

The Secret Testament

The Original Gospel Revealed

The critical principles and their use in making this reconstruction of Mark's gospel are explained in *The Hidden Jesus*. You must get it!

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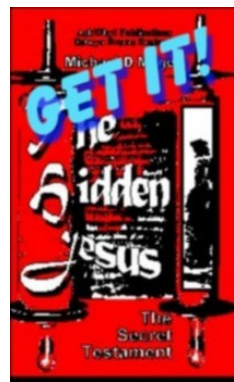
Jesus is baptized a leader of the Essenes

The beginning of the gospel of Jesus, which is God's saviour, whom they called Barabbas, which is the son of my father, for he was the Son of God, the messiah, a prince of Israel.

Even as it is written in the prophets:

The voice of one crying: in the wilderness prepare ye the way of the Lord, make straight a high way in the desert for our God. For the glory of God shall be revealed and all flesh shall see it together. Saith the Lord: Behold, I send my messenger, which shall prepare the way before me, and the Lord whom ye seek shall suddenly come to His temple.

John appeared baptizing and preaching a baptism of repentance for the remission of sins, saying:



Ye shall not enter the water to be cleansed unless ye turn from your wickedness, obeying the law, as He commanded you through Moses to do by His holy spirit; for all who transgress His word are unclean.

John was the nasi, which is prince of the congregation, the Master of the Nazarenes, the successor of the nasi Zacharias, but, being humble, called himself Enosh, which is man; and he was great in the sight of the Lord drinking neither wine nor strong drink for he was also nazir, which is consecrated to God. He went before God to make ready a righteous people ready for the day of the Lord. And multitudes from Judaea and from Jerusalem went out to him and were baptized in the river Jordan, confessing their sins.

And John announced:

After me one who is mightier than me will come, and I am not fit to stoop and untie the latchet of his sandals. I have baptized you with water but he will baptize you with the holy spirit for it is written: Who may abide the day of His coming? For he is like a refiner's fire. And I will come near to you in judgement. When the day cometh it burneth as a furnace, and all the proud and all that work wickedness shall be stubble, and the day that cometh shall burn them up; but ye that fear my name shall gambol as calves of the stall and ye shall tread down the wicked, for they shall be ashes under the soles of your feet.

Being interpreted, the angel Michael cometh to judge the world.

Now it came to pass in those days that a man of repute, a Nazarene, being thirty years old, was baptized by John in the Jordan, and Zadokite priests came from Damascus by the Dead Sea. One was the Angel of the Lord and one was the Satan and John was Joshua, the High Priest. And the Angel spake:

Be silent, all ye flesh, before the Lord, for he is raised up out of his holy habitation.

And the Zadokites asked:

Where is he who shall be the prince of the congregation, a sceptre who shall smite all the children of Seth, for it is written: a star shall come out of Jacob and a sceptre shall rise out of Israel.

And straightway the Nazarene rose up from the water. And the Angel said:

Saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, behold, I bring forth my servant the branch; and I will remove the iniquity of that land in one day.

And Joshua, the High Priest spake:

Saith the Lord of Hosts: I have set my king upon my holy hill of Zion. Thou art my son. This day have I begotten thee. Ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron. Thou shalt dash them in pieces like a potter' s vessel. Thou shalt be called the Son of the Highest, for thou shalt go before the face of the Lord to prepare His ways, to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God, whereby the branch from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Joshua, the High Priest, sprinkled him with water, making the sign of the cross on his forehead so that he would be among the saved, as in the previous visitation. They named him Joshua, the salvation of God, which is Jesus.

And Joshua, the High Priest, spake unto Jesus:

The Lord saith: Behold, I have caused thine iniquity to pass from thee, and I will clothe thee in pure apparel.

And they gave him holy objects and clothed him in clean white garments, and the spirit of the Lord settled on him.

And Joshua said unto Jesus:

Master, now lettest thou thy servant depart in peace, according to thy word, for mine eyes hath seen salvation which thou hast prepared before the face of the people, a light to lighten the darkness and the glory of thy people Israel.

And Jesus replied saying:

My soul doth magnify the Lord, And my spirit hath rejoiced in God my saviour. For He hath regarded the low estate of His servant: and from henceforth all generations shall bless Him. For He that is mighty hath done great things; and holy is His name. And His mercy is on them that fear Him from generation to generation. He hath shewed strength with his arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich He hath sent empty away. He hath holpen his servant Israel, in remembrance of His mercy, as He spake to our fathers, to Abraham, and to His seed for ever.

And Jesus blessed God, saying:

Blessed be the Lord God of Israel; for He hath visited and redeemed His people, And hath raised up an horn of salvation for us in the house of His servant David, as He spake by the mouth of His holy prophets which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us, to perform the mercy promised to our fathers, and to remember His holy covenant, the oath which He sware to our father Abraham, that He would grant unto us that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life.

And the Satan tested him with promises of finery and glory. And they all called out:

The Lord bless Jesus, the salvation of God, and all the men of the lot of God who walked perfectly in His ways;

and they all called:

Truly, Truly.

And they called out:

The Lord rebuke thee Satan, and all the men of the lot of Satan for their wickedness and the darkness of their deeds; yea, the Lord that hath chosen Jerusalem rebuke thee Satan, for is not this brand now plucked out of the fire?

And they all called:

Truly, Truly.

And he was tested by the Satan that he should stumble on the path to the kingdom of God. But Jesus was not tempted, rejecting all that Satan offered. And he said:

Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shall thou serve.

And when the devil had ended all the temptation, he departed from him for a season.

Immediately the spirit driveth him into the wilderness; for the battle for the kingdom would be forty years and for every year a day and a night he fell down before the Lord in the wilderness lest Belial should triumph and the Lord look upon the stubbornness of His people, or on their wickedness, or sin, and destroy them. And the Lord hearkened to him that His people should enter the

kingdom which He had promised. And the Angel and God' s elect ministered to him.

Now Herod the tetrarch feared John as a disturber of the multitudes, which counted him a prophet and were ready to do anything he should advise, and went out to lay hold on him, and would have him killed. He took him and bound him, and held him in prison in the fortress of Machaerus. But Herod feared John knowing he was a righteous one and an holy one for he was an Essene, and kept him safe. And when he heard him, he heard him gladly.

And this is what became of John. Herod sought to divorce his wife, the daughter of the king of Petra, that he might marry a niece, his brother Philip' s wife, Herodias. And John said unto him:

It is not lawful that a man should marry his niece, nor even the mother of his brother' s children; yet thou wouldst uncover her nakedness though she hath four children, thy brother' s.

And when he heard him Herod was sore perplexed, and Herodias had a quarrel against him; and Herod resolved to rid himself of John. And a day came that Herod on his birthday, made a supper to his lords, high captains, and chief estates of Galilee, for he was at war with the king of Petra who would avenge the wrong done to his daughter, and he said unto Herodias:

Whatsoever thou shalt ask of me, I will give it thee.

And straightway she came in with haste unto the king, saying:

I will that thou give me by and by the head of John the Baptist.

And the king sent an executioner, and commanded his head to be brought for Herodias' s sake. And he went and beheaded him in the prison, and brought his head unto Herod. And he gave it to Herodias in a charger. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

Jesus succeeds John the Baptist on his arrest and continues his work

After that John was handed over in Peraea, Jesus took up his mantle that had fallen from him, and he came thence into Galilee, by the sea that he might baptize, preaching the gospel of the kingdom of God. saying:

The time is now come; the kingdom of God is at hand; hear this gospel; repent and be saved by God' s mercy.

And many heard, and Jesus spake unto them saying:

As the fishes that are caught in an evil net even so are the sons of men snared in an evil time. But, saith the Lord: I shall send for many fishers, and they shall fish them and I will bring them again unto their land that I gave unto their fathers. If thou wilt, follow me and thou shalt be fishers of men.

For the day of judgement is like a net cast into the sea which drew in fishes of every kind, clean and unclean. The fisher gathered the clean into baskets but cast away the unclean. In like wise shall the wicked be separated from the righteous in the end time. For the prophet Enoch said: The Most High will deliver the evil ones to His angels for punishment for they have oppressed His children but the righteous and elect shall be saved.

Cast ye nets on the wrong side and ye will gather in empty but cast ye nets on the right side and ye will gather in full, for every nation on earth will yield to the good net.

And they were astounded by his teaching, for he taught them with authority; and only a king' s word hath authority.

And he saw Simon and Andrew his brother, and Jesus said unto each of them:

Wilt thou repent and be a fisher of men?

And they followed him and were baptized. And he saw James the son of Zebedee, and John his brother; and Jesus said unto each of them:

Wilt thou repent and be a fisher of men?

And they left their father Zebedee with the hired servants, and went after him and were baptized.

Jesus repared to the house of his disciple Simon, with Andrew and James and John, to offer the repentant the sacred meal of bread and new wine. But Simon' s wife' s mother would do naught for them for she was sick out of fear.

And speaking to them Jesus said:

When Hezekiah, the king, was sick unto death, he wept and prayed to the Lord: I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And the Lord heard his prayer and said: I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria.

For God hath created man to govern the world, and has appointed for him two spirits in which to walk until the time of His visitation, the spirits of truth and deceit. For all who walk in the spirit of truth, it shall be healing, a long life and fruitfulness; but for all who walk in the spirit of deceit it shall be blindness of eye and dullness of ear and stubbornness of heart, All who walk in this spirit shall suffer a multitude of plagues and everlasting damnation by the avenging wrath of the fury of God. But God has ordained an end of deceit and at the time of the visitation He shall destroy it forever.

And he came and took her by the hand and rebuked her for her trembling knees, and did tell her privily that the Lord was as a fortified wall and as an iron bar against all destroyers for He would lead His elect in the way of everlasting life and in His paths. And the fever of fear left her; and she arose and ministered unto them.

Again Jesus taught of the kingdom, saying:

A certain mason was stricken and his right hand did wither. He was unable to practise his trade and his children hungred. And he prayed to the Lord, saying: I was a mason seeking my bread with mine hands, and for my sins mine hand hath withered; now my children hunger. Lord, forgive me my sins for I repent my vanity and deceit. And the Lord saw that he was sincere and said to the man: Stand forth and stretch forth thine hand; and it was made whole like as to the other. Then saith the Lord God: Go thou to Zion, and there thou shalt lay for me a stone, a foundation which shall not rock or sway in its place, for thine hand is now whole. And that foundation shall be an house of perfection and truth in Israel forever. And thou shalt inscribe it: who trusts will fear not; for this is my covenant with mine elect. The man did as the Lord commanded, and he did build a house of perfection to the Lord. And the house was the foundation of a great kingdom. In like wise shall the right hand of power be restored to Israel, and God shall build a kingdom, and the scornful men in Jerusalem shall be swept away. And judgement shall be the line and righteousness shall be the plummet.

And his fame spread abroad throughout all the region. And Jesus went about teaching in synagogues and preaching the gospel of the coming kingdom. Again Jesus came with his disciples to Capernaum and preached in the synagogue. Now there was a man who feared the retribution of the authorities who called out:

Let us alone, Jesus the Nazarene! You will destroy us all. Thou art the messiah, come to drive out the sons of Seth.

But Jesus halted him commanding:

Be silent! The spirit of Belial possesses thee. Let it be driven out.

And the disciples beat him sorely until the perverse spirit left him, and badly torn he cried:

Enough.

And they were all amazed, questioning among themselves:

What thing is this that the perverse spirit called him? For with authority and power he commandeth.

And His fame spread. And great multitudes gathered together unto him. And a large number of people followed him and many came from Judaea and the other side of the Jordan and even from Tyre and Sidon when they heard of his teaching of the kingdom.

And as Jesus spake the word to his disciples four men passed down a pallet on which lay an enfeebler of the law, and a profaner of the House of God, for he was Matthew the Levite, a tax collector, a Sadducee, who had been praying on a housetop. Recognizing him Jesus said:

Saith the Lord: if ye turn away from following me then will I cut off Israel out of the land which I have given them and this house, which I have hallowed for my name, will I cast out of my sight; and though this house be never so high yet shall everyone that passeth by it hiss for they forsook the Lord, their God. Yet if my people which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways then will I hear their prayers in heaven and will forgive their sins and will heal their land. Repent, Levite, discard your pallet and rise.

And the enfeebler of the law was overcome with shame, smiting his breast and calling out:

God be merciful to me, a sinner;

and he was healed of his polluted spirit. He cast aside his pallet and was received by the righteous. At this they were all amazed and glorified God, saying:

We never saw anything like it.

But the Sadducees were filled with fear for many of their number heard of it also and repented to follow after Matthew.

Now when he admitted the Levite to the sacred meal of bread and new wine at his house some of his disciples said:

How is it that he eateth and drinketh with publicans who are the worst sinners.

Hearing this Jesus said:

They that are whole have no need of a doctor, but they that are sick. They that are full have no need of bread, but they that hunger. I come not to call the righteous but sinners to repentance. Saith the Lord: My people have been lost sheep; their shepherds have caused them to go astray.

And he spake unto them a parable, saying:

What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the fold and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. Likewise there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine of God's righteous which need no repentance. To the lost sheep of the house of Israel this son of man is called and today hath one who was lost been found.

And Jesus expounded all things to his disciples, saying unto them:

This son of man will impart knowledge with discretion for it is written in the prophet Isaiah: Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. But with the remnant which held fast to the commandments of God, He made His covenant with Israel forever, revealing to them the hidden things in which all Israel had gone astray, the mysteries of amazing truth, that they may walk perfectly together in all that has been revealed to them. Unto you therefore it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand.

And it was the fast of the fifth month when pious Jews mourned the destruction of the temple by Nebuchadnezzar singing lamentations. And his disciples of the simple of Ephraim come and say unto him:

The Pharisees eat not wine nor meat, and wail and confess and repent.
Why doest thou say unto us, brake bread and drink wine?

And Jesus said unto them:

God' s righteous will enter into His kingdom and feast. Hearken ye to the word of the Lord: I am returned unto Zion and will dwell in the midst of Jerusalem.

The kingdom of God is like a bridegroom who is coming to the wedding feast, for it is written: I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord. After the fast the wedding feast begins, and the Lord is even now at the door. Can the children of the bridechamber fast, while the bridegroom is without? This bread and new wine is like unto a wedding feast, for when the bridegroom is without, the fast is ended. Those hypocrites fast for the loss of the temple, when God drove Israel into captivity for her sins. But, on the third day of His visitation, the Lord will raise up to the righteous a new temple not built by hands.

No man seweth a piece of new cloth on an old garment: else the clean will be mixed with the unclean contrary to the commandments of God. Better to wear the old until the tailor delivereth the new. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles, for only thus may the righteous partake of it. If these be what men do, will God do other wise. The Lord will destroy the polluted temple and in three days will raise up for the righteous a holy temple, as the prophet Ezekiel has written.

And they brought backsliders to him, children of Israel who had turned away from God to the gods of the Greeks, for they now sought the kingdom of God. And his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them:

Suffer all the children to come; forbid them not; for of such is the kingdom of God. Truly, Whosoever is not one of the children shall not enter therein, save who the Lord taketh unto him and blesseth.

And some of the simple of Ephraim came forth, and began to question with him, seeking of him a sign from heaven that the kingdom was indeed nigh. And he sighed deeply in his spirit, and saith:

Why doth this generation seek after a sign? Truly, no further sign shall be given unto this generation save the day of God' s vengeance.

And he left them.

Then Jesus took apart into the hillside twelve men of his disciples that they might be with him until he should ordain them and send them forth as shepherds to gather the lost sheep. There was Simon the brigand whom he called Rocky, for he was immovable; James and John, sons of Zebedaeus, whom he called the sons of tumult and the sons of the wild ox for they were untameable; Andrew, Simon' s brother, Philip and Nathanael, his brother, sons of Tholomaeus, the Zealot; Matthew, the Levite; Thomas the twin; James the son of Alphaeus, Judas Thaddaeus which is broadchest; Simon the Zealot; Judas Iscariot which is the knifeman and the deliverer. And Jesus said:

You shall be twelve apostles as a covenant to Israel, one for each tribe.

And Jesus judged them for qualities and ordained Peter, James and John as pillar apostles who might act as priests when they praised God, and three more he appointed in their place that there were still twelve as a covenant to Israel.

And he resolved to baptize many of the simple of Ephraim. and he called unto him disciples and began to send them forth by two and two. Nor would they need take anything for their journey, no scrip, no bread, no money in their purse, neither two pairs of sandals, nor two coats, save only a staff; for the elect would provide. And Jesus commanded them:

Go not into the way of the gentiles and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And when ye stand before them, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the holy ghost. And as ye go preach, saying: The kingdom of God is at hand, repent that God might heal thee that thou might join the elect of God. Ye shall not have gone over the cities of Israel, till the kingdom be come.

And thereby gained they power over sickness and unclean spirits.

And he took a child, and set him in the midst of them, and he said unto them:

Whosoever shall receive one of these children, the children of Israel, receiveth not this son of man but Him that sent him. For it is not for this son of man to receive the children into God' s kingdom, but God alone. But whosoever shall mark them in baptism with the cross of water in God' s name, because they belong to Him, truly, they shall not lose their reward when the kingdom comes. And whosoever shall offend any one of these little ones that believe that God cometh, yea, any one of these simple of Ephraim that have repented and entered the pure water of baptism, it is better for him that a millstone were hanged about his neck,

and he were cast into the sea; for his punishment at God' s appointed time will be an hundred fold.

So they went out and preached repentance; and they cast out demons and cured sick people admitting them into the new covenant by the sacrament of baptism.

And Jesus travelled through the countryside and villages speaking to them at even, when the sun did set lest the authorities did hear of it. And they that sought the kingdom brought unto him all that dispaired of it, and some that hated it, those blind and dumb and diseased, and those possessed with devils. And all gathered together and he healed many that were sick of divers diseases, and cast out many devils that hated God' s kingdom; and suffered not the devils to speak, because they knew him as the prince.

Jesus conducts the Festival of the Renewal of the Covenant which appears in the gospels as the mass feedings

And he took the multitude of repentant apart into a desert place, for it was Pentecost, the festival for the renewal of the new covenant. And many ran afoot thither out of the camps, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties, and by tens.

And James and John, the priestly apostles, come unto him, saying:

Master, we would that we may sit, one on thy right hand, and the other on thy left hand, in the glory of God' s kingdom.

But Jesus said unto them:

Ye know not what ye ask. Can ye drink of the cup of righteousness? and be baptized with the baptism of repentance?

And they said unto him:

We can.

And Jesus said unto them:

So be it. Withal shall ye be baptized, but to sit on my right hand and on my left hand in the kingdom is not mine to give. God only knowest what

He hath prepared, seeing your works. Ye know that they which wish to rule over the gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among ye, shall be your servant. And whosoever of ye will be the chiefest, shall be servant of all. If any man desire to be first, the same shall be last of all, and servant of all; for even he that is greatest among ye shall be your servant, and whosoever shall exalt himself shall be abased and he that shall humble himself shall be exalted.

For ye come not to be served, but to serve.

And he said unto those who had repented:

Your baptism is a binding oath, which dedicates you to god until ye shall enter His kingdom. Yet ye might not say to your father or mother: I have vowed myself to God, therefore that which I wouldst provide for thee is corban (which is a gift to the temple), and thou must go destitute, for my vows to God are binding to me unto death. For corban is merely a tradition whereas Moses said, Honour thy father and thy mother; and, Whoso curseth his father or mother, let him die the death. Make not the word of God of none effect, for no man on pain of everlasting death might swear to depart from God' s law. If ye wouldst please God, your tradition must be to reserve for your household that which it needs, then give your surplus to God.

For there were those of Israel who would seek atonement from God by vowing the money of their family to the temple treasury.

And he stood on a high place, and began to teach them many things, blessing the men of the lot of God, saying:

Blessed are the poor and humble in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled with everlasting life. Blessed are they merciful unto the poor: for they shall obtain God' s mercy. Blessed are the pure in heart: for they shall see the face of God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that mourn: for they shall be comforted in everlasting light.

Ye are the light of the world. Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then the righteous answered him, saying:

Master, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

And Jesus in turn answered, saying unto them:

Truly, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then he cursed them of the lot of Satan, saying:

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 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

Then Satan led other voices answering him, saying:

Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then Jesus answered them, saying:

Truly, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Rejoice, and be exceeding glad, ye righteous: for great is your reward in heaven: for so rewarded were the prophets which were before you. Be ye therefore perfect, even as your Father which is in heaven is perfect. 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 this day our daily bread. And forgive us our sins, as we forgive those that sin against us. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Truly. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses, and ye shall find the gates of the kingdom closed.

Ye are forgiven and baptized as repentant sinners but think not that the gates of the kingdom are wide open to ye all; think not that the glory of God' s kingdom meaneth an end to the law. This son of man is come not to destroy the law, or the prophets: this son of man cometh not to destroy, but to fulfil. For till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall

break one of these least commandments, and shall teach men so, he shall suffer everlasting death: but whosoever shall do and teach them, the same shall be called into the kingdom of heaven, and have everlasting life. For except that ye hunger for righteousness, ye shall not enter into the kingdom of heaven.

And many people gathered unto Jesus, who stood with Peter, and James, and John the brother of James. And behold, there cometh from the crowd one of the rulers of the council, Jair, which is God' s enlightened. And he announced:

The bridegroom is without, but woe to us all; for His betrothed, a damsel coming to the age of marriage hath been ravished by the stranger, and must die.

While he yet spake, a voice said:

The damsel is dead: why troublest thou the Master any further?

And the people wept and wailed. And Jesus saith unto them:

Why make ye this ado, and weep? She shall live, and find favour once more with the bridegroom. Be not afraid, only believe; the damsel is not dead, but sleepeth.

And a voice, which was Satan, laughed him to scorn. And Jesus looked up, praying:

Lord, forgive thy children their trespasses, hear them repent and enter the sacred water. If it be thy will, let Israel be restored in thy sight. Talitha cumi, Damsel, I say unto thee, arise.

And a voice announced:

the damsel is arisen, and walketh.

And Jesus said unto them:

the bridegroom awaiteth

And they were astonished with a great astonishment. And he charged them straitly that no man should know it. And he commanded that they should partake of the holy meal of the just.

And the day was now far spent, and he called out:

O ye poor ones! be ye ordained that God shall save you! The children shall have bread and be filled.

And a voice answered him:

Whence can a man in the wilderness be satisfied?

And he asked:

How many loaves have ye?

And the disciples called out:

Seven.

And he said:

This is the bread of life. If ye be repentant, ye who partake of it shall be filled and have everlasting life.

And he commanded the people to sit down on the ground. And when he had taken the seven loaves, he looked up to heaven, and blessed, and brake the loaves, and gave morsels to his disciples that they might eat. And his disciples then took up, and blessed, and set before them twelve baskets of morsels of bread, full. And they did all eat, and were filled of the bread of life. And they that did eat of the loaves were about four thousand.

And he charged them, saying:

Take heed, beware of the leaven of the Pharisees, and of the leaven of the Sadducees, for leaven can be sour, and yield foul bread; or it can be sweet, and yield choice bread. If ye would have the bread of everlasting life, hearken ye not to these others, for they know not the kingdom of God.

And Jesus said to them a parable.

A certain woman had an issue of blood twelve years, and had suffered many things of many physicians, but none could heal her. And eventually she had spent all that she had, and was still nothing bettered, but rather grew worse. And a gazer came to her, and said: Doest thou know, and believe in your whole heart that thou hast only one Lord, the Lord thy God? And the woman wept and confessed her sins, and begged forgiveness, and repented. And the gazer forgave her sins. And when she stepped from the holy water, straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague and cleansed. And this son of man says unto you, truly Israel shall be healed of her plague.

And Jesus led a service of dedication of the repentant to God. And he said:

God' s judgement will be as a refiners fire, and the wicked shall be burned as stubble; but for the righteous it shall be as warm milk; for the wicked will be punished in a fire that never shall be quenched: but the righteous shall be rewarded in everlasting life. Ye repentant, remain chaste and think not adulterous thoughts, so that ye be not tempted into sin, for the kingdom is nigh, and every one shall be salted with fire.

And he called out, chanting:

If thine hand offend thee, cut it off. It is better for thee to enter into life maimed, than having two hands to go into hell.

And they all sang:

Into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched.

And again he called out, chanting:

And if thy foot offend thee, cut it off. It is better for thee to enter halt into life, than having two feet to be cast into hell.

And they all sang:

Into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched.

And again he called out, chanting:

And if thine eye offend thee, pluck it out. It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire.

And they all sang:

Into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched.

And Jesus said:

Lord, let thy will be done; we are ready; salt us with thy fire, for every sacrifice shall be salted with salt. Salt is good: but if the salt have lost His saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

And being interpreted this is the meaning of the parable: Ye shall be salted with the salt of the covenant of thy God. Ye would not suffer thy lustful eye, or thy

grasping hand, to tempt you into sin. Howbeit then that God would admit you into His kingdom, who do not hold to His covenant with His chosen. Know ye then that ye must honour God' s covenant with His elect for it is good, for if no one honoureth it then what other good is there?

And last of all he said:

Ye of His new covenant! for ye, God hath ordained that the first is last and the last first. Ye who are most humble, ye who serve God, and his brothers, ye shall be first. And ye who would be first, ye vainglorious and ye who love esteem above all else, ye shall be last. For, all are judged in the fire of God' s judgement. Put the covenant in your hearts and have peace with each other.

And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And they told Jesus of the cities at which they had to shake off the dust of their feet. And Jesus said:

Woe unto thee, Chorazin! It shall be more tolerable at the day of God' s vengeance for Sodom and Gomorrha than for you. Woe unto thee, Bethsaida! It shall be more tolerable at the day of God' s vengeance for Sodom and Gomorrha than for you. For if God' s mighty works had been done even in Sodom and Gomorrha, they would have repented long ago in sackcloth and ashes. But ye reject God' s message.

**Jesus Flees from Herod over the border into
Phoenicia then ventures back by another route
convinced he has to free Jerusalem from the
Romans to prove to God that the Children of Israel
are still worthy.**

And when he was gone forth into the way, there came running, a Sadducee, and kneeled to him, and asked him:

Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him: Why callest thou me good? there is none good but one, that is, God. Thou knowest the law of Moses; obey God' s commandments.

And he answered and said unto him:

Master, all these have I observed from my youth.

Then Jesus beholding him loved him, and said unto him:

One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross of baptism, and be of God' s elect.

And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples:

How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

And one of the scribes came, and hearing them reasoning together, and perceiving that he answered them well, asked him:

What shall I do to inherit eternal life?

And Jesus said:

What is written in the law?

And he answering said:

The Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and, thou shalt love thy neighbour as thyself.

And Jesus said:

Thou hast answered right; for this is more than all whole burnt offerings and sacrifices. Thou art not far from the kingdom of God.

And one of the multitude said:

Master, I have brought unto thee my son, a man which hath a dumb spirit, for he denieth the kingdom of God.

And Jesus would have him brought him unto him. And when they brought him unto them, Jesus said unto him:

If thou canst believe, all things are possible to him that believeth. The kingdom of God cometh.

But he raged and foamed at them, saying:

You will bring us all trouble; we have no king but Caesar.

Straightway they did tare him, until he fell on the ground. And he cried, and they rent him sore; and he was as one dead, insomuch that many said:

He is dead.

A man came to Jesus calling out and decrying him, for he was a leper, a high priest of the temple. And Jesus, moved with anger, put forth his hand and smote him, and they set their hands upon him, until he was beseeching him, and kneeling down to him. And he was cleansed. And Jesus took him and angrily ordered him:

Go seekest thou God with all thine heart and soul; repent and doest that which is good and right before Him as He commanded by the hand of Moses. And sayest thou nothing to any man, lest thy demon trip thee.

And forthwith he sent him away. But he walketh in the way of deceit, and goeth out and telleth the authorities, and blazeth abroad the matter, insomuch that Jesus could no more openly enter the city for fear of the authorities, for the towns were unsafe, and soldiers sought them; and they were without, in desert places.

Now when John had heard in the prison these works of Jesus, he was troubled, and sent two of his disciples, And said unto him:

Art thou he that should come, or do we look for another?

Jesus answered and said unto them:

Go and shew John the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the glad tidings preached to them. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying: We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came offering the bread and wine, and they say, He is mad. And this son of man came offering the bread and wine, and they say, Behold a friend of publicans and sinners. Is the wisdom of the just of her children?

And they departed.

And Jesus began to say unto the multitudes:

What went ye out into the wilderness to see? A reed shaken with the wind? A man clothed in soft raiment? They that wear soft clothing are in kings' houses. A prophet? Yea, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger, which shall prepare the way before me. Truly, 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. And the signs are that from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

And king Herod heard of it, for his name was spread abroad. And he asked:

is John the Baptist burst free from prison and again preaching sedition?

They replied:

No, it is Elias or that prophet.

But Herod said:

if it cannot be John, whom I imprisoned, then his successor is risen.

And in the night, rising up a great while before day, he went out, and escaped into a solitary place, and there prayed for he was sore afraid. And Simon and they that were with him followed him. And when they found him, they said unto him:

They seek thee everywhere.

And he said unto them:

Let us go away into another part, that I might start afresh: for therefore came I forth.

And they escaped into another part.

And it came to pass, as the Nazarenes went before Herod' s soldiers that they went through corn fields, and it was the sabbath day; and his disciples hungered and said:

Would that we could enjoy this grain but on the sabbath day we cannot do that which is not lawful.

And Jesus said unto them:

Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Ahimelech the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? Or how that the priests offer up lambs in sacrifice on the sabbath, thereby profaning it, but are blameless.

And he said unto them:

The sabbath was made for man, and not man for the sabbath: Therefore man, the son of man, is Lord also of the sabbath.

And his disciples understood and began, as they went, to pluck the ears of corn. But then yet others among them found fault saying, Master:

Howbeit that we can do that which is not lawful for we eat with unwashen hands that which is unclean and pleaseth not the Lord?

And he said unto them:

Hearken every one of you, and understand. It is written in the book of Isaiah, Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear.

And they looked one to the other, and Jesus said:

Are ye yet without understanding? Ye are cleansed by the holy waters, for ye have repented that ye be received into the kingdom. Do ye not then perceive, that whatsoever thing from without entereth into God' s perfect, it cannot defile him because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man. If a man be truly repentant his heart is pure. If a man be not perfect in his heart then he shall not be cleansed whether he be washed by rivers, yea and even by seas.

And thence he fled into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid. For a certain woman, whose daughter had an unclean spirit, heard of him, and came and fell at his feet. The woman was a Greek, a Syro-Phoenician by nation, but she had sought the kingdom of God, and had become a proselyte of the Nazarenes. And she besought him privately that he would cast forth the devil out of her daughter, and prepare her for the kingdom. But Jesus said unto her:

Let the children first be filled: for it is not meet to take the children' s bread, and to cast it unto the dogs. For I am come to save the children of Israel alone.

And she answered and said unto him:

Yes, Master, yet the dogs under the table eat of the children' s crumbs,

for she knew there was a time to come when the gentiles would be called. And he said unto her:

For this saying, so be it; the devil is gone out of thy daughter.

And he sent disciples to heal her. And when she was come to her house, she found the devil gone out, and her daughter laying bruised upon the bed.

Jesus fled with his disciples to the Great Sea to the north in the land of the gentiles where Herod could not go; but a vengeful throng followed him, and about Tyre and Sidon, this multitude came angrily unto him. And he charged his disciples, that a small ship should wait on him because of the multitude, lest they should mob him and harm him. For, though he had straitly charged them not to make him known and they had fallen down before them, unclean spirits had exposed him, saying:

Thou art the Son of God.

And they did scream in anger when they saw him, and pressed upon him for to take hold of him, as many as had scourges to avenge them.

And the multitude cometh together again, besieging them in his house so that they could not so much as bring in bread for the holy meal. And his companions were fearful and went to lay hold on him, for they said:

He is beside himself.

And some of the Nazarenes said:

He hath Beelzebub, and by the prince of the devils casteth he out devils.

And Jesus answered them, saying:

If this son of man hath Beelzebub he could not have cast out a single demon. Yet ye have repented. How can Satan cast out Satan? If a house be divided against itself, that house cannot stand, not even Satan' s house. And if a kingdom be divided against itself, that kingdom cannot stand, not even Satan' s kingdom. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. Yet he doth not end. How then can Satan be cast out? When a strong man is armed and defendeth his house, his possessions are in peace; but when a man stronger than he first binds him then takes away his weapons, his possessions are lost. In like wise must we be stronger than Satan and bind him. But if a kingdom be

divided against itself, that kingdom cannot stand; and if a house be divided against itself, that house cannot stand. The house of Israel must needs stand as one if Satan is to be bound and cast out. And for this reason all sins shall be forgiven unto the sons of men who repent, save a blasphemy against His holy spirit.

He that is not with God is against God; and he that gathereth not with God scattereth. For whosoever shall do the will of God, the same is my brother and sister in God' s remnant. But whoever hath slandered the congregation shall be expelled from among them and shall return no more. And whoever hath murmured against the authority of the community shall be expelled and shall not return. Every idle word that men speak, they shall give account of in God' s day of vengeance, for by thy words thou shalt be justified and by thy words thou shalt be condemned.

And they murmured no more.

**Jesus is Transfigured—crowned as That Prophet
making him The Messiah in preparation for his
attempt to capture the Holy City and cleanse the
Temple.**

And Jesus goeth out, and his disciples, into the region of Caesarea Philippi.
And he saith unto them:

Whom say ye that I am?

And Peter answereth and saith unto him:

Thou art the nasi, the prince of the many.

And Jesus said:

Blessed art thou Simon barjona, for is not the prince the messiah at the holy meal of the saints? And saith the Lord: Is not this a brand that must be plucked from the fire? This son of man must lead you upon Jerusalem.

And Peter was perplexed, saying he was beside himself. And Jesus taught them that, at God' s appointed time, Israel would have a prince, and a priest, and a prophet; and, like Moses, the prince, and the priest, and the prophet would lead them into a promised land. And they heard him and wondered. And he charged them that they should tell no man. And from that time forth he began to teach them that they must go unto Jerusalem, and must suffer many things in the

coming battle, even death but, on the third day would rise again in God' s kingdom, with God' s elect; for God had sent His messiah. And he spake that saying privily.

And they stood before him, saying:

Before the messiah cometh, it is written, Elias must first come.

And he told them:

Elias truly cometh first, and restoreth all things; but, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

For he was imprisoned. And Peter took him, and began to rebuke him but when he had turned about and looked on his disciples, he rebuked Peter.

And after six days of purification in readiness Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves. And Peter said to Jesus:

Master, this is a good place. Let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

And they built a smoky fire, and he appeared, transfigured, before them, in raiment, shining exceeding white. And there appeared the prophets Elias and Moses: and they were talking with Jesus. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying:

This is my beloved Son: hear him,

as it is written that the prophet must be heard. And Satan came and he rebuked him, saying:

Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men

And, suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

And as they came down from the mountain, he charged them that they should tell no man what things they had seen, for first they must go up to Jerusalem. And there they would commence the battle for the kingdom in which they would die; but God would resurrect them all, the righteous, on the third day, as it is written in the prophet Hosea. And they kept it close, with themselves.

And returning thence to Galilee he came to some of his disciples with a great multitude about them, and the disciples questioning with each other. And straightway all the people, when they beheld him, were greatly amazed that he had appeared again in Galilee, for Herod would imprison him, and running to him saluted him.

And when he had called the people unto him with his disciples also, he said unto them:

Whosoever would be saved, let him take the cross of repentance in baptism, obey God and fear not. For whosoever will save his life shall lose it; but whosoever shall lose his life for God' s sake, the same will save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed to take the cross of repentance in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of God with the holy angels.

And addressing a multitude, Jesus spoke a parable, saying:

Hearken! A sower went out to sow and as he sowed, some seed fell by the wayside and perished, for it is written: Those who hearken not to the voice of God shall be meat unto the fowls of the air. And some seed fell upon stony ground, and immediately it sprang up, and because it had no depth of earth, when the sun was up, it was scorched because it had no root and it withered away, for it is written: Their stock shall not take root in the earth. And some seed fell among thorns and the thorns sprang up and choked them and they yielded no fruit, for it is written: Sow not among thorns. But other seed fell on good ground and did yield fruit that increased and brought forth, some thirty, and some sixty, and some an hundred, for it is written: The seed shall be prosperous and the ground shall give her increase. He that hath ears to hear, let him hear.

And he said unto them:

Is a candle brought to be put under a bushel, or under a bed and not to be set on a candlestick? The Lord hath seven eyes and, from Him, nothing is hid. For there is nothing hid, which shall not be manifested to the elect in God' s kingdom; neither was any thing kept secret, but that it should come abroad in God' s kingdom. If any man have ears to hear, let him hear.

And he said unto them:

Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For if what ye mete is God' s will then it pleaseth the Lord and ye shall be rewarded with everlasting life.

And Jesus said:

Hearken ye to this other parable: the kingdom of God is as if a man cast good seed upon the earth, and he slept and went not by night or day and cared not how the seed should spring up and grow. But the earth beareth fruit of herself and when the blade was sprung up so too were tares. And the man's servants said unto him: wilt thou that we go and gather up these tares? But he said: Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together, first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway putteth forth the sickle, because the harvest is come. Then separate the wheat from the tares that it be saved for me, and put the tares in a heap that they may be destroyed by fire. For it is written: Put ye in the sickle, for the harvest is ripe, for their wickedness is great.

Then shall Jerusalem be holy and there shall no strangers pass through her any more. And the Lord shall roar from Zion; and the heavens and earth shall shake; but the Lord will be a refuge unto his people and a strong hold to the children of Israel. For David said to the Lord: thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery furnace in the time of thine anger. Thou shalt swallow them up in thy wrath; and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men. And the Lord said to David: My covenant shall stand fast with thee; and thy seed will I make to endure forever.

And Jesus still speaking in parables, said:

Whereunto shall we liken the kingdom of God? It is like a grain of mustard seed, which, when it falleth to earth, is less than all the seeds that be in the earth; but when it groweth up it becometh greater than all the herbs and shooteth out great branches; so that all the fowls of the air may lodge under the shadow of it. For it is written: the Lord will bring down the high tree and will exalt the low tree; and it shall bring forth boughs and bear fruit, and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

And when he was alone, they that were about him asked of him the parables. And he said unto them:

Know ye not the parable of the sower? and how then will ye know all parables? The parable being interpreted is this. The sower soweth the word of God. And these are they by the way side, who understandeth not the word, and to whom Satan cometh immediately and catcheth away that which was sown in their hearts. And these are they likewise in which the word is sown on stony ground, who immediately receive the word with

gladness, but have no root in themselves, and so endure but for a time, and are tempted by hypocrisy. And these are they in which the word is sown among thorns, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becometh unfruitful. And these are they in which the word is sown on good ground, such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred. For it is written in the prophet Zechariah, in the word of the Lord: The seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to inherit all these things. And ye righteous shall receive that inheritance when the kingdom comes.

And Jesus said:

There is no man, that hath left brethren, or sisters, or father, or mother, or wife, or children, and hath left them and house or lands, for God, but he shall receive an hundredfold; and in the world to come, everlasting life. The poor, who are last in earth shall be first in heaven.

And he came into his own country, and his disciples follow him. And when the sabbath day was come he began to teach in the synagogue. There came thither his brethren and his kinfolk. And he read from the book of the prophet Isaiah:

The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the poor; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the recovering of sight to the blind, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God. This day is the scripture fulfilled in your ears.

And he told them of the kingdom to come calling for their repentance. And many hearing him were astonished saying:

Whence hath this man this authority? Is not this the mason; and his brethren and sisters, are they not with us?

And Jesus said unto them:

Who are my brethren? For the sons of Levi slew their brethren which trespassed against the Lord. My brethren are these which hear the word of God and slayeth the deceiver.

And Jesus could do no mighty works because of their unbelief, and he said:

A prophet is not without honour, save in his own country and among his own kin; nor is a physician able to cure those who know him.

And they were offended at him. They went out to lay hold on him, for they said:

He has gone mad to preach such things.

And they departed thence, and passed through Galilee; and he would not that any man should know it, lest Herod should send soldiers. For he taught his disciples, and said unto them:

It pleaseth the Lord that Jerusalem, the brand, is plucked from the fire, and the battle for the kingdom shall then be fierce. If this son of man is delivered into the hands of men, and they kill him, fear ye not; for he shall rise with you all on the third day, for so it is written.

And Jesus told them to prepare boats that they might cross the sea into Decapolis. And he said unto them:

They that hate you have said to the Lord: Let us cut off thy people from being a nation. But God is a jealous God and taketh vengeance against his adversaries. He pursueth them with His tempest and terrifieth them with His storm. For the Lord hath His way in the whirlwind and the storm; He rebuketh the sea and dries it up. The sea is the people of the waters, and though they be mighty and likewise many, even so shall they be cut down and shall pass away. For of them it is written: the waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people by the hand of Moses and Aaron. Thou alone spreadest out the heavens, and treadest upon the waves of the sea. Know ye then that ye shall have no fear of the storm, for when God sent to Jonah a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken, and the mariners were afraid, Jonah was gone down into the ship, and he lay, and was fast asleep, and the men roweth hard to bring it to the land, but they could not, for the sea wrought, and was tempestuous against them.

Even so, when ye are pressed by your enemies, let not your cry be: The Lord sleepeth. Lord carest thou not that we perish? It is written: The Lord of Hosts shall defend them, for as they draw near unto the gates of death, they cry unto the Lord in their trouble, and He cometh and bringeth them out of their distresses. He stilleth the noise of the seas, the noise of their waves. He rebuketh the sea and maketh the storm calm, so the waves thereof are still. And He bringeth them into the haven where they wouldst be, and stilleth the tumult of the people. The haven is the kingdom of God. Be ye of good spirits; be ye of good cheer; for the dawn soon

breaketh and the storm will calm, and the kingdom come with everlasting light.

And Jesus bound his disciples to get into boats, saying:

Pass over to the other side.

And when morning came they were at the other side.

And he went through the midst of the region of Decapolis. And they found a man who would betray them, and sought the reason, but he was deaf to their questions and would hardly speak. And they took him aside from the multitude, and they laid hands upon him, and put fingers into his ears, and spat upon him, and fastened his tongue with string. And looking up to heaven, Jesus sighed, and saith unto them:

Ephphatha!

that is:

draw it out!

And straightway he begged them to cease, his ears were opened, and the string of his tongue was loosed, and he spake plain. And Jesus charged him that he should tell no man of them. And they were beyond measure astonished, saying:

He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

And they were in the way going up to Jerusalem, and Jesus took to one side the apostles and said:

Behold, we go up to Jerusalem; and ye shall confront the gentiles: ye will suffer hardships and even death in the battle for the kingdom; but yet, if ye be killed, on the third day ye shall rise again in God' s kingdom.

And they were amazed. And Jesus went before them; and they followed, afraid.

And he said unto them:

Truly, there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. For the kingdom of God is at hand unto this generation, and they might be still live when the kingdom comes. And both sinner and righteous shall depart in the terrible day of God' s vengeance, but the righteous alone will be resurrected on the third day.

And Jesus saw John and some disciples beating a man, and asked:

Has this man an unclean spirit? Is he an enemy of the kingdom of God?

And John answered him, saying:

Master, we saw him punishing one who decried you, and we forbade him because he followeth not us.

But Jesus said:

Forbid him not. For if this man shall speak for God, though he be not repentant, he speaketh not evil of God' s kingdom. For he that is not against us is on our part.

And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan. And he taught his followers what he was about. And he asketh them:

Is it lawful for a man to put away his wife?

And they said:

Moses suffered to write a bill of divorcement, and to put her away

And Jesus answered and said unto them:

For the hardness of your heart he wrote you that precept. But, if ye wouldst be perfect, know ye from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. Let us go up to Jerusalem, that the bride might be freed, and the bridegroom enter in. He that hath ears to hear, let him hear.

Being interpreted, Jesus spoke of the marriage of God and Israel. For God hath made a covenant with His people, Israel; and they shall be like unto a bridegroom and a bride. They are joined together by God, and might not be put asunder by another.

And when they were come to Judaea to Jericho, they that received tribute money came to Peter, and said:

Doth not your master pay tribute?

And when he was come to tell his master, Jesus asked:

What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of God' s children, or of strangers?

Peter saith unto him:

Of strangers.

Jesus saith unto him:

Then are the children free. Notwithstanding, shouldst thou go to the river, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, shouldst thou find a piece of money, that take, and give unto them for tribute.

For he knew no man would catch such a fish and the tribute would go unpaid.

And the Sadducees tried to incriminate him, and they say unto him:

Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give?

But he, knowing their hypocrisy, said unto them:

Why tempt ye me? The answer is not a secret. Bring me a penny, that I may see it.

And they brought it. And he saith unto them:

Whose is this image and superscription?

And they said unto him:

Caesar' s.

And Jesus answering said unto them:

Render to Caesar the things that are Caesar' s, and to God the things that are God' s.

And they marvelled at him, for he meant that God had appointed a covenant with the people of His land. Though Caesar was a mighty king, he could make no claim to what is God' s.

And seeing a fig tree afar off having leaves, but no fruit, for the time of figs was not yet, Jesus said:

See ye this fig tree, it beareth no fruit, for it is not the season for figs; but as her branch is yet tender, and putteth forth leaves, ye know that summer is near, and the harvest time of fruit is nigh. So ye in like manner, when ye shall see the signs, know ye that the end time is nigh, even at the doors. This fig tree hath oppressed the children, and it shall not bear fruit, Nay, not ever; for God cometh to establish a new order in which the vine shall be fruitful and the fig barren. Have faith in God. For whosoever shall say unto this mountain: Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore this son of man telleth ye, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive ye your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

And he took a knife and stripped it of its bark. And his disciples saw it.

And as he went out of Jericho with his disciples and a great number of people, an unclean spirit, one of those blind to the the kingdom of God, heard that it was Jesus, the Nazarene, and began to cry out, and say:

Jesus, thou wouldst be a king, a son of David.

And many took hold of him, and charged him that he should hold his peace. And he lost his garment in the commotion, and he cried the more a great deal:

thou wouldst be a son of David, the messiah.

And Jesus stopped, and commanded him to be called. And they took the blind man, saying unto him:

Get up, he calleth thee.

And they raised him and pulled him to Jesus, and beat him, and by and by he said:

Have mercy on me, Master.

And Jesus said unto him:

By thy works shalt thou be justified. If thou wouldst be saved, repent and be baptized, for the kingdom is entered only by those who follow the way.

Jesus succeeds in capturing Jerusalem for a brief period but is crucified when the Romans return a few days later from Caesaria with a stronger force and re-capture it

And coming unto Jerusalem, Jesus looked up to the city, and spake:

Ye princes of strangers make haste and come down out of the city; for today shall be prepared a pure house for the Lord, and He shall abide therein.

And the people of Jerusalem came out to welcome Jesus joyfully. And Jesus said unto them:

This day is salvation come to this house; for God' s chosen are come to seek and to save that which had perished, the lost House of the children of Israel. It shall be cleansed of the name of the strangers, and that half which is the twofold part shall be returned, but the fourfold part shall the Lord redeem from those foreign flatterers.

For Herod received not his twofold part from God but went into a far country to receive for himself this kingdom, and to return. But his citizens hated him, and sent a message after him, saying: We will not have this man to reign over us. And it came to pass, that when he was returned, having received the two parts of the kingdom, that he commanded these servants to be called unto him, saying: Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. And he did slay them. And his two brothers similarly received a single part each, making the four parts of the kingdom. And the half shall be returned to the Lord, and then the fourfold parts, while they as a recompense shall suffer everlasting torment.

And they clamoured that he overthrow the strangers, for they expected the kingdom immediately to appear. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem. Saith he:

And when that nobleman went to the far country he called his ten servants and said unto them: Occupy till I come, for on my return I shall be a king and shall collect my taxes from ye and ye shalt collect them for me. No man shall yield less than a pound, for all men can earn this, but those who yield up more will I reward as my tax-collector. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he would collect taxes, that he might know how much every man had yielded. Then came the first, saying: Lord, thy servant hath raised ten pounds; for he had bullied and extorted money as his master' s servant. And he said unto

him: Well, thou good servant: have thou now authority over ten cities. And the second came, saying: Lord, thy servant hath raised five pounds; for he had extorted also. And he said likewise to him: Be thou over five cities. And another came, saying: Lord, behold, here is one pound, which your servant yieldeth; for he was a just man. And the king was much annoyed for he was an austere man, taking up that he laid not down, and reaping that he did not sow, and he said: You deliver up to me only that which any man yieldeth. And he said unto them that stood by: Take from him all that he hath, and give it to him that hath the ten cities. And the seven other servants also had failed to raise a surplus, and said unto him: Lord, he already hath ten cities. And the king answered, saying: So be it, for unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

And Jesus said:

But God hath decreed that at His appointed time, when He comes in judgement, the wicked shall receive their just recompense, and the poor and downtrodden will receive their just reward, for unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

Being interpreted, he meant in the kingdom of God. And when he had thus spoken, he went before, ascending up to Jerusalem.

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them:

Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you: Why do ye this? say ye that the nasi hath need of him; and straightway he will send him hither.

And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them:

What do ye, loosing the colt?

And they said unto them even as Jesus had commanded: and they let them go.

And being in Bethany Jesus sat at meat in the house of Simon the leper, which is a nobleman which opposed them but was baptized as repentant. And Jesus told a parable, saying:

A priest declared a certain rich man as a leper, and, according to the law, he had to leave the city and live with the lepers. And there cometh unto

him a woman, his wife, having an alabaster box of ointment of spikenard very precious; and she brake the box, and poureth it on his head, praying to the Lord that he be cured. And there were poor lepers standing by, and they had indignation within themselves. And they murmured against her, saying: Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and used for us all. But the lepers knew not that the poor shall live forever. And the rich man gaineth nought from his expensive unction, for perchance he saveth his skin but surely he loseth his soul.

And he turned to Simon saying:

Yet this leper hath gained everlasting life for he hath given all he hath to the poor and taken his cross of baptism in repentance.

And the ruler of Judaea had sent out soldiers to punish the Jews. And Jesus taught, saying:

Israel did rend her clothes in sorrow, for God choseth not the stranger as ruler of Israel. The stranger was like unto a man with an unclean spirit, desireth of destroying the Son of God, and was mighty, such that no man could bind him, no, not with fetters or with chains, neither could any man tame him, save God alone. But, God will tame them, because the children of Israel have rent their hearts and repented.

And they took arms and went out to confront those whom they hated. And coming nigh unto a mountain, there was there a great herd of swine feeding in the valley of the Qidron; about 2000 of them for they were a legion. And they came at them from the mountain, by surprise, cutting them with stones and darts hurled from high, and others caught those who tried to shelter from the stones and cut them down with swords. And ran them down, pulled them in pieces, mangled them, and chopped them down. And some were put in chains, and they besought in loud voices for them to torture them not, to spare them. But they heard them not, and some were choked to death in the waters of the brook, and others besought him that they might be with him and others escaped to Caesarea. And they that fed the swine fled, and told it in the city, and told what was befallen.

And the Sadducees and Pharisees said:

What manner of man is this?

And, behold, they came out and besought him to depart from them; for they were taken with great fear. And Jesus said:

Sing ye unto the Lord a new song in the assembly of all the saints: Praise ye the Lord. Let the children of Zion be joyful in their king; for the Lord

taketh pleasure in His people; He will beautify the meek with salvation. Let the saints exult in His glory with two edged swords in their hands; to execute vengeance on the nations; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgement written: this honour have His saints. Praise the Lord.

And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying:

Osanna, Free us, Son of David; Blessed be the king that cometh in the name of the Lord.

And some Sadducees standing by said unto him: Master rebuke thy disciples. And Jesus replied:

Should not these children proclaim, then would these stones cry out;

for children are banim and stones are abanim. And Jesus entered weeping into Jerusalem.

And they surrounded the temple and Jesus, going in, forbade the priests to do ought; and they began to cast out them that sold and bought in court the temple, and overthrew the tables of the money changers, and the seats of them that sold doves. And would not suffer that any man should pass through the temple. And he said unto them:

Is it not written, Behold, a day of the Lord cometh. In that day there shall be no more a Canaanite in the house of the Lord of Hosts.

And the chief priests heard it, and said:

Yet it is written in Isaiah: Mine house shall be called an house of prayer for all peoples?

And Jesus answereth, saying:

Hold ye these strangers to the covenant of the Lord? It is indeed written: My house shall be called of all nations the house of prayer? but the Lord also saith: Ye have made it a den of thieves. Therefore will I cast you out of my sight.

And the chief priests were sore displeased, and when they saw the children of Israel crying in gratitude in the temple, and saying:

Osanna, Son of David,

they 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 hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

And they knew not how to answer.

And the chief priests say unto him:

By what authority doest thou these things? and who gave thee this authority to do these things?

And Jesus answered and said unto them:

I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me.

And they reasoned with themselves: If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the many thronging about: for all men counted Jesus, that he was a king indeed. And they answered and said unto Jesus:

We cannot tell.

And Jesus answering saith unto them:

Then ye need not me to tell you by what authority I do these things.

And Jesus said:

And have ye not read this scripture: The stone which the builders rejected is become the head of the corner. This is the Lord' s doing; it is marvellous in our eyes. This is the day which the Lord hath made; We will rejoice and be glad in it.

And the stone stands for God' s righteous who are poor and downtrodden.

And Jesus began to speak to the chief priests by parables, saying:

A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and

went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying: They will reverence my son. And the son evicted the wicked husbandmen and returned the vineyard to the hands of his father.

And they knew that he had spoken the parable against them. And the priests were outraged, and they said unto Jesus:

We do God' s works according to Moses and God rewards us. How are we wicked?

And Jesus answered:

What think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father?

They say unto him:

The first.

Jesus saith unto them:

Truly, that the publicans and the harlots go into the kingdom of God before you. For God trusted his works to you but ye did it not. And when John came unto you in the way of righteousness, and ye believed him not. But they that had refused God' s works, the publicans and the harlots, believed him and repented with baptism: and ye, when ye had seen it afterward, believed him not, that ye might repent.

And the priests understood and would have laid hold on him, but feared to for many people revered him.

The Sadducees, which say there is no resurrection, tried to confound Jesus, saying:

Master, Moses wrote unto us, If a man' s brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and

the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

And Jesus answering said unto them:

Ye err because ye know not the power of God. For when they shall rise from the dead, they neither marry, nor are given in marriage; but, as it is written in Enoch, they are as the angels which are in heaven. Nor know ye the book of Moses, else ye would have read how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living. Their rising up on the third day is like one who awakens from sleep. Ye therefore do greatly err.

And they hoped they might turn the multitude against him, who believed the messiah was the son of David; and, knowing he was an orphan, they asked him:

How canst thou be a son of David when thou hast not a father?

And Jesus answered and said:

Why do the scribes say that the messiah is the son of David? For David, the psalmist, himself said by the holy ghost, in the scriptures: The LORD said to my Lord: Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth the messiah his Lord; and whence is he then his son?

And the common people heard him gladly, for they understood that the messiah was not of the line of David.

And he said unto them, for he was a Zadokite:

Beware of these priests, which love to go in long clothing, and love salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts; which devour widows' houses as corban as a petition to God, and for a pretence make long prayers. They honour wealth and esteem above the Lord. They shall be damned.

And Jesus went over against the treasury, and watched the people cast money into the treasury. And many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto those assembled:

Truly, this poor widow hath cast more in than all they which have cast into the treasury, for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. This woman honoureth God above wealth; the gates of the kingdom are open to her.

And Jesus observed on the grandeur of the temple and the manner of stones of which it was built, and he said:

And yet these great buildings will be destroyed, for they are unclean, and not a stone will rest upon another, for it is as nothing to the temple which God will raise up on the third day of His kingdom, for so it is written in Hosea and Ezekiel.

And Jesus took his priestly disciples, Peter, James and John, up to the Mount of Olives to watch for God' s miracle, and as they sat there over against the temple, Peter, James and John came to him privately, for they were anxious, and said:

Thou hast said it was the day of the Lord, but yet the mountain trembleth not. Tell us, when shall these things be, and what shall be the sign when all these things shall be fulfilled?

And Jesus answering them began to say:

Ye shall know that the day of the Lord is nigh by these signs, for such things must needs be: when ye hear of wars and rumours of wars, for nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: but the end shall not be yet, these are the beginnings of the birth pangs, which endure forty years. Now the brother shall deliver the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye that shall endure in righteousness unto the end time shall be saved. And, wheresoever the body is, thither will the eagles be gathered together, for ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the temple, and ye shall know that the appointed time cometh.

As it was in the days of Noah, so shall it be also in the last days. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day of the Lord. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot' s wife.

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. In that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect' s sake, whom he hath chosen, he hath shortened the days.

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see coming with great power and glory Michael with his host of angels, the Son of man with the princes of heaven, Melchizedek and the sons of light, to justify the holy ones of God. And then shall he gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

This generation shall not pass, till all these things be done. But of that day and that hour knoweth no man, no, not the angels which are in heaven, but only the Lord God. Watch and pray, for ye know not when the time is. For it is as a man taking a far journey to attend a wedding, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 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. 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. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Truly, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the kingdom cometh. If ye would be watchers for the kingdom, then Watch!

And word came to Jesus that the Romans had returned, and soldiers were bloodletting in the city, and eighteen men had died when they took refuge on the Tower of Siloam, and it collapsed before the might of Rome. And Jesus turning unto his disciples, said:

Saith the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute. The blood of all the prophets, which was shed from the foundation of the world, may be required of this generation, from the blood of Abel unto the blood of Zacharias which perished between the altar and the temple. Truly, it shall be required of this generation. Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell. Yea: Fear him! Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Ye are of more value than many sparrows, therefore, Fear not! Take no thought for your life, for life is more than meat, and the body is more than raiment.

And some arriving told him of Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them:

Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye avow God before men, ye shall all perish in everlasting death. But whosoever shall avow God before men, him shall the angels of God avow before God: But he that denieth God before men shall the angels of God deny before God. And whosoever shall speak a word against this son of man, it shall be forgiven him: but unto him that blasphemeth against the holy ghost it shall not be forgiven

And they went out in God' s name, but there was naught to be done for the soldiers were many, and many were killed and many held captive. And Jesus and some disciples went into hiding in the city.

After two days was the feast of the Passover, and of unleavened bread. And Joseph Caiaphas and the chief priests came unto Pilate that they might take Jesus the Nazarene by craft, and put him to death; for they said to each other:

It is expedient for us, that one man should die for the people, and that the whole nation perish not.

And they said unto Pilate:

Search not for him on the feast day, lest there be an uproar of the people.

And Pilate, who feared the Emperor should learn he was an illegal executioner, gave them leave to take hold of the Nazarene by craft.

And the chief priests questioned some of those who had heard Jesus, and persuaded them to reveal his habits unto them, that they might know where he dwelt. And they promised to give them money in gratitude.

And in the morning before the first day of unleavened bread, when they killed the Passover, his disciples said unto him:

Where wilt thou that we go and prepare that thou mayest eat the Passover?

And he sendeth forth two of his disciples, and saith unto them:

Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whosoever he shall go in, say ye to the goodman of the house: The Master saith, Where is the guestchamber, where I shall eat the Passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us.

And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover.

In the evening he cometh with the disciples. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said:

Take, eat! this is the bread of everlasting life.

And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And sprinkling it upon them, he said unto them:

This is the blood of the new covenant, which God hath made with His chosen. Truly, this son of man will drink no more of the fruit of the vine, until that day that he drinks it new in the kingdom of God.

And Jesus said:

It is written, I will smite the shepherd, and the sheep shall be scattered. If ye are offended by me this night, truly, one of you which eateth with this son of man shall deliver him.

And they began to be sorrowful, and to say unto him one by one:

Is it I?

and another said:

Is it I?

And he came to Judas, and he said:

Is it I?

And Jesus said unto him:

That thou doest, do quickly.

And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them:

It is written: the Mount of Olives shall cleave in the midst thereof and the Lord my God shall come and all the holy ones with thee, and the Lord shall be king over all the earth.

And Jesus said:

Let us go to the garden that we might watch for the coming of the Lord.

And they came to a place which was named Gethsemane: and he saith to his disciples:

Sit ye here, while I shall pray.

And he taketh with him Peter and James and John, to greet the archangel Michael; but late in the night he began to be sore troubled, and to be very heavy. And saith unto them:

My soul is exceeding sorrowful unto death: tarry ye here, and watch.

And he went forward a little, and fell on the ground, and prayed:

Abba, Father, all things are possible unto thee: if it were possible, thy appointed time might come for them; nevertheless not what I will, but what thou wilt.

And he cometh, and findeth them sleeping, and saith unto Peter:

Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation.

And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, for their eyes were heavy, neither wist they what to answer him. And he cometh the third time, and saith unto them:

Sleep on now; take your rest. The hour has come; the end is yet far. It is written, I will smite the shepherd, and the sheep shall be scattered. Rise up, let us go; he that delivereth me is at hand; the spirit truly is ready, but the flesh is weak.

And immediately, while he yet spake, cometh a detachment of guards with swords and the chief priests with staves. And they that stood by drew swords, and smote the servants of the high priest, but they saw all was lost, and forsook him, and fled. And they laid their hands on him, and took him.

And they led Jesus away to the high priest, that he might commit him for trial before Pilate; and Peter was taken too, even into the palace of the high priest. And the high priest asked Jesus, and said unto him:

Art thou the messiah, the Son of the Blessed?

And Jesus answered:

Thou sayest.

Then the high priest rent his clothes, for the nation had followed him, a false prophet, and saith:

What need we of witnesses? he is a false prophet who says he is the messiah, a king. It is sedition; what think ye?

And they all condemned him to be guilty. And the guards began to spit on him, and to cover his face, and to buffet him, and to say unto him:

Prophesy, thou false prophet,

and the servants did strike him with the palms of their hands.

And Peter was brought before Annas, in the lower court, and the priest said:

Thou also wast with Jesus the Nazarene. Vow that he is a false prophet and thou shalt go free with a whipping.

But Peter replied, saying:

I know not, neither understand I what thou sayest, for it is written: Thou shalt not speak evil of the ruler of thy people.

And the priest said:

Thou shalt be crucified by the Romans if thou deniest him not. If thou wilt not swear then deny him thrice and save thyself, for it is not lawful for us to condemn two men on the same day.

And Peter feared to be hung on a tree, and he denied him thrice; and Annas ordered him to be whipped. And as he went out the bugles sounded the Cockcrow from the Antonia fortress. And when he thought thereon, he wept.

And in the morning the chief priests held a consultation with the elders and scribes and the whole council, to confirm the committal, for they had no other authority, and then carried Jesus away bound, and delivered him to Pilate. And Pilate asked him:

Art thou the king of the Jews?

And Jesus answered him nothing, for it was not lawful in his philosophy for him to vow a man to destruction in the courts of the gentile.

And after his condemnation, Jesus lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude came to the palace, crying aloud to Pilate, and began to beseech him, as he was wont to make them, calling:

Barabbas, Barabbas,

for this was their name for Jesus. And Pilate said unto them:

Will ye that I release unto you the king of the Jews? Then take ye to your homes, and I shall release him.

And they dispersed in wonder that Pilate had heard them. And Pilate, when the people had gone, delivered Jesus, when he had scourged him, to be crucified, for he was deceiving them.

And the soldiers led him away into a public place that all might see him, and they called together the legionaries. And, after the fashion of the Roman festival of Saturnalia, they dressed him as the fool who would be king; they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him:

Hail, king of the Jews!

And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took the purple from him, and led him out naked to crucify him.

And as they passed by, one Simon, encountered them and took his cross. And they bring him unto the place Golgoltha, which is, being interpreted: The skull. And, to ease his pain, they gave him to drink wine mingled with myrrh: but he received it not, for he would not break his vow of consecration to God. And it was the third hour, and they crucified him. And the superscription of his accusation was written over: THE KING OF THE JEWS. And with him they crucify many more seditionists; and one was on his right hand, and another on his left. And the scripture was fulfilled, which saith:

And he was numbered with the transgressors,

And they that were crucified with him reviled him saying:

Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and us, and come down from the cross.

And Jesus answered, saying:

Doest thou no longer fear God, since thou art in the same condemnation.
And we indeed justly, for we receive punishment for what we have done.
But this other, hath done nothing amiss.

For one hanging near them was an innocent pilgrim. And they that passed by railed on him, wagging their heads, and likewise also the chief priests mocking said among themselves:

He saved others; himself he cannot save. If he be the messiah, the king of Israel let him now descend from the cross, that we may see and believe.
Let God deliver him now, if he will have him, for he said: I am the Son of God.

And after three days Jesus cried with a loud voice, saying:

Eloi, Eloi, lama sabachthani?

which is, being interpreted:

My God, my God, why hast thou forsaken me?

And some of them that stood by, when they heard it, said:

Behold, he calleth Elias.

And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying:

Let alone; let us see whether Elias will come to take him down.

And Jesus again cried with a loud voice, and gave up the ghost.

And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathaea, which also waiteth for the kingdom of God, being an Essene, an honourable counsellor of the council of the congregation, came and went in boldly unto Pilate, and craved the body of Jesus, since he was the next of kin. And Pilate, satisfied with the punishment, called unto him the centurion, asking him whether he had been any while dead, and the centurion avowed he was dead, for he had pierced him with his spear. When Pilate knew it of the centurion, he yieldeth the corpse to Joseph, and he bought white linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock in the Garden of Zadok, and rolled a stone unto the door of the sepulchre.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome came to mourn him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves:

Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them:

Be not affrighted: Ye seek Jesus the Nazarene, which was crucified: he is not here: behold the place where they laid him. But go your way, tell his disciples that they must go into Galilee to be safe.

And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

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