Matthew 16:13—28:20

13 And after Jesus came into the region of Caesarea of Philippi, he was asking his learners, saying,
"Who are humans saying the Son of Humanity is?"
14 And they said,
"Some are saying John the Baptist, and others are saying Elijah, and different ones are saying Jeremiah or one of the prophets."
15 He is saying to them,
"And you, who are you saying that I am?"
16 And answering, Simon Peter said,
"You yourself are the Christ, the Son of the living Creator!"
17 And answering, Jesus said to him,
"Blessed are you, Simon Son-of-Jonah, because flesh and blood did not uncover this to you, but my Father who is in the heavens. 18 And I myself am saying to you that you yourself are Peter and upon this rock I will build my church and the gates of Hades will not overpower it. 19 I will give to you the keys of the Kingdom of the Heavens and whatever you might bind upon the earth will be bound in the heavens and whatever you might release upon the earth will be released in the heavens."
20 Then he ordered the learners so that they might tell no one,
"He himself is the Christ!"
21 From then, Jesus began to show his learners that it is necessary for him to go away into Jerusalem and suffer many things from the elders and ruler-priests and scholars and to be killed and raised up on the third day. 22 And after taking hold of him, Peter began to rebuke him, saying,
"Mercy be upon you, Lord! This will never happen to you!"
23 And after turning, he said to Peter,
"Get behind me, Satan! You are a scandal to me because you are not focused on the things of the Creator but on the things of humans!"
24 Then Jesus said to his learners,
"If someone wants to come behind me, then he must deny himself and take up his cross and follow me. 25 For whoever might want to save his soul, will lose it. And whoever might lose his soul because of me, will find it. 26 For how will a human be helped if he might gain the whole cosmos but might permanently-damage his soul? Or what will a human give in exchange for his soul? 27 For the Son of Humanity is about to come in the glory of his Father with his messengers and then he will give-back to each according to his practices. 28 Amen, I am saying to you that there are some standing here who will never taste death until they might see the Son of Humanity coming in his Kingdom."
17.1 And after six days, Jesus is taking-along Peter and James and John his brother and is bringing them up to a high mountain by themselves. 2 And Jesus was metamorphosed in front of them and his face shone like the sun and his clothes became white as the light. 3 And look, Moses and Elijah were seen by them, talking with Jesus. 4 And responding, Peter said to Jesus,
"Lord, it is beautiful for us to be here! If you are wanting, then I will make three tents here, one for you, one for Moses, and one for Elijah."
5 And while he is still speaking, look, a bright cloud overshadowed them. And look, a voice from the cloud was saying,
"This is my loved Son, I think-well of him. You must listen to him!"
6 And after hearing this, the learners fell upon their faces and were extremely scared. 7 And Jesus came to them and, while touching them, he said,
"Get up and do not fear."
8 And after lifting up their eyes, they saw no one except him—only Jesus. 9 And while they are coming down from the mountain, Jesus commanded them, saying,
"Tell no one about this vision until the Son of Humanity has been raised from the dead."
10 And the learners asked him, saying,
"Why then are the scholars saying that it is necessary for Elijah to come first?"
11 And answering, he said,
"Elijah is coming and will restore all things. 12 And I am saying to you that Elijah already came and they did not know him but did with him whatever they wanted. And like this, the Son of Humanity is about to suffer by means of them."
13 Then the learners understood that he spoke to them about John the Baptist.

14 And after coming to the crowd, a man came to Jesus, kneeling before him 15 and saying,
"Lord, have mercy on my son because he is mentally-ill and is suffering harm. For he is often falling into the fire and often into the water. 16 And I brought him to your learners and they were not able to heal him!"
17 And answering, Jesus said,
"Oh unfaithful and twisted generation! How long will I be with you? How long will I endure you? Bring him here to me!"
18 And Jesus rebuked him and the demon came out from him and the dependent was healed from that hour. 19 Then after coming to Jesus by themselves, the learners said,
"Why were we ourselves not able to throw out the demon?"
20 And he is saying to them,
"Because of your fleeting-faith. For amen, I am saying to you, if you might have faithfulness like a grain of mustard, then you will say to this mountain, 'Move from here to there!' and it will move. And nothing will be impossible for you. 21 And this kind is not coming-out except with prayer and fasting."

[22] And while they came together in Galilee, Jesus said to them,

"The Son of Humanity is about to be given-away into human hands. [23] And they will kill him and on the third day he will be raised."

They were extremely distressed. [24] And after they came into Capernaum, those taking the double-drachma-tax came to Peter and said,

"Your teacher is not completing the double-drachma-tax."

[25] Peter is saying,

"Yes."

And after coming into the house, Jesus anticipated him, saying,

"What are you supposing, Simon? From whom do the kings of the earth take taxes or census? From their sons or from the others?"

[26] And Peter said,

"From the others."

Jesus said to him,

"Therefore indeed the sons are free. [27] But so that we might not scandalize them, after journeying to the sea, throw a hook and take the first fish that comes up and open its mouth. You will find a stater-coin. After taking that, give it to them on behalf of me and you."

[18.1] During that hour the learners came to Jesus saying,

"Who therefore is greater in the Kingdom of the Heavens?"

[2] And after summoning a little-dependent, he stood him in the middle of them [3] and he said,

"Amen, I am saying to you, if you are not turned around and become as little-dependents, then you will never enter into the Kingdom of the Heavens. [4] Therefore, whoever will humble himself like this little-dependent, this one is the greater in the Kingdom of the Heavens. [5] And whoever might receive one little-dependent like this on the basis of my name, then he is receiving me.

[6] And whoever might scandalize one of these little ones who are being faithful to me, then it is helpful for him that a mill-stone for a donkey might be hung around his neck and he might sink down in the deep of the sea. [7] Woe to the cosmos because of scandals. For it is a necessity for the scandals to come, however, woe to the human through which the scandal is coming. [8] And if your hand or your foot is scandalizing you, then cut it off and throw it away from you. It is beautiful for you to enter into the life disabled or lame, rather than, while having two hands or two feet, to be thrown into the real fire. [9] And if your eye is scandalizing you, then take it out and throw it away from you. It is beautiful for you to enter into the life one-eyed, rather than having two eyes, to be thrown into the Hinnom-Valley of fire.

[10] See that you do not look-down-on one of these little ones. For I am saying to you that their messengers in the heavens through everything are seeing the face of my Father in the heavens. [11] For the Son of Humanity came to save the lost. [12] What are you supposing? If one-hundred sheep are with some human and one of them might be led astray, then will he not let go of the ninety-nine on the mountains and, after journeying, he is seeking the one being led astray? [13] And if he might happen to find it, then amen I am saying to you that he is rejoicing more over it than over the ninety-nine which had not been led astray. [14] Like this, it is not the will before your Father in the heavens that one of these little ones be lost.

[15] And if your brother might separate from you, then go correct him when you and him are alone. If he might listen to you, then you gained your brother. [16] And if he might not listen, then bring with you yet one or two others, so that *'at the mouth of two or three martyrs every word might be made to stand.'* [17] And if he might refuse-to-listen even to them, then you must speak to the church. And if he might refuse-to-listen to the church, then he must be to you like the ethnic-man and the tax-collector. [18] Amen, I am saying to you, whatever you bind upon the earth, will be bound in heaven. And whatever you might release upon the earth, will be released in heaven. [19] Again, amen, I am saying to you that if two among you might agree upon the earth about every practice of which they might ask, then it will happen for them from my Father in the heavens. [20] For where two or three are gathered for my name, there I am in the middle of them."

[21] Then after coming, Peter said to him,

"Lord, how-many-times will my brother separate from me and I will forgive him? Up to seven-times?"

[22] Jesus is saying to him,

"Not, I am saying to you, up to seven-times, but up to seventy sevens. [23] Because of this, the Kingdom of the Heavens is like a human king who wanted to settle an account with his slaves. [24] And after he began to settle, one ower of ten-thousand talents was brought to him. [25] And while that man is not having enough to repay, the lord commanded that the man be sold, along with his wife and children and all things, as much as he is having, to repay him. [26] Therefore after falling, the slave became-like-a-dog before him, saying, 'Be patient with me and I will repay all things to you!' [27] And after feeling compassion, the Lord of that slave sent him away and let go of the debt for him. [28] And after leaving, that slave found one of his fellow-slaves, who owed him one-hundred denarius-coins. And after grabbing him, he choked him, saying, 'You must repay what you yourself are owing!' [29] Therefore, after falling, his fellow-slave was urging him, saying, 'Be patient with me and I will repay you!' [30] And the man was not willing, but, after going away, he threw him into prison until he might repay what he was owing. [31] Therefore, after seeing what happened, his fellow-slaves were extremely distressed. And after coming, they reported to their lord all that happened. [32] Then, after summoning him, his lord is saying to him, 'distorted slave! All of that debt I forgave for you since you urged me! [33] Is it not necessary also for you to have mercy on your fellow-slave as I myself had mercy on you?!' [34] And after being angry, his lord gave him away to the tormentors until he might repay everything he owed. [35] Like this also, my heavenly Father will do to you, if each of you might not forgive his brother from your hearts."

[19.1] And it happened when Jesus finished these words, he left Galilee and came into the boundaries of Judea beyond the Jordan River. [2] And many crowds followed him and he healed them there. [3] And Pharisees came to him, while testing him and saying,

"Is it correct for a human to send away his woman for any situation?"

[4] And answering, he said,
"Have you not read that the One who created, from the beginning *'made them male and female?'*"
[5] And he said,
"'Because of this a human will leave behind father and mother and will be joined with his woman. And the two will be one flesh.' [6] So they are no longer two but one flesh. Therefore, what the Creator has yoked together, a human must not divide."
[7] They are saying to him,
"Why then did Moses command to give a book of divorce and send her away?"
[8] He is saying to them,
"Moses for your hardened-hearts allowed you to send away your women. But from the beginning it did not happen like this. [9] And I am saying to you that whoever might send away his woman not for prostitution and might marry another, is adulterizing."
[10] His learners are saying to him,
"If the situation of a human with the woman is like this, then it is not helpful to marry."
[11] And he said to them,
"Not all are making-space for this word, but only those to whom it has been given. [12] For some are eunuchs that were born from the mother's womb like this. And some are eunuchs that were made-eunuchs by humans. And some are eunuchs that made themselves eunuchs because of the Kingdom of the Heavens. The one being able to make-space must make-space."
[13] Then little-dependents were brought to him so that he might place hands upon them and pray. And the learners rebuked them. [14] And Jesus said,
"Let go of the little-dependents! And you must not prevent them from coming to me! For the Kingdom of the Heavens is of these."
[15] And after placing hands upon them, he journeyed from there.

[16] And look, one man, after coming to him, said,
"Teacher, what good should I practice so that I might have real life?"
[17] And he said to him,
"Why are you asking me about the good? One is the good. And if you are wanting to enter the life, then you must guard the commands."
[18] He is saying to him,
"Which ones?"
And Jesus said,
"The, *'you will not kill,' 'you will not adulterize,' 'you will not steal,' 'you will not false-martyr,'* [19] *'honor the father and the mother,'* and *'you will love the one-nearby you as yourself.'*"
[20] The young-man is saying to him,
"All these things I have attended. What am I still lacking?"
[21] Jesus said to him,
"If you are wanting to be mature, then you must go sell your possessions and give to the poor, and you will have a storage in the heavens, and come follow me."
[22] And after hearing the word, the young-man went away, while being distressed, for he was having many properties. [23] And Jesus said to his learners,
"Amen, I am saying to you that a wealthy-person will reluctantly enter into the Kingdom of the Heavens. [24] And again, I am saying to you, it is easier for a camel to go through the hole of a needle than for a wealthy-person to enter into the Kingdom of the Creator."
[25] And after listening, the learners were extremely stunned, saying,
"Who then is able to be saved?!"
[26] And after staring at them, Jesus said to them,
"For humans this is impossible. But for the Creator all things are possible."
[27] Then answering, Peter said to him,
"Look, we ourselves have let go of all things and have followed you! What then will happen with us?"
[28] And Jesus said to them,
"Amen, I am saying to you, that you who have followed me into the regeneration, whenever the Son of Humanity might sit upon his glorious throne, you will sit, even you yourselves, upon twelve thrones while judging the twelve tribes of Israel. [29] And everyone who has let go of houses or brothers or sisters or father or mother or children or fields because of my name will receive 100 times more and will inherit real life. [30] And many who are first will be last and the last will be first.

[20.1] For the Kingdom of the Heavens is like a human housemaster who went out at the same time in the morning to hire workers for his vineyard. [2] And after agreeing with the workers on a denarius for the day, he sent them out into his vineyard. [3] And after coming out about the third hour, he saw others standing in the market without-work. [4] And he said to those, 'Go, even you yourselves, into the vineyard and whatever might be right I will give to you. [5] And they went. And again, after coming out about the sixth and ninth hours, he did the same thing. [6] And about the eleventh, after going out, he found others standing and he is saying to them, 'Why have you stood here the whole day without-work?' [7] They are saying to him, 'Because no one hired us.' He is saying to them, 'Go, even you yourselves, into the vineyard.' [8] And after becoming evening, the lord of the vineyard is saying to his steward, 'Call the workers and pay the wage, starting from the last until the first.' [9] And after coming, those from around the eleventh hour each received a denarius. [10] And after coming, the first assumed that they would receive more. And each received a denarius, also the same. [11] And after receiving, they complained against the housemaster, [12] saying, 'These last ones worked for one hour and you made them equal to us who carried the burden and the heat of the day!' [13] And answering one of them, he said, 'Comrade, I am not being unrighteous to you. Did you not agree to a denarius with me? [14] Take what is yours and go. I am also wanting to give to the

last as also to you. [15] Is it not correct for me to do what I am wanting with what is mine? Or is your eye distorted because I myself am being good?' [16] Like this, the last will be first and the first last."

[17] And while going up into Jerusalem, Jesus took aside the twelve by themselves and, on the way, said to them,

[18] "Look, we are going up into Jerusalem and the Son of Humanity will be given-away to the ruler-priests and scholars and they will judge-against him to death. [19] And they will give him away to the ethnicities to mock, whip, and crucify him. And on the third day, he will be raised up."

[20] Then the mother of the sons of Zebedee came to him with her sons, while becoming-like-a-dog and asking something from him. [21] And he said to her,

"What are you wanting?"

She is saying to him,

"Speak so that these two sons of mine might sit one at your right and one at your left in your Kingdom."

[22] And answering, Jesus said,

"You are not perceiving what you are asking. Are you able to drink the cup which I myself am about to drink?"

They are saying to him,

"We are able!"

[23] He is saying to them,

"You will drink my cup, but to sit at my right and left is not for me to give, but for those who have been prepared by my Father."

[24] And after hearing, the ten were agitated about the two brothers. [25] And Jesus, after summoning them, said,

"You perceive that the rulers of the ethnicities are lording-over them and the great ones are using-authority-over them. [26] It will not be like this among you! But whoever might want to be great among you, will be your servant. [27] And whoever might want to be first among you, will be your slave. [28] Likewise, the Son of Humanity did not come to be served but to serve and to give his soul for the liberation of many."

[29] And while they were journeying out of Jericho, a large crowd followed him. [30] And look, two blind men, while sitting along the way, hearing that Jesus is passing by, shouted, saying,

"Be merciful to us, Lord, Son of David!"

[31] And the crowd rebuked them so that they might calm-down. And they shouted even louder, saying,

"Be merciful to us, Lord, Son of David!"

[32] And after standing, Jesus called them and said,

"What are you wanting that I might do for you?"

[33] They are saying to him,

"Lord, that our eyes might be opened!"

[34] And after having compassion, Jesus touched their eyes and immediately they looked-up and followed him.

[21.1] And when they had arrived at Jerusalem and came into Bethphage to the mountain of the olive-trees, then Jesus sent out two learners, [2] saying to them,

"Journey into the village across from you. And straight-away you will find a bound donkey and a young-donkey with it. After loosing them, lead them to me. [3] And if someone might say to you, 'What?' You must say, 'Their Lord is having a need.' And straight-away, he will send them out."

[4] And this happened so that the word through the prophet would be fulfilled, saying,

[5] *"'Tell the daughter of Zion, 'Look, your King is coming to you, humble and going-upon a donkey and upon a young-donkey, a son of a yoked-animal.'"*

[6] And the learners, after journeying and doing just as Jesus commanded them, [7] they led the donkey and the young-donkey and they placed clothes upon them. And he sat upon them. [8] And the large crowd spread their own clothes on the way, and others were cutting branches from the trees and they were spreading them on the way. [9] And the crowds, who are going before him and who are following him, were shouting, saying,

"'Hosanna to the Son of David! Blessed is the one coming in the name of the Lord!' Hosanna in the highest places!"

[10] And after he came into Jerusalem, all the city was shaken, saying,

"Who is this?!"

[11] And the crowds were saying,

"This is the prophet Jesus, the one from Nazareth of Galilee!"

[12] And Jesus entered the temple and he threw out all those who were selling and buying in the temple and the tables of the money-changers he overturned and the seats of those selling the doves. [13] And he is saying to them,

"It is written, *'My house will be called a house of prayer!'* And you have made it a *'cave of terrorists'*!"

[14] And the blind and lame came to him in the temple and he healed them. [15] And, the ruler-priests and scholars, after seeing the shocking-things he did and the dependents shouting in the temple and saying, 'Hosanna to the Son of David,' were agitated. [16] And they said to him,

"Are you listening to what these are saying?!"

And Jesus is saying to them,

"Yes! Have you never read, *'From the mouth of infants and breastfeeding-children you must restore praise'*?"

[17] And after leaving them behind, he went outside the city to Bethany and camped there.

[18] And in the morning, while returning to the city, he hungered. [19] And after seeing one fig tree along the way, he came upon it and found nothing on it except only leaves. And he is saying to it,

"May fruit no longer come from you in this order-of-reality."

And immediately the fig tree was withered. [20] And after seeing, the learners marveled, saying,

"How did the fig tree immediately wither?!"

[21] And answering, Jesus said to them,

"Amen, I am saying to you, if you might have faithfulness and are not divided, then not only will you do this to the fig tree, but even if you might say to this mountain, 'Be taken up and thrown into the sea,' then it will happen! [22] And all things, as much as you might ask in prayer, while being faithful, you will receive!"

[23] And after he came into the temple, the ruler-priests and elders of the people came to him, while he was teaching, saying,

"With what sort of authority are you doing these things?! And who gave you this authority?!"

[24] And answering, Jesus said to them,

"And I myself will ask you one word. If you might tell me, then I myself will tell you with what sort of authority I am doing these things. [25] Where was the baptism of John from? From heaven or from humans?"

And they were arguing among themselves, saying,

"If we might say, 'From heaven,' then he will say to us, 'Then why were you not faithful to him?' [26] And if we might say, 'From humans,' then we are fearing the crowd, for all are having John as a prophet."

[27] And answering to Jesus, they said,

"We do not know."

And he himself said to them,

"Then I myself am not telling you with what sort of authority I am doing these things. [28] And what are you supposing? A human was having two children. And after coming to the first, he said, 'Child, go today to work in the vineyard.' [29] And answering, he said, 'I am not wanting to.' And later, after changing-his-concern, he went out. [30] And after coming to the other, he said the same thing. And answering, he said, 'I will, lord,' and he did not go out. [31] Which of the two did the will of the father?"

They are saying,

"The first."

Jesus is saying to them,

"Amen, I am saying to you that the tax-collectors and the prostitutes are going-before you into the Kingdom of the Creator. [32] For John came to you in a way of righteousness and you were not faithful to him. And the tax-collectors and prostitutes were faithful to him. And after seeing, you yourselves still did not change-your-concern later and become faithful to him.

[33] Listen to another parable! There was a human house-master who planted a vineyard and placed a fence around it and dug a winepress in it and built a tower and gave it away to land-workers and became absent. [34] And when the season of fruits had arrived, he sent out his slaves to the land-workers to receive his fruits. [35] And after receiving his slaves, the land-workers beat one, and they killed one, and they stoned one. [36] Again he sent out other slaves, more than the first and they did to them the same thing. [37] And later he sent out to them his son, saying, 'They will respect my son.' [38] And the land-workers, after seeing the son, said among themselves, 'This is the inheritor! Come, let us kill him and let us have his inheritance!' [39] And after receiving him, they threw him outside of the vineyard and killed him. [40] Therefore, whenever the lord of the vineyard might come, what will he do to those land-workers?"

[41] They are saying to him,

"He will destroy them, those harmfully harmful men! And he will give over the vineyard to other land-workers who will give back to him the fruits in their seasons."

[42] Jesus is saying to them,

"Have you never read in the writings? *'A stone, which those who were building rejected, this one has become the cornerstone. This cornerstone came from the Lord and it is shocking in our eyes.'* [43] Because of this I am saying to you that the Kingdom of the Creator will be taken from you and it will be given to an ethnicity that is producing its fruits. [44] And the one falling upon this stone will be shattered and this stone will crush whomever it might fall upon."

[45] And after listening to his parables, the ruler-priests and the Pharisees knew that he was speaking about them. [46] And while seeking to grab him, they feared the crowds, since they were having him as a prophet. [22.1] And answering, Jesus again spoke to them in parables, saying,

[2] "The Kingdom of the Heavens is like a human king who made marriage-celebrations for his son. [3] And he sent out his slaves to call those who are called to the marriage-celebrations and they were not wanting to come. [4] Again, he sent out other slaves, while saying, 'Tell those who are called, look, I have prepared my feast! My bulls and fattened-ones have been sacrificed and all things are prepared! Come into the marriage-celebrations!' [5] And those who were unconcerned went away, one to his own field, one to his business. [6] And the rest, after grabbing his slaves, treated them arrogantly and killed them. [7] And the king was angry and, after sending his armies, he destroyed those killers and he burned-down their city.

[8] Then he is saying to his slaves, 'The marriage-celebration is prepared. But those who are called were not worthy. [9] Therefore, journey on the outer-ways of the ways and, as many as you can find, call them into the marriage-celebrations. [10] And after going out into the ways, those slaves gathered all those they found, both distorted and good. And the marriage-celebration was filled with those reclining.

[11] And after entering to see those reclining, the king saw a human there, not having been clothed in marriage-celebration clothing. [12] And he is saying to him, 'Comrade, how did you enter here not having marriage-celebration clothing?' But he was close-mouthed. [13] Then the king said to the servants, 'After binding his feet and hands, throw him out into the outer darkness where there will be weeping and grinding of teeth.' [14] For many are called, but few are elect."

[15] Then after journeying, the Pharisees took a plan of how they might trap him with a word. [16] And they are sending out to him their learners with the Herodians, saying,

"Teacher, we perceive that you are truthful and you are teaching the way of the Creator with truth and you are not concerned about anyone, for you are not looking at the face of humans. [17] Therefore, tell us what you are supposing. Is it correct to give a census to Caesar or not?"

[18] And knowing their distortion, Jesus said,

"Why are you testing me, hypocrites? [19] Show me the lawful-coin of the census."

And they brought him a denarius-coin. [20] And he is saying to them,

"Whose image and inscription is this?"

[21] They are saying to him,

"Caesar's."

Then he is saying to them,

"Therefore, give back to Caesar the things of Caesar and give back to the Creator the things of the Creator."

[22] And after listening, they were shocked and, after releasing him, they went away. [23] On that day, Sadducees came to him, saying,

"There is no resurrection!"

And they asked him, [24] saying,

"Teacher, Moses said, *'If someone might die while not having children, then his brother will marry his wife and he will resurrect a seed for his brother.'* [25] And there were seven brothers with us and the first after marrying, came to an end. And not having a seed, he left his wife to his brother. [26] And likewise, the second and the third until the seventh. [27] And later, the wife of all of them died. [28] Therefore, in the resurrection, of which of the seven will she be a wife, for all of them had her?"

[29] And answering, Jesus said to them,

"You are being led astray, not perceiving the writings nor the power of the Creator! [30] For in the resurrection they are not marrying and not being married, but they are like messengers in heaven. [31] And about the resurrection of the dead, you did not read the word to you by the Creator, saying, [32] *'I myself am the Creator of Abraham and the Creator of Isaac and the Creator of Jacob.'* He is not the Creator of the dead but of the living."

[33] And after listening, the crowds were astonished by his teaching. [34] And the Pharisees, after hearing that he closed-the-mouths of the Sadducees, gathered together. [35] And one of them, a lawyer, asked, while testing him,

[36] "Teacher, what sort of command in the law is great?"

[37] And he said to him,

"*'You will love the Lord your Creator with your whole heart and with your whole soul and with your whole mind.'* [38] This is the great and first command. [39] And the second is the same as it, *'You will love the one-nearby you as yourself.'* [40] On these two commands, the whole law and prophets are hanging."

[41] And after the Pharisees gathered, Jesus asked them, [42] saying,

"What are you supposing about the Christ? Whose son is he?"

They are saying to him,

"David's."

[43] He is saying to them,

"Therefore, how is David calling him in the Spirit, 'Lord'? He says, [44] *'The Lord said to my Lord, sit at my right, until whenever I put your enemies under your feet.'* [45] Therefore, if David is calling him 'Lord,' then how is he his son?"

[46] And no one was able to answer a word to him. And no one dared, from that day, to question him anymore.

[23.1] Then Jesus spoke to the crowds and his learners, [2] saying,

"The scholars and the Pharisees sat upon the seat of Moses. [3] Therefore, all things, as much as they might say to you, you must practice and you must guard! But you must not practice according to their works! For they are speaking and they are not practicing. [4] And they are binding a heavy burden and they are placing it upon the shoulders of humans, and they themselves are not wanting to move these things with their finger. [5] And they are practicing all their works to be seen by humans. For they are widening their scripture-boxes and they are enlarging their tassels. [6] And they are befriending the first-couch in the dinners and the first-seats in the synagogues [7] and the greetings in the markets and to be called by humans, 'Rabbi.' [8] And you yourselves must not be called, 'Rabbi.' For One is your teacher and you yourselves are all brothers. [9] And you must not call any among you, 'father,' upon the earth. For One is your Father, the heavenly one. [10] And you must not be called 'instructor,' because your instructor is One, the Christ. [11] And the greater among you will be your servant. [12] And whoever will lift himself up, will be lowered. And whoever will lower himself, will be lifted up.

[13] And woe to you, scholars and Pharisees, hypocrites! Because you are shutting the Kingdom of the Heavens in front of humans. For you yourselves are not entering nor are you allowing the ones entering to enter.

[14] Woe to you, scholars and Pharisees, hypocrites! Because you are devouring the houses of widows while also praying for a longtime for-show. Because of this you will receive a more abundant judgment.

[15] Woe to you, scholars and Pharisees, hypocrites! Because you are going-around the sea and dryland to make one proselyte and whenever it might happen, you are making him a son of the Hinnom-Valley, twice-as-much as yourselves!

[16] Woe to you, blind guides, who are saying, 'Whoever might swear-an-oath on the sanctuary is nothing. And whoever might swear-an-oath on the gold of the sanctuary is owing.' [17] Moronic and blind men! For what is greater, the gold or the sanctuary which made the gold holy? [18] And, 'Whoever might swear-an-oath on the altar is nothing. And whoever might swear-an-oath on the gift upon it is owing.' [19] Blind men! For what is greater, the gift or the altar which made the gift holy? [20] Therefore the one who

swore-an-oath on the altar is swearing-an-oath on it and on everything which is upon it. [21] And the one who swore-an-oath on the sanctuary is swearing-an-oath on it and on the one dwelling in it. [22] And the one who swore-an-oath on heaven is swearing-an-oath on the throne of the Creator and on the one sitting upon it.

[23] Woe to you, scholars and Pharisees, hypocrites! Because you are giving-a-tenth of mint and dill and cummin, and you let go of the weightier things of the law—the judgment and the mercy and the faithfulness. It was necessary to practice these things and to not let go of those things. [24] Blind guides! Those filtering-out the gnat, but drinking-down the camel!

[25] Woe to you, scholars and Pharisees, hypocrites! Because you are cleansing the outside of the cup and the dish, but within they are full of taking and self-indulgence. [26] Blind Pharisee! First cleanse the inside of the cup so that the outside of it might also become clean.

[27] Woe to you, scholars and Pharisees, hypocrites! Because you are like graves having been whitewashed, which outside are appearing nice-looking, but inside are full of bones of the dead and every unclean thing. [28] Like this, you yourselves are also appearing righteous to humans on the outside, but within you are full of hypocrisy and lawlessness.

[29] Woe to you, scholars and Pharisees, hypocrites! Because you are building the graves of the prophets and beautifying the tombs of the righteous. [30] And you are saying, 'If we were in the days of our fathers, then we would not be their partners in the blood of the prophets.' [31] Therefore, you are witnessing against yourselves that you are sons of those who killed the prophets. [32] And you yourselves must fulfill the measure of your fathers. [33] Serpents! Children of snakes! How might you flee from the judgment of the Hinnom-Valley?!

[34] Because of this, look, I myself am sending out to you, prophets and wisemen and scholars! Some of them you will kill and you will crucify. And some of them you will whip in your synagogues and harass from city to city. [35] So that, upon you, might come all righteous blood being poured out upon the earth, from the blood of righteous Abel until the blood of Zachariah son of Barachia, whom you killed between the sanctuary and the altar. [36] Amen, I am saying to you, all these things will come upon this generation.

[37] Jerusalem, Jerusalem! The one who killed the prophets and stoned the ones who had been sent out to her, how often I wanted to gather together your children, in the manner that a bird is gathering her brood under the wings, and you did not want it. [38] Look, your house is being let go to you—desolate. [39] For I am saying to you, you will never see me from now until whenever you might say, *'Blessed is the one coming in the name of the Lord!'*"

[24.1] And after coming out from the temple, Jesus was journeying and his learners came to him to show him the buildings of the temple. [2] And answering, he said to them,

"You are not seeing all these things! Amen, I am saying to you, a stone upon a stone will never be left here which will not be torn down!"

[3] And while he is sitting upon the mountain of the olives, the learners came to him on their own, saying,

"Tell us when these things will be and what will be the sign of your presence and the completion of this order-of-reality?"

[4] And answering, Jesus said to them,

"You must see, so no one might lead you astray! [5] For many men will come in my name, saying, 'I myself am the Christ!' and they will lead many astray. [6] And you will soon hear of wars and reports of wars. You must look! You must not be alarmed! For it must happen! But it is not yet the end. [7] For ethnicity will be raised up against ethnicity and kingdom against kingdom and there will be famines and earthquakes in some places. [8] And all these things are the beginning of the birth-contractions.

[9] Then they will give you away into oppression and they will kill you and you will be disowned by all of the ethnicities because of my name. [10] And then many will be scandalized and they will give each-other away and they will disown each-other. [11] And many false prophets will be raised up and they will lead astray many. [12] And because lawlessness will be multiplied, the love of many will be breathed-away. [13] And the one patiently-remaining into the end, this one will be saved. [14] And this Gospel of the Kingdom will be preached in all of civilization for a testimony to all ethnicities and then the end will come.

[15] Therefore, whenever you might see the detestable thing of wilding, which was spoken about through Daniel the prophet, having stood in the holy place (the one reading must think!), [16] then those in Judea must flee into the mountains! [17] The one upon the roof must not go down to take the things out of his house. [18] And the one in the field must not turn back to take his clothing. [19] And woe to those having in the womb and those breastfeeding during those days. [20] And you must pray so that your fleeing might not happen in a storm or on a Sabbath. [21] For then there will be a great oppression of a sort that has not happened from the beginning of the cosmos until now nor might never happen. [22] And if those days might not be pruned, then all flesh might not be saved. But because of the elect, those days will be pruned.

[23] Then if someone might say to you, 'Look! The Christ here, or here!' You should not trust! [24] For false-christs and false-prophets will be raised up and they will give great signs and wonders to lead astray, if possible, even the elect. [25] Look, I have spoken-beforehand to you! [26] Therefore, if they might say to you, 'Look! He is in the wilderness!' You should not go out! 'Look! In the inner-rooms!' You should not trust! [27] For just as the lightning is coming out from the east and is shining until the west, like this, the presence of the Son of Man will be. [28] Wherever the fallen-body might be, there the eagles will be gathered.

[29] And immediately after the oppression of those days, *'The sun will be darkened and the moon will not give her light. And the stars will fall from heaven and the powers of the heavens will be shaken.'* [30] And then the sign of the Son of Humanity will shine in heaven and then all the tribes of the earth will cut themselves and will see *'the Son of Man coming upon the clouds of heaven'* with power and much glory. [31] And he will send out his messengers with a great trumpet and they will gather his elect from the four winds, from the edges of the heavens to its edges.

[32] And from the fig tree you must learn the parable. Whenever her branch might already have sprouted and the leaves might have grown, then you must know that the summer has arrived. [33] Like this, also you, whenever you might see all these things,

then you must know that it has arrived, at the doors. [34] Amen I am saying to you that this generation will never go away until whenever all these things might happen. [35] Heaven and earth will go away, but my words will never go away.

[36] And about that day and hour, no one knows, not the messengers of the heavens nor the Son, except the Father only. [37] For during the days of Noah, the presence of the Son of Man will be like this. [38] For as they were in those days before the cataclysm, eating and drinking, marrying and giving in marriage, until which day Noah came into the ark. [39] And they did not know until the cataclysm came and took all things. The presence of the Son of Man will be like this. [40] Then two will be in the field, one is being taken and one is being let go. [41] Two women grinding-grain in the mill, one is being taken and one is being let go. [42] Therefore you must watch! Because you do not perceive on what sort of day your Lord is coming. [43] You must know that, because if the house master had known on which watch the thief is coming, then he would watch and he would not allow his house to be dug into. [44] Because of this also, you yourselves must become prepared! Because you are not supposing on which hour the Son of Humanity is coming.

[45] Therefore, who is the faithful and thoughtful slave, whom the Lord set over his household to give food to them in season? [46] Blessed is that slave man whom his Lord, after coming, will find practicing like this! [47] Amen, I am saying to you that he will set him over all of his possessions. [48] And if that harmful slave might say in his heart, ‘My Lord is taking time,’ [49] and he might begin to hit his fellow-slaves, and he might eat and drink with those being drunk, [50] then the Lord of that slave will come on a day, which he is not waiting for, and in an hour, which he is not knowing [51] and he will cut him off and he will put his part with the hypocrites. There will be weeping and grinding of teeth.

[25.1] Then the Kingdom of the Heavens will be like ten virgins, who, after receiving their own lamps, came out for a meeting with the bridegroom. [2] And five of them were moronic and five were thoughtful. [3] For the moronic ones, after taking their lamps, did not take oil with themselves. [4] And the thoughtful ones took oil in containers with their own lamps. [5] And while the bridegroom is taking time, all the women were drowsy and were sleeping. [6] And in the middle of the night a cry happened, ‘Look! The bridegroom! Come out to his meeting!’ [7] Then all those virgins were raised and they made their own lamps beautiful. [8] And the moronic ones said to the thoughtful ones, ‘Give to us from your oil because our lamps are being extinguished!’ [9] And the thoughtful ones answered, saying, ‘Then it will never be enough for us and you! You must journey more to the ones selling and buy for yourselves!’ [10] And while they are going away to buy, the bridegroom came. And the prepared ones entered with him into the marriage-celebrations and the door was shut. [11] And the rest of the virgins are coming later, saying, ‘Lord, Lord, open for us!’ [12] And answering, he said, ‘Amen, I am saying to you, I do not know you.’ [13] Therefore, you must watch! Because you do not know the day nor the hour.

[14] For just as a human, while going away, called his own slaves and gave-away to them his possessions. [15] And to one he gave five talents and to one he gave two and to one he gave one, to each one according to his own ability and he went away immediately. [16] After journeying, the one who received the five talents, worked with them and gained another five. [17] As this, the one who received two talents, gained another two. [18] And the one who received the one talent, after going away, dug the earth and he hid the silver of his lord. [19] And after much time, the lord of those slaves is coming and he is having a word with them. [20] And after coming, the one who received five talents, carried another five talents, saying, ‘Lord, you gave-away to me five talents. Look, I have gained another five talents.’ [21] His lord said to him, ‘Well-done, good and faithful slave! You were being faithful over a few things, I will set you over many things. Enter into the joy of your lord!’ [22] After coming also, the one who received the two talents, said, ‘Lord, you gave-away to me two talents. Look, I gained another two talents.’ [23] His lord said to him, ‘Well-done, good and faithful slave! You were being faithful over a few things, I will set you over many things. Enter into the joy of your lord!’ [24] And after coming also, the one who had received the one talent, said, ‘Lord, after knowing you, that you are a hard human, harvesting where you did not scatter-seed and gathering from where you did scatter-seed, [25] and fearing, after going away, I hid your talent in the earth. Look, you are having what is yours. [26] And answering, his lord said to him, ‘Distorted and lazy slave! You knew that I am harvesting where I did not scatter-seed and I am gathering from where I did not scatter-seed? [27] Therefore, it was necessary for you to throw my silver to the tables and after coming, I myself would have been provided whatever is mine with interest. [28] Therefore, take from him the talent and give it to the one having the ten talents. [29] For to everyone having, it will be given and he will abound. And of the one not having, even what he is having will be taken from him. [30] And throw out the unneeded slave into the outer darkness. The weeping and the grinding of teeth will be there.’

[31] And whenever the Son of Man might come in his glory and all the messengers with him, then he will sit upon the throne of his glory. [32] And all the ethnicities will be gathered before him and he will divide them from each other just as the shepherd is dividing the sheep from the goats. [33] And he will stand the sheep at his right and the goats at his left. [34] Then the King will say to those at his right, ‘Come, the ones being blessed of my Father, inherit the Kingdom prepared for you from the foundation of the cosmos. [35] For I hungered and you gave to me to eat, I thirsted and you gave me a drink, I was foreign and you gathered me in, [36] naked and you clothed me, I was weak and you watched over me, I was in a prison and you came to me.’ [37] Then the righteous will answer him, saying, ‘Lord, when did we see you hungering and we fed you, or thirsting and we gave a drink? [38] And when did we see you foreign and we gathered you in or naked and we clothed? [39] And when did we see you being weak or in prison and we came to you?’ [40] And answering, the King will say to them, ‘Amen, I am saying to you, for as much as you did to one of the least of these brothers of mine, you did it to me.’ [41] Then he will say also to those at his left, ‘You are journeying away me, those cursed, into the real fire, the one prepared for the Divider and his messengers. [42] For I hungered and you did not give to me to eat, and I thirsted and you did not give a drink to me. [43] I was foreign and you did not gather me in, naked and you did not clothe me, weak and in prison and you did not watch over me.’ [44] Then the same men will answer also, saying, ‘Lord, when did we see you hungering or thirsting or foreign or naked or weak or in prison and we did not serve you?’ [45] Then he will answer them, saying, ‘Amen, I am saying to you, for as much as you did not do to one of the least of these, you did not do for me.’ [46] And these will go away into real pruning and the righteous into real life.”

[26.1] And it happened when Jesus completed all of these words, he said to his learners,
[2] "You know that after two days the Passover is happening. And the Son of Humanity is being given-away to be crucified."
[3] Then the ruler-priests and the elders of the people were gathered in the courtyard of the ruler-priest, the one being called Caiaphas. [4] And they planned so that they might grasp and kill Jesus with deceit. [5] And they were saying,
"Not during the feast so that an uproar might not happen among the people."
[6] And after Jesus was in Bethany in the house of Simon the leper, [7] a woman came to him having an alabaster-jar of very-valuable myrrh and she poured it down upon his head while he was reclining. [8] And after seeing, the learners were agitated, saying,
"Why this waste? [9] For this was able to be sold for much and given to the poor."
[10] And knowing, Jesus said to them,
"Why are you offering difficulties to the woman? For she worked a beautiful work for me. [11] For you are always having the poor with yourselves, but you are not always having me. [12] For this woman, putting this myrrh upon my body, did it to bury me. [13] Amen, I am saying to you, wherever this Gospel might be preached in the whole cosmos, what she did will also be spoken in her memory."
[14] Then after journeying to the ruler-priests, one of the twelve, the one being called Judas Iscariot, [15] said,
"What are you wanting to give to me so I myself will give him away to you?"
And the men placed before him thirty silvers. [16] And from then, he was seeking a good-time to give him away.

[17] And on the first of the unyeasted-days, the learners came to Jesus, saying,
"Where are you wanting us to prepare for you to eat the Passover?"
[18] And he said,
"Return to the city to a certain-person and say to him, 'The teacher is saying, "My time has arrived. With you, I am practicing the Passover with my learners."'"
[19] And the learners did as Jesus commanded them and they prepared the Passover. [20] And after evening happened, he was reclining with the twelve. [21] And while they are eating, he said,
"Amen, I am saying to you that one of you will give me away."
[22] And while being extremely distressed, they began to say to him, one at a time,
"Surely not me, Lord!"
[23] And answering, he said,
"The one dipping his hand in the dish with me, this man will give me away. [24] The Son of Humanity is departing just as it is written about him. And woe to that man through whom the Son of Humanity is being given-away. It would be beautiful for him if that man was not born."
[25] And answering, Judas the one giving him away, said,
"Surely not me, Rabbi?"
He is saying to him,
"You yourself said it."
[26] And while they were eating, Jesus, after receiving bread and blessing it, broke it and, after giving it to the learners, said,
"Take, eat, this is my body."
[27] And after taking a cup and giving thanks, he gave it to them, saying,
"Drink from it, everyone. [28] For this is my blood of the covenant which is being poured out on behalf of many for forgiveness of separations. [29] And I am saying to you, I might never drink of this produce of the vineyard from now until that day whenever I am drinking it with you new in the Kingdom of my Father."

[30] And after singing-a-hymn, they went out to the mountain of the olive-trees. [31] Then Jesus is saying to them,
"All of you will be scandalized by me on this night. For it is written, *'I will strike the shepherd and the sheep of the shepherd will be scattered.'* [32] And after I have been raised up, I will go before you into Galilee."
[33] And answering, Peter said to him,
"If all will be scandalized by you, I myself will never be scandalized!"
[34] Jesus said to him,
"Amen, I am saying to you that on this night before a rooster has voiced, three-times you will deny me."
[35] Peter is saying to him,
"Even if he might bind me with you to die, I will never deny you!"
Like this also, all the learners spoke.

[36] Then Jesus is coming with them into an area being called Gethsemane and is saying to the learners,
"Sit here, while I go away over-there to pray."
[37] And after taking Peter and the two sons of Zebedee, he began to be distressed and anguished. [38] Then he is saying to them,
"My soul is very-distressed to-the-point of death. Remain here and watch with me."
[39] And after going-ahead a small-distance, he fell upon his face, while praying and saying,
"My Father, if it is possible, this cup must pass by, away from me! However, not as I myself am wanting, but as you want."

[40] And he is coming to the learners and is finding them sleeping. And he is saying to Peter,
"Like this, you were not strong-enough to watch with me for one hour! [41] You must watch and pray so that you might not enter into a test! The Spirit is eager but the flesh is weak."
[42] Again a second-time, after going away, he prayed, saying,
"My Father, if it is not possible to pass this by, except that I drink it, then your will must happen."

[43] And after coming again, he found them sleeping, for their eyes were burdened. [44] And after forgiving them again, going away, he prayed a third-time, saying the same word again.

[45] Then he is coming to the learners and is saying to them,
"You are sleeping and resting the-remaining-time?! Look, the hour has arrived and the Son of Humanity is being given-away into the hands of the separated ones! [46] You must rise up, we should go. Look, the one giving me away has arrived."
[47] And while he is still speaking, look, Judas, one of the twelve came and with him a great crowd with swords and sticks from the ruler-priests and elders of the people. [48] And the one giving him away, gave to them a sign, saying,
"Whoever I might befriend, he is him. You must grab him."
[49] And immediately after coming to Jesus, he said,
"Rejoice, Rabbi!"
And he befriended him. [50] And Jesus said to him,
"Comrade, why are you present?"
Then after coming, they threw hands upon Jesus and grabbed him. [51] And look, one of those with Jesus, extending his hand, pulled out his sword and, striking the slave of the ruler-priest, cut off his ear. [52] Then Jesus is saying to him,
"Return your sword to its place! For all those taking a sword, they will be destroyed with a sword! [53] Or are you supposing that I am not able to urge my Father and he will stand by for me now many, twelve legions of messengers?! [54] Therefore, how might the writings be fulfilled that it is necessary for it to happen like this?"

[55] In that hour, Jesus said to the crowds,
"As for a terrorist, did you come out with swords and sticks to seize me? During the day in the temple, I was sitting, while teaching, and you did not grab me. [56] And all of this happened so that the writings of the prophets might be fulfilled."
Then all the learners, after letting go of him, fled.

[57] And after grabbing Jesus, they led him away to Caiaphas, the ruler-priest, where the scholars and elders were gathered. [58] And Peter was following him from far away until the courtyard of the ruler-priests and, after entering within, he sat with the under-workers to see the end. [59] And the ruler-priests and the whole Sanhedrin were seeking a false-testimony against Jesus so that they might put him to death. [60] And they did not find anything, after many false-testifiers came forward. And later after coming, two-men [61] said,
"This one said, 'I am able to destroy the sanctuary of the Creator and to build it in three days.'"
[62] And after standing up, the ruler-priest said to him,
"Why are you answering nothing to these who are false-testifying against you?"
[63] And Jesus was silent. And the ruler-priest said to him,
"I am making you swear-an-oath against the living Creator so that you might tell us if you yourself are the Christ, the Son of the Creator!"
[64] And Jesus is saying to him,
"You yourself said it. However, I am saying to you, from now on you will see the Son of Humanity sitting at the right of the power and while coming upon the clouds of heaven!"
[65] Then the ruler-priest torn through his clothes, saying,
"He blasphemed! Why are we still having a need for testimonies?! Look, now you heard the blasphemy! [66] What are you supposing?"
And answering, they said,
"He is caught in death!"
[67] Then they spit into his face and they punched him. And they hit, [68] saying,
"Prophecy to us, Christ! Who is the one who struck you?!"

[69] And Peter was sitting outside in the courtyard. And one servant-girl came to him, saying,
"Also you yourself were being with Jesus of Galilee!"
[70] And he denied it before all of them, saying,
"I do not know what you are saying!"
[71] And after he came out into the gate, another saw him and is saying to those there,
"This one was with Jesus of Nazareth!"
[72] And again he denied with an oath,
"I do not know the human!"
[73] And after a little-time, after coming up, those who were standing there said to Peter,
"Truly, you yourself are also among them! For even your speech is making you obvious!"
[74] Then he began to curse and to swear-an-oath,
"I do not know the human!"
And immediately, a rooster voiced. [75] And Peter remembered the word that Jesus had said,
"Before a rooster might voice, three times you will deny me."
And after going outside, he wept bitterly. [27.1] And after becoming morning, all the ruler-priests and elders of the people took a plan against Jesus to put him to death. [2] And after binding him, they led him away and gave him away to Pilate the Governor. [3] Then Judas, the one who gave him away, after seeing that he was condemned, after regretting, he returned the thirty silvers to the ruler-priests and elders, [4] saying,
"I separated myself by giving away innocent blood!"

And they said,
"What is that to us? You yourself will see to it!"
5 And after throwing down the silvers into the sanctuary, he departed. And after going away, he strangled himself. 6 And the ruler-priests, after taking the silvers, said,
"It is not correct to throw them into the treasury, since it is a value of blood."
7 And after taking a plan, they bought away from themselves the field of the potter for a grave for foreigners. 8 Therefore, that field was called "field of blood" from that day. 9 Then what had been spoken through Jeremiah the prophets was fulfilled, saying,
"And he took the thirty silvers, the value of what was valued which they valued from the sons of Israel. 10 And they gave them to the field of the potter, according to what the Lord commanded me."

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11 And Jesus was stood before the Governor and the Governor asked him, saying,
"You yourself are the King of the Judeans?"
And Jesus said,
"You yourself are saying it."
12 And he was accused by the ruler-priests and elders. He answered nothing. 13 Then Pilate is saying to him,
"Are you not hearing how much they are testifying against you?!"
14 And he did not answer him, with not even one word, so that the Governor marveled very much. 15 And during the feast, the Governor was accustomed to release one prisoner to the crowd which they wanted. 16 And at that time, they were having a famous prisoner, called Jesus Barabbas. 17 Therefore, after they gathered, Pilate said to them,
"Whoever you are wanting, I will release for you! Jesus Barabbas or Jesus the one called Christ?"
18 For he perceived that because of envy they had given him away. 19 And he is sitting upon the judgment-seat, his wife sent for him, saying,
"There is nothing with you and that righteous one! For I suffered much today during a dream because of him!"
20 And the ruler-priests and the elders persuaded the crowds so that they might ask for Barabbas and that they might destroy Jesus. 21 And answering, the Governor said to them,
"Whoever you are wanting from the two, I will release for you!"
And they said,
"Barabbas!"
22 Pilate is saying to them,
"Therefore, what should I do with Jesus, the one called Christ?"
All of them are saying,
"He must be crucified!"
23 And he said,
"For what harmful thing did he practice?"
And abundantly, they were crying out, saying,
"He must be crucified!"
24 And after Pilate saw that no one is helping but is making more noise, taking water, he washed his hands before the crowd, saying,
"I am innocent of this blood, you yourselves will see!"
25 And answering, all the people, said,
"His blood is upon us and upon our children!"
26 Then he released for them Barabbas and after whipping Jesus, he gave him away to be crucified.

27 Then the soldiers of the Governor, after taking Jesus away into the imperial-guard, gathered around him the whole cohort. 28 And after unclothing him, they put around him a scarlet cloak. 29 And after weaving a crown out of thorns, they placed it on his head and a stick in his right-hand. And after falling-on-knees before him, they mocked him, saying,
"Rejoice! King of the Judeans!"
30 And after spitting upon him, they took the stick and hit his head. 31 And when they had mocked him, they unclothed him of the cloak and clothed him in his clothes and led him away to crucify him. 32 And while coming out they found a Cyrenian human with the name of Simon. This one they forced-into-public-service so that he might take up his cross. 33 And after coming to the place called Golgotha, which is being called the Place-of-the-Skull. 34 They gave him wine to drink having been mixed with bitters. And after tasting it, he did not want to drink. 35 And after crucifying him, they divided his clothes, while throwing a portion. 36 And while sitting, they guarded him there. 37 And they placed above his head, his written accusation,
"This is Jesus, the King of the Judeans."

38 Then two terrorists were crucified with him, one on the right and one on the left. 39 And those journeying by, blasphemed him while moving their heads 40 and saying,
"The one destroying the sanctuary and in three days building it, save yourself! If you are the Son of the Creator, then come down from the cross!"
41 Likewise, the ruler-priests also, while mocking him with the scholars and elders, were saying,
42 "He saved others, he is not able to save himself! He is the King of Israel! He must now come down from the cross and we will be faithful to him! 43 He trusted in the Creator, he must rescue him now if he is wanting him! For he said, 'I am the Creator's Son!'"
44 In the same way also, the terrorists, those being crucified with him, were insulting him.

45 And from the sixth hour, darkness happened upon all the earth until the ninth hour. 46 And around the ninth hour, Jesus cried out with a

great voice, saying,

"Eli, Eli, lema sabachthani?!"

This is,

"My Creator, my Creator, why did you abandon me?!"

47 And some of those who stood there, after hearing, they were saying,

"This one is calling Elijah!"

48 And immediately, one of them, after running and taking a sponge, and after filling it with sharp-wine and placing it on a stick, was giving a drink to him. 49 And the rest were saying,

"Let go! Let us see if Elijah is coming to save him!"

50 And Jesus, after again shouting in a great voice, let go of the Spirit. 51 And look, the curtain of the sanctuary split from top to bottom into two and the earth shook and the rocks were split. 52 And the tombs were opened and many bodies of the holy ones who had been sleeping, were raised up. 53 And after coming out of the tombs, after his raising up, they entered the holy city and appeared to many. 54 And the hundred-ruler and those with him who were guarding Jesus, after seeing the shaking and what happened, they were extremely scared, saying,

"Truly this was the Creator's Son!"

55 And many women were there, seeing from far away, who followed with Jesus from Galilee, while serving him. 56 Among them were Mary Magdalene and Mary, the mother of Jacob and Joseph, and the mother of the sons of Zebedee.

57 And after evening happened, there came a wealthy human from Arimathea, named Joseph, who himself was also discipled by Jesus. 58 This one, after coming to Pilate, asked for the body of Jesus. Then Pilate commanded it to be given back. 59 And after taking the body, Joseph wrapped it in clean linen-cloth. 60 And he placed it in his new tomb, which he had carved in the rock, and, after rolling a great stone for the door of the tomb, he went away. 61 And Mary Magdalene and the other Mary were there, while sitting opposite of the grave. 62 And on the next-day, which is after the preparation, the ruler-priests and the Pharisees gathered to Pilate, 63 saying,

"Lord, we remembered that that deceptive man said while still living, 'After three days I am being raised up.' 64 Therefore, you must command to secure the grave until the third day, lest after coming, his disciples might steal him and say to the people, 'He was raised from the dead!' Then the last deception will be worse than the first!"

65 Pilate said to them,

"You are having custodians. Go, secure as you have perceived."

66 And after journeying, they secured the grave with the custodians, after sealing the stone.

28.1 And after the Sabbaths, at dawn, on the first of the Sabbaths, Mary Magdalene and the other Mary came to see the grave. 2 And look, a great shaking happened, for a messenger of the Lord, after coming down from heaven and after approaching, rolled away the stone and sat upon it. 3 And his appearance was like lightning and his clothing was white as snow. 4 And those guarding were shaken because of the fear of him and they became like dead men. 5 And answering, the messenger said to the women,

"You yourselves must not fear! For I know that you are seeking Jesus, the crucified one. 6 He is not here! For he was raised just as he said. Come, you must see the place where he was lying down. 7 And quickly, after journeying, you must tell his learners that he was raised from the dead. And look, he is going ahead of you into Galilee! There you will see him! Look, I spoke to you."

8 And after quickly going away from the tomb with fear and great joy, they ran to report to his learners. 9 And look, Jesus met them, saying,

"You must rejoice!"

And after coming to him, the women grasped his feet and became-like-dogs before him. 10 Then Jesus is saying to them,

"You must not fear! Go, report to my brothers so that they should go away into Galilee and there they will see me."

11 And while they are journeying, look, some of the custodians, after coming into the city, reported to the ruler-priests all the things that happened. 12 And after gathering with the elders and after taking a plan, they gave enough silvers to the soldiers, 13 saying,

"You must say, 'His learners, after coming at night, stole him, while we were sleeping!' 14 And if this might be heard by the Governor, then we ourselves will persuade him and we will make you worry-free."

15 And after they took the silvers, they practiced as they were taught. And this word was spoken among the Judeans until today.

16 And the eleven learners journeyed into Galilee to the mountain where Jesus had ordered them. 17 And seeing him, they became-like-dogs. But they were divided. 18 And after coming, Jesus said to them, saying,

"All authority in heaven and upon earth was given to me. 19 Therefore, after journeying, you must disciple all ethnicities, while baptizing them in the name of the Father and the Son and the Holy Spirit, 20 while teaching them to guard all things, as much as I commanded you. And look, I myself am with you all the days until the completion of the order-of-reality."