Holy Spirit is in fact a Begetter and this fact could be easily twisted and manufactured into something alien to the scriptures.

Another strange passage is the first one. It says, **"When Christ wished to come upon the earth to men, the good Father summoned a mighty power in heaven, which was called Michael, and entrusted Christ to the care thereof. And the power came into the world and it was called Mary, and Christ was in her womb seven months."**

The "power" in heaven that was entrusted with the responsibility to care for the preexistent Jesus was Michael the archangel. The passage states that this "power" (Michael) came into the world as Mary the mother of Jesus. This quotation from this lost gospel is from Cyril of Jerusalem in his ***Discourse on Mary Theotokos***. It appears that Cyril was saying that this gospel taught that Mary was Michael in the flesh! This is a unique teaching that is found nowhere else. It was also believed that Michael was the personification of the Holy Spirit and that may explain why this gospel states that Jesus' Mother was the Holy Spirit.

Here is a translation of the fragments:

The Gospel of the Hebrews Fragments

¶ When Christ wished to come upon the earth to men, the good Father summoned a mighty power in heaven, **which was called Michael**, and entrusted Christ to the care thereof. And the power came into the world **and it was**

called Mary, and Christ was in her womb seven months.

2 Even so did **my mother**, the Holy Spirit, take me by one of my hairs and carry me away on to the great mountain Tabor.

3 He that seeks will not rest until he finds; and he that has found shall marvel; and he that has marveled shall reign; and he that has reigned shall rest.

4 And never be ye joyful, save when ye behold your brother with love.

5 He that has grieved the spirit of his brother *is counted among the most grievous offences.*

6 And when the Lord had given the linen cloth to the servant of the

priest, he went to James and appeared to him. **For James had sworn that he would not eat bread from that hour in which he had drunk the cup of the Lord until he should see him risen from among them that sleep.** And shortly thereafter the Lord said: Bring a table and bread! And **immediately it added:** he took the bread, blessed it and brake it and gave it to James the Just and said to him: My brother, eat thy bread, for the Son of man is risen from among them that sleep.

The words in colored letters are what we think may be later interpolations into the text. When these are ignored, the gospel appears to be teaching the same doctrines as the Biblical gospels.

A Man Called Cerinthus

There was also a so-called **Gospel of Cerinthus**. According to Epiphanius, this was a Jewish Gospel identical to **the Gospel of the Ebionites** and is a truncated version of **Matthew's Gospel According to the Hebrews**. The text is completely lost but we can glean some idea as to what it may have said.

In Irenaeus' ***Against Heresies***, Book I Chapter 26 we read, "Cerinthus, again, a man who was educated in the wisdom of the Egyptians, taught that the world was not made by the primary God, but by a certain Power far separated from him, and at a distance from that Principality who is supreme over the universe, and ignorant of him who is above all. **He represented Jesus as having not been born of a virgin, but as being the son of Joseph and Mary according to the ordinary course of human generation,** while he nevertheless was more righteous, prudent, and wise than other men. Moreover, after his

baptism, Christ descended upon him in the form of a dove from the Supreme Ruler, and that then he proclaimed the unknown Father, and performed miracles. But at last Christ departed from Jesus, and that then Jesus suffered and rose again, while Christ remained impassible, inasmuch as he was a spiritual being."

The words that are in bold are an obvious overview of the contents in this lost gospel. Some of the teachings are unique but the first one is actually stated in **the Syriac Version of Matthew's Gospel**: "**Joseph, to whom was betrothed Mary the Virgin, begat Jesus, who is called the Christ.**" If you exclude the explanatory passage: "**to whom was betrothed Mary the Virgin**": it would literally read: "**Joseph * begat Jesus, who is called the Christ.**" Begetting is through the father. Birth is through the mother.

The Greek of this passage in the *Textus Receptus* is: "**And Jacob begat (*gennaō*) Joseph the husband of Mary, of whom was born (*gennaō*) Jesus, who is called Christ.**" The translators acted a bit unfair here. The Greek word that they translated "begat" is the very same word translated "born." If you translate it the same in both instances, you will get a very surprising fact: "**And Jacob begat Joseph the husband of Mary, of whom was begotten Jesus, who is called Christ.**" By translating it correctly, we now know who the "of whom" is! It is Joseph! Joseph being the husband of Mary is a descriptive term and these terms can be omitted. If we omit this term, we would have: "**And Jacob begat Joseph, of whom was begotten Jesus, who is called Christ.**"

Mary was a virgin and there was a virgin birth but Joseph was still the physical father of Jesus. How? With God, all things are possible (Matthew 19:26). Doctors can impregnate women artificially, so why couldn't God do the same with Joseph's seed by the power of His Spirit? This would be the ONLY way that the virgin birth could occur when considering the context of the Greek text of **the Gospel of Matthew**. The Syriac version literally understood what the Greek text said!

Was Cerinthus' gospel wrong about the human nature of Jesus? Assuredly, no! Was it wrong about the other doctrines? If his gospel proclaimed that the Christ nature entered Jesus at baptism and then left him before his

death -- then yes; that is wrong and it is heresy! But again, these "Church fathers" were products of the "man of sin" that Paul warned about and they could easily twist the truth -- especially since they destroyed all copies of these gospels. We cannot view them to actually read what is in them. We are taking these men's words, albeit with a grain of salt!

Another quote about Cerinthus is: "We have understood that at this time Cerinthus, the author of another heresy, made his appearance. Caius, whose words we quoted above, in the Disputation which is ascribed to him, writes as follows concerning this man: **'But Cerinthus also, by means of revelations which he pretends were written by a great apostle, brings before us marvelous things which he falsely claims were shown him by angels; and he says that after the resurrection the kingdom of Christ will be set up on earth, and that the flesh dwelling in Jerusalem will again be subject to desires and pleasures. And being an enemy of the Scriptures of God, he asserts, with the purpose of deceiving men, that there is to be a period of a thousand years for marriage festivals.'** And Dionysius, who was bishop of the parish of Alexandria in our day, in the second book of his work On the Promises, where he says some things concerning the Apocalypse of John which he draws from tradition, mentions this same man in the following words: **'But (they say that) Cerinthus, who founded the sect which was called, after him, the Cerinthian, desiring reputable authority for his fiction, prefixed the name. For the doctrine which he taught was this: that the kingdom of Christ will be an earthly one. And as he was himself devoted to the pleasures of the body and altogether sensual in his nature, he dreamed that that kingdom would consist in those things which he desired, namely, in the delights of the belly and of sexual passion, that is to say, in eating and drinking and marrying, and in festivals and sacrifices and the slaying of victims, under the guise of which he thought he could indulge his appetites with a better grace.'** These are the words of Dionysius. But Irenaeus, in the first book of his work Against Heresies, gives some more abominable false doctrines of the same man, and in the third book relates a story which deserves to be recorded. He says, on the authority of Polycarp, that the apostle John once entered a bath to bathe; but, learning that Cerinthus was within, he sprang from the place and rushed out of the door, for he could not bear to remain

under the same roof with him. And he advised those that were with him to do the same, saying, Let us flee, lest the bath fall; for Cerinthus, the enemy of the truth, is within" (***Eusebius, Church History***).

That first quote seems very much like a description of **the Book of Revelation**! Eusebius says the book is about visions shown to the "apostle" by angels (Revelation 1:1). He also says the book teaches a 1,000 year reign on earth which is associated with "marriage suppers" (Revelation 5:10; 19:9, 17; 20:1-7). The book also teaches that some sinners will still be around (Revelation 22:15). Everything Eusebius says pretty much describes the Biblical **Book of Revelation**. Is he saying that Cerinthus wrote our canonical apocalypse? Cerinthus lived around the same time that **the Book of Revelation** was written (A.D. 100).

The Greek writer of the fourth canonical **Gospel of John** is said to have composed his account in opposition to the school of Cerinthus, but there is no evidence of this. The story about Cerinthus coming into contact with the Apostle John is a fabrication. The same story is told about Ebion. It is a fable invented by the Church of Rome. Irenaeus cites a story from Polycarp, Bishop of Smyrna, who was a contemporary of John:

"John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, 'Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is within'" (Irenaeus, ***Against Heresies***, III, 3, 4). There is no direct manuscript from Polycarp that mentions this!

As a matter of fact, every negative statement about Cerinthus may be false! Why would he write **the Book of Revelation** under the name of "John"? It is NEVER said that this "John" is the same Apostle John we know from the gospels. The name "Cerinthus" is from the Greek word **Κήρινθος**. You will notice that it is almost identical to the Greek word translated "Corinthians" (**Κόρινθος**). They are from the same root word that means "satiated." "Satiated" means "to fill or supply fully." The name "John" is from the Hebrew word that means "the LORD will supply." This is why Cerinthus can rightfully be called "John" and it not be a lie!

The truth of the matter is: Either Caius, Dionysius, Irenaeus or Eusebius is lying or they all are! It's more possible that Irenaeus and Eusebius misrepresented all the others!

So could **the Gospel of Cerinthus** have been the original text of **the Gospel of Matthew**? It is very likely! Was Cerinthus a Gnostic? Some say **the Gospel of John** is Gnostic and if Cerinthus was that kind of a Gnostic, he was no heretic! Did he compose **the Book of Revelation**? It is a possibility! One thing is for certain; Cerinthus honored the Hebrew Scriptures and the Hebrew God!

Matthew and the Gospel of Philip

The Gospel of Philip is one of the Gnostic Gospels dated to around the 3rd century A.D. but lost in modern times until an Egyptian man rediscovered it by accident, buried in a cave near Nag Hammadi, in 1945. The text is not related to the canonical gospels and is not accepted as canonical by the Christian church. Although it may seem similar to **the Gospel of Thomas**, scholars are divided as to whether it is a single discourse or a collection of Valentinian sayings. Sacraments are a major theme in this gospel. As in the other gnostic texts; **the Gospel of Thomas** and **the Gospel of Mary**; **the Gospel of Philip** defends the tradition that gives Mary Magdalene special insight into Jesus' teaching, but does not support twenty-first-century inventions concerning Mary Magdalene as Jesus' wife and mother of his offspring. The reason we are including this text here is because it quotes from the Gospel of Matthew several times and is a witness to that text and its construction in the 3rd century A.D. Those quotes are highlighted.

The Gospel According to the Apostle Phillip

1 A Hebrew makes another Hebrew, and such a person is called proselyte. But a proselyte does not make another proselyte. Some both exist just as they are and make others like themselves, while others simply exist. The slave seeks

only to be free, but he does not hope to acquire the estate of his master. But the son is not only a son but lays claim to the inheritance of the father. Those who are heirs to the dead are themselves dead, and they inherit

the dead. Those who are heirs to what is living are alive, and they are heirs to both what is living and the dead. The dead are heirs to nothing. For how can he who is dead inherit? If he who is dead inherits what is living he will not die, but he who is dead will live even more.

2 A Gentile does not die, for he has never lived in order that he may die. He who has believed in the truth has found life, and this one is in danger of dying, for he is alive. Ever since Christ came the world is created, the cities adorned, the dead carried out. When we were Hebrews we were orphans and had only our mother, but when we became Christians we had both father and mother.

3 Those that sow in winter reap in summer. The winter is the world, the summer the other realm. Let us sow in the world that we may reap in the summer; because it is not fitting for us not to pray in the winter. Summer follows winter. But if any man reaps in the winter he will not actually reap but pluck out, since this sort of thing will not provide him a harvest. It is not only that the fruit will not come forth, but also on the Sabbath his field will be barren.

4 Christ came to ransom some, to save others, to redeem others. He ransomed those who were strangers and made them his own. And he set his own apart, those whom he gave as a pledge in his

will. It was not only when he appeared that he voluntarily laid down his life, but he voluntarily laid down his life from the very day the world came into being. Then he came forth in order to take it, since it has been given as a pledge. It fell into the hands of robbers and was taken captive, but he saved it. He redeemed the good people in the world as well as the evil.

5 Light and Darkness, life and death, right and left, are brothers of one another. They are inseparable. Because of this neither are the good; good, nor evil; evil, nor is life; life, nor death; death. For this reason each one will dissolve into its original nature. But those who are exalted above the world are indissoluble, eternal.

6 Names given to worldly things are very deceptive for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word God does not perceive what is correct, but perceives what is incorrect. So also with the Father and the Son and Holy Spirit and life and light and resurrection and the Church and all the rest; people do not perceive what is correct; the names which are heard in the world to deceive. If they were in the realm, they would at no time be used as names in the world. Nor were they set among worldly things. They have an end in the Realm.

7 One single name is not uttered in the world, the name which the

Father gave to the Son, the name above all things; the name of the Father; for the Son would not become Father unless he wears the name of the Father. Those who have this name know it, but they do not speak it. But those who do not have it do not know it.

8 But truth brought names into existence in the world because it is not possible to teach without names. Truth is one single thing and it is also many things for our sakes who learn this one thing in love through many things. The powers wanted to deceive man, since they saw that he had kinship with those that are truly good. They took the name of those that are good and gave it to those who are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, if they do them a favor, they will be made to remove them from those that are not good and place them among those that are good. These things they knew, for they wanted to take the free man and make him a slave to them forever.

9 These are the powers which contend against man, not wishing him to be saved. For if man is saved, there will not be any sacrifices and animals will not be offered to the powers. They were indeed offering them up alive, but then they offered them up they died. As for the Son of man, they offered him up to God dead, and he lived.

10 Before Christ came there was no bread in the world, just as Paradise, the place where Adam was, had many trees to nourish the animals but no wheat to sustain man. Man used to feed like the animals, but when Christ came, the perfect man, he brought bread from heaven in order that man might be nourished with the food of man. The powers thought that it was by their own power and will they were doing what they did, but the Holy Spirit in secret accomplished everything through them as it wished. Truth, which existed since the beginning, is sown everywhere. And many see it as it is sown, but few are they who see it as it is reaped.

11 Some said, Mary conceived by the Holy Spirit, they are in error. They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews, who are the apostles and apostolic men. This virgin whom no power defiled; the powers defiled themselves. And the Lord would not have said, **My Father who is in Heaven** unless he had had another father, but he would have said simply, My father.

12 The Lord said to the disciples Bring out from every other house. Bring into the house of the Father. But do not take anything in the house of the Father nor carry it off.

13 Jesus is a hidden name; Christ is a revealed name for this reason: Jesus does not exist in any other language, but his name is always Jesus as he is called. Christ is also his name; in Syriac it is Messiah, in Greek it is Christ. Certainly all the others have it according to their own language. The Nazarene is he who reveals what is hidden. Christ has everything in himself; man, angel, mystery, and the Father.

14 Those who say that the Lord died first and then rose up are in error, for he rose up first and then died. If one does not first attain the resurrection will he not die? As God lives, he would already be dead.

15 No one will hide a large valuable object in something large, but many a time one has tossed countless thousands into a thing worth a penny. Compare the Soul. It is a precious thing and it came to be in a contemptible body.

16 Some are afraid lest they rise naked. Because of this they wish to rise in the flesh, and they do not know that it is those who wear the flesh who are naked. It is those who . . . to unclothe themselves who are not naked. Flesh and Blood shall not be able to inherit the kingdom of God. What is this which will not inherit? This which is on us. But what is this very thing which will inherit? It is that which belongs to Jesus and his blood. Because of this he said He who shall not eat my flesh and drink my blood has not life in him. What is

it? His flesh is the word, and his blood is the Holy Spirit. He who has received these has food and he has drink and clothing. I find fault with the others who say that it will not rise. Then both of them are at fault. You say that the flesh will not rise. But tell me what will rise, that we may honor you. You say the Spirit in the flesh, and it is also this light in the flesh. But this too is a matter which is in the flesh, for whatever you shall say, you say nothing outside the flesh. It is necessary to rise in this flesh, since everything exists in it. In this world those who put on garments are better than the garments. In the Kingdom of Heaven the garments are better than those that put them on.

17 It is through water and fire that the whole place is purified - the visible by the visible, the hidden by the hidden. There are some things hidden through those visible. There is water in the water; there is fire in the chrism. Jesus took them all by stealth, for he did not reveal himself in the manner in which he was, but it was in the manner in which they would be able to see him that he revealed himself. He revealed himself to them all. He revealed himself as great to the great. He revealed himself as small to the small. He revealed himself to the angels as an angel. Because of this his word hid itself from everyone. Some indeed saw him, thinking that they were seeing themselves, but when he appeared to his disciples in glory on the mount he was not small. He

became great, but he made the disciples great, that they might be able to see his greatness. He said on that day in the Thanksgiving You who have joined the perfect, the light, with the Holy Spirit, unite the angels with us also, the images. Do not despise the lamb, for without it, it is not possible to see the king. No one will be able to go in to the king if he is naked.

18 The heavenly man has many more sons than the earthly man. If the sons of Adam are many, although they die, how much more the sons of the perfect man they who do not die but are always begotten? The father makes a son, and the son has not the power to make a son; for he who has been begotten has not the power to beget, but the sons get brothers for himself; not sons; all who are begotten in the world in a natural way and the others in a spiritual way. Those who are begotten by him cry out from that place to the perfect man, because they are nourished on the promise concerning the heavenly place. If the word has gone out from that place it would become perfect. For it is by a kiss that the perfect conceive and give birth. For this reason we also kiss one another. We receive conception from the grace which is in each other.

19 There were three who always walked with the Lord; Mary, his mother, and his sister and Magdalene, the one who was his companion. His sister and his

mother and his companion were each a Mary.

20 The Father and the Son are both single names, the Holy Spirit is a double name. For they are everywhere: they are in the concealed, they are in the revealed. The Holy Spirit is the revealed: it is below. It is in the concealed: it is above.

21 The saints are served by evil powers, for they are blinded by the Holy Spirit into thinking that they are serving an ordinary man whenever they do something for the saints. Because of this a disciple asked the Lord one day for something of this world. He said to him: Ask your mother, and she will give you of the things which are another's.

22 The apostles said to the disciples: May our offering obtain salt. They called Sophia salt. Without it no offering is acceptable. But Sophia is without child. For this reason she is called a trace of salt. But where they will be in their own way, the Holy Spirit will also be, and her children are many.

23 What the father possesses belongs to the son, and the son himself, so long as he is small, is not entrusted with what is his. But when he becomes a man his father give him all that he possesses. Those who have gone astray, whom the spirit itself begets, usually go astray because of the

Spirit. Thus, by this one and the same breath, the fire blazes and is put out.

24 Echamoth is one thing and Echmoth, another. Echamoth is Wisdom simply, but Echmoth is the Wisdom of death which is the one who knows death [called the little wisdom]. There are domestic animals like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals, and from this he feeds both himself and the animals, whether tame or wild. Compare the perfect man. It is through powers which are submissive that he ploughs, preparing for everything to come into being. For it is because of this that the whole place stands, whether good or evil, the right and the left. The Holy Spirit shepherds everyone and rules all the powers, the tame ones and the wild ones, as well as those which are unique; for indeed she gathers them and shuts them inn, in order that these, even if they wish, will not be able to escape. He who has been created us beautiful and you would find his sons noble creations. If he was not created, but begotten, you would find that his seed was noble. But now he was created and he begot. What nobility is this? First, adultery came into being, afterward murder. And he was begotten in adultery, for he was the child of the Serpent. So he became a murderer, just like his father, and he killed his brother.

Indeed, every act of sexual intercourse which has occurred between those who are unlike one another is adultery.

25 God is a dyer. As the good dyes which are called true, dissolve with the things dyed in them, so it is with those whom God has dyed. Since the dyes are immortal, they are immortal by means of his colors. Now God dips what he dips in water. It is not possible for anyone to see anything of the things that actually exist unless he becomes like them. This is not the way with man in the world: he sees the sun without being a sun; and he sees the heaven and the earth and all other things, but he is not these things. You saw the Spirit, and you became spirit. You saw Christ and you became Christ. You saw the Father and you shall become Father. So in this place you see everything and do not see yourself; but in that place you do see yourself - and what you see you shall become.

26 Faith receives; love gives. No one will be able to receive without faith. No one will be able to give without love. Because of this, in order that we may indeed receive, we believe; but it is so that we may love and give, since if one does not give in love, he has no profit from what he has given. He who has not received the Lord is still a Hebrew.

27 The apostles who were before us had these names for him: Jesus, the Nazorean, Messiah, that is,

Jesus, the Nazorean, Christ. The last name is Christ; the first is Jesus; that in the middle is the Nazarene. Messiah has two meanings, both the Christ and the measured. Jesus in Hebrew is the redemption Nazara is the Truth. The Nazarene then, is the Truth. Christ has been measured. The Nazarene and Jesus are they who have been measured.

28 When the pearl is cast down into the mud it does not become greatly despised, nor if it is anointed with balsam oil will it become more precious. But it always has value in the eyes of the owner. Compare the Sons of God, whatever they may be. They still have value in the eyes of their Father.

29 God is a man-eater. For this reason men are sacrificed to him. Before men were sacrificed animals were being sacrificed, since those to whom they were sacrificed were not gods. Glass decanters and earthenware jugs are both made by means of fire. But if glass decanters break they are done over, for they came into being through a breath. If earthenware jugs break, however, they are destroyed, for they came into being without breath.

30 An ass which turns a millstone did a hundred miles of walking. When it was loosened, it found that it was still at the same place. There are men who make many journeys, but make no progress towards a

destination. When evening came upon them, they saw neither city nor village, neither creation nor nature, power nor angel. In vain have the wretches labored.

31 The Eucharist is Jesus; for he is called in Syriac, Pharisaatha, which is the one who is spread out for Jesus came crucifying the world. The Lord went into the dye works of Levi. He took seventy-two different colors and threw them into the vat. He took them out all white. And he said, Even so the Son of Man come as a dyer

32 As for the Wisdom who is called the barren she is the mother of the angels. And the companion of the Savior is Mary Magdalene. But Christ loved her more than all the disciples and used to kiss her often. The rest of the disciples were offended by it and expressed disapproval. They said to him, Why do you love her more than all of us? The Savior answered and said to them, Why do I not love you like her? When a blind man and one who sees are together in the darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in the darkness. The Lord said, Blessed is he who is before he came into being. For he who is, has been and shall be. The superiority of man is not obvious to the eye but lies in what is hidden from view. Consequently, he has mastery over the animals which are stronger than he is and great in

terms of the obvious and the hidden. This enables them to survive. But if man is separated from them, they slay one another and bite one another. They ate one another because they did not find any food. But now they have found food because man tilled the soil.

33 If one goes down into the water and comes up again without having received anything, and says I am a Christian, he has borrowed the name at interest. But if he receives the Holy Spirit, he has the name as a gift. He who has received a gift does not have to give it back, but of him who has borrowed it at interest, payment is demanded. This is the way it happens to one when one experiences a mystery. Great is the mystery of marriage! For without it the world would not have existed. Now the existence of the world depends on man, and the existence of man on marriage. Think of the undefiled relationship, for it possesses a great power. Its image consists of a defilement of the form.

34 As for the unclean spirits, there are males among them and there are females. The males are they which unite with the souls which inhabit a female form, but the females are they which are mingled with those in a male form, through one who was disobedient. And none shall be able to escape them, since they detain him if he does not receive a male power or a female power - the bridegroom and the bride. One receives them from the

mirrored bridal chamber. When the wanton women see a male sitting alone, they leap down on him and play with him and defile him. So also the lecherous men, when they see a beautiful woman sitting alone, they persuade her and compel her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come into the man, nor can the male come into a woman. So if the image and the angel are united with one another, neither can any venture to go into the man or the woman.

35 He who comes out of the world can no longer be detained, because he was in the world. It is evident that he is above desire and fear. He is master over nature. He is superior to envy. If anyone else comes, they seize him and throttle him. And how will this one be able to escape the great grasping powers? How will he be able to hide from them? Often some come and say, We are faithful in order that they may be able to escape the unclean spirits and the demons. For if they had the Holy Spirit no unclean spirit would cleave to them. Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyze you. Either will he be in this world or in the resurrection or in the places of the middle. God forbid that I be found in them! In this world there is good and evil. Its' good is not good, and its' evil not evil. But there is evil after this world which is truly evil,

what is called the Middle; it is death. While we are in this world it is fitting for us to acquire the resurrection for ourselves, so that when we strip off the flesh we may be found in rest and not walk in the Middle. For many go astray on the way; for it is good to come forth from the world before one has sinned.

36 Some neither desire to sin nor are able to sin. Others, even if they desire to sin, are not better off for not having done it, for this desire makes them sinners. But even if some do not desire to sin, righteousness will be concealed for them both - those who desire not and do not. An apostolic man in a vision saw some people shut up in a house afire and bound with fiery chains, lying in flaming ointment. And he said to them, Why are they not able to be saved? They answered, They did not desire it. They received this place as punishment, what is called the outer darkness, because he is thrown out into it. It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of the bridal chamber came into being. The fire is the chrism, the light is the fire. I am not referring to that fire which has no form, but the other fire whose form is white, which is bright and beautiful, and which gives beauty.

37 Truth did not come into the world naked, but it came in types and images. One will receive the

truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary that they should be born again through the image. The bridegroom and the image must enter through the image into the truth: this is the restoration. It is appropriate that those who do not have it only acquire the name of the Father and the Son, and the Holy Spirit, but that they have acquired it on their own. If one does not acquire the name for himself, the name Christian will also be taken from him. But one receives them in the aromatic unction of the power of the cross. This power the apostles called the right and the left; for this person is no longer a Christian but a Christ.

38 The Lord did everything in a mystery, a baptism and a chrism and a Eucharist and a redemption and a bridal chamber. The Lord said, I came to make the things below like the things above, and the things outside like the inside. I came to unite them in that place He revealed himself in this place through types and images. Those who say, There is a heavenly man and there is one above him are wrong. For he who is revealed in Heaven is that heavenly man, the one who is called the one who is below and he to whom the hidden belongs is that one who is above him. For it is good that they should say, The inner and outer, with what is outside the outer. Because of this the Lord called destruction the outer darkness; there is not

another outside of it. He said, **My Father who is secret**. He said, **Go into your chamber and shut the door behind you, and pray to your Father who is secret**, the one who is within them all. But that which is within them all is the fullness. Beyond it there is nothing else within it. This is that of which they say, That which is above them.

39 Before Christ some came from a place they were no longer able to enter, and they went where they were no longer able to come out. The Christ came. Those who went in he brought out, and those who went out, he brought in. When Eve was still with Adam, death did not exist. When she was separated from him, death came into being. If he again becomes complete and attains his former self, death will be no more.

40 My God, my God, why, O Lord, have you forsaken me? It was on the cross that he said these words, for it was there he was divided.

41 Everyone who has been begotten through him who destroys did not emanate from God.

42 The Lord rose from the dead. He became as he used to be, but now his body was perfect. He did indeed possess flesh, but this flesh is true flesh. Our flesh is not true, but we only possess an image of that which is true. A bridal chamber is not for the animals, nor is it for the slaves, nor for the defiled women,

but it is for free men and virgins. Through the Holy Spirit we are indeed begotten again, but we are begotten through Christ in the two. We are anointed through the Spirit. When we were begotten by we were united. None shall be able to see himself either in the water or in a mirror without the light. Nor again will you be able to see in light without mirror or water. For this reason it is fitting to baptize in the two, in the light and in the water. Now the light is the chrism.

43 There were three buildings specifically for sacrifice in Jerusalem. The one facing the west was called The Holy. Another facing the South was called The Holy of the Holy. The third facing the East was called The Holy of the Holies, the place where only the high priest enters. Baptism is the Holy building. Redemption is the Holy of the Holy building. The Holy of the Holies is the bridal chamber. Baptism includes resurrection and the redemption; the redemption takes place in the bridal chamber. But the bridal chamber is in that which is superior to it and the others, because you will not find anything like it. Those who are familiar with it are those who pray in the Holy in Jerusalem. There are some in Jerusalem, awaiting the Kingdom of Heaven. These are called the Holy of the Holies because before the veil was rent we had no other bridal chamber except for the image of the bridal chamber which is above. Because of this, its veil was rent from top to

bottom. For it was fitting for some from below to go upward.

44 The powers do not see those who are clothed in the perfect light, and consequently are not able to detain them. One will clothe himself in this light sacramentally in the union.

45 If the woman had not separated from the man, she would not die with the man. His separation became the beginning of death. Because of this Christ came to repair the separation which was from the beginning and to again unite the two, to give life to those who died as a result of the separation and unite them. But the woman is united to her husband in the bridal chamber. Indeed, those who have united in the bridal chamber will no longer be separated. Thus Eve separated from Adam because she was never united with him in the bridal chamber.

46 The soul of Adam came into being by means of a breath, which is a synonym for spirit. The Spirit given him is his mother. His soul was replaced by a spirit. When he was united to the spirit, he spoke words incomprehensible to the powers. They envied him because they were separated from the spiritual union. This separation afforded them the opportunity to fashion for themselves the symbolic bridal chamber so that men would be defiled.

47 Jesus revealed himself at the Jordan: it was the fullness of the Kingdom of Heaven. He who was begotten before everything was begotten anew. He who was once anointed was anointed anew. He who was redeemed in turn redeemed others.

48 Is it permitted to utter a mystery? The Father of everything united with the virgin who came down, and a fire shone for him on that day. He appeared in the great bridal chamber. Therefore his body came into being on that very day. It left the bridal chamber as one who came into being from the bridegroom and the bride. So Jesus established everything in it through these. It is fitting for each of the disciples to enter into his rest.

49 Adam came into being from two virgins, from the Spirit and from the virgin of earth. Christ therefore, was born from a virgin to rectify the Fall which occurred in the beginning.

50 There are two trees growing in Paradise. One bears animals, the other bears men. Adam ate from the tree which bore animals. He became an animal and he brought forth animals. For this reason the children of Adam worship animals. The tree whose gift Adam ate is the Tree of Knowledge. That is why sins increased. If he ate the fruit of the other tree, that is to say, the Tree of Life, the one which bears men, then the gods would worship man. For in the beginning God

created man. But now men create God. That is the way it is in the world; men make gods and worship their creation. It would be fitting for the gods to worship men!

51 Surely what a man accomplishes depends on his abilities. We even refer to one's accomplishments as abilities. Among his accomplishments are his children. They originate in a moment of ease. Thus his abilities determine what he may accomplish, but this ease is clearly evident in the children. You will find that this applies directly to the image. Here is the man made after the image, accomplishing things with his physical strength but producing his children with ease. In this world slaves serve the free. In the Kingdom of Heaven the free will minister to the slaves: the children of the bridal chamber will minister to the children of the marriage. The children of the bridal chamber have just one name. Together they shall share rest. They need take no other form because they have contemplation, comprehending by insight. They are numerous because they do not put their treasure in the things below, which are despised, but in the glories which are above, though they did not yet know them.

52 Those who will be baptized go down into the water. But Christ, by coming out of the water, will consecrate it, so that they who have received the baptism in his name may be perfect. For he said,

Thus we should fulfill all righteousness.

53 Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live when they die they will receive nothing. So also when speaking about baptism they say Baptism is a great thing because if people receive it, they will live. Phillip the apostle said, Joseph the carpenter planted a garden because he needed wood for his trade. It was he who made the cross from the trees which he planted. His own offspring hung on that which he planted. His offspring was Jesus and the planting was the cross. But the Tree of Life is in the middle of the Garden. However, it is from the olive tree that we got the chrism, and from the chrism, the resurrection.

54 This world is a corpse-eater. All the things eaten in it themselves die also. Truth is a life-eater. Therefore no one nourished by truth will die. It was from that place that Jesus came and brought food. To those who so desired he gave life, that they might not die.

55 God planted a Garden. Man was put into the Garden. There were many trees there for him, and man lived in this place with the blessing of the image of God. The things which are in it I will eat as I wish. This garden is the place where they will say to me, O man, eat this or do not eat that, just as you wish; this is the place where I will eat all

things, since the Tree of Knowledge is there. That one killed Adam, but here the Tree of Knowledge made men alive. The law was the tree. It has power to give the knowledge of good and evil. It neither removed him from evil, nor did it set him in the good, but it created death for those who ate it, for when he said, Eat this, do not eat that, it became the beginning of death.

56 The chrism is superior to the baptism, for it is from the word Chrism that we have been called Christians certainly not because of the word baptism. And it is because of the chrism that the Christ has his name. For the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. He who has been anointed possesses everything; he possesses the resurrection, the light, the cross, the Holy Spirit. The Father gave him this in the bridal chamber; he merely accepted the gift. The Father was in the Son and the Son in the Father. This is the Kingdom of Heaven.

57 The Lord has said it well, Some have entered the Kingdom of Heaven laughing and they have come out. They do not remain there; the one because he is not a Christian, the other because he regrets his action afterward. And as soon as Christ went down into the water, he came out laughing at everything of this world, not because he considers it a trifle, but because he is full of contempt for it. He who wants to enter the

Kingdom of Heaven will attain it. If he despises everything of this world and scorns it as a trifle, he will come out laughing. So it is also with the bread and the cup and the oil, even though there is another one superior to these.

58 The world came about through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire; for the world never was imperishable, but sons are. Nothing will be able to receive imperishability if it does not first become a son. But he who has not the ability to receive, how much more will he be unable to give?

59 The Cup of prayer contains wine and water, since it is appointed as the type of the blood for which thanks is given. And it is full of the Holy Spirit, and it belongs to the wholly perfect man. When we drink this, we shall receive for ourselves the perfect man. The living water is a body. It is necessary that we put on the living man. Therefore, when he is about to go down into the water, he unclothes himself, in order that he may put on the living man.

60 A horse sires a horse, a man begets man and a god brings forth a god. Compare the bridegroom and the bride. Their children were conceived in the bridal chamber. No Jew was ever born to Greek parents as long as the world has existed. And, as a Christian people, we ourselves do not descend from

the Jews. There were another people and these blessed ones are referred to as the chosen people of the Living God and the true man and Son of Man and the seed of the Son of Man. In the world it is called this true people. Where they are, there are the sons of the bridal chamber.

61 Whereas in this world the union is one of husband with wife; a case of strength complemented with weakness; in the Realm the form of the union is different, although we refer to them by the same names. There are other names, however, they are superior to every other name that is named and are stronger than the strong. For where there is a show of strength, there those who excel in strength appear. These are not separate things, but both of them are this one single thing. This is the one which will not be able to rise above the heart of flesh.

62 Is it not necessary for all those who possess everything to know themselves? Some indeed, if they do not know themselves, will not enjoy their possessions. Not only will they be unable to detain the perfect man, but they will not be able to see him, for if they see him they will detain him. There is no other way for a person to acquire this quality except by putting on the perfect light and become perfect oneself. Everyone who has put this on will enter the kingdom. This is the perfect light, and it is necessary that we, by all means,

become perfect men before we leave the world. He who has received everything and has not rid himself of these places will not be able to share in that place, but will go to the Middle as imperfect. Only Jesus knows the end of this person.

63 The priest is completely holy, down to his very body. For if he has taken the bread, will he consecrate it? Or the cup or anything else that he gets, does he consecrate them? Then how will he not consecrate the body also? By perfecting the water of baptism, Jesus emptied it of death. Thus we do go down into the water, but we do not go down into death in order that we may not be poured out into the spirit of the world. When this spirit blows, it brings the winter. When the Holy Spirit breathes, the summer comes.

64 He who has knowledge of the truth is a free man, but the free man does not sin, for He who sins is the slave of sin. Truth is the mother, knowledge the father. Those who think that sinning does not apply for them are called free by the world. Knowledge of the truth merely makes such people arrogant; which is what the words, it makes them free mean. It even gives them a sense of superiority over the whole world. But Love builds up. In fact, he who is really free through knowledge is a slave because of love for those who have not yet been able to attain the freedom which comes from knowledge. Knowledge makes them capable of becoming free.

Love never calls something its' own, and yet it may actually possess that very thing. It never says, This is mine; but, All these are yours. Spiritual love is wine and fragrance. All those who anoint themselves with it take pleasure in it. While those who are anointed are present, those nearby profit from the fragrance. If those anointed with ointment withdraw from them and leave, then those anointed, who merely stand nearby, still remain in their bad odor. The Samaritan gave nothing but wine and oil to the wounded man. It is nothing other than the ointment. It healed the wounds, for love covers a multitude of sins.

65 The children a woman bears resemble the man who loves her. If her husband loves her, then they resemble her husband. If it is an adulterer, then they resemble the adulterer. Frequently, if a woman sleeps with her husband out of necessity, while her heart is with the adulterer, with him she usually has intercourse; the child she will bear is born resembling the adulterer. Now you who live together with the Son of God, love not the world, but love the Lord.

66 The human being has intercourse with the human being. The horse has intercourse with the horse, the ass with the ass. Members of a race usually have associated with those of like race. So spirit mingles with spirit, and thought consorts with thought and light shares with light. If you are

born a human being, it is the human being which will love you. If you become a spirit, it is the spirit which will be joined to you. If you become thought, it is thought which will mingle with you. If you become light, it is light which will share with you. If you become one of those who belong above; it is those who belong above who will rest in you. If you become horse or ass or bull or dog or sheep or another of the animals which are outside and below, then neither human being nor spirit nor thought nor light will be able to love you. Neither those who belong above nor those who belong within will be able to rest in you, and you have no part in them. He who is a slave against his will, will be able to become free.

67 Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the natural action of water, earth, wind and light. God`s farming likewise has four elements; faith, hope, love, and knowledge. Faith is our earth that in which we take root. And hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge is the light through which we ripen. Grace exists in four ways; it is earthborn, it is heavenly; it comes from the highest heaven; and it resides in truth.

68 Blessed is the one who on no occasion caused a soul distress.

That person is Jesus Christ. He came to the whole place and did not burden anyone. Therefore the blessed is the one who is like this, because he is a perfect man. This indeed is the Word. Tell us about it, since it is difficult to define. How shall we be able to accomplish such a great thing? How will he give everyone comfort? Above all, it is not proper to cause anyone distress; whether the person is great or small, unbeliever or believer; and then give comfort only to those who take satisfaction in good deeds. Some find it advantageous to give comfort to the one who has fared well. He who does good deeds cannot give comfort to such people, for it goes against his will. He is unable to cause distress, however, since he does not afflict them. To be sure, the one who fares well sometimes causes people distress; not that he intends to do so; rather, it is their own wickedness which is responsible for their distress. He who possesses the qualities of the perfect man rejoices in the good. Some, however, are terribly distressed by all this.

69 There was a householder who had every conceivable thing, be it son or slave or cattle or dog or pig or corn or barley or chaff or grass or castor oil or meat and acorn. Now he was a sensible fellow and he knew what the food of each one was. He himself served the children bread and meat. He served the slaves castor oil and meal. And he threw barley and chaff and grass to

the cattle. He threw bones to the dogs, and to the pigs he threw acorns and scraps of bread. Compare the disciple of God: if he is a sensible fellow he understands what discipleship is all about. The bodily forms will not deceive him, but he will look at the condition of the soul of each one and speak with him. There are many animals in the world which are in a human form. When he identifies them, to the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones. To the slaves he will give only the elementary lessons, but to the children he will give the complete instruction.

70 There is the Son of man and there is the son of the Son of man. The Lord is the Son of man, and the son of the Son of man is he who created through the Son of man. The Son of man received from God the capacity to create. He also has the ability to beget. He who has received the ability to create is a creature. He who has received the ability to beget is an offspring. He who creates cannot beget. He who begets also has the ability to create. Now they say, He who creates; begets. But his so-called offspring is merely a creature. Therefore his children are not offspring but creatures. He who creates works openly; he himself is visible. He who begets, begets in private; he is himself hidden, since he is superior to every image. He who creates, creates openly. But one who begets, begets children in

private. No one will be able to know when the husband and the wife have intercourse with one another, except the two in them. Indeed, marriage in the world is a mystery for those who have taken a wife. If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true mystery! It is not fleshly but pure. It belongs not to desire but to the will. It belongs not to the darkness or the night but to the day and the light. If a marriage is open to the public, it has become prostitution, and the bride plays the harlot not only when she is impregnated by another man but even if she slips out of her bedroom and is seen. Let her show herself only to the father and her mother and the friend of the bridegroom and the sons of the bridegroom. There are permitted to enter every day into the bridal chamber. But let the others yearn to listen to her voice and to enjoy her ointment, and let them feed from the crumbs that fall from the table, like dogs. Bridegrooms and brides belong to the bridal chamber. No one shall be able to see the bridegroom with the bride unless one becomes one.

71 When Abraham rejoiced that he was to see what he was to see, he circumcised the flesh of the foreskin, teaching us that it is proper to destroy the flesh.

72 Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are

revealed they die, as is illustrated by the visible man: as long as the intestines of the man are hidden, the man is alive; when his intestines are exposed and come out of him, the man will die. So also with the tree: while its root is hidden it sprouts and grows. If its root is exposed, the tree dries up. So it is with every birth that is in the world, not only with the revealed but with the hidden. For so long as the root of wickedness is hidden, it is strong. But when it is recognized, it is dissolved. When it is revealed, it perishes. That is why the word say, **Already the axe is laid at the root of the tree.** It will not merely cut - what is cut sprouts again - but the ax penetrates deeply until it brings up the root. Jesus pulled out the root of the whole place, while others only did it partially. As for ourselves, let each one of us dig down after the root of evil which is within one, and let one pluck it out of one's heart from the root. It will be plucked out if we recognize it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart. It masters us. We are its slaves. It takes us captive, to make us do what we do not want; and what we do want we do not do. It is powerful because we have not recognized it. While it exists it is active. Ignorance is the mother of all evil. Ignorance will eventuate in death, because those who come from ignorance neither were nor are nor shall be. But those who are in the truth will be perfect when all the truth is revealed. For truth is

like ignorance: while it is hidden it rests in itself, but when it is revealed and is recognized, it is praised inasmuch as it is stronger than ignorance and the error. It gives freedom. The word said, If you know the truth, the truth will make you free. Ignorance is a slave. Knowledge is freedom. If we know the truth, we shall find the fruits of the truth within us. If we are joined to it, it will bring fulfillment.

73 At the present time we have the manifest things of creation. We say, The strong are they who are held in high regard. And the obscure are the weak that are despised. Contrast the manifest things of truth: they are weak and despised, while the hidden things are strong and held in high regard. The mysteries of truth are revealed, though in type and image. The bridal chamber, however, remains hidden. It is the Holy in the Holy. The veil at first concealed how God controlled the creation, but when the veil is rent and the things inside are revealed, this house will be left desolate, or rather; it will be destroyed. But the whole inferior godhead will flee from these places into the holy of holies, for it will not be able to mix with the unmixed light and the flawless fullness, but will be under the wings of the cross and its arms. This ark will be its salvation when the flood of water surges over them. If some belong to the order of the priesthood, they will be able to go within the veil with the high

priest. For this reason the veil was not rent at the top only since it would have been revealed only to those below. But it was rent from the top to bottom. Those above opened to us who are below, in order that we may go into the secret of truth. This truly is what is held in high regard, since it is strong! But we shall go into there by means of lowly types and forms of weakness. They are lowly indeed when compared with the perfect glory. There is glory which surpasses glory. There is power which surpasses power. Therefore, the perfect things have opened to us, together with the hidden things of truth. The holies of the holies were revealed, and the bridal chamber invited us in.

74 As long as it is hidden, wickedness is indeed ineffectual, but it has not been removed from the midst of the seed of the Holy Spirit. They are slaves of evil. But when it is revealed, then the perfect light will flow out on everyone. And all those who are in it will receive the chrism. Then the slaves will be free and the captives ransomed. **Every plant which my father in heaven has not planted will be plucked out.** Those who are separated will be united and will be filled. Everyone who will enter the bridal chamber will kindle the light, for it burns just as in the marriages which are observed, though they happen at night. That fire burns only at night and is put out. But the mysteries of this marriage are perfected rather in the day and the

light. Neither that day nor its light ever sets. If anyone becomes a son of the bridal chamber, he will receive the light. If anyone does not receive it while he is in these places, he will not be able to receive it in the other place. He who will receive the light will not be seen, nor can he be detained. And none shall be able to torment a person like this even while he dwells in the world. And again,

when he leaves the world he has already received the truth in the images. The world has become the eternal realm, for the eternal realm is fullness for him. This is the way it is: it is revealed to him alone, not hidden in the darkness and the night, but hidden in a perfect day and a holy light.

The Gospel According to Philip

The Death of the Apostle Matthew in Tradition

Of special significance is an apocryphal text entitled **the Acts and Martyrdom of Saint Matthew the Apostle**. The work exists in Greek and a later Latin. There is also a Coptic-Ethiopic martyrdom legend of Matthew. This text is edited from two manuscripts; a Parisian of the eleventh century A.D., and a Viennese of a later date. In the text, we have also included alternate readings.

The Acts and Martyrdom of the Apostle Matthew

1 About that time Matthew, the holy apostle and evangelist of Christ, was abiding in the mountain resting, and praying in his tunic and apostolic robes without sandals; and, behold, Jesus came to Matthew in the likeness of the infants who sing in paradise, and said to him: Peace to thee, Matthew! And Matthew having gazed upon Him, and not known who He was, said: Grace to thee, and peace, O child highly favored! And why hast thou come hither to me, having left those who sing in

paradise, and the delights there? Because here the place is desert; and what sort of a table I shall lay for thee, O child, I know not, because I have no bread nor oil in a jar. Moreover, even the winds are at rest, so as not to cast down from the trees to the ground anything for food; because, for the accomplishing of my fast of forty days, I, partaking only of the fruits falling by the movement of the winds, am glorifying my Jesus. Now, therefore, what shall I bring thee, beautiful boy? There is not

even water near, that I may wash thy feet.

2 And the child said: Why sayest thou, O Matthew? Understand and know that good discourse is better than a calf, and words of meekness better than every herb of the field, and a sweet saying as the perfume of love, and cheerfulness of countenance better than feeding, and a pleasant look is as the appearance of sweetness. Understand, Matthew, and know that I am paradise, that I am the comforter, I am the power of the powers above, I the strength of those that restrain themselves, I the crown of the virgins, I the self-control of the once married, I the boast of the widowed, I the defense of the infants, I the foundation of the Church, I the kingdom of the bishops, I the glory of the presbyters, I the praise of the deacons. Be a man, and be strong, Matthew, in, these words.

3 And Matthew said: The sight of thee hast altogether delighted me, O child; moreover also, thy words are full of life; for assuredly thy face shines more than the lightning, and thy words are altogether most sweet. And that indeed I saw thee in paradise when thou didst sing with the other infants who were killed in Bethlehem, I know right well; but how thou hast suddenly come hither, this altogether astonishes me. But I shall ask thee one thing, O child: that impious Herod, where is he? The child says to him: Since

thou hast asked, hear his dwelling-place. He dwells, indeed, in Hades; and there has been prepared for him fire unquenchable, Gehenna without end, bubbling mire, worm that sleeps not, because he cut off three [Vienne MS: eleven] thousand infants, wishing to slay the child Jesus, the ancient of the ages; but of all these ages I am father. Now therefore, O Matthew, take this rod of mine, and go down from the mountain, and go into Myrna, the city of the man-eaters, and plant it by the gate of the church which thou and Andrew founded; and as soon as thou hast planted it, it shall be a tree, great and lofty and with many branches, and its branches shall extend to thirty cubits, and of each single branch the fruit shall be different both to the sight and the eating, and from the top of the tree shall flow down much honey; and from its root there shall come forth a great fountain, giving drink to this country round about, and in it creatures that swim and creep; and in it the man-eaters shall wash themselves, and eat of the fruit of the trees of the vine and of the honey; and their bodies shall be changed, and their forms shall be altered so as to be like those of other men; and they shall be ashamed of the nakedness of their body, and they shall put on clothing of the rams of the sheep, and they shall no longer eat unclean things; and there shall be to them fire in superabundance, preparing the sacrifices for offerings, and they shall bake their bread with fire;

and they shall see each other in the likeness of the rest of men, and they shall acknowledge me, and glorify my Father who is in the heavens. Now therefore make haste, Matthew, and go down hence, because the departure from thy body through fire is at hand, and the crown of thy endurance.

4 And the child having said this, and given him the rod, was taken up into the heavens. And Matthew went down from the mountain, hastening to the city. And as he was about to enter into the city, there met him Fulvana the wife of the king, and his son Fulvanus and his wife Erva, who were possessed by an unclean spirit, and cried out shouting: Who has brought thee here again, Matthew? Or who has given thee the rod for our destruction? For we see also the child Jesus, the Son of God, who is with thee. Do not go then, O Matthew, to plant the rod for the food, and for the transformation of the man-eaters: for I have found what I shall do to thee. For since thou didst drive me out of this city, and prevent me from fulfilling my wishes among the man-eaters, behold, I will raise up against thee the king of this city, and he will burn thee alive. And Matthew, having laid his hands on each one of the demoniacs, put the demons to flight, and made the people whole; and they followed him.

5 And thus the affair being made manifest, Plato the bishop, having heard of the presence of the holy

Apostle Matthew, met him with all the clergy; and having fallen to the ground, they kissed his feet. And Matthew raised them, and went with them into the church, and the child Jesus was also with him. And Matthew, having come to the gate of the church, stood upon a certain lofty and immoveable stone; and when the whole city ran together, especially the brethren who had believed, began to say: Men and women who appear in our sight, heretofore believing in the universe [Vienna MS: heretofore worshipping every evil thing], but now knowing Him who has upheld and made the universe; until now worshipping the Satyr, and mocked by ten thousand false gods, but now through Jesus Christ acknowledging the one and only God, Lord, Judge; who have laid aside the immeasurable greatness of evil, and put on love, which is of like nature with affectionateness, towards men; once strangers to Christ, but now confessing Him Lord and God; formerly without form, but now transformed through Christ; behold, the staff which you see in my hand, which Jesus, in whom you have believed and will believe, gave me; perceive now what comes to pass through me, and acknowledge the riches of the greatness which He will this day make for you. For, behold, I shall plant this rod in this place, and it shall be a sign to your generations, and it shall become a tree, great and lofty and flourishing, and its fruit beautiful to the view and good to the sight; and the fragrance of

perfumes shall come forth from it, and there shall be a vine twining round it, full of clusters; and from the top of it honey coming down, and every flying creature shall find covert in its branches; and a fountain of water shall come forth from the root of it, having swimming and creeping things, giving drink to all the country round about.

6 And having said this, and called upon the name of the Lord Jesus, he fixed his rod in the ground, and straightway it sprung up to one cubit; and the sight was strange and wonderful. For the rod having straightway shot up, increased in size, and grew into a great tree, as Matthew had said. And the apostle said: Go into the fountain and wash your bodies in it, and then thus partake both of the fruits of the tree, and of the vine and the honey, and drink of the fountain, and you shall be transformed in your likeness to that of men; and after that, having gone into the church, you will clearly recognize that you have believed in the living and true God. And having done all these things, they saw themselves changed into the likeness of Matthew; then, having thus gone into the church, they worshipped and glorified God. And when they had been changed, they knew that they were naked; and they ran in haste each to his own house to cover their nakedness, because they were ashamed.

7 And Matthew and Plato remained in the church spending the night, and glorifying God. And there remained also the king's wife, and his son and his wife, and they prayed the apostle to give them the seal in Christ. And Matthew gave orders to Plato; and he, having gone forth, baptized them in the water of the fountain of the tree, in the name of the Father, and the Son, and the Holy Ghost. And so thereafter, having gone into the church, they communicated in the holy mysteries of Christ [**Paris MS: having communicated in the Eucharist**]; and they exulted and passed the night, they also along with the apostle, many others having also come with them; and all in the church sang the whole night, glorifying God.

8 And when the dawn had fully come, the blessed Matthew, having gone along with the bishop Plato, stood in the place in which the rod had been planted, and he sees the rod grown into a great tree, and near it a vine twined round it, and honey coming down from above even to its root; and that tree was at once beautiful and flourishing, like the plants in paradise, and a river proceeded from its root watering all the land of the city of Myrna [**Paris MS: Smyrna**]. And all ran together, and ate of the fruit of the tree and the vine, just as any one wished.

9 And when what had come to pass was reported in the palace, the king Fulvanus, having learned what

had been done by Matthew about his wife, and his son, and his daughter-in-law, rejoiced for a time at their purification; but seeing that they were inseparable from Matthew, he was seized with rage and anger, and endeavored to put him to death by fire. And on that night in which the king intended to lay hands on Matthew, Matthew saw Jesus saying to him: I am with thee always to save thee, Matthew; be strong, and be a man.

10 And the blessed Matthew, having awoke, and sealed himself over all the body, rose up at dawn, and proceeded into the church; and having bent his knees, prayed earnestly. Then the bishop having come, and the clergy, they stood in common in prayer, glorifying God. And after they had ended the prayer, the bishop Plato said: Peace to thee, Matthew, apostle of Christ! And the blessed Matthew said to him: Peace to you! And when they had sat down, the apostle said to the bishop Plato, and to all the clergy: I wish you, children, to know, Jesus having declared it to me, that the king of this city is going to send soldiers against me, the devil having entered into him, and manifestly armed him against us. But let us give ourselves up to Jesus, and He will deliver us from every trial, and all who have believed in Him.

11 And the king, plotting against the blessed Matthew how he should lay hands on him, and seeing also that the believers were

very many, was very much at fault, and was in great difficulty.

12 Therefore the wicked and unclean devil who had come forth from the king's wife, and his son, and his daughter-in-law, put to flight by Matthew, having transformed himself into the likeness of a soldier, stood before the king, and said to him: O king, why art thou thus put to the worse by this stranger and sorcerer? Knowest thou not that he was a publican, but now he has been called an apostle by Jesus, who was crucified by the Jews? For, behold, thy wife, and thy son, and thy daughter-in-law, instructed by him, have believed in him, and along with him sing in the church. And now, behold, Matthew is going forth, and Plato with him, and they are going to the gate called Heavy; but make haste, and thou wilt find them, and thou shalt do to him all that may be pleasing in thine eyes.

13 The king having heard this, and being the more exasperated by the pretended soldier, sent against the blessed Matthew four soldiers, having threatened them, and said: Unless you bring Matthew to me, I shall burn you alive with fire; and the punishment which he is to undergo, you shall endure. And the soldiers, having been thus threatened by the king, go in arms to where the Apostle Matthew and the bishop Plato are. And when they came near them, they heard their speaking indeed, but saw no one. And having come, they said to

the king: We pray thee, O king, we went and found no one, but only heard the voices of persons talking. And the king, being enraged, and having blazed up like fire, gave orders to send other ten soldiers, man-eaters, saying to them: Go stealthily to the place, and tear them in pieces alive, and eat up Matthew, and Plato, who is with him. And when they were about to come near the blessed Matthew, the Lord Jesus Christ, having come in the likeness of a most beautiful boy, holding a torch of fire, ran to meet them, burning out their eyes. And they, having cried out and thrown their arms from them, fled, and came to the king, being speechless.

14 And the demon who had before appeared to the king in the form of a soldier, being again transformed into the form of a soldier, stood before the king, and said to him: Thou seest, O king, this stranger has bewitched them all. Learn, then, how thou shalt take him. The king says to him: Tell me first wherein his strength is, that I may know, and then I will draw up against him with a great force. And the demon, compelled by an angel, says to the king: Since thou wishest to hear accurately about him, O king, I will tell thee all the truth. Really, unless he shall be willing to be taken by thee of his own accord, thou labourest in vain, and thou wilt not be able to hurt him; but if thou wishest to lay hands on him, thou wilt be struck by him with blindness, and thou

wilt be paralyzed. And if thou send a multitude of soldiers against him, they also will be struck with blindness, and will be paralyzed. And we shall go, even seven unclean demons, and immediately make away with thee and thy whole camp, and destroy all the city with lightning, except those naming that awful and holy name of Christ; for wherever a footstep of theirs has come, thence, pursued, we flee. And even if thou shalt apply fire to him, to him the fire will be dew; and if thou shalt shut him up in a furnace, to him the furnace will be a church; and if thou shalt put him in chains in prison, and seal up the floors, the doors will open to him of their own accord, and all who believe in that name will go in, even they, and say, This prison is a church of the living God, and a holy habitation of those that live alone. Behold, O king, I have told thee all the truth. The king therefore says to the pretended soldier: Since I do not know Matthew, come with me, and point him out to me from a distance, and take from me gold, as much as thou mayst wish, or go thyself, and with thy sword kill him, and Plato his associate. The demon says to him: I cannot kill him. I dare not even look into his face, seeing that he has destroyed all our generation through the name of Christ, proclaimed through him.

15 The king says to him: And who art thou? And he says: I am the demon who dwelt in thy wife, and

in thy son, and in thy daughter-in-law; and my name is Asmodeus; and this Matthew drove me out of them. And now, behold, thy wife, and thy son, and thy daughter-in-law sing along with him in the church. And I know, O king, that thou also after this wilt believe in him. The king says to him: Whoever thou art, spirit of many shapes, I adjure thee by the God whom he whom thou callest Matthew proclaims, depart hence without doing hurt to anyone. And straightway the demon, no longer like a soldier, but like smoke, became invisible; and as he fled he cried out: O secret name, armed against us, I pray thee, Matthew, servant of the holy God, pardon me, and I will no longer remain in this city. Keep thou thine own; but I go away into the fire everlasting.

16 Then the king, affected with great fear at the answer of the demon, remained quiet that day. And the night having come, and he not being able to sleep because he was hungry [Vienna MS: for he neither ate nor drank, in his concern about these things], leaped up at dawn, and went into the church, with only two soldiers without arms, to take Matthew by craft, that he might kill him. And having summoned two friends of Matthew, he said to them: Show to Matthew, says he, that I wish to be his disciple. And Matthew hearing, and knowing the craft of the tyrant, and having been warned also by the vision of the Lord to him, went forth out of the church, led by the

hand by Plato, and stood in the gate of the church.

17 And they say to the king: Behold Matthew in the gate! And he says: Who he is, or where he is, I see not. And they said to him: Behold, he is in sight of thee. And he says: All the while I see nobody; for he had been blinded by the power of God. And he began to cry out: Woe to me, miserable! What evil has come upon me, for my eyes have been blinded, and all my limbs paralyzed? O Asmodeus Beelzebub Satan; all that thou hast said to me has come upon me. But I pray thee, Matthew, servant of God, forgive me as the herald of the good God; for assuredly the Jesus proclaimed by thee three days ago through the night appeared to me altogether resplendent as with lightning, like a beautiful young man, and said to me, Since thou art entertaining evil counsels in the wickedness of thine heart in regard to my servant Matthew, know I have disclosed to him that through thee will be the release of his body. And straightway I saw him going up into heaven. If therefore he is thy God, and if he wishes thy body to be buried in our city for a testimony of the salvation of the generations after this, and for the banishing of the demons, I shall know the truth for myself by this, by thee laying on hands upon me, and I shall receive my sight. And the apostle having laid his hands upon his eyes, and saying Ephphatha, Jesus, he made him receive his sight instantly.

18 And straightway the king, laying hold of the apostle, and leading him by the right hand, brought him by craft into the palace; and Plato was on Matthew's left hand, going along with him, and keeping hold of him. Then Matthew says: O crafty tyrant, how long dost thou not fulfil the works of thy father the devil? And he was enraged at what had been said; for he perceived that he would inflict upon him a more bitter death; for he resolved to put him to death by fire. And he commanded several executioners to come, and to lead him away to the place by the seashore, where the execution of malefactors was wont to take place, saying to the executioners: I hear, says he, that the God whom he proclaims delivers from fire those who believe in him. Having laid him, therefore, on the ground on his back, and stretched him out, pierce his hands and feet with iron nails, and cover him over with paper, having smeared it with dolphins' oil, and cover him up with brimstone and asphalt and pitch, and put tow and brushwood above. Thus apply the fire to him; and if any of the same tribe with him rises up against you, he shall get the same punishment.

19 And the apostle exhorted the brethren to remain undismayed, and that they should rejoice, and accompany him with great meekness, singing and praising God, because they were deemed worthy to have the relics of the

apostle. Having therefore come to the place, the executioners, like most evil wild beasts, pinned down to the ground Matthew's hands and feet with long nails; and having done everything as they had been bid, applied the fire. And they indeed labored closely, kindling it all round; but all the fire was changed into dew, so that the brethren, rejoicing, cried out: The only God is the Christians', who assists Matthew, in whom also we have believed: the only God is the Christians', who preserves His own apostle in the fire. And by the voice the city was shaken. And some of the executioners, having gone forth, said to the king: We indeed, O king, by every contrivance of vengeance, have kindled the fire; but the sorcerer by a certain name puts it out, calling upon Christ, and invoking his cross; and the Christians surrounding him play with the fire, and walking in it with naked feet, laugh at us [Vienna MS: at our gods], and we have fled ashamed.

20 Then he ordered a multitude to carry coals of fire from the furnace of the bath in the palace, and the twelve gods of gold and silver; and place them, says he, in a circle round the sorcerer, lest he may even somehow bewitch the fire from the furnace of the palace. And there being many executioners and soldiers, some carried the coals; and others, bearing the gods, brought them. And the king accompanied them, watching lest any of the Christians should steal

one of his gods, or bewitch the fire. And when they came near the place where the apostle was nailed down, his face was looking towards heaven, and all his body was covered over with the paper, and much brushwood over his body to the height of ten cubits. And having ordered the soldiers to set the gods in a circle round Matthew, five cubits off, securely fastened that they might not fall, again he ordered the coal to be thrown on, and to kindle the fire at all points.

21 And Matthew, having looked up to heaven, cried out, Adonai eloi sabaoth marmari marmunth; that is, O God the Father, O Lord Jesus Christ, deliver me, and burn down their gods which they worship; and let the fire also pursue the king even to his palace, but not to his destruction: for perhaps he will repent and be converted. And when he saw the fire to be monstrous in height, the king, thinking that Matthew was burnt up, laughed aloud, and said: Has thy magic been of any avail to thee, Matthew? Can thy Jesus now give thee any help?

22 And as he said this a dreadful wonder appeared; for all the fire along with the wood went away from Matthew, and was poured round about their gods, so that nothing of the gold or the silver was any more seen; and the king fled, and said: Woe's me, that my gods are destroyed by the rebuke of Matthew, of which the weight was a thousand talents of gold and

a thousand talents of silver. Better are the gods of stone and of earthenware, in that they are neither melted nor stolen. [**Vienna MS adds: How my forefathers toiled, and with great trouble made the gods; and now, behold, they have been destroyed by one magician.**]

23 And when the fire had thus utterly destroyed their gods, and burnt up many soldiers, there came to pass again another stranger wonder. For the fire, in the likeness of a great and dreadful dragon, chased the tyrant as far as the palace, and ran hither and thither round the king, not letting him go into the palace. And the king, chased by the fire, and not allowed to go into his palace, turned back to where Matthew was, and cried out, saying: I beseech thee, whoever thou art, O man, whether magician or sorcerer or god, or angel of God, whom so great a pyre has not touched, remove from me this dreadful and fiery dragon; forget the evil I have done, as also when thou madest me receive my sight. And Matthew, having rebuked the fire, and the flames having been extinguished, and the dragon having become invisible, stretching his eyes to heaven, and praying in Hebrew, and commending his spirit to the Lord, said: Peace to you! And having glorified the Lord, he went to his rest about the sixth hour.

24 Then the king, having ordered more soldiers to come, and the bed

to be brought from the palace, which had a great show of gold, he ordered the apostle to be laid on it, and carried to the palace. And the body of the apostle was lying as if in sleep, and his robe and his tunic unstained by the fire; and sometimes they saw him on the bed, and sometimes following, and sometimes going before the bed, and with his right hand put upon Plato's head, and singing along with the multitude, so that both the king and the soldiers, with the crowd, were struck with astonishment. And many diseased persons and demoniacs, having only touched the bed, were made sound; and as many as were savage in appearance, in that same hour were changed into the likeness of other men.

25 And as the bed was going into the palace, we all saw Matthew rising up, as it were, from the bed, and going into heaven, led by the hand by a beautiful boy; and twelve men in shining garments came to meet him, having never-fading and golden crowns on their head; and we saw how that child crowned Matthew, so as to be like them, and in a flash of lightning they went away to heaven.

26 And the king stood at the gate of the palace, and ordered that no one should come in but the soldiers carrying the bed. And having shut the doors [**In the other manuscript, the king prays: And now, since there is still in me a little unbelief, I beseech thee that thou wilt bring**

the body of Matthew from the sea. For, behold, I will order the body to be thrown into the depths of the sea; and if thou deliver it as thou didst deliver it, in the funeral pile, I will forsake all my gods at once, and believe in thee alone. The Vienna MS, cited here, interpolates still more.], he ordered an iron coffin to be made, put the body of Matthew into it, and sealed it up with lead; through the eastern gate of the palace at midnight put it into a boat, no one knowing of it, and threw it into the deep part of the sea.

27 And through the whole night the brethren remained before the gate of the palace, spending the night, and singing; and when the dawn rose there was a voice: O bishop Plato, carry the Gospel and the Psalter of David; go along with the multitude of the brethren to the east of the palace, and sing the Alleluia, and read the Gospel, and bring as an offering the holy bread; and having pressed three clusters from the vine into a cup, communicate with me, as the Lord Jesus showed us how to offer up when He rose from the dead on the third day.

28 And the bishop having run into the church, and taken the Gospel and the Psalter of David, and having assembled the presbyters and the multitude of the brethren, came to the east of the palace at the hour of sunrise; and having ordered the one who was singing to go upon a certain lofty stone, he

began to praise in singing of a song to God: Precious in the sight of God is the death of His saints. And again: I laid me down and slept; I arose: because the Lord will sustain me. And they listened to the singing of a song of David: Shall he that is dead not rise again? Now I shall raise him up for myself, saith the Lord. And all shouted out the Alleluia. And the bishop read the Gospel, and all cried out: Glory to Thee, Thou who hast been glorified in heaven and on earth. And so then they offered the gift of the holy offering for Matthew; and having partaken for thanksgiving of the undefiled and life-giving mysteries of Christ, they all glorified God.

29 And it was about the sixth hour, and Plato sees the sea opposite about seven furlongs off; and, behold, Matthew was standing on the sea, and two men, one on each side, in shining garments, and the beautiful boy in front of them. And all the brethren saw these things, and they heard them saying Amen, Alleluia. And one could see the sea fixed like a stone of crystal, and the beautiful boy in front of them, when out of the depth of the sea a cross came up, and at the end of the cross the coffin going up in which was the body of Matthew; and in the hour of the piercing on the cross [**The other manuscript has: After one hour he sees in that place an image of a cross coming up from the depth of the sea. The Vienna MS varies more than this extract indicates.**], the boy placed

the coffin on the ground, behind the palace towards the east, where the bishop had offered the offering for Matthew.

30 And the king having seen these things from the upper part of the house, and being terror-struck, went forth from the palace, and ran and worshipped towards the east at the coffin, and fell down before the bishop, and the presbyters, and the deacons, in repentance and confession, saying [**The Vienna MS is much fuller here: And the cry of the multitude came to the king. And he asked: What is the uproar and shouting among the people? And he learned that Matthew's coffin had come of itself. Then, filled with great joy, the king straightway goes to the coffin, crying out, and saying with a loud voice: The God of Matthew is the only God, and there is none other but Him. And he fell on his face near the coffin, saying: Pardon me, Lord Jesus Christ, for what I have done against this holy man, for I was in ignorance. And the bishop, seeing the repentance and tears of the king, gave him a hand, and raised him from the ground, and said to him: Rise up, and be of good courage; for the Lord God hath accepted thy repentance and conversion through the good offices of His servant and apostle Thomas. And the king rose up from the ground, and fell at the bishop's feet, etc.**]: Truly I believe in the true God, Christ Jesus. I entreat, give me the seal in Christ, and I will give you my palace, in

testimony of Matthew, and you shall put the coffin upon my golden bed, in the great dining-room; only, having baptized me in it, communicate to me the Eucharist of Christ. And the bishop having prayed, and ordered him to take off his clothes, and having examined him for a long time, and he having confessed and wept over what he had done, having sealed him, and anointed him with oil, put him down into the sea, in the name of Father, and Son, and Holy Ghost. And when he came up from the water he ordered him to put on himself splendid garments, and so then having given praise and thanks, communicating the holy bread and mixed cup, the bishop first gave them to the king, saying: Let this body of Christ, and this cup, His blood shed for us, be to thee for the remission of sins unto life. And a voice was heard from on high: Amen, amen, amen. And when he had thus communicated in fear and joy, the apostle appeared and said: King Fulvanus, thy name shall no longer be Fulvanus; but thou shalt be called Matthew. And thou, the son of the king, shall no longer be called Fulvanus, but Matthew also; and thou Ziphagia, the wife of the king, shall be called Sophia; and Erva, the wife of your son, shall be called Synesis. And these names of yours shall be written in the heavens, and there shall not fail of your loins from generation to generation. And in that same hour Matthew appointed the king a presbyter, and he was thirty-seven years old; and the

king's son he appointed deacon, being seventeen years old; and the king's wife he appointed a presbyteress; and his son's wife he appointed a deaconess [**The Vienna MS has: And likewise his wife and his daughter-in-law deaconesses.**], and she also was seventeen years old. And then he thus blessed them, saying: The blessing and the grace of our Lord Jesus Christ shall be with you to time everlasting.

31 Then the king, having awakened out of sleep, and rejoiced with all his house at the vision of the holy Apostle Matthew, praised God.

32 And the king, having gone into his palace, broke all the idols to pieces, and gave a decree to those in his kingdom, writing thus: King Matthew, to all those under my kingdom, greeting. Christ having appeared upon earth, and having saved the human race, the so-called gods have been found to be deceivers, and soul-destroyers, and plotters against the human race. Whence, divine grace having shone abroad, and come even to us, and we having come to the knowledge of the deception of the idols, that it is vain and false, it has seemed good to our divinity that there should not be many gods, but one, and one only, the God in the heavens. And you, having received this our decree, keep to the purport of it, and break to pieces and destroy every idol; and if any one shall be detected from this time forth serving idols, or concealing them, let such an one be subjected

to punishment by the sword. Farewell all, because we also are well.

33 And when this order was given out, all, rejoicing and exulting, broke their idols to pieces, crying out and saying: There is one only God, He who is in the heavens, who does good to men.

34 And after all these things had come to pass, Matthew the apostle of Christ appeared to the bishop Plato, and said to him: Plato, servant of God, and our brother, be it known unto thee, that after three years shall be thy rest in the Lord, and exultation to ages of ages. And the king himself, whom after my own name I have called Matthew, shall receive the throne of thy bishopric, and after him his son. And he, having said Peace to thee and all the saints, went to heaven.

35 And after three years the bishop Plato rested in the Lord. And King Matthew succeeded him, having given up his kingdom willingly to

another, whence there was given him grace against unclean demons, and he cured every affliction. And he advanced his son to be a presbyter, and made him second to himself.

36 And Saint Matthew finished his course in the country of the man-eaters, in the city of Myrna, on the sixteenth of the month of November, our Lord Jesus Christ reigning, to whom be glory and strength, now and ever, and to ages of ages. Amen. [The Paris MS ends differently: And there came a voice, Peace to you, and joy, for there shall be neither war nor stroke of sword in this city, because of Matthew, mine elect, whom I have loved forever. Blessed are they who observe his memory, for they shall be glorified to ages of ages. And the day of his commemoration shall be the fourteenth of the month of Gorpiaëus. Glory, honor, and worship to God, and to the Son, and to the Holy Spirit, now and ever, and to the ages.]

Another shorter version of the Martyrdom of Matthew is presented. The beginning of this text seems to imply a previous vision of those in paradise. Some text is supplied by the version presented previously:

The Martyrdom of Matthew

1 The holy Matthew remained alone on the Mount praying, in the apostolic robe, barefoot, and Jesus appeared to him in the form of one

of the children that were singing in Paradise.

2 [And He said unto him, Peace to thee, Matthew! And Matthew having gazed upon Him, and not known who He was, said: Grace to thee, and peace, O child highly favored! And why hast thou come hither to me, having left those who sing in paradise, and the delights there? Because here the place is desert; and what sort of a table I shall lay for thee, O child, I know not, because I have no bread nor oil in a jar. Moreover, even the winds are at rest, so as not to cast down from the trees to the ground anything for food; because, for the accomplishing of my fast of forty days, I, partaking only of the fruits falling by the movement of the winds, am glorifying my Jesus. Now, therefore, what shall I bring thee, beautiful boy? There is not even water near, that I may wash thy feet. And the child said: Why sayest thou, O Matthew? Understand and know that good discourse is better than a calf, and words of meekness better than every herb of the field, and a sweet saying as the perfume of love, and cheerfulness of countenance better than feeding, and a pleasant look is as the appearance of sweetness. Understand, Matthew, and know that I am paradise, that I am the comforter, I am the power of the powers above, I the strength of those that restrain themselves, I the crown of the virgins, I the self-control of the once married, I the boast of the widowed, I the defense of the infants, I the foundation of the Church, I the kingdom of the bishops, I the glory

of the presbyters, I the praise of the deacons. Be a man, and be strong, Matthew, in, these words. And Matthew said: The sight of thee hast altogether delighted me, O child; moreover also, thy words are full of life. For assuredly thy face shines more than the lightning, and thy words are altogether most sweet.]

3 Matthew said: That I saw thee in paradise singing with the other children that were slain at Bethlehem I know; but how thou camest hither so quickly, I marvel. But tell me, where is that ungodly Herod?' He dwelleth in hell, and there is prepared for him fire unquenchable, unending gehenna, boiling mire, the worm that sleepeth not, because he killed 3,000 children.

4 Now take my Staff and go to Myrna the city of the man-eaters, and plant it at the gate of the church which you and Andrew founded. It will become a tree, and a spring will rise at its foot, and the man-eaters will eat of the tree and wash in the spring and their bodies will be changed and they will be ashamed of their nakedness, and use fire to cook their food, and learn to know me.'

5 At the city gate he was met by Phulbana the king's wife, Phulbanos his son and Erba his wife, all possessed by devils and the devils cried out and threatened Matthew that they would rouse the king against him. He cast them out.

6 The bishop Plato heard and came out to meet him with the clergy. And Matthew preached to the people,

7 and planted the staff. And the people became humanized-

8 He baptized the queen and the rest.

9 At dawn the staff was become a tree.

10 Phulbanus the king was pleased with all this at first, but when they refused to quit Matthew he resolved to burn him.

11 Matthew had a consoling vision, and warned the people of his death.

12 The devil that he had cast out disguised himself as a soldier and went to the king and advised him to seize Matthew.

13 He sent four soldiers, who could only hear two men talking (Matthew and Plato), and then ten who were routed by seeing a child with a torch.

14 The devil described to the king the difficulty of seizing Matthew and all that he could do. The king said: Take him yourself. I cannot, for he has destroyed all our race.

15 Who, then, are you? said the king. I am the demon Asmodeus who was in your wife. The king

adjured him to depart without harming any one, and he vanished as smoke.

16 That day the king remained quiet, but next day took two soldiers and went to the church and sent for Matthew.

17 He came out with Plato, but the king could not see him. Matthew opened his eyes.

18 The king treacherously led him to the palace. They pinned him hand and foot to the earth and covered him with papyrus soaked in dolphin oil, and poured brimstone, asphalt, and pitch on him, and heaped up tow and wood.

19 And the fire turned to dew, and all the people praised God.

20 Much charcoal from the royal baths was brought, and the twelve gods of gold and silver were set round the fire.

21 Matthew looking up to heaven, cried: Adonai Elohi Sabaoth marmari marmounth. The fire blazed up, and the king said: Where is now your magic? But all the fire blew out about the idols and melted them whose weight was 1,000 talents of gold. And the king lamented that gods of stone and clay were superior.

22 The fire burnt up many soldiers, and then took the form of a dragon and chased the king to the palace, and curled round so that he could

not go in and made him come back to Matthew, crying for help. Matthew rebuked the fire and prayed, and gave up the ghost.

23 The king had him borne in state to the palace. The body and robes were intact, and sometimes he was seen on the bier, sometimes following or preceding it, and laying his hand on Plato's head. And many sick were healed.

24 When they reached the palace Matthew was seen to rise from the bier and ascend to heaven, led by a beautiful child, and twelve men in crowns, and we saw the child crown him. The king had a coffin made of iron and sealed it with lead, and privately put it on a ship at midnight and sank it in the sea.

25 All night the brethren watched at the palace gate, and at dawn a voice came: Plato, take the gospel and the psalter and go to the east of the palace and sing Alleluia, and read the gospel, and offer of the bread and the vine, pressing three clusters into the cup, and communicate with me, as the Lord Jesus showed us the offering that is above, on the third day after he rose. So it was done, and the chanter went up on a great stone and sang: Precious in the sight of the Lord [**is the death of his holy ones. And again:**] I slept and rose up again [**for the Lord sustains me.**] And they answered: Shall not the sleeper awake? Now will I arise, saith the Lord. Alleluia. They

read the gospel and made the offering.

26 It was about the sixth hour, and Plato looked out to sea seven stadia away, and lo, Matthew standing on the sea between two men in bright apparel, and the beautiful child before them. And they said Amen, Alleluia. And the sea was to look upon like a crystal stone, and before the Child a cross came up out of the deep, and at the lower end of it the coffin of Matthew: and in a moment it was set on the land where they were.

27 The king beheld all from a window, and came down and fell at their feet and confessed his sin and his belief. He would give them the palace for a sanctuary, and the coffin should be laid on his golden couch in the great hall. Plato baptized and communicated him.

28 The apostle appeared and said: Thy name shall no more be Bulphamnus but Matthew; thy son not Bulphandrus but also Matthew; thy wife Ziphagia, Sophia; and his wife Orba, Synesis. He ordained the king a priest, being 37, his son a deacon, being 17: his wife a priestess and his son's wife a deaconess, being 17.

[29 *In one recension only:* The king destroyed his idols, and issued a decree establishing the new faith.]

30 Matthew bade them offer the offering daily for forty-nine days and repeat it yearly, and told Plato

he should join him in three years, and be succeeded by the king, and he by his son. Then with two angels he departed to heaven.

31 And a voice came, promising peace and safety to the city.

His day is the 14th of Gorpiaeus.

The Martyrdom of Matthew

This concludes our study. We hope you will find some insight with the facts that we have presented to you in this first of a series examining the writers of the canonical gospels. The next book will discuss the Apostle Mark. There is plenty to say about this great apostle as well and about the original text of his gospel. We will discuss Mark 16:9-20. We will address apocryphal works attributed to him. We will discover just who Mark was. We will also address the so-called **Secret Gospel of Mark**. But until then
- - STUDY!