Matthew 1:1—16:12

1.1 The book of the genesis of Jesus Christ, Son of David, Son of Abraham.

2 Abraham generated Isaac. Isaac generated Jacob. Jacob generated Judah and his brothers. 3 Judah generated Perez and Zareh from Tamar. Perez generated Hezron. Hezron generated Aram. 4 Aram generated Aminadab. Aminadab generated Nahshon. Nahshon generated Salmon. 5 Salmon generated Boaz from Rahab. Boaz generated Jobad from Ruth. Jobad generated Jesse. 6 Jesse generated David the king.

David generated Solomon from the wife of Uriah. 7 Solomon generated Rehoboam. Rehoboam generated Abijah. Abijah generated Asa. 8 Asa generated Jehoshaphat. Jehoshaphat generated Joram. Joram generated Uzziah. 9 Uzziah generated Jotham. Jotham generated Ahaz. Ahaz generated Hezekiah. 10 Hezekiah generated Manasseh. Manasseh generated Amon. Amon generated Josiah. 11 Josiah generated Jeconiah and his brothers during the exile in Babylon.

12 After the exile in Babylon Jeconiah generated Shealtiel. Shealtiel generated Zerubbabel. 13 Zerubbabel generated Abiud. Abiud generated Eliakim. Eliakim generated Azor. 14 Azor generated Zadok. Zadok generated Achim. Achim generated Eliud. 15 Eliud generated Eleazar. Eleazar generated Matthan. Matthan generated Jacob. 16 Jacob generated Joseph the husband of Mary, from her Jesus was generated the one being called Christ.

17 Therefore, all the generations from Abraham until David are fourteen generations. From David until the exile in Babylon are fourteen generations. From the exile in Babylon until the Christ are fourteen generations.

18 The genesis of Jesus Christ was like this. His mother Mary was promised for marriage to Joseph, but before they came together, she was found to be pregnant by means of the Holy Spirit. 19 But Joseph, her husband, being righteous and not wanting to expose her, decided to secretly send her away. 20 But after he decided these things, the Lord's messenger appeared to him in a dream, saying,

"Joseph, child of David! Do not be afraid to receive Mary as your wife. The one conceived within her is from the Holy Spirit. 21 She will birth a son and you will call his name 'Jesus,' for he will rescue his people from their separations. 22 This has all happened to fulfill the word of the Lord through the prophet, saying, 23 *'Look! The virgin will become pregnant and birth a son and they will call his name Immanuel.'* This name means, 'The Creator is with us.'"

24 When Joseph woke up from sleep, he did as the Lord's messenger commanded and received Mary as his wife. 25 However, he did not intimately-know her until she birthed a son. And he called his name Jesus.

2.1 Jesus was born in Bethlehem of Judea in the days of Herod the king. Look, magi from the east came to Jerusalem, 2 saying,

"Where is the one who has been born as King of the Judeans? We saw his star in the east and we came to become-like-dogs before him!"

3 When he heard this, the king Herod was troubled and all of Jerusalem with him. 4 After he gathered all of the ruler-priests and all the scholars of the people, he asked them where the Christ was to be born. 5 They said to him,

"In Bethlehem of Judea, as it is written through the prophet, 6 *'You Bethlehem, of the land of Judah, you are by no means the least among the leaders of Judah. For out of you will come a leader who will shepherd my people of Israel.'*"

7 Then secretly calling the magi, Herod accurately-learned from them the time of the star's appearance. 8 Then sending them into Bethlehem, he said,

"Go search carefully for the little-dependent. Then when you find him, report to me where he is, so I may also go and become-like-a-dog before him."

9 After listening to the king, they left. And look, the star they saw in the east went before them until it stood above where the little-dependent was. 10 After they saw the star they were filled with an overwhelming amount of great joy. 11 After they entered the house, they saw the little-dependent with Mary, his mother. While falling down, they became-like-dogs before him. Opening their storage-boxes, they brought to him gifts of gold, frankincense, and burial-perfume. 12 Being advised in a dream not to submit to Herod, they returned to their region by another way. 13 After the magi had left, the Lord's messenger appeared in a dream to Joseph, saying,

"Get up! Take the little-dependent and his mother and flee into Egypt. Live there until I speak to you. For Herod is going to seek the child in order to destroy him."

14 After getting up, he took the little-dependent and his mother during the night and went away into Egypt. 15 He lived there until Herod came to an end so that what was spoken by the Lord through the prophet might be fulfilled, saying,

"I called my son out of Egypt."

16 Then, when Herod saw that he had been mocked by the magi, he burned greatly. He ordered the removal of all the dependents, two years and younger, in Bethlehem and all the surrounding regions. This was based on the timeframe he had accurately-learned from the magi. 17 Then what was spoken through the prophet Jeremiah was fulfilled, saying,

18 *"A sound was heard in Ramah, weeping and great wailing. Rachel was weeping for her children and she did not want to be helped, for they are no longer."*

19 After Herod came to an end, the Lord's messenger appeared in a dream to Joseph in Egypt, 20 saying,

"Get up! Take the little-dependent and his mother and journey into the land of Israel, for those seeking the soul of the child are dead."

21 After getting up, Joseph took the little-dependent and his mother and entered the land of Israel. 22 When he heard that Archelaus was ruling Judea in place of his father Herod, he was afraid to go there. After being advised in a dream, he went away into parts of Galilee. 23 Then he came and settled in the city called Nazareth so that what was spoken through the prophet was fulfilled that he would be called a Nazarene.

3.1 In those days, John the Baptizer came, preaching in the wilderness of Judea, 2 saying,

"Change-your-thinking! For the Kingdom of the Heavens has arrived!"

3 For this man is the one spoken about through the prophet Isaiah, saying,

"A voice shouting in the wilderness, 'Prepare the Way of the Lord! Make his paths straight!'"

4 This same John had clothes made of camel's hair and a skin belt around his waist. His food was insects and honey from the field. 5 Then the people of Jerusalem, all of Judea, and all the area around the Jordan River were journeying out to him. 6 They were being baptized in the Jordan River by him while confessing their separations. 7 But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them,

"Offspring of venomous-snakes! Who showed you to flee from the approaching wrath? 8 Therefore, produce fruit worthy of a change-of-thinking! 9 Do not even suppose to say among yourselves, 'We have Abraham as our father!' For I am telling you that the Creator is able to raise up children for Abraham from these stones! 10 For the axe is already lying at the root of the trees! Therefore, every tree not producing beautiful fruit is being cut down and thrown into the fire!

11 I am baptizing you in water for a change-of-thinking, but the one coming after me is stronger than me! I am not even strong-enough to carry his sandals! He will baptize you in the Holy Spirit and fire! 12 The shovel is in his hand and he will thoroughly clean his floor! He will gather his wheat into the storehouse, but the straw he will burn up with an unstoppable fire!"

13 Then Jesus came from Galilee at the Jordan River to be baptized by John. 14 But John hindered it, saying,

"I need to be baptized by you and you are coming to me?"

15 Answering, Jesus said to him,

"You must let go now. For it is fitting for us to fulfill all righteousness like this."

Then John let him go. 16 While Jesus was being baptized, he immediately came up from the water. And look, the heavens were opened and he saw the Creator's Spirit descending like a dove, coming upon him. 17 Then, look, a voice from the heavens was saying,

"This is my loved Son! I am pleased with him!"

4.1 Then Jesus was led up into the wilderness by the Spirit to be tested by the Divider. 2 After fasting for forty days and forty nights, he was then hungry. 3 And after coming, the Tester said to him,

"If you are the Son of the Creator, then speak so that these stones might become breads."

4 But answering, Jesus said,

"It is written, *'Man will not live on bread alone, but by every word coming out from the mouth of the Creator.'*"

5 Then the Divider is taking Jesus into the holy city and stood him on the wing of the temple 6 and he is saying to him,

"If you are the Son of the Creator, then throw yourself down! For it is written, *'He will command his messengers concerning you,'* and *'with hands they will lift you up, so you never strike your foot with a stone.'*"

7 Jesus said to him,

"Again, it is written, *'You will not test the Lord your Creator.'*"

8 Again, the Divider is taking Jesus to a very high mountain and is showing to him all the kingdoms of the cosmos and their glory 9 and he said to Jesus,

"I will give you all these things, if you fall-down and become-like-a-dog before me."

10 Then Jesus is saying to him,

"Go away, Satan! For it is written, *'You will become-like-a-dog before the Lord your Creator and you will worship only him.'*"

11 Then the Divider is letting go of Jesus and, look, messengers came and were serving him.

12 After hearing that John was given-away, Jesus returned to Galilee. 13 And leaving behind Nazareth, he came to dwell in Capernaum by the sea in the borders of Zebulun and Naphtali, 14 so that what was spoken through Isaiah the prophet would be fulfilled, saying,

15 *"Land of Zebulun and land of Naphtali, the way of the sea, beyond the Jordan River, Galilee of the ethnicities. 16 The people sitting in darkness saw a great light and a light sprung up upon those sitting in the region and the shadow of death."*

17 From then, Jesus began to proclaim and say,

"Change-your-thinking! For the Kingdom of the Heavens has arrived!"

18 While walking alongside the Sea of Galilee, he saw two brothers, Simon the one called Peter and his brother Andrew. They were throwing a fishing-net into the sea, for they were sea-fishermen. 19 And he is saying to them,

"Come, follow me! And I will make you sea-fishers for humans."

20 And immediately, after letting go of their nets, they followed him. 21 And going forward from there, he saw two other brothers, Jacob the son of Zebedee and his brother John, in the boat with their father Zebedee, repairing their nets. Then he called them. 22 Immediately, after letting go of the boat and their father, they followed him. 23 Then he went around all of Galilee, teaching in their synagogues and proclaiming the Gospel of the Kingdom and healing every disease and every weakness among the people. 24 The report about him came out into all of Syria and they brought to him all those having miseries—various diseases, oppressing torments, being demon-possessed, being mentally-ill, and paralyzed—and he healed them. 25 Many crowds followed him from Galilee and the Ten-Cities and Jerusalem and Judea and beyond the Jordan River.

5.1 When Jesus saw the crowds, he went up the mountain. After he sat down, his learners came to him. 2 Then after Jesus opened his mouth, he taught them, saying,

3 "Privileged are those who are poor for the Spirit, because the Kingdom of the Heavens is theirs. 4 Privileged are those who are grieving, because they themselves will be helped. 5 Privileged are those who are humble, because they themselves will inherit the earth. 6 Privileged are those who are hungering and thirsting for righteousness, because they themselves will be fed. 7 Privileged are those who are merciful, because they themselves will receive mercy. 8 Privileged are those who are clean of heart, because they themselves will see the Creator. 9 Privileged are those who are peacemakers, because they themselves will be called the Creator's children. 10 Privileged are those who are harassed on account of righteousness, because the Kingdom of the Heavens is theirs. 11 Privileged are you whenever they

criticize, harass, and speak every distorted thing about you on account of me. [12] Rejoice and be glad, because your reward is great in the heavens. For this is how they harassed the prophets before you.

[13] You yourselves are the salt of the earth. But if salt might become moronic, then how will it be salty? It is useful for nothing except to be thrown out to be trampled by humans. [14] You yourselves are the light of the cosmos. A city is not able to be hidden while lying upon mountains. [15] And they are not burning a light and placing it under the measuring-basket, but placing it upon the lightstand and it is shining to all within the house. [16] Likewise, let your light shine before humans so they might see your beautiful practices and give glory to your Father who is in the heavens.

[17] Do not assume that I came to overthrow the Law or the Prophets. I did not come to overthrow, but to fulfill. [18] For amen, I am saying to you, until heaven and earth pass away and all things have happened, not a single letter or mark will pass away from the Law. [19] Therefore, whoever breaks one of the least of these commands and teaches others to do so, will be called 'least' by the Kingdom of the Heavens. But whoever practices and teaches these commands, will be called 'great' by the Kingdom of the Heavens. [20] For I am saying to you, unless your righteousness abounds more than the scholars and Pharisees, you will never enter the Kingdom of the Heavens.

[21] You have heard it said by older-generations, *'You will not kill'* and *'Whoever kills will be caught in the judgment.'* [22] But I myself am saying to you, anyone who is angry at his brother will be caught in the judgment. Whoever might say to his brother, 'You are worthless,' will be caught by the Sanhedrin. And whoever might say, 'You are a moron,' will be caught in the fire of the Valley of Hinnom. [23] Therefore, if you are offering your gift at the altar and there remember that your brother is having something against you, [24] leave your gift there in front of the altar. First go away and be reconciled with your brother and then come to offer your gift. [25] Quickly be kind to your opponent whenever you are with him on the way. Or else your opponent will give you away to the judge and the judge to the underworker and you will be thrown into prison. [26] Amen I am saying to you, you will not get out of there until you have given back the last coin.

[27] You have heard it said, *'You will not adulterize.'* [28] But I myself am saying to you, everyone who is looking at another with desire has already adulterized in his heart. [29] If your right eye is scandalizing you, then pull it out and throw it away from you. For it is helpful for you that one of your members is lost and your whole body is not thrown into the Hinnom-Valley. [30] And if your right hand is scandalizing you, cut it off and throw it away from you. For it is helpful for you that one of your members is lost and your whole body does not go away into the Hinnom-Valley. [31] It was said, *'Whoever sends away his wife must give her a divorce-letter.'* [32] But I myself am saying to you, everyone who is sending away his wife except for a pattern of prostitution, is making her adulterize. And whoever marries one who has been sent away is adulterizing.

[33] Again, you have heard that it was said by older-generations, *'You will not break-an-oath, but you will give back your oaths to the Lord.'* [34] But I myself am saying to you, do not make-an-oath at all. Not by heaven because it is the Creator's throne. [35] Not on the earth because it is the footstool for his feet. Not to Jerusalem because it is a city of the great king. [36] Do not make-an-oath in your head because you are not able to make one hair white or black. [37] Your word of 'yes' must be 'yes,' your word of 'no' must be 'no.' Any more than this is from the distorted one.

[38] You have heard it said, *'An eye for an eye and a tooth for a tooth.'* [39] But I myself am saying to you, do not stand-against the distorted person. But whoever is hitting you on the right jaw, turn to him the other also. [40] And to the one wanting to judge you and take your shirt, then release your coat to him as well. [41] And whoever is forcing-you-into-public-service for one mile, then go with him for two. [42] Give to the one who is asking you and do not turn away from the one who wants to borrow from you.

[43] You have heard it said, *'You will love the one-nearby you and you will disown your enemy.'* [44] But I myself am saying to you, you must love your enemies and you must pray for those who harass you. [45] Through this you will be children of your Father who is in the heavens. For he causes his sun to rise upon both the distorted and the good and he sends-rain upon both the righteous and the unrighteous. [46] For if you love those who love you, then what reward do you have? Even the tax-collectors do the same. [47] And if you are kind only to your brothers, then what are you doing that is special? Even the ethnicities do the same. [48] Therefore, you yourselves must be mature as your Father who is in the heavens is mature.

[6.1] Pay attention! Do not practice your righteousness in front of humans to be seen by them. But if you do not, then you are not having a reward from your Father who is in the heavens.

[2] Therefore, whenever you practice being merciful, do not sound-a-trumpet in front of yourself, as the hypocrites are practicing in the synagogues and in the streets so they will be glorified by humans. Amen, I am saying to you, they are fully-receiving their reward. [3] While you are practicing being merciful, your left hand must not know what your right hand is practicing. [4] So that your merciful-action might be hidden and your Father, who sees what is hidden, will repay you.

[5] Whenever you are praying, you must not be like the hypocrites because they are loving to pray while standing in the synagogues and on street corners so that they might be seen by humans. Amen, I am saying to you, they are fully-receiving their reward. [6] And whenever you yourself pray, go away into your room and close your door to pray to your Father in hiding and your Father, who sees what is hidden, will repay you. [7] While praying, you must not babble like the ethnicities, for they are supposing they will be heard because of their many-words. [8] Therefore, you must not be like them. For your Father perceives what need you are having before you ask him. [9] Therefore, you must pray like this:

'Our Father, who is in the heavens, your name must be holy, [10] your Kingdom must come, your will must be done—as in heaven also upon earth. [11] Give us our necessary bread on this day. [12] Forgive us what we owe in the way we ourselves forgave those who owe us. [13] And you should not carry us into a test, but pull us away from the distorted one.'

[14] For if you forgive the failures of humans, then your heavenly Father will also forgive you. [15] But if you do not forgive humans, then your Father will not forgive your failures.

[16] Whenever you fast, do not become like the grouchy hypocrites. For they make their faces invisible so that their fasting might be seen by humans. Amen, I am saying to you, they are fully-receiving their reward. [17] But while you are fasting, put oil on your head and wash your face. [18] So that your fasting will not be seen by humans, but by your hidden Father. Then your Father, who sees what is hidden, will repay you.

[19] Stop storing up for yourselves storages upon the earth, where moth and decay are destroying and where thieves are breaking-in and stealing. [20] Store up for yourselves storages in heaven, where moth and decay are not destroying and where thieves are not breaking-in and stealing. [21] For where your storage is, there your heart will be also. [22] The light of the body is the eye. Therefore, if your eye is simple, then your whole body will be enlightened. [23] But if your eye is distorted, then your whole body will be darkened. Therefore, if the light within you is darkness, then the darkness will be great. [24] No one is able to be a slave of two lords. For either he will disown the one and he will love the other or he will pay-attention to the one and ignore the other. You are not able to be a slave to the Creator and to Mammon.

[25] Because of this I am saying to you, stop worrying for your soul—about what you might eat or what you might drink—and stop worrying for your body—what you might wear. Is the soul not more than food and the body more than clothing? [26] You must watch-carefully the birds of heaven because they are not scattering-seed nor are they harvesting nor are they gathering into storehouses. Your heavenly Father is feeding them. Are not you yourselves carrying more than them? [27] And which of you by worrying is able to increase his lifespan by one measure? [28] And why are you worried about clothing? You must learn from the flowers of the field! How are they growing? They are not working-hard and spinning-cloth! [29] But I am saying to you, that not even Solomon in all his glory clothed himself like one of these flowers. [30] If this is how the Creator is clothing the grass of the field, which is here today and thrown into the oven tomorrow, then it is not more than he will clothe you, fleeting-faith-men! [31] Therefore, you must not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ [32] The ethnicities are obsessing about all these things. For your heavenly Father knows that you are needing all these things. [33] You must first seek his Kingdom and his righteousness and then all these things will be provided for you. [34] Therefore, you must not worry about tomorrow. Tomorrow will worry for itself. The struggle for today is enough.

[7.1] Stop judging, so you might not be judged. [2] For with the judgment you are judging, you will be judged. And with the measure you are measuring, it will be measured to you. [3] Why are you seeing the twig in the eye of your brother, but you are not considering the log in your own eye? [4] How will you say to your brother, ‘Let me remove the twig in your eye,’ and look, there is a log in your own eye? [5] Hypocrite! First remove the log from your own eye and then you will see-clearly to remove the twig from your brother’s eye. [6] Do not give what is holy to dogs and do not throw your pearls before pigs. If you do, then they will trample those things with their feet and, turning, they will take you down.

[7] Ask and it will be given to you. Seek and you will find. Knock and it will be opened for you. [8] For everyone asking is receiving. Everyone seeking is finding. And it will be opened for the one knocking. [9] Or if the son of a person among you will ask for bread, he will not give to him a stone. [10] Or if he also will ask for a fish, he will not give him a serpent. [11] If then, you who are being distorted, know to give good gifts to your children, then how much more will your Father who is in the heavens give good things to those who are asking him?

[12] Therefore, in all things whatever you want humans to do to you, like this you yourselves must also do to them. For this is the Law and the Prophets.

[13] Enter through the narrow gate. Because the gate is wide and the way which leads to destruction is easy and there are many who are entering through it. [14] But the gate is narrow and the way which leads to life is oppressive and there are few who find it.

[15] Pay attention because of the false prophets! They are coming to you in sheep’s clothing, but inwardly they are consuming wolves. [16] You will know them because of their fruits. They are not collecting grapes from thorn-bushes or figs from thistles! [17] Likewise, every healthy tree is making beautiful fruits while every rotten tree is making distorted fruits. [18] A healthy tree is not able to make distorted fruits and a rotten tree is not able to make beautiful fruits. [19] Every tree not making beautiful fruit is being cut down and thrown into the fire. [20] Therefore, you will indeed recognize them because of their fruits.

[21] Not everyone who is saying to me, ‘Lord, Lord,’ will enter the Kingdom of the Heavens—but only the one who is practicing the will of my Father who is in the heavens. [22] Many will say to me on that day, ‘Lord, Lord, did we not prophesy with your name, throw out demons with your name, and do many powerful things with your name?!’ [23] Then I will confess to them, ‘I never knew you. Go away from me, you who are working lawlessness.’ [24] Therefore, everyone who is listening to these words of mine and is practicing them will be like a thoughtful man who built his house upon the rock. [25] The rain came down, the rivers came, and the winds blew and fell against that house. But it did not collapse because it had been founded upon the rock. [26] Everyone who is listening to these words of mine and is not practicing them will be like a moronic man who built his house upon the sand. [27] The rain fell, the rivers came, and the winds blew and fell against that house. It collapsed and its collapse was great.”

[28] When Jesus finished these words, the crowds were stunned by his teaching. [29] For he was teaching them like one having authority and not like their scholars.

[8.1] After he came down from the mountain, many crowds followed him. [2] And look, a leper, after approaching, was becoming-like-a-dog before him, saying,

“Lord, if you are willing, then you are able to cleanse me!”

[3] And after extending his hand, he touched him, saying,

"I am willing. Be cleansed!"
Immediately, his leprosy was cleansed. [4] Then Jesus is saying to him,
"Look! You should speak to no one, but go show yourself to the priest and bring the gift commanded by Moses as a witness against them."
[5] And after he entered Capernaum, a hundred-ruler came to him, while calling him, [6] and saying,
"Lord, my dependent has been thrown in the house, paralyzed, while being horribly tormented."
[7] And Jesus is saying to him,
"After coming, I myself will heal him."
[8] And answering, the hundred-ruler said,
"Lord, I am not sufficient to have you come under my roof. But only speak with a word and my dependent will be healed. [9] For I myself am a human under authority, having soldiers under me. I am saying to this one, 'Journey,' and he is journeying. And to another, 'Come,' and he is coming. And to my slave, 'Do this,' and he is doing it."
[10] And after listening, Jesus was amazed and said to those following,
"Amen, I am saying to you, I have not found this sort of faithfulness from anyone in Israel! [11] And I am saying to you, many will come from east and west and they will be reclined with Abraham, Isaac, and Jacob in the Kingdom of the Heavens. [12] But the sons of the Kingdom will be thrown out into the outer darkness, where there will be weeping and grinding of teeth."
[13] And Jesus said to the hundred-ruler,
"Go, as you were faithful, it must happen for you."
And the dependent was healed in that hour. [14] And after Jesus entered the house of Peter, he saw Peter's mother-in-law thrown down and fevered. [15] And he touched her hand and the fever let go of her. Then she was raised up and she was serving him. [16] And after evening happened, they carried to him many demon-possessed people and he threw out the spirits with a word. And he healed all those having harmful-conditions. [17] So that the word through the prophet Isaiah might be fulfilled, saying,
"He himself received our weaknesses and he carried our diseases."

[18] And after Jesus saw a large crowd around him, he commanded to depart into the beyond. [19] After one scholar came, he said to him,
"Teacher, I will follow you wherever you go."
[20] Jesus is saying to him,
"Foxes are having burrows and the birds of heaven are having nests, but the Son of Humanity is not having anywhere to put down his head."
[21] And a different one of the learners said to him,
"Lord, allow me to first depart and bury my father."
[22] And Jesus is saying to him,
"Follow me! Let go of the dead to bury their own dead."
[23] And after embarking with him into the boat, his learners followed him. [24] And look, a great shaking came upon the sea so that the boat was being covered by the waves. But he himself was asleep. [25] And after coming, they raised him up, saying,
"Lord, save us! We are being lost!"
[26] And he is saying to them,
"Why are you scared, fleeting-faith-men?"
Then after rising up, he rebuked the winds and the sea. And a great calm happened. [27] And the humans were amazed, saying,
"What sort of man is this? Even the winds and the sea are obeying him!"
[28] And after he came into the beyond into the region of the Gadarenes, two demon-possessed men confronted him while coming out from the tombs. They were so extremely violent that no one was strong enough to pass by on that way. [29] Look, they cried out, saying,
"What of us and you, Son of the Creator?! Did you come here before the time to torment us?!"
[30] And a large herd of pigs, who were feeding, were far away from them. [31] Then the demons were urging him, saying,
"If you are throwing us out, then send us into the herd of pigs!"
[32] And he said to them,
"Go away!"
And after they came out, they went into the pigs. And look, the whole herd charged down the cliff and into the sea and died in the waters. [33] Those feeding them fled and, after going into the city, they reported everything along with what happened to the demon- possessed men. [34] Look, the whole city came out to confront Jesus and, after seeing him, they urged him to leave their boundaries.

[9.1] And after embarking in the boat, Jesus crossed over and came into his own city. [2] And look, they were carrying to him a paralyzed man, who had been put upon a cot. And after Jesus saw their faithfulness, he said to the paralyzed man,
"Be courageous, child, your separations are being let go."
[3] And look, some of the scholars said to themselves,
"This man is blaspheming!"
[4] And after Jesus noticed their feelings, he said,
"Why are you feeling distorted things in your hearts? [5] For what is easier to say, 'Your separations are being let go'? Or to say, 'Rise up and walk'? [6] But so that you may see that the Son of Humanity is having authority upon the earth to let go of separations…"
Then he is saying to the paralyzed man,
"Rise up! Take up your cot and return to your home."
[7] And after he rose up, he went into his home. [8] And after the crowds saw this, they were afraid and glorified the Creator, who had given such authority to humans. [9] And while going away from there, Jesus saw a man called Matthew, sitting at the tax-booth. And he is saying to him,
"Follow me."

And after rising up, he followed Jesus. [10] And it happened while he was reclining in the house, and look, many tax-collectors and separated-people, after coming, were reclining with Jesus and his learners. [11] After seeing, the Pharisees were saying to his learners,

"Why is your teacher eating with tax-collectors and separated-people?"

[12] And after hearing this, Jesus said,

"Those who are strong have no need of a healer, but those who have harmful-conditions. [13] And after journeying, you must learn what this is, 'I am wanting mercy and not a sacrificial-victim.' For I did not come to call the righteous, but the separated."

[14] Then the learners of John are coming to Jesus, saying,

"Why are we and the Pharisees fasting often, but your learners are not fasting?"

[15] And Jesus said to them,

"The sons of the bridegroom are not able to grieve as long as the bridegroom is with them. But the days will come when the bridegroom is taken away from them and then they will fast. [16] And no one is attaching a patch of unshrunk cloth onto an old garment. For the patch is taking away its fullness from the garment and the tear becomes worse. [17] And they are not throwing young wine into old wineskins or else the wineskins are being torn and the wine is being poured out and the wineskins are being lost. But they are throwing young wine into new wineskins and both are being preserved."

[18] While he is saying these things to them, look, one ruler, after coming, was becoming-like-a-dog before him, saying,

"My daughter just now died! But after coming, place your hand upon her and she will live!"

[19] And after rising up, Jesus and his learners followed him. [20] And look, a woman, after bleeding for twelve years and after coming up behind Jesus, touched the tassel of his garment. [21] For she was saying to herself,

"If only I might touch his garment, then I will be saved!"

[22] And Jesus, after turning and seeing her, said,

"Be courageous, daughter, your faithfulness has saved you!"

And the woman was saved from that hour. [23] And Jesus, after coming into the house of the ruler and after seeing the flute-players and the crowd being noisy, [24] was saying,

"Go away! For the girl did not die, but she is sleeping."

And they were mocking Jesus. [25] And when the crowd was thrown out, Jesus entered and grasped the girl's hand and the girl was raised up. [26] This news went out into all that land. [27] While Jesus is leaving there, two blind men followed him, crying out and saying,

"Have mercy on us, Son of David!"

[28] And after coming into the house, the blind men came to him. And Jesus is saying to them,

"Are you trusting that I am able to do this?"

They are saying to him,

"Yes, Lord."

[29] Then he touched their eyes, saying,

"According to your faithfulness it must happen for you."

[30] And their eyes were opened. And Jesus warned them, saying,

"See that no one knows!"

[31] And after going out, they spoke of him in all of that land. [32] And while they were going out, look, they carried to Jesus a demon-possessed deaf man. [33] And after the demon was thrown out, the deaf man spoke. And the crowds were amazed, saying,

"Nothing like this has ever appeared in Israel!"

[34] But the Pharisees were saying,

"With the ruler of the demons he is throwing out the demons!"

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[35] And Jesus was going around to all the cities and villages, while teaching in their synagogues and proclaiming the Gospel of the Kingdom and healing every disease and every weakness. [36] But after seeing the crowds, he had compassion on them, because they were wounded and thrown down, like sheep not having a shepherd. [37] Then he is saying to his learners,

"The harvest is plentiful, but the workers are few. [38] Therefore, beg the Lord of the harvest so that he may throw workers out into his harvest."

[10.1] And after summoning twelve of his learners, he gave them authority over unclean spirits to throw them out and to heal every disease and every weakness. [2] And the names of the twelve apostles are these: First, Simon, who is called Peter, and Andrew his brother. And Jacob, the one of Zebedee, and John his brother. [3] Philip and Bartholomew. Thomas and Matthew the tax-collector. Jacob, the one of Alphaeus, and Thaddaeus. [4] Simon, the Canaanite, and Judah, the Daggerman who also gave Jesus away. [5] Jesus sent out these twelve, after commanding them, saying,

"Do not go away into the way of the ethnicities and do not enter a city of the Samaritans. [6] But you must journey more to the lost sheep of the house of Israel.

[7] And while journeying, you must proclaim, while saying, 'The Kingdom of the Heavens has arrived!' [8] Heal the sick. Raise the dead. Cleanse lepers. Throw out demons. You received freely, so you must freely give. [9] You must not acquire gold or silver or copper for your belts. [10] Nor a backpack for the way, nor two shirts, nor sandals, nor a staff. For the worker is worthy of his provision.

[11] But into whatever city or village you might enter, search for someone within it who is worthy and remain there until whenever you might leave. [12] And while entering the house, greet it. [13] And if the house might be worthy, then your peace must be upon it. But if it might not be worthy, then your peace must return to you. [14] And whoever might not receive you nor listen to your words, while coming out of the house or that city, you must shake off the dust of your feet. [15] Amen, I am saying to you, it will be more endurable for the land of Sodom and Gomorrah on the day of judgment, than for that city.

[16] Look, I am sending you as sheep in the middle of wolves. Therefore, be thoughtful like serpents and non-violent like doves. [17] Pay attention because of humans! For they will give you away to councils and they will whip you in their synagogues. [18] And you will be led, because of me, before governors and kings as a testimony to them and the ethnicities. [19] But whenever they give you over, do not worry about how or what you should say. For what you should say will be given to you in that hour. [20] For you yourselves are not the ones speaking, but the Spirit of your Father is speaking in you. [21] And brother will give-away brother to death and a father, a child. And children will rise up against parents and will kill them. [22] And you will be disowned by everyone because of my name. But the one remaining-patient to the finish will be saved.

[23] And whenever they are harassing you in this city, then flee to another. For amen, I am saying to you, you will never finish the cities of Israel until the Son of Humanity comes.

[24] A learner is not above the teacher nor is a slave above his lord. [25] It is enough for the learner to become like his teacher and the slave like his lord. If they called the house-master Beelzebul, then how much more his house-members.

[26] Therefore, do not fear them. For nothing is covered which will not be uncovered. And hidden which will not be made known. [27] What I am saying to you in darkness, you must speak in the light. And what you are hearing in the ear, you must proclaim on the rooftops. [28] And do not fear those who kill the body, but are unable to kill the soul. Instead, fear more the one who is able to lose both soul and body in the Hinnom-Valley. [29] Are not two little-birds being sold for a small-coin? Yet not one of them will fall upon the earth apart from your Father. [30] So also for you! All the hairs of the head are numbered! [31] Therefore, do not fear! You yourselves are carrying many little birds.

[32] Therefore, everyone who will say-yes to me before humans, I also will say-yes to him before my Father who is in the heavens. [33] But whoever might say-no to me before humans, I also will say-no to him before my Father who is in the heavens. [34] Do not suppose that I came to bring peace on the earth. I did not come to bring peace, but a sword. [35] For I came to divide *'a human against his father and a daughter against her mother and a bride against her mother-in-law. [36] The enemies of the human are his house-members.'* [37] Whoever is loving father or mother above me is not worthy of me. And whoever is loving son or daughter above me is not worthy of me. [38] And whoever is not taking his cross and following behind me is not worthy of me. [39] Whoever is finding his soul, will lose it. Whoever is losing his soul, because of me, will find it.

[40] Whoever is receiving you, is receiving me. And whoever is receiving me, is receiving the one who sent me. [41] Whoever is receiving a prophet in the name of a prophet will get a prophet's reward. Whoever is receiving a righteous-person in the name of a righteous-person will get a righteous-person's reward. [42] Whoever might give-a-drink of only a cup of cold-water to one of these little ones in the name of a learner, amen I am saying to you, he will never lose his reward."

[11.1] And it happened when Jesus finished commanding his twelve learners that he went away from there to teach and proclaim in their cities. [2] And John, after hearing in prison of the works of Christ and sending-word through his learners, [3] said to Jesus,

"Are you the one who is coming or should we expect a different one?"

[4] And answering, Jesus said to them,

"Go report to John the things you are hearing and seeing! [5] The blind are looking-up, the lame are walking-around, the lepers are being cleansed, the deaf are hearing, the dead are being raised, and the poor are being given the Gospel. [6] And privileged is whoever might not be scandalized by me."

[7] And while these learners were going, Jesus began to speak to the crowds about John,

"What did you come out into the wilderness to look at? A branch being shaken by the wind? [8] But what did you come out to see? A human clothed in soft things? Look, those dressed in soft things are in the houses of kings! [9] But what did you come out to see? A prophet? Yes, I am saying to you, and even more than a prophet! [10] For this is the one about which it was written, *'Look, I am sending my messenger before your face who will prepare your Way before you.'* [11] Amen, I am saying to you, there has not arisen among those born of women one greater than John the Baptizer. But the lesser one in the Kingdom of the Heavens is greater than him!

[12] And from the days of John the Baptizer until now, the Kingdom of the Heavens has suffered-violence and the violent are attacking it. [13] For all the prophets and the law prophesied until John. [14] And if you want to receive it, then he is Elijah, the one about to come. [15] Whoever has ears must listen!

[16] And what will this generation be like? It is like little-dependents, sitting in the markets, calling-out to others, [17] saying, 'We played-flutes for you and you did not dance! We mourned and you did not cut yourselves!' [18] For John came neither eating nor drinking and they are saying he has a demon. [19] The Son of Humanity came eating and drinking and they are saying, 'Look, a glutton and a wine-drinker! A friend of tax-collectors and the separated!' But wisdom is made-right by her works."

[20] Then he began to criticize the cities in which most of his powers had happened, because they did not change-their-mind.

[21] "Condemned are you, Chorazin! Condemned are you Bethsaida! Because if the powers had happened in Tyre and Sidon that have happened in you, then long-ago they would have changed-their-minds in sackcloth and ashes! [22] Moreover I am saying to you, it will be more endurable for Tyre and Sidon on the Day of Judgment than for you. [23] And you, Capernaum, you will not be lifted up to heaven, you will be thrown down to Hades! Because if the powers which happened in you had happened in Sodom, then it would still be here today! [24] Moreover I am saying to you that it will be more endurable for the land of Sodom on the Day of Judgment than for you!"

[25] In that season, after answering, Jesus said,

"I am saying-yes to you, Father, Lord of heaven and earth, because you hid these things from the wise and intelligent and uncovered them to infants. [26] Yes, Father, because this good-will happened before you. [27] All things have been given away by my Father to me. And no one is knowing the Son except the Father. And no one is knowing the Father except the Son and anyone to whom the Son is wanting to uncover him.

[28] Come to me all who are working-hard and who are burdened, and I will give you rest. [29] Take up my yoke upon you and learn from me because I am lowly and humble in heart and you will find rest for your souls. [30] For my yoke is kind and my burden is light."

[12.1] In that season, Jesus journeyed on the Sabbaths through the seeded-fields. His learners were hungry and they began to pick the stalks-of-grain and eat. [2] But after the Pharisees saw, they said to him,

"Look! Your learners are doing what is not correct to do on the Sabbath!"

[3] But he said to them,

"Have you not read what David did when he and those with him hungered? [4] How he entered the house of the Creator and ate the breads of the presence? It was not correct for him to eat nor for those with him, except for the priests only. [5] Or have you not read in the law that on the Sabbaths the priests in the temple throw-aside the Sabbath and are innocent? [6] And I am saying to you that something greater than the temple is here! [7] And if you had known what this is, *'I am wanting mercy and not a sacrificial-victim,'* then you would not have judged-against the innocent. [8] For the Lord of the Sabbath is the Son of Humanity."

[9] And after going away from there, he came into their synagogue. [10] And look, a human having a withered hand was there. And they asked him, saying,

"Is it correct on the Sabbaths to heal?"

So that they might accuse him. [11] And he said to them,

"What human among you, who has one sheep that has fallen on the Sabbaths into a pit, would not grab it and raise it out? [12] Therefore how much is a human carrying a sheep? So then, it is correct on the Sabbaths to do what is beautiful!"

[13] Then he is saying to the human,

"Stretch out your hand."

And he stretched it out and it was restored to health like the other. [14] And after the Pharisees went out, they took counsel against him so that they might destroy him. [15] And after Jesus knew this, he departed there. And many followed him and he healed them all. [16] And he rebuked them so they would not make him a spectacle. [17] So that the word through Isaiah the prophet was fulfilled, saying,

[18] "Look, my dependent whom I have chosen, my beloved. My soul thought-well of him. I will put my Spirit upon him and he will report judgment to the ethnicities. [19] He will not fight nor scream nor will anyone hear his voice in the streets. [20] He will not break a bending branch and he will not extinguish a smoking wick until he throws-out the judgment for victory. [21] And the ethnicities will hope in his name."

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[22] Then they carried to him a blind and deaf man, who was demon-possessed. And he healed him so that the deaf man could speak and see. [23] And all the crowds were beside-themselves and saying,

"Surely this man is not the Son of David?!"

[24] And the Pharisees, after hearing this, said,

"This man is not throwing out demons except by Beelzebul, ruler of the demons!"

[25] But after noticing their thoughts, he said to them,

"Every kingdom divided against itself is being made-a-wilderness and every city or house divided against itself will not stand. [26] And if Satan is throwing out Satan, then he is divided against himself. How then will his kingdom stand? [27] And if I myself am throwing out the demons with Beelzebul, then with what are your sons throwing them out? Because of this they will be your judges. [28] And if with the Creator's Spirit I myself am throwing out the demons, then the Creator's Kingdom has come against you!

[29] Or how else is someone able to enter into the house of the strong man and seize his vessels, if he does not first bind the strong man? And then he will seize his house. [30] Whoever is not being with me is against me. And whoever is not gathering with me is scattering. [31] Because of this I am saying to you, every separation and blasphemy will be forgiven for humans. But the blasphemy of the Spirit will not be forgiven. [32] And if anyone speaks a word against the Son of Humanity, then it will be forgiven for him. But if anyone speaks against the Holy Spirit, then it will not be forgiven for him, not in this order-of-reality nor in the one which is coming.

[33] Either you make the tree beautiful and its fruit will be beautiful or you make the tree rotten and its fruit will be rotten. For the tree will be known from its fruit. [34] Offspring of vipers, how are you able to speak good while being distorted? For out of the abundance of the heart the mouth is speaking. [35] The good human is bringing out good from a storage of good. And the distorted human is bringing out distorted things from a distorted storage. [36] And I am saying to you that on the Day of Judgment humans will repay a word concerning every lazy word they will speak. [37] For from your words you will be made righteous and from your words you will be condemned."

[38] Then some of the scholars and Pharisees answered him, saying,

"Teacher, we are wanting to see a sign from you."

[39] And answering, he said them,

"A distorted and adulterous generation is seeking for a sign. And no sign will be given to it except the sign of Jonah the prophet. [40] For just as '*Jonah was in the belly of the sea-creature for three days and three nights,*' like this the Son of Humanity will be in the heart of the earth for three days and three nights. [41] The men of Nineveh will resurrect in the judgment with this generation and they will judge-against it because they changed-their-minds at the proclamation of Jonah. And look, one greater than Jonah is here!

[42] The queen of the south will be raised up in the judgment with this generation and will judge-against it because she came from the beyond-parts of the earth to listen to the wisdom of Solomon. And look, one greater than Solomon is here!

[43] And whenever the unclean spirit comes out from the human, it is going-through the waterless places while seeking rest and it is not finding it. [44] Then it is saying, 'I will return to my house from which I came out.' And after coming, it is finding it relaxing, swept and made beautiful. [45] Then it is journeying and bringing-along with itself seven different spirits more distorted than

itself and after entering, it is dwelling there. And the last-conditions of that human are becoming worse than the first-conditions. It will be like this also for this distorted generation."

46 While he is still speaking to the crowds, look, his mother and brothers had been standing outside, seeking to speak with him. 47 And someone said to him,

"Look, your mother and your brothers are standing outside, seeking to speak with you."

48 And answering, he said to the one speaking to him,

"Who is my mother and who are my brothers?"

49 And after stretching out his hand upon his learners, he said,

"Look, my mother and my brothers! 50 For whoever is practicing the will of my Father who is in the heavens, he himself is my brother and sister and mother."

13.1 On that day, after coming out of the house, Jesus sat alongside the sea. 2 And many crowds gathered to him, so that he embarked into a boat to sit. And every crowd stood upon the seashore. 3 And he spoke to them many things in parables, saying,

"Look! The one scattering-seed went out to scatter-seed. 4 And when he scattered-seed, some fell against the way and, after coming, the birds ate it. 5 But some fell upon the rocks where they were not having much earth and they sprang up immediately because the earth did not have depth. 6 And after the sun sprang up, they were burned and dried up because they did not have a root. 7 But some fell upon the thorns and the thorns went up and choked them. 8 But some fell upon the beautiful earth and produced fruit, some a hundred, some sixty, some thirty. 9 Whoever has ears must listen!"

10 And coming, the learners said to him,

"Why are you speaking to them in parables?"

11 And answering, he said to them,

"Because it has been given to you to know the mysteries of the Kingdom of the Heavens, but it has not been given to those. 12 For whoever is having, it will be given to him and he will abound. But whoever is not having, even what he is having will be taken from him. 13 Because of this I am speaking to them in parables. Seeing, they are not seeing. Listening, they are not listening nor understanding. 14 And the prophecy of Isaiah is being fulfilled by them, which is saying,

'You will listen to a report and will never understand. And seeing, you will see and will never perceive. 15 For the heart of this people is thick and they listened with burdened ears and they closed their eyes, so they might never perceive with the eyes and listen with the ears and understand with the heart and turn around and I will heal them.'

16 But your eyes are privileged because they are seeing and your ears because they are listening. 17 For amen, I am saying to you, many prophets and righteous people desired to perceive the things you are seeing and did not perceive, and to listen to the things you are listening to and did not listen.

18 Therefore, you yourselves must listen to the parable of the one scattering-seed. 19 When everyone is listening to the word of the Kingdom and is not understanding, the distorted one is coming and is seizing the scattered-seed in his heart. This is the scattered-seed against the way. 20 And the scattered-seed upon the rocks, this is the one listening to the word and immediately receiving it with joy. 21 And he is not having a root in himself but is seasonal. And after oppression or harassment happens because of the word, he is immediately being scandalized. 22 And the scattered-seed into the thorns, this is the one listening to the word and the worry of this order-of-reality and the seduction of wealth is choking the word and it is becoming fruitless. 23 And the scattered-seed upon the beautiful earth, this is the one listening to the word and understanding, who is producing-fruit and is practicing, some a hundred, some sixty, some thirty."

24 Another parable he placed before them, saying,

"The Kingdom of the Heavens was made like a human scattering beautiful seed in his field. 25 And while the humans were sleeping, his enemy came and scattered imitation-wheat up in the middle of the wheat and went away. 26 And when the grass sprouted and made fruit, then the imitation-wheat also appeared. 27 And after coming, the slaves of the housemaster said to him, 'Lord, did you not scatter beautiful seed in your field? Therefore, where did the imitation-wheat come from?' 28 And he said to them, 'An enemy human did this.' And the slaves are saying to him, 'Therefore, are you wanting us, after going out, to collect them?' 29 And he is saying, 'No, lest while collecting the imitation-wheat you uproot the wheat along with them. 30 Let both grow together until the harvest. And in the season of the harvest I will tell the harvesters, "First collect the imitation-wheat and bind them into bundles to burn them. And gather the wheat into my storehouse."'"

31 He placed before them another parable, saying,

"The Kingdom of the Heavens is like a grain of mustard which a human, after taking, scattered in his field. 32 It is smaller than all of the seeds, but whenever it might grow it is bigger than the garden-plants and is becoming a tree, so that the birds of heaven come and dwell in its branches."

33 He spoke to them another parable,

"The Kingdom of the Heavens is like yeast, which a woman, after taking, hid in three measures of flour until it was all yeasted."

34 Jesus spoke all these things in parables to the crowds and without a parable he was saying nothing to them. 35 So that the word through the prophet might be fulfilled, saying,

"I will open my mouth in parables. I will spit out what has been hidden from the foundation of the cosmos."

36 Then after letting go of the crowds, he came into the house. And his learners came to him, saying,

"Explain to us the parable of the imitation-wheat in the field."

37 And answering, he said,

"The one scattering the beautiful seed is the Son of Humanity. 38 And the field is the cosmos. And these beautiful seeds are the sons of the Kingdom. And the imitation-wheats are the sons of the distorted one. 39 And the enemy, who scattered them, is the Divider. And the harvest is the completion of this order-of-reality. And the harvesters are messengers. 40 Therefore, just as the imitation-wheat is being collected and burned with fire, it will be like this at the completion of this order-of-reality. 41 The Son of

Humanity will send out his messengers and they will collect from his Kingdom all the scandalizing-things and those practicing lawlessness. [42] And they will throw them into the furnace of fire, where there will be weeping and grinding of teeth. [43] Then the righteous will shine out, like the sun, in the Kingdom of their Father. The one having ears must listen!

[44] The Kingdom of the Heavens is like a storage, having been hidden in the field, which a human, after finding, hid. And because of his joy, he is going away and is selling all things, as much as he is having, and is buying that field.

[45] Again, the Kingdom of the Heavens is like a human merchant seeking beautiful pearls. [46] And after finding one very valuable pearl, after going away, he permanently-sold all things, as much as he was having and he bought it.

[47] Again, the Kingdom of the Heavens is like a dragnet thrown into the sea that gathered from every group-of-creature. [48] When it was full, after dragging it up upon the seashore and sitting down, they collected the beautiful things into buckets and they threw the rotten things outside. [49] Like this it will be in the completion of this order-of-reality. The messengers will come out and will divide the distorted ones from the midst of the righteous ones. [50] And they will throw them into the furnace of fire, where there will be weeping and grinding of teeth.

[51] Have you understood all these things?"

They are saying to him,

"Yes."

[52] And he said to them,

"Because of this, every scholar, having learned in the Kingdom of the Heavens, is like a human house-master who is bringing out from his storage new things and old things."

[53] And it happened when Jesus finished these parables, he went away from there. [54] And after coming into his fatherland, he taught them in their synagogue, so that they are being astonished and are saying,

"Where did this wisdom and these powers come from to this man? [55] Is this man not the son of the technician? Is not his mother being called Mary and his brothers Jacob, Joseph, Simon, and Judah? [56] And his sisters, are they not all here with us? Therefore, where did all these things come from to this man?"

[57] And they were being scandalized by him. And Jesus said to them,

"A prophet is not dishonored except in his fatherland and in his house."

[58] And he did not practice many powers there because of their unfaithfulness.

[14.1] In that season, Herod the tetrarch heard the report of Jesus. [2] And he said to his dependents,

"This is John the Baptizer. He himself was raised from the dead and, because of this, powers are working within him."

[3] For Herod, after arresting John, had bound him and put him away in prison because of Herodias, the wife of his brother Philip. [4] For John was saying to him,

"It is not correct for you to have her!"

[5] And while wanting to kill him, he was afraid of the crowd, because they were upholding him like a prophet. [6] But it happened on the birthdays of Herod that Herodias's daughter danced in the middle and pleased Herod. [7] For this reason, he confessed with an oath to give her whatever she might ask. [8] And she, after being forced by her mother, is saying,

"Give to me here, upon a plate, the head of John the Baptist."

[9] And after being distressed, the king, because of the oaths and those reclining-with-him, commanded it to be given. [10] And after sending, he beheaded John in prison. [11] And his head was carried upon a plate and was given to the girl and she carried it to her mother. [12] And after coming, John's learners took the fallen-body and they buried it. And after going, they reported to Jesus.

[13] And after hearing, Jesus left from there in a boat for a wilderness place by himself. And after hearing, the crowds followed him on foot from the cities. [14] And after coming out, he saw a large crowd and had compassion on them and healed those of them who were unhealthy. [15] And after evening happened, the learners came to him, saying,

"This place is a wilderness and the hour has already passed by. Send away the crowds so that they may depart into the villages to buy themselves food."

[16] And he said to them,

"They have no need to depart. You yourselves must give them something to eat."

[17] And they are saying to him,

"We have nothing here, except five breads and two fish!"

[18] And he said,

"Bring them here to me."

[19] And he commanded the crowds to recline upon the grass. After taking the five breads and the two fish, looking up into heaven, he blessed them. And after breaking them, he gave the breads to the learners. And the learners gave them to the crowds. [20] And all ate and were fed. And there was an excess of twelve baskets full of broken pieces. [21] And there were about five thousand men who were eating, not counting women and little-dependents. [22] And immediately he forced the learners to embark in the boat and go ahead of him into the beyond, while he sent away the crowds. [23] And after sending away the crowds, he went up the mountain by himself to pray. And after evening happened, he was alone there. [24] And the boat, already many stadium-lengths away from the earth, was being held back and tormented by the waves, for the wind was against it. [25] And by the fourth watch of the night, he came to them, while walking upon the sea. [26] And after the learners saw him walking upon the sea, they were disturbed, saying,

"It is a phantom!"

And they cried out from fear. [27] And immediately Jesus spoke to them, saying,

"Be courageous! I am I. Do not fear."

[28] And answering him, Peter said,

"Lord, if you are you, then command me to come to you upon the waters!"
29 And he said,
"Come."
And after getting down out of the boat, Peter walked upon the waters and came to Jesus. 30 And seeing the strong wind, he became fearful. And after beginning to sink, he cried out, saying,
"Lord! Save me!"
31 And immediately Jesus, after stretching out his hand, caught him and is saying to him,
"Fleeting-faith-man! What are you divided for?"
32 And after they went up into the boat, the wind ceased. 33 And those in the boat became-like-dogs before him, saying,
"Truly you are the Creator's Son!"
34 And after crossing over, they came upon the earth in Gennesaret. 35 And after recognizing him, the men of that place sent into all that surrounding area and brought to him all those having harmful-conditions. 36 And they were urging him so that they might only touch the tassel of his clothing. And as much as they touched, they were saved.

15.1 Then Pharisees and scholars came to Jesus from Jerusalem, saying,
2 "Why are your learners going around the tradition of the elders?! For they are not washing hands whenever they eat bread!"
3 And after answering, he said to them,
"And why are you going around the Creator's command because of your tradition? 4 For the Creator said, *'Value the father and the mother,'* and *'whoever speaks-harmfully to father or mother, must end with death.'* 5 And you yourselves are saying, 'Whoever might say to father or mother, "I have given-away whatever things of mine might have helped you," 6 will never need to value his father.' And so you have nullified the Creator's Word because of your tradition! 7 Hypocrites! Isaiah prophesied beautifully about you, saying, 8 *'This people values me with their lips, but their hearts are being held back far away from me. 9 They are emptily revering me, while teaching teachings which are human commands.'"*
10 And summoning the crowd, he said to them,
"Listen and understand! 11 It is not what is going into the mouth that is communing with the human, but what is coming out of the mouth that is communing with the human."
12 Then after coming over, the learners are saying to him,
"Did you know that, after the Pharisees heard this word, they were scandalized?"
13 And answering, he said,
"Every plant which my heavenly Father did not plant will be uprooted. 14 Let go of them! They are blind guides. And if a blind man guides a blind man, then both will fall into a pit."
15 And answering, Peter said to him,
"Explain to us this parable."
16 And he said,
"Even at this point you yourselves are not understanding?! 17 You are not thinking! Everything going into the mouth is making-space in the stomach and is being thrown out into the toilet. 18 And what is coming out of the mouth, is coming out from the heart and these things are communing with the human. 19 For out of the heart are coming forth distorted arguments, killings, adulteries, prostitutions, thefts, false-testimonies, blasphemies. 20 These things are communing with the human. But unwashed hands, while eating, are not communing with the human."

21 And after going out from there, Jesus departed into part of Tyre and Sidon. 22 And look, a Canaanite woman from those boundaries, after coming out, cried out, saying,
"Be merciful to me, Lord, Son of David! My daughter is harmfully being demon-possessed!"
23 And he did not answer a word to her. And after coming, his learners were requesting him, saying,
"Send her away because she is crying out from behind us!"
24 And answering, he said,
"I was not sent out except to the lost sheep of the house of Israel."
25 And after coming to become-like-a-dog before him, she was saying,
"Lord, help me!"
26 And answering, he said,
"It is not beautiful to take the bread of the children and throw it to the little-dogs."
27 And she said,
"Yes, Lord, and the little-dogs are eating from the crumbs which are falling from the table of their lords."
28 Then answering, Jesus said to her,
"Oh woman, your faithfulness is great! It must happen for you as you are wanting!"
And her daughter was healed from that hour.

29 And after going down from there, Jesus came alongside the Sea of Galilee and after going up the mountain, he was sitting there. 30 And many crowds came to him while having with them the lame, blind, disabled, deaf, and many different ones. And they put them down by his feet and he healed them. 31 So the crowd marveled while seeing the deaf speaking, the disabled healthy, the lame walking-around, and the blind seeing. And they glorified the Creator of Israel. 32 And Jesus, after summoning his learners, said,
"I am having compassion on the crowd because already they are remaining with me for three days and they are not having something to eat. And I am not wanting to send them away fasting, lest they might faint on the way."
33 And the learners are saying to him,

"Where might we get this much bread in the wilderness to feed this much of a crowd?"
[34] And Jesus is saying to them,
"How many breads do you have?"
And they said,
"Seven and a few fish."
[35] And after instructing the crowd to recline upon the earth, [36] he took the seven breads and the fish and, after giving thanks, he broke them and he was giving them to the learners, and the learners to the crowds. [37] And all of them ate and were fed. And they took up the abundance of broken-pieces, seven full seed-baskets. [38] And those eating were four thousand men, not including women and little-dependents. [39] And after sending away the crowds, he got into the boat and came into the boundaries of Magadan.

[16.1] And after coming, the Pharisees and Sadducees, while testing, asked him to show them a sign from heaven. [2] And answering, he said to them,
"After it becomes evening, you are saying, 'It will be good-weather, for heaven is red,' [3] and in the morning, 'Today will be a storm, for heaven is red while being gloomy.' You are knowing how to judge the face of heaven, but you are not able to judge the signs of the seasons. [4] A distorted and adulterous generation is seeking a sign. And a sign will not be given to it except the sign of Jonah."
And after leaving them behind, he went away. [5] And after the learners came into the beyond, they forgot to bring breads. [6] And Jesus said to them,
"Watch and beware of the yeast of the Pharisees and Sadducees!"
[7] And they were arguing among themselves, saying,
"We did not take breads!"
[8] And after knowing, Jesus said,
"Why are you arguing among yourselves, fleeting-faith-men, that you are having no breads?! [9] You are not yet thinking! You are not remembering the five breads for the 5,000 and how many baskets you received! [10] Nor the seven breads for the 4,000 and how many seed-baskets you received! [11] How are you not thinking?! I did not speak to you about breads! Beware of the yeast of the Pharisees and Sadducees!"
[12] Then they understood that he did not say to beware of the yeast of the breads, but of the teaching of the Pharisees and Sadducees.