

1. The Kathaba (Book/Scripture/Scroll) of the genealogy of Yeshua the Meshikha (Messiah/Anointed One), the son of David, the son of Avraham. 2. Avraham fathered Yitz'chak, Yitz'chak fathered Ya'akov. Ya'akov fathered Yehuda and his Akhe (Brothers). 3. Yehuda fathered Peretz and Zarakh by Tamar. Peretz fathered Khetzron. 4. Khetzron fathered Aram. Aram fathered Amminadav, Amminadav fathered Nekhshon. Nekhshon fathered Salmon. 5. Salmon fathered Bo'az by Rachav, Bo'az fathered Awbed by Rawth, Awbed fathered Ishai. 6. Ishai fathered David the Malka (King). David fathered Shlemon by the Anttheh (Wife) of Awrea. 7. Shlemon fathered Rechav'am, Rechav'am fathered Aviyah, Aviyah fathered Asa. 8. Asa fathered Yahoshapat, Yahoshapat fathered Yoram, Yoram fathered Uziyahu. 9. Uziyahu fathered Yotham, Yotham fathered Akhaz, Akhaz fathered Hizkiyahu. 10. Hizkiyahu fathered M'nasheh, M'nasheh fathered Amon, Amon fathered Yoshiyahu. 11. Yoshiyahu fathered Yochanyahu and his Akhe (Brothers) about [the time of] the captivity of Bavel. 12. And after the captivity now of Bavel, Yochanyahu fathered Sh'altiel, Sh'altiel fathered Zerubavel. 13. Zerubavel fathered Awiud, Awiud fathered Elyakim, Elyakim fathered Azor. 14. Azor fathered Tzadoq. Tzadoq fathered Achin, Achin fathered El'ichud. 15. El'ichud fathered El'azar, El'azar fathered Matan, Matan fathered Ya'akov. 16. Ya'akov fathered Yosip, the Gowra (Can Mean Father/Guardian/Protector/Husband *we believe it is Guardian or Father and that there are 2 Yosips in the geneology of Yeshua which equals 42 generations*) of Maryam, from whom was born Yeshua, who is called the Meshikha (Messiah/Anointed One). 17. Therefore, all the generations from Avraham until David were fourteen generations, from David to the captivity were fourteen generations and from the captivity of Bavel until the Meshikha (Messiah/Anointed One) were fourteen generations. 18. Now the birth of Yeshua, the Meshikha (Messiah/Anointed One), was like this: While Maryam his mother was betrothed to Yosip, without them being united, she was found pregnant by the Rukha d'Qudsha (Holy Spirit). 19. But Yosip, her husband was just and did not desire to expose her, yet he was thinking in secret that he would dismiss her. 20. While he was thinking these things, a messenger of Maryah (The L-RD) appeared to him in a dream, and said to him, "Yosip, the son of David, do not have fear to take Maryam as your Anttheh (Wife), for he that is begotten in her (is) from the Rukha d'Qudsha (Holy Spirit). 21. And she will bear a son and she will call his Shimokh (Name/Personality/Character)

Yeshua, for he will save his Nasha (People) from their Khatahe (Sins).” 22. And this all happened that it might be fulfilled what was said by Maryah (The L-RD) through the prophet, 23. “Behold, a virgin will conceive and give birth to a son, and they will call his Shimokh (Name/Personality/Character) Ammanuel, which is interpreted ‘our El (is) with us.’” 24. When Yosip now rose from his sleep, he did as the messenger of Maryah (The L-RD) commanded him, and he took his Anttheh (Wife). 25. And he did not know her until she had given birth to her first-born son, and she called his Shimokh (Name/Personality/Character) Yeshua.

Chapter 2

1. And when Yeshua was born in Beth-Lekhem of Yehuda, in the days of Herodus, the Malka (King), Magoshi came from the east to Urishlim. 2. And they said, “Where is he who has been born the Malka (King) of the Yehudaye (The Jews)? For we saw his star in the East and have come to Thesgud (Worship/Bow Down To) him.” 3. And Herodus, the Malka (King) heard, and was troubled. 4. And he gathered all the chief priests and Saphrehum (Scribes/Learned Individuals In the Torah) in Urishlim, and was asking the Nasha (People), “Where would Meshikha (Messiah/Anointed One) be born?” 5. And they answered like this, “in Beth-Lekhem of Yehuda for it is written by the prophet,” 6. And you Beth-Lekhem of Yehuda you will not be the least of Yehuda. From you, therefore, will go out a Malka (King) who will shepherd among the Malke (Kings), my Nasha (People), Israel. 7. Then Herodus, in secret, called to the Magoshi and learned from them by which time the star appeared to them, 8. And sent them to Beth-Lekhem and said to them, “go on inquire very carefully (for) the boy, and when you have found him, come inform me so that I also can go (and) Thesgud (Worship/Bow Down To) him. 9. And when they heard from the Malka (King), they departed, and behold the star which they saw in the East was going before them until it came and stood from over where the boy was. 10. And when they saw the star, they rejoiced (with) very great joy. 11. And they entered the Baytha (House) and they saw the boy with Maryam, his mother, and they fell (and) worshipped him, and they opened their treasures and offered to him gifts (of) gold and myrrh and incense. 12. And was shown to them in a dream that they should not return to Herodus, and by a different road, they went to their country. 13. And when they went, the messenger of Maryah (The L-RD) appeared to Yosip in a dream and said to him, “Arise, take the boy and his mother and flee to Misrayin and there remain until I tell you. For Herodus is going to seek

the boy as to destroy him.” 14. Yosip arose and took the boy and his mother in the night and fled to Misrayin. 15. That might be fulfilled the thing that was spoken from Maryah (The L-RD) by the prophet, which said that, “From Misrayin I have called my son.” 16. Then, when Herodus saw that the Magoshi mocked him, he was very angry and sent (and) killed all the boys of Beth-Lekhem and of all from its borders two years and under, according to the time that he inquired from the Magoshi. 17. Then was fulfilled the thing that was spoken through Yirmeyahu the prophet who said, 18. “A Qala (Voice) was heard in Ramtha, great crying and wailing. Rakhil crying for her sons and not desiring to be comforted because they were not.” 19. And when Herodus, the Malka (King), died, the messenger of Maryah (The L-RD) appeared in a dream to Yosip in Misrayin, 20. And said to him, “Arise, take the boy and his mother and go to the land of Israel, for they have died, those who were seeking the Khaye (Life/Salvation) of the boy. 21. And Yosip arose, took the boy and his mother, and came to the land of Israel. 22. And when he heard that Arkhilius was Malka (King) in Yehuda in place of Herodus his Aba (Father), he was afraid to go there, and (it) was revealed to him in a dream that he should go to the land of Galeela. 23. And he came and dwelled in the Madintha (City) that is called Nasrath, so that might be fulfilled the thing which was spoken by the prophet that “He will be called a Nasraya.”

Chapter 3

1. And in those days came Yukhanan Mamdana (John the Immerser/John the Baptist) and would preach in the desert of Yehuda. 2. And said, “Thubu (Repent) (for) near is the Malkutha (Kingdom) of Heaven. 3. It is him for whom it was spoken through Yesha’yahu the prophet, “A Qala (Voice) of one crying in the desert ‘Prepare Uhra (The Way) of Maryah (The L-RD) and make straight his path.’” 4. Now Yukhanan’s clothes were from the hair of camels, and upon his loins a girdle of skins. And his food was locusts and wild honey. 5. Then was gone out to him Urishlim and all Yehuda and all lands that surround the Yordanan. 6. And he would immerse them in the Yordanan River when they would confess in their Khatahe (Sins). 7. And when (he) saw the many from the Phrishe (Pharisees) and Zaduqaye (Sadducees) that came to be immersed, he said to them, “Sharbtha (Generation) of Akedne (Vipers)! Who has informed you to flee from the wrath that will come? 8. Do therefore the fruits that are worthy of repentance. 9. And you (ought) not suppose and say within yourselves that we have Avraham (as our) Aba (Father). I

say to you that Alaha (G-d) is able to rise from these Kephe (Rocks/Stones) sons of Avraham. 10. And behold, the narga (axe) is placed on the root of the trees. All trees, therefore, that do not bear good fruit will be cut and thrown in the Nura (fire). 11. I immerse you with Maya (water(s)) to repentance, but he that will come after me is stronger than me. I am not worthy to remove his sandals. He will immerse you by the Rukha d'Qudsha (Holy Spirit) and by Nura (fire). 12. He whose Raphsha (Winnowing Fan) is in his Ida (Hand) will cleanse his threshing-floors and the wheat he will gather to his granaries and the Thebna (Chaff) he will burn in the Nura (fire) that does not extinguish." 13. Then came Yeshua from Galeela to the Yordanan to Yukhanan, to be immersed by him. 14. But Yukhanan was refusing him and said, I should be immersed by you, and you come to me. 15. Then Yeshua answered and said to him "Allow (it) now for as such, it is proper for us to fulfill all Kenutha (Righteousness)," and then he allowed it. 16. And when Yeshua was immersed, he arose at once from the Maya (water(s)) and Shmaya (Heaven/The Heavens) was opened to him, and he saw the Spirit of Alaha (G-d) which was descending like a Yawna (Dove) and it came upon him. 17. Behold, and a Qala (Voice) from Shmaya (Heaven/The Heavens) that said, "This is my beloved Son in whom I am pleased."

Chapter 4

1. Then Yeshua was taken by the Rukha d'Qudsha to the desert to be tempted by the accuser. 2. And he fasted forty days and forty nights and after which he hungered. 3. And approached he that was tempting and said to him "if you are the son of Alaha (G-d), say to these Kephe (Rocks/Stones) become Lakhma (Bread)," 4. and he answered and said, "It is written that the Breh d'Nasha (Son of Man/Son of Adam/Son of Mankind) does not live by Lakhma (Bread) alone, but by all the Words that proceed from the mouth of Alaha (G-d)." 5. Then the accuser took him to the Set Apart Madintha (City) and raised him upon the edge of the Haykla (Temple), 6. And said to him, "If you are the son of Alaha (G-d), cast yourself down for it is written that his Malake (Heavenly Messengers) he commands concerning you, and upon their hands they will bear you up that your foot should not strike upon a rock." 7. Yeshua said to him, "Again it is written that you will not test Maryah (The L-RD) your Alaha (G-d)." 8. Again the accuser took him to (a) Tura (Mountain) that (was) very high and showed him all the kingdoms of the Alma (World) and their glory, 9. And said to him, "These all I will give to you if you will

fall (and) Thesgud (Worship/Bow Down To) me.” 10. Then Yeshua said to him “Leave enemy, for it is written that you will Thesgud (Worship/Bow Down To) Maryah (The L-RD) your Alaha (G-d) and Him alone you will serve.” 11. Then the accuser left him alone and behold, Malake (Heavenly Messengers) approached and were ministering to him. 12. And when Yeshua heard that Yukhanan was arrested, he departed to Galeela. 13. And he left Nasrath and came (and) dwelt in Capurnakhum on the side of the Yama (Sea) by the border of Zebulon and of Naptali. 14. That might be fulfilled the thing that was spoken through Yesha’yahu the prophet who said, 15. “The land of Zebulon the land of Naptali (by) Uhra (The Way) of the Yama (Sea) the crossings of the Yordanan Galeela of the Amme (Peoples/Nations). 16. Who sit the Nasha (People) in Kheshuka (Darkness/Absence of Light) have seen a Nuhra Raba (Great Light), and those that sit in the land and the shadow of death, a Nuhra (Light) has appeared to them.” 17. From then began Yeshua to preach and to say “Thubu (Repent), for the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens) is near.” 18. And when he was walking on the side of the Yama (Sea) of Galeela he saw two Akhe (Brothers), Simon who was called Keefa, and Andraus his brother who were casting nets into the Yama (Sea); for they were Tsayade (Fishermen). 19. And Yeshua said to them, “Come after me and I will make you so that you will be fishers of the sons of Nasha (Men).” 20. And they left at once their nets and went after him. 21. And when he crossed from there he saw two other Akhe (Brothers), Ya’akov the son of Zawdee, and Yukhanan his brother in a Sphintha (Ship/Boat) with Zawdee their Aba (Father), who were fixing their nets, and Yeshua called them. 22. They left the ship and their Aba (Father) at once and they went after him. 23. Yeshua would preach in all Galeela and would teach in their assemblies. And he preached the Sabra (Hope) of the Malkutha (Kingdom) and he healed every disease and sickness among the Nasha (People). 24. And his fame was heard in all Syria. And approached him all those who were very sick with illnesses and those various who were oppressed with pain, and possessed, and lunatics, and paralytics and he healed them. 25. And a great crowd went after him from Galeela, and from the Ten Cities, and from Urishlim, and from Yehuda across the Yordanan.

Chapter 5

1. And when the crowd saw Yeshua, he went up the Tura (Mountain), and when he sat his Talmiye (Disciples) drew near to him. 2. And he opened his mouth and was

teaching them and said, 3. “Blessed are they who are poor in spirit, because theirs is the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens). 4. “Blessed are they who are mourning, because they will be comforted. 5. “Blessed are they who are meek because they will inherit Ara (The Earth). 6. “Blessed are they who Kaphniyn (Hunger) and Sheyn (Thirst) for Kenutha (Righteousness) because they will be satisfied. 7. “Blessed are they who are Amrakhmane (Merciful) because mercies will be upon them. 8. “Blessed are they who are pure in their hearts because they will see Alaha (G-d). 9. “Blessed are they who make Shlama (Shalom,Peace) because they will be called the sons of Alaha (G-d). 10. “Blessed are they who are persecuted because of Kenutha (Righteousness) because theirs is the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens). 11. “Blessed are you whenever they curse you and they persecute you and they say every evil word about you falsely because of me. 12. “Then rejoice and be glad because your reward in Shmaya (Heaven/The Heavens) is great for likewise they persecuted the Nabiye (Prophets) who were before you. 13. You are the Melkha (Salt) of Ara (The Earth), but if the Melkha (Salt) should become bland, with what would it become seasoned? For anything not fit (is) but to be thrown outside and be trodden by man. 14. You are the Nuhra (Light) of the Alma (World). It is not possible to hide a Madintha (City) that is built on a Tura (Mountain). 15. They do not Nuhra (Light) a lamp and place it under a Satha (Bushel), but upon a lamp-stand and it lights upon all those that are in the Baytha (House). 16. Let your Nuhra (Light) shine like this in front of the sons of Nash (Man) that they should see your works well and they glorify your Aba (Father) who is in Shmaya (Heaven/The Heavens). 17. Do not think that I have come to loosen Namusa (Torah/Law/Instruction) or the Nabiye (Prophets); I have not come to loosen but to fulfill. 18. For Amiyn (Truly) I say to you that until Shmaya (Heaven/The Heavens) and earth pass away not one Yodh or one stroke will pass from Namusa (Torah/Law/Instruction) until everything happens. 19. All who loosen, therefore, from one (of) these small commandments and teach thus to the sons of man, will be called little in the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens), but all who do and teach this will be called great in the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens). 20. For I say to you that unless your Kenutha (Righteousness) exceeds more than that of the Saphrehum (Learned Individuals In the Torah) and the Phrishe (Pharisees), you will not enter the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens). 21. You have heard that it was said to those before, you should not kill and all those whom kill are condemned to Diyna (Judgment). 22. But I say to you that anyone who provokes to

anger his brother without cause, is condemned to Diyina (Judgment) and anyone who should say to his brother, I spit on you, is condemned to the Kenushtha (Synagogue/Assembly), and anyone who should say, you are a coward, is condemned to the Gehenna of Nura (fire). 23. If it is therefore that you Qared (Offer) your Qurbana (Offering) to the Madbakha (Altar) and there you should remember a certain Aktha (Grudge) your brother holds against you, 24. leave there your Qurbana (Offering) upon the Madbakha (Altar) and go first and reconcile with your brother and then come Qared (Offer) your Qurbana (Offering). 25. Be in agreement with your adversary at Namusa (Torah/Law/Instruction) while you are with him on Uhra (The Way), or else your adversary at Namusa (Torah/Law/Instruction) deliver you to the judge and the judge deliver you to the officer and you be thrown into the Baytha (House) of captives. 26. And Amiyn (Truly) I say to you that you will not come out from there until you pay the last coin. 27. You have heard that it has been said that you should not commit adultery. 28. But I say to you that all who that looks at a Anttha (Woman) as lustfully at once has committed adultery in his heart. 29. And if your right eye stumbles you, pluck it out and cast it from you, for it is better for you that one of your members should perish and not all of your Phagra (Body) be thrown into Gehenna. 30. And if your right Ida (Hand) stumbles you, cut it off and cast it from you for it is better for you that one of your members should perish and not all of your Phagra (Body) be thrown into Gehenna. 31. It has been said that he that puts away his Anttheh (Wife) will give to her a writing of divorce. 32. But I say to you that any who puts away his Anttheh (Wife) aside from a case of fornication makes her commit adultery, and he who takes a divorced Anttha (Woman) commits adultery. 33. Again you have heard that it has been said to those before that you should not lie in your oath. But complete your oath to Maryah (The L-RD). 34. But I say, you should not say I swear, not by Shmaya (Heaven/The Heavens) because that is the throne of Alaha (G-d). 35. And not by Ara (The Earth) because it is the footstool that is beneath his feet, and not by Urishlim because it is the Madintha (City) of the great Malka (King). 36. And not by your head should you swear, because you are not able to make in it one part of the hair black or white. 37. But your word should be but yes, yes, no and no; anything more than these is from Biysha (Evil). 38. You have heard that it has been said that an eye for an eye and a tooth for a tooth. 39. But I say to you that you should not stand against Biysha (Evil), but who hits you upon your right cheek, turn also to him the other. 40. And he that desires to go to court with you and take your coat, leave to him also your cloak. 41. He that compels you

to go one mile, one should proceed in venturing two with him. 42. He that asks you to give to him and he desires to borrow from you, you should not deny him. 43. You have heard that it has been said to Khuba (Love) your neighbor and hate your enemy. 44. But I say to you to Khuba (Love) your enemies and bless those that curse you and do that which is pleasing to those who hate you. And pray for those that take you by force and persecute you. 45. So that you may be the sons of your Aba (Father) who is in Shmaya (Heaven/The Heavens). He that raises His Shemsa (Sun) upon the good and upon the Biysha (Evil) and causes to descend His rain upon the just and the unjust. 46. For if you Khuba (Love) those that Khuba (Love) you, what reward may you have? Do not even the publicans do this? 47. And if you greet in Shlama (Shalom,Peace) only your Akhe (Brothers), what more are you doing? Do not even the publicans do this? 48. You therefore be perfect as your Aba (Father) in Shmaya (Heaven/The Heavens) who is perfect.”

Chapter 6

1. “And take heed in your almsgiving so that you should not do it before the sons of Nasha (Men) so that you may be seen by them for otherwise you will have no reward from your Aba (Father) who is in Shmaya (Heaven/The Heavens). 2. Therefore when you do almsgiving you should not sound a trumpet before you as do the hypocrites in the assemblies and in the Shuqe (Marketplaces) so that they are praised by the sons of Nasha (Men) and Amiyn (Truly) I say to you that they have received their reward. 3. But whenever you do almsgiving, you should not reveal what your left Ida (Hand) does to your right Ida (Hand). 4. So that your almsgiving might be in secret and your Aba (Father) who sees in secret He will reward you in open. 5. And whenever you pray you should not be like the hypocrites that Khuba (Love) to stand in the assemblies and on the corners of the Shuqe (Marketplaces) to pray that they be visible to the sons of Nasha (Men). And Amiyn (Truly) I say to you that they have received their reward. 6. But when you pray enter your inner room and close your door and pray to your Aba (Father) who is in secret and your Aba (Father) who sees in secret He will reward you in open. 7. And when you pray, you should not be chatterers like the pagans, for they Sabra (Hope) that by many words they will be heard. 8. Therefore, do not imitate them for your Aba (Father) knows what need you have before you ask Him. 9. Therefore, you pray like this: Our Aba (Father) in Shmaya (Heaven/The Heavens). Hallowed be thy Shimokh (Name/Personality/Character). 10. Thy Malkutha (Kingdom) come. Thy will be

done. As in Shmaya (Heaven/The Heavens) so on earth. 11. Give us the Lakhma (Bread) of our need this day. 12. And forgive us our offences as we also have forgiven those who have offended us. 13. And not bring us into trial, but deliver us from the Biysha (Evil) one, for Yours is the Malkutha (Kingdom) and the power and the glory forever and ever. 14. For if you forgive Nasha (Men) their transgressions, your Aba (Father) who is in Shmaya (Heaven/The Heavens) will also forgive you. 15. But if you do not forgive Nasha (Men), your Aba (Father) will also not forgive you your transgressions. 16. And when you fast, you should not be sad like the hypocrites for they disfigure their expression so that Nasha (Men) may see them that they are fasting. And Amiyn (Truly) I say to you that they have received their reward. 17. But whenever you fast, Mashagu (Wash) your face and anoint your head. 18. So that you will not be seen by Nasha (Men) that you are fasting, but by your Aba (Father) who is in secret, and your Aba (Father) who sees in secret, He will reward you. 19. You should not place for yourself treasure on earth where the moth and rust corrupt and where the thieves break in and steal. 20. But you place treasure in Shmaya (Heaven/The Heavens) where neither the moth nor the rust corrupt and where the thieves do not break in and they do not steal. 21. For where your treasure is, that there is also where your heart is. 22. The eye is the lamp of the Phagra (Body). If your eye, therefore, should be pure, also all your Phagra (Body) is full of Nuhra (Light). 23. But if your eye should be Biysha (Evil), all your Phagra (Body) will be Kheshuka (Darkness/Absence of Light). If therefore, the Nuhra (Light) that is in you is dark, how much your Kheshuka (Darkness/Absence of Light) will be! 24. No Nash (Man) is able to serve two masters, for either he will hate one and he will Khuba (Love) the other, or he will honor one and he will treat the other with contempt. You are not able to serve Alaha (G-d) and money. 25. Because of this I say to you, you should not be anxious about your Khaye (Life/Salvation), what you will Nekul (Eat) and what you will drink and not about your Phagra (Body), what you should wear. Is not Khaye (Life/Salvation) more than food and the Phagra (Body) than Busha (Clothing)? 26. Behold the birds in the sky that they do not sow and they do not reap and they do not gather into storehouses. And your Aba (Father) who is in Shmaya (Heaven/The Heavens) nourishes them. Are not you more than they? 27. And who among you while anxious is able to add to his stature one cubit? 28. And about Busha (Clothing), why are you anxious? Consider the lilies of the Madbra (Wilderness), how they grow without toil and without spinning. 29. But I say to you, not even Shleemon in all his glory was clothed like one of these. 30. And if to the grass of the Qriytha (Field),

that today is and tomorrow is thrown into the furnace, Alaha (G-d) like these clothes, will he not much more clothe oh you of little Haymanutha (Faith)? 31. “Therefore, do not be anxious or say, What will we eat? Or what will we drink? Or what will we wear? 32. For all these things, the peoples of the Alma (World) require, and your Aba (Father) who is in Shmaya (Heaven/The Heavens) also knows that you require all these things. 33. But first seek the Malkutha (Kingdom) of Alaha (G-d) and His Kenutha (Righteousness) and all these things will be added to you. 34. Therefore, be not anxious about tomorrow for tomorrow is anxious for itself. Sufficient for the day is its Biysha (Evil).”

Chapter 7

1. “You should not judge that you be not judged. 2. For by the Diyna (Judgment) that you judge, you will be judged. And by the measure that you measure, it will be measured to you. 3. And why do you see the twig that is in the eye of your brother, and you not observing the beam that is in your eye? 4. Or how do you say to your brother, Allow me to remove the twig from your eye, and behold a beam is in your eye? 5. Hypocrite! First remove the beam from your eye, and then decide for yourself to remove the twig from the eye of your brother. 6. You should not hang earrings on dogs and you should not place your pearls before pigs that they should not trample them by their feet and they overtake and wound you. 7. Ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you. 8. For anyone that asks will receive, and that seeks, will find. And to him that knocks, it will be opened to him. 9. Or who among you fathers if his son asks of him for Lakhma (Bread), why would you hold out to him a rock? 10. And if he asks a Nune (Fish) of him, why would you hold out to him a snake? 11. And if, therefore, you who are imperfect know to give good gifts to your sons, how so much more your Aba (Father) who is in Shmaya (Heaven/The Heavens) will give good to those that ask Him. 12. All that, which you desire that the sons of Nasha (Men) should do for you, also like this you do to them. This is for Namusa (Torah/Law/Instruction) and the Nabiye (Prophets). 13. Enter by the straight door, for wide is the door and broad is the road that leads to destruction, and many are they, those that go in it. 14. How narrow the door and straight the road that leads to Khaye (Life/Salvation), and few are they, those that find it. 15. Beware of Nabiye Nagale (Liars/False Prophets) (Prophets) that come among you in the Busha (Clothing) of lambs, but from within are ravenous wolves. 16. But you will know them by their fruits. Why do Nasha

(Men) pick grapes from thorns or figs from thistles? 17. Like this every good tree bears pleasing fruit, but an Biysha (Evil) tree bears Biysha (Evil) fruit. 18. A good tree is not able to bear Biysha (Evil) fruit, and an Biysha (Evil) tree cannot bear good fruit. 19. Every tree that does not bear good fruit will be cut and thrown in the Nura (fire). 20. Therefore, by their fruits you will know them. 21. It will not be that just anyone who says to me “My Maran (Master/Lord), my Maran (Master/Lord)!” Will enter the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens), but whoever does the will of Abi (My Father) who is in Shmaya (Heaven/The Heavens). 22. Many will say to me in that day, “My Maran (Master/Lord), my Maran (Master/Lord)! By your Shimokh (Name/Personality/Character), have we not prophesied? And by your Shimokh (Name/Personality/Character) have we cast out Shide (Demons/Evil Entities)? And by your Shimokh (Name/Personality/Character) have we done many Athwatha (Miracles/Wonderous Signs)? 23. And then I will profess to them, that from everlasting, I have not known you. Depart from me, you workers of iniquity! 24. Anyone, therefore, who hears my words, these, and does them, will be likened to a Gabra Khakima (Wise Man) who built his Baytha (House) upon a stone. 25. And descended the rain, and came the rivers, and blew the Rukhe (Winds), and they beat on the Baytha (House) and it did not fall, for its foundation was laid upon a stone. 26. And anyone who hears my words, these, and does them not, will be likened to a Gabra Sakla (Foolish Man) that built his Baytha (House) upon Khala (Sand). 27. And descended the rain, and came the rivers, and blew the Rukhe (Winds), and they beat on the Baytha (House) and it fell, and its fall was great.” 28. And it happened that when Yeshua finished these words, the Kenshe (Crowds) marveled at his teaching. 29. He would teach them as an authority, and not as their Saphrehum (Scribes/Learned Individuals In the Torah) and the Phrishe (Pharisees).

Chapter 8

1. And when he descended from the Tura (Mountain), large Kenshe (Crowds) followed him. 2. And behold a certain Garba (Leper) came and worshipped him and said, “If you my Maran (Master/Lord) desire, you are able to make me clean.” 3. And Yeshua stretched out his Ida (Hand) and touched him and said. “I desire, be clean.” And in that moment his Garbeh (Leprosy) was cleansed. 4. And Yeshua said to him, “Why look to telling a man, rather show yourself to the priests and Qared (Offer) the Qurbana (Offering) as Mushe (Moshe/Moses) commanded for their

testimony.” 5. And when Yeshua entered Capurnakhum, a certain Qentruna (Centurion) approached him and was beseeching him, 6. and he said, “My Maran (Master/Lord), Talayi (My Boy) is lying at home and is paralyzed and seriously in pain.” 7. Yeshua said to him, “I will come and heal him.” 8. The Qentruna (Centurion) answered and said, “My Maran (Master/Lord), I am not worthy that you should enter under my roof, but only say the word, and Talayi (My Boy) will be healed. 9. For I am also a Nash (Man) that is under authority, and there are under my Ida (Hand) soldiers, and I say to this one ‘go’ and he goes, and to the other ‘come’ and he comes, and to my Mashamshana (Servant) to do this, and he does it.” 10. And when Yeshua heard this, he was amazed and said to those that had come with him; “I say Amiyn (Truly) to you that not even in Israel have I found Haymanutha (Faith) like this. 11. And I say to you that many will come from the East and from the West and will recline with Avraham, Yitz’chak, and Ya’akov in the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens), 12. but the children of the Malkutha (Kingdom) will be cast into outer Khashuka (Darkness/Absence of Light). There will be weeping and gnashing of teeth.” 13. And Yeshua said to the Qentruna (Centurion), “As you have believed, it will be to you.” And his boy was healed in that moment. 14. And Yeshua came to the Baytha (House) of Shimon and saw his mother-in-law who was lying down and a fever had seized her. 15. And he touched her Ida (Hand) and the fever left her, and she arose and was serving him. 16. And when it became Ramsha (Evening), they brought him many possessed and he cast out their Shide (Demons/Evil Entities) by a Miltha (Word/Manifestation), and all of those that were badly afflicted he healed them. 17. So that might be fulfilled which was spoken through Yesha’yahu the prophet who said, “He will take our sorrows and our illnesses he will bear.” 18. And when Yeshua saw the many Kenshe (Crowds) that were surrounding him, he commanded that they depart to the other side. 19. And a certain scribe approached him and said to him, “Rabbi, I will follow after you to wherever you will go. 20. Yeshua said to him, “The Thale (Foxes) they have holes and the birds of Shmaya (Heaven/The Heavens) nests, but the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) has nowhere he should lay his head.” 21. And another from his Talmiyde (Disciples) said to him, “My Maran (Master/Lord), allow me to first go bury Abi (My Father).” 22. But Yeshua said to him, “Come follow me and leave Mithe (The Dead) to bury their dead.” 23. And when Yeshua went up into a Sphinth (Ship/Boat), his Talmiyde (Disciples) went up with him. 24. And behold a great tempest was in the Yama (Sea) so that the ship was covered by the Galle (Waves). Now, Yeshua was asleep,

and his Talmiyde (Disciples) approached him, woke him, and said to him, 25. “Deliver us our Maran (Master/Lord). We are perishing! 26. Yeshua said to them, “Oh you of little Haymanutha (Faith)! Why are you fearful?” Then he got up and rebuked the wind and the Yama (Sea), and there was a great calm. 27. And the Nasha (Men) were amazed and said, “Who is this that the Rukhe (Winds) and these that obey him?” 28. And when Yeshua came to the other side, to the place of Gadarenes, two very Biysha (Evil) Daywane (Possessed Ones) met him who was coming out from the cemetery, so that no Nash (Man) was able to cross over by that way. 29. And they cried out and said, “What do we have to do with each other Yeshua, son of Alaha (G-d)? Have you come here before the time to torment us?” 30. And there was a distance from them a large herd of Khaziyre (Pigs/Swine) that was feeding. 31. And these Shide (Demons/Evil Entities) were beseeching and said to him, “If you cast us out, allow us to go to the herd of Khaziyre (Pigs/Swine). 32. Yeshua said to them “Go,” and at once they went out and entered into the Khaziyre (Pigs/Swine), and that entire herd went straight over a Shaiqiypa (Cliff) and fell into the Yama (Sea), and they died in the Yama (Sea). 33. And those who were herding fled and went to the Madintha (City) and revealed everything that happened, and about those possessed. 34. And out went the entire village to meet with Yeshua, and when they saw him, they beseeched him to depart from their borders.

Chapter 9

1. And he went up into a ship and crossed over and came to his Madintha (City). 2. And they brought him a paralytic that lay on a pallet. And Yeshua saw their Haymanutha (Faith) and said to the paralytic, “Take heart, my son, your Khatahe (Sins) are forgiven.” 3. But some of the Saphrehum (Scribes/Learned Individuals In the Torah) said to themselves, “This one blasphemes!” 4. But Yeshua knew their thoughts and said to them, “Why do you think Biysha (Evil) in your heart? 5. For what is easier to say, that you are forgiven, or to say arise, Halek (Walk/Fulfill Commandments Rabbinically)? 6. But that you know that the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) has authority to forgive Khatahe (Sins) on earth,” he said to that paralytic, “Arise, take your pallet and go to your Baytha (House).” 7. And he arose and went to his Baytha (House). 8. And when they saw the Kenshe (Crowds), they were frightened and they gave glory to Alaha (G-d) who gives authority such as this to the sons of Nasha (Men). 9. And when Yeshua

crossed over from there he saw a Nash (Man) who sat at the customs Baytha (House) whose name was Mattai, and he said to him “Come follow me.” And he arose and went following him. 10. And when they reclined in the Baytha (House), there came tax collectors and sinners, and many reclined with Yeshua and with his Talmiye (Disciples). 11. And when the Phrishe (Pharisees) saw this, they said to the Talmiye (Disciples) “Why your Maran (Master/Lord) dines with sinners and Makse (Tax Collectors)?” 12. But when Yeshua heard, he said to them, “The healthy are not in need of a doctor, rather those that are badly afflicted. 13. Go learn what this means: I require Khanana (Mercy), and not Qurbanak (Offering/Sacrifice), for I came not to call on the Zadiyqe (Righteous One), rather on the sinners.” 14. Then the Talmiye (Disciples) of Yukhanan approached him and said, “Why do we and the Phrishe (Pharisees) fast much, and your Talmiye (Disciples), they do not fast?” 15. Yeshua said to them, “Why? The sons of the wedding-feast are not constrained to fast as long as the bridegroom is with them, but the days are coming when the bridegroom will be taken from them, and then they will fast. 16. No Nash (Man) places a new patch on a worn out garment or else its seam should tear away from that garment, and the hole will be greater. 17. And they do not place new Khamra (Wine) in worn-out wineskins or else the wineskins should rip and the wineskins are destroyed and the Khamra (Wine) should pour out. Rather, they place new Khamra (Wine) in new wineskins, and both of them are preserved.” 18. And when he was saying these things, a certain ruler came to them, approached, worshipped, and said to him, “My daughter is dead. Only come place your Ida (Hand) on her, and she will live. 19. And Yeshua and his Talmiye (Disciples) arose and went and followed him. 20. And behold, a Antha (Woman) whose Badmeh (Blood) was flowing twelve years came from behind him and touched the edge of his clothes. 21. For she was saying to herself “If even I touch only his garment, I will be healed.” 22. And Yeshua turned around and saw her and said to her, “Be comforted my daughter, your Haymanutha (Faith) has made you alive.” And the Antha (Woman) was healed from that moment. 23. And Yeshua came to the Baytha (House) of the ruler and saw the wailers and the Kenshe (Crowds) who were in an uproar, 24. And said to them “Go away for the girl is not dead, but is asleep.” And they were laughing at him. 25. And when he dismissed the crowd, he went in, took her by the Ida (Hand) and the girl arose. 26. This news went out in all the land. 27. And when Yeshua departed from there, two blind Nasha (Men) followed him crying and saying, “Have Khanana (Mercy) on us son of David.” 28. And when he came to the Baytha (House), those blind Nasha (Men) approached

him. Yeshua said to them, “Do you believe that I am able to do this?” They said to him, “Yes, our Maran (Master/Lord).” 29. Then he touched their eyes and said, “As you believed let it be to you.” 30. And at once their eyes were opened and Yeshua admonished them, “See that no Nash (Man) should know!” 31. But they went out and spread his fame in all that country. 32. And when Yeshua went out, they brought a mute to him that had a demon in him. 33. And after the demon went out, that mute spoke and the Kenshe (Crowds) were amazed and they said, “Such has never been seen in Israel before.” 34. But the Phrishe (Pharisees) were saying, “He cast out Shide (Demons/Evil Entities) by the chief of Shide (Demons/Evil Entities).” 35. And Yeshua was going around in all the cities and in the villages and would teach in their assemblies and would preach the Sabra (Hope) of the Malkutha (Kingdom), and would heal all their diseases and all their afflictions. 36. And when Yeshua saw the Kenshe (Crowds), he had compassion on them that were weary and were scattered like sheep that have not a shepherd. 37. And he said to his Talmiye (Disciples) “The harvest is great and the workers few. 38. Ask, therefore, the Maran (Master/Lord) of the harvest that he should send workers in his harvest.”

Chapter 10

1. And he called on his twelve Talmiye (Disciples) and gave them authority over unclean spirits, that they may cast them out, and to heal every affliction and disease. 2. Now of the twelve Shlichim, their names are these. The first is Shimon, who is called Keefa, and Andraus his brother, and Ya’akov the son of Zawdee, and Yukhanan his brother, 3. and Peleepos and (Nathaniel) Bar- Tulmay, and Tooma and Mattai the tax collector and Yaqub Bar Khalpai and Lewi who is called Taddi. 4. And Shimon the Canaanite, and Yehuda Skaryota, he that betrayed him. 5. Yeshua sent these twelve and commanded them and said, “Do not go by Uhra (The Way) of the heathen, and do not enter the cities of the Samaritans. 6. But you go, rather, to the sheep that are lost from the Baytha (House) of Israel. 7. And when you go, preach and say that the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens) is near. 8. Heal Kriyhe (The Sick). Cleanse the lepers. Cast out Shide (Demons/Evil Entities). Freely you have received, freely give. 9. Do not accumulate gold, nor silver, nor brass in your purses, 10. Nor a wallet for the road, nor two coats, nor shoes, nor staff. A worker is worthy of his food. 11. And into whatever Madintha (City) or village in which you enter, you ask who is worthy in it, and there stay until you depart. 12. And when you enter into a Baytha (House), ask its Shlama

(Shalom,Peace) for that Baytha (House). 13. And if the Baytha (House) is worthy, your Shlama (Shalom,Peace) will come upon it, but if is not worthy, your Shlama (Shalom,Peace) will return upon you. 14. And whoever does not receive you, and does not hear your words, when you depart from the Baytha (House), or from that village, shake off the dust from your feet. 15. And Amiyn (Truly) I say to you that to the land of Sodom and of Ammorah, it will be more tranquil in the Day of Diyna (Judgment) than for that Madintha (City). 16. Behold, I send you as lambs among wolves. Therefore, be wise as Khuwatha (Serpents/Snakes) and harmless as doves. 17. And beware of the sons of Nasha (Men). For they will deliver you to the Baytha (House) of Diyna (Judgment) and in their assemblies they will scourge you. 18. And they will take you before Malke (Kings) and governors for my sake, for a testimony of them and of the Gentiles. 19. And whenever they deliver you up, do not be concerned how or what you will say. For in that hour, it will be given to you what you should say. 20. For it will not be you speaking, rather the spirit of your Aba (Father) speaking through you. 21. And brother will deliver his brother to death, and a Aba (Father) his son. And children will rise up against their parents and kill them. 22. And all Nasha (Men) because of my Shimokh (Name/Personality/Character) will hate you, but whomever that endures until the end, he will live. 23. But when they persecute you in this Madintha (City), you flee to another. For Amiyn (Truly) I say to you that you will not complete all the cities of the Baytha (House) of Israel until the Breh d'Nasha (Son of Man/Son of Adam/Son of Mankind) will come. 24. There is no disciple that is greater than his Maran (Master/Lord), nor a Mashamshana (Servant) his Maran (Master/Lord). 25. It is sufficient for a disciple to be like his Maran (Master/Lord), and a Mashamshana (Servant) like his Maran (Master/Lord). If the Maran (Master/Lord) of the Baytha (House), whom they call Beelzebub, how much more the sons of his Baytha (House). 26. Therefore, do not have fear of them, for there is not anything that is covered that will not be revealed, and that is hidden that will not be known. 27. What I say to you in Kheshuka (Darkness/Absence of Light), you say it in the Nuhra (Light), and what you hear with your ears, you preach upon the rooftops. 28. And do not have fear of those who kill the Phagra (Body), but are not able to kill the Naphshak (Soul/Inner Being). Rather, have fear more so of Him who is able to destroy the Naphshak (Soul/Inner Being) and the Phagra (Body) in Gehenna. 29. Are not two sparrows sold for a penny, and not one of them falls to earth without your Aba (Father). 30. But of you, even all the hairs of your head are numbered. 31. Therefore, do not be afraid; you are more important than many sparrows. 32. Whoever, therefore, that confesses me

before the sons of Nasha (Men), he also I (will confess) before Abi (My Father) who is in Shmaya (Heaven/The Heavens). 33. But whoever denies me before the sons of Nasha (Men), he will I also deny before Abi (My Father) who is in Shmaya (Heaven/The Heavens). 34. Do not think that I have come to bring calm on earth. I have not come to bring calm, rather a sword. 35. For I have come to divide a Nash (Man) from his Aba (Father), and a girl from her mother; and a daughter-in-law from her mother-in-law. 36. And the adversaries of a Nash (Man) will be his household. 37. Whoever loves Aba (Father) or mother more than me is not worthy of me. And whoever loves son or daughter more than me is not worthy of me. 38. And anyone that does not take up his staff and come and follow me is not worthy of me. 39. Whoever finds his Naphshak (Soul/Inner Being) will lose it, and whoever loses his Naphshak (Soul/Inner Being) for my sake will find it. 40. Whoever accepts you, accepts me, and whoever that accepts me, whom I send accepts him. 41. Whoever accepts a prophet in the Shimokh (Name/Personality/Character) of a prophet a reward of a prophet will he receive. And whoever accepts a Zadiyqe (Righteous One) in the Shimokh (Name/Personality/Character) of a Zadiyqe (Righteous One), a reward of a Zadiyqe (Righteous One) will receive. 42. And anyone who gives only a Kasa (Cup) of cold Maya (water(s)) to drink to one of these little ones, in the Shimokh (Name/Personality/Character) of a disciple, Amiyn (Truly) I say to you that he will not lose his reward.”

Chapter 11

1. And it was when that Yeshua finished commanding his twelve Talmiyde (Disciples), he departed from there to teach and to preach in their cities. 2. And when Yukhanan heard in the Baytha (House) of prisoners the works of the Meshikha (Messiah/Anointed One), he sent word through his Talmiyde (Disciples). 3. And said to him, “Are you he who will come, or are we to expect another?” 4. Yeshua answered and said to them, “Go relate to Yukhanan that you have heard and have seen. 5. The blind are seeing, and the lame are walking, and the lepers are cleansed, and the deaf are hearing, and Mithe (The Dead) are rising, and the poor are given Sabra (Hope). 6. And blessed is he that is not offended in me.” 7. And when they left, Yeshua started to speak to the Kenshe (Crowds) concerning Yukhanan, “What did you go out to the Madbra (Wilderness) to see? A reed that was shaken by the wind? 8. And if not, what did you go out to see? A Nash (Man) that was wearing soft robes? Behold, those that are wearing soft things are among

Malke (Kings). 9. And if not, what did you go out to see? A prophet? Yes! I say to you, and more than a prophet. 10. For this is about whom it is written that ‘Behold I send my Messenger before your face that he might establish Uhra (The Way) before you.’ 11. Amiyn (Truly) I say to you that not before has anyone born of a Antha (Woman) been greater than Yukhanan Mamdana (John the Immerser/John the Baptist), but even the least in the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens) is greater than he. 12. From the days of Yukhanan Mamdana (John the Immerser/John the Baptist) until now, the Malkutha (Kingdom) has suffered violence, and the violent are robbing it. 13. For all the Nabiye (Prophets) and Namusa (Torah/Law/Instruction) have prophesied until Yukhanan. 14. And if you desire, accept that this is Eliyahu who was to come. 15. He who has ears, let him hear. 16. But what should I liken this Sharbtha (Generation)? It is like children who sit in the street and beseech to their friends 17. and say, ‘We sang to you, and you did not dance. And we mourned to you, and you did not lament.’ 18. For Yukhanan came not eating or drinking, and they said that there was a demon in him. 19. The Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) came eating and drinking and they said behold a gluttonous man, and he drinks and is a friend of Makse (Tax Collectors) and of sinners, but wisdom is justified by its works.” 20. Then Yeshua started to revile the cities, those that had many of his Athwatha (Miracles/Wonderous Signs) in them, and they did not Thubu (Repent). 21. And he would say, “Woe to you Khorzain. Woe to you Beth Saida. For if the Athwatha (Miracles/Wonderous Signs), those that had been in you, had been in Tsur and in Sidan, perhaps they would have repented in sackcloth and in ashes. 22. But I say to you that on Tsur and on Sidan, it will be more tranquil in the Day of Diyana (Judgment) than for you. 23. And you Capurnakhum that has been raised to Shmaya (Heaven/The Heavens) will be brought down to Sheol. For if the Athwatha (Miracles/Wonderous Signs) had been in Sadom that had been in you, she would be standing until this day. 24. But I say to you, that for the land of Sadom, it will be more tranquil in the Day of Diyana (Judgment) than for you.” 25. At that moment, Yeshua answered and said, “I give thanks to You Abi (My Father), Maran (Master/Lord) of Shmaya (Heaven/The Heavens) and of earth, that You have hidden these things from the wise and the intelligent, and You have revealed them to the children. 26. Iyn (Yes) Abi (My Father) for such was the desire in front of You. 27. Every thing has been delivered to me from Abi (My Father), and no Nash (Man) knows the son except the Aba (Father). Also, no Nash (Man) knows the Aba (Father) except the son and to whom the son desires to reveal him. 28. Come to me

all who labor and bear burdens, and I will give you rest. 29. Bear my yoke upon you and learn from me. That I am tranquil and I am meek, and in my heart you will find tranquility in your souls. 30. For my yoke is pleasant and my burden is light.”

Chapter 12

1. At that time Yeshua was walking on the Shabtha (Sabbath) in the fields, and his Talmiye (Disciples) became hungry and began to pick grain and to eat. 2. But when the Phrishe (Pharisees) saw them, they said to him, “Behold, your Talmiye (Disciples) are doing something that is not lawful to do on the Shabtha (Sabbath). 3. But he said to them, “Have you not read what David did when he hungered, and those who were with him? 4. How he entered the Baytha (House) of Alaha (G-d) and he ate the Lakhma (Bread) of the Madbakha (Altar) of Maryah (The L-RD), which was not Lawful for him to eat, neither for those who were with him, but only for the priests? 5. Or have you not read in Namusa (Torah/Law/Instruction) that the priests in the Haykla (Temple) disregard the Shabtha (Sabbath), and they are without blame? 6. But I say to you that one greater than the Haykla (Temple) is here now. 7. But if only you would have known what was meant by, “I desire Khanana (Mercy) and not Qurbanak (Offering/Sacrifice).” You would have not condemned those that are without blame. 8. For the Maran (Master/Lord) of the Shabtha (Sabbath) is the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind).” 9. And Yeshua departed from there and came to their Kenushtha (Synagogue/Assembly). 10. And a certain Nash (Man) was there that had his Ida (Hand) withered. And they were asking him whether it is Lawful to heal him on the Shabtha (Sabbath), so they might accuse him. 11. And he said to them, “Who among you Nasha (Men) that if he has a certain sheep that falls into a pit on the day of the Shabtha (Sabbath) would not grab and raise it out? 12. Now, how much more important is a Nash (Man) than a sheep? So then is it Lawful to do that which is good on the Shabtha (Sabbath)?” 13. Then he said to that man, “Stretch out your Ida (Hand).” And he stretched out his Ida (Hand) and it was restored like the other. 14. And the Phrishe (Pharisees) went out and they took counsel about him so that they might destroy him. 15. But Yeshua knew, and he withdrew from there and large Kenshe (Crowds) came after him, and he healed all of them. 16. And he charged them that they should not reveal him. 17. That might be fulfilled the thing that was spoken of through Yesha’yahu the prophet who said. 18. “Behold, my Mashamshana (Servant) with whom I am pleased, my beloved one in whom Naphshi (My Soul) rejoices, I will place My

Rukha (Spirit) upon him, and he will preach Diyina (Judgment) to the Nasha (People). 19. He will not argue nor cry out and no Nash (Man) will hear his Qala (Voice) in the street. 20. He will not break the broken reed, and he will not extinguish the flickering lamp until he brings Diyina (Judgment) to Shrara (Truth). 21. And the Nasha (People) will Sabra (Hope) in his Shimokh (Name/Personality/Character).” 22. They then brought him a certain possessed Nash (Man) who was mute and blind, and he healed him so that the mute and blind Nash (Man) could speak and could see. 23. And all the Kenshe (Crowds) marveled and were saying that, “Is this not the son of David?” 24. But when the Phrishe (Pharisees) heard, said, “This Nash (Man) does not cast out Shide (Demons/Evil Entities), but by Beelzebub, the head of Shide (Demons/Evil Entities). 25. But Yeshua knew their thoughts and said to them, “Any Malkutha (Kingdom) that is divided against it’s self will be destroyed, and any Baytha (House) and Madintha (City) that is divided against itself will not stand. 26. And if Akel Qartsa (Slanderer/Accusor/Satan) casts out Akel Qartsa (Slanderer/Accusor/Satan), he is divided against himself. How then does his Malkutha (Kingdom) stand? 27. And if I cast out Shide (Demons/Evil Entities) by Beelzebub, with what do your sons cast them out? Because of this they will be judges to you. 28. And if by the Spirit of Alaha (G-d) I cast out Shide (Demons/Evil Entities), the Malkutha (Kingdom) of Alaha (G-d) has come near to you. 29. Or how is a Nash (Man) able to enter into the Baytha (House) of a strong Nash (Man) and to plunder his possessions, except first he bind the strong Nash (Man) and then plunder his Baytha (House)? 30. Whoever is not with me is against me, and whoever did not gather with me, scatters. 31. Because of this I say to you that all Khatahe (Sins) and blasphemies will be forgiven to the sons of Nasha (Men), but Gudapha (Blasphemy) that is against the Spirit will not be forgiven to the sons of Nasha (Men). 32. And anyone who says a word against the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind), he will be forgiven, But anyone who will speak against the Rukha d’Qudsha (Holy Spirit), he will not be forgiven – not in this Alma (World) or in the Alma (World) that is to come. 33. Either make the tree pleasant and its fruit pleasant, or make the tree bad and its fruit bad, for a tree is known for its fruit. 34. Sharbtha (Generation) of Akedne (Vipers)! How are you able to speak good things, you who are Biysha (Evil)? For the mouth speaks from the fullness of the heart. 35. A good Nash (Man) brings forth good from his good treasures, and the Biysha (Evil) Nash (Man) brings Biysha (Evil) from his Biysha (Evil) treasure. 36. I say to you for every vain word that the sons of Nasha (Men) speak, they will give an account of it in the Day of

Diyana (Judgment). 37. For by your words you will be made righteous, and by your words you will be condemned.” 38. Then, Nasha (Men) of the Saphrehum (Scribes/Learned Individuals In the Torah) and the Phrishe (Pharisees) answered and said to him, “Teacher, we desire to see a sign from you. 39. And he answered and said to them, “An Biysha (Evil) and adulterous Sharbtha (Generation) seeks a sign, and a sign will not be given to it except the sign of Yonan the prophet. 40. For as Yonan was in the belly of the Nune (Fish) three days and three nights, likewise will the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) be in the heart of Ara (The Earth) three days and three nights. 41. The Ninevite Nasha (Men) will arise in Diyana (Judgment) with this Sharbtha (Generation) and condemn it, because they repented by the preaching of Yonan, and behold that one greater than Yonan is present. 42. The queen of the south will arise in Diyana (Judgment) with this Sharbtha (Generation), and she will condemn it because she came from the ends of Ara (The Earth) to hear the wisdom of Shleemon, and behold, one that is more than Shleemon is here. 43. Now when an Rukha Tamatha (Unlean Spirit) goes out from a man, it wanders in places that have no Maya (water(s)) in them, and seeks rest, but does not find it. 44. Then it says, ‘I will return to my Baytha (House) from where I came out.’ And it finds that it is empty and swept, and orderly. 45. Then it will go and lead seven other spirits with it, who are worse than it, and they will enter and dwell in it, and the end of the Nash (Man) will be worse than his beginning. This Biysha (Evil) Sharbtha (Generation) will be like this.” 46. And while he was speaking to the Kenshe (Crowds), his mother and his Akhe (Brothers) came and were standing outside, and they wanted to speak with him. 47. Then a Nash (Man) said to him, “Behold, your mother and your Akhe (Brothers) are standing outside and desire to speak with you.” 48. But he answered and said to him that had spoken to him, “Who is my mother? And who are they who are my Akhe (Brothers)?” 49. And he stretched forth his Ida (Hand) towards his Talmiyde (Disciples) and said, “Behold my mother and my Akhe (Brothers). 50. For anyone who does the will of Abi (My Father) who is in Shmaya (Heaven/The Heavens), are my brother, and my sister, and my mother.”

Chapter 13

1. Now on that day Yeshua went out from the Baytha (House) and sat by the side of the Yama (Sea). 2. And large Kenshe (Crowds) gathered around him, so that he went up to sit himself on a Sphinth (Ship/Boat), and all the crowd was standing on

the shore of the Yama (Sea). 3. And he was speaking much to them in Phelatha (Similes/Parables), and said, “Behold, a sower went out to sow, 4. and while he was sowing, there was some that fell upon the side of the road, and a bird came and ate it. 5. And some others fell where stony ground was, and there was not much soil there. And at once, it sprouted because there was no depth to the ground. 6. When the Shemsa (Sun) came up and it became hot, and because it had not rooted, it withered. 7. And some others fell into a thorny place and grew up thistles and choked it. 8. And others fell on good ground and bore fruit: some a hundred, and some sixty, and some thirty. 9. He who has ears to hear, let him hear.” 10. And his Talmiye (Disciples) approached and said to him, “Why do you speak in Phelatha (Similes/Parables) to them? 11. And he answered and said to them, “To you it is given to know the mystery of the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens), but it is not given to them. 12. For to him who has, it will be given to him and it will increase to him, and to him who has not, even that which he has will be taken from him. 13. Because of this, I will speak in Phelatha (Similes/Parables) with them because they see, and they see not, and they hear and they do not hear, nor do they understand. 14. And is fulfilled in them the prophecy of Yesha’yahu which said that, ‘Hearing, and you will not understand what you will hear, and seeing you will see not know what you see.’ 15. For hardened is the heart of this Nasha (People), and with their ears they were hard of hearing, and their eyes are blinded that they should not see with their eyes and hear with their ears and should understand in their heart and return and I heal them. 16. But blessed are you. You have eyes that see and ears that hear. 17. For Amiyn (Truly) I say to you, that many Nabiye (Prophets) and righteous Nasha (Men) have longed to see the things that you see, and they did not see, and to hear, and they did not hear. 18. But you hear the Mathla (Parable) of the Zara (Seed). 19. Everyone who hears the word of the Malkutha (Kingdom) and does not understand it comes the Biysha (Evil) one and snatches the word, which was sown in his heart. This is that which upon the side of the road was sown. 20. And that which was sown upon stony ground is he that hears the word and accepts it at once in joy. 21. But he has no root in him but is temporal. And when trouble or persecution comes, he is quickly offended because of the word. 22. And that which was sown into a thorny place is he that hears the word and the cares of this Alma (World) and the deception of riches choke the word, and it becomes without fruit. 23. But that which was sown upon good earth is he that hears my word and understands and produces and bears fruit, some a hundred, and some sixty, and some thirty.” 24. He spoke another Mathla (Parable) in figure to them and

said, “The Malkutha (Kingdom) of Shmaya (Heaven/The Heavens) is likened to a Nash (Man) that sowed Zara Taba (Good Seed) in his Qriytha (Field). 25. And when the Nasha (People) were asleep, his enemy came and sowed Zizane (Tares) among the wheat and left. 26. And when the blades sprang up and bore the fruit, then the Zizane (Tares) also appeared. 27. And the servants approached the Baytha (House) of Maryah (The L-RD) and said to him, ‘Behold, you did sow Zara Taba (Good Seed) in your Qriytha (Field). From where are the Zizane (Tares) in it?’ 28. And he said to them, a Nash (Man) who is an enemy did this. His servants said to him, ‘Do you desire for us to go pluck them out?’ 29. But he said to them, ‘No, or else while you are plucking out the Zizane (Tares), you also uproot the wheat with them. 30. Let both grow together until the harvest, and at that time of the harvest I will say to the reapers to pluck out first the Zizane (Tares) and bind them in bundles to be burned, but the wheat gather them into my store houses.’” 31. He spoke another Mathla (Parable) in figure to them and said, “The Malkutha (Kingdom) of Shmaya (Heaven/The Heavens) is likened to a grain of Khardla (Mustard Seed) that a Nash (Man) took and sowed in his Qriytha (Field). 32. And it is smaller than all the small seeds, but when it grows, it is greater than all the small herbs, and becomes a tree so that the birds of Shmaya (Heaven/The Heavens) come and nest in its branches.” 33. He said another Mathla (Parable) to them. “The Malkutha (Kingdom) of Shmaya (Heaven/The Heavens) is likened to leaven which a Anttha (Woman) took and buried in three measures of flour until it was all leavened.” 34. All these things Yeshua spoke in Phelatha (Similes/Parables) to the crowd, and he would not speak to them without a Mathla (Parable). 35. So might be fulfilled the thing which was spoken through the prophet who said. “I will open my mouth with Phelatha (Similes/Parables) and will bring out secrets that were from before the foundation of the Alma (World).” 36. Then Yeshua left the Kenshe (Crowds) and came to the Baytha (House) and his Talmiye (Disciples) drew near to him and said to him, Explain to us the Mathla (Parable) of the Zizane (Tares) and of the Qriytha (Field). 37. Then he answered and said to them, “He who sows the Zara Taba (Good Seed) is the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind). 38. And the Qriytha (Field) is the Alma (World), and the Zara (Seed) are the good sons. And the Zizane (Tares) of the Malkutha (Kingdom) are the sons of the Biysha (Evil) one. 39. And the enemy who sowed them is Akel Qartsa (Slanderer/Accusor/Satan), and the harvest is the end of the Alma (World), and the reapers are the Malake (Heavenly Messengers). 40. Therefore, as the Zizane (Tares) are plucked and burned in the Nura (fire), likewise it will be in the end of this Alma (World). 41.

The Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) will send his Malake (Heavenly Messengers) out, and they will pluck from His Malkutha (Kingdom) all stumbling blocks and all workers of iniquity. 42. And they will cast them into the furnace of Nura (fire), and there will be weeping and gnashing of teeth. 43. Then, the righteous will shine like the Shemsa (Sun) in the Malkutha (Kingdom) of their Aba (Father). He who has ears to hear, let him hear. 44. “Again, the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens) is likened to a treasure that is hidden in a Qriytha (Field). That, which a Nash (Man) finds and hides, and from his joy, goes and sells everything that he owns and buys that Qriytha (Field). 45. Again, the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens) is likened to a Nash (Man) who is a merchant who was seeking good pearls. 46. And when he found a certain precious looking pearl, and he went and sold everything that he owned and bought it. 47. Again, the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens) is likened to a net that was cast into the Yama (Sea), and every kind of Nune (Fish) it gathered. 48. And when it was full, they pulled it out to the shore of the Yama (Sea), and they sat down and sorted them. And the good they placed into bags, and the bad they threw away. 49. Thus it will be in the end of the Alma (World). The Malake (Heavenly Messengers) will go out and separate the wicked from among the righteous. 50. And they will cast them into the furnace of Nura (fire), and there will be weeping and gnashing of teeth.” 51. Yeshua said to them, “Do you understand all these things?” They said to him, “Yes, our Maran (Master/Lord).” 52. He said to them, “Because of this, every scribe who is instructed for the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens) is likened to a Nash (Man) who is the Maran (Master/Lord) of a Baytha (House) who brings out from his treasures the new and the old.” 53. And when Yeshua finished these Phelatha (Similes/Parables), he departed from there. 54. And he came to his own Madintha (City), and would teach them in their assemblies such that they would marvel and say, “From where to this Nash (Man) did this wisdom and these Athwatha (Miracles/Wonderous Signs) come? 55. Is this not the son of the carpenter, his mother is called Maryam, and his Akhe (Brothers) Ya’akov and Yoseh and Shimon and Yehuda?” 56. “And his sisters, behold, are they not all with us? From where, thus, did all these things come to this man?” 57. And they were offended by him, and Yeshua said, “There is no prophet who is mocked, except in his own Madintha (City) and his own home.” 58. And he did not do many Athwatha (Miracles/Wonderous Signs) there because of their unbelief.

Chapter 14

1. Now in that time, Herodus the Tetrarch heard the news of Yeshua. 2. And he said to his servants, “This is Yukhanan Mamdana (John the Immerser/John the Baptist). He has risen from the grave. Because of this, Athwatha (Miracles/Wonderous Signs) are wrought by him. 3. For Herodus had seized Yukhanan and bound him and cast him into prison because of Herodia the Anttheh (Wife) of Pileepos, his brother. 4. For Yukhanan would say to him that “It is not Lawful that she be a Anttheh (Wife) to you.” 5. And he was desiring to kill him, but was afraid of the Nasha (People) who were recognizing him as a prophet. 6. But when the birthday of Herodus occurred, the daughter of Herodia danced before the Smiylke (Guests) and she pleased Herodus. 7. Because of this, by an oath he swore to her that he would give to her anything that she requested. 8. And because she was taught by her mother, she said, “Give to me the head of Yukhanan Mamdana (John the Immerser/John the Baptist) on a plate.” 9. And it saddened the Malka (King) because of the oath and the Smiylke (Guests). He commanded that it be given to her. 10. And he sent and cut off the head of Yukhanan in prison. 11. And he brought his head on a plate, and it was given to the girl, and she gave it to her mother. 12. And his Talmiyde (Disciples) approached and came and took his corpse and buried it, and made it known to Yeshua. 13. And when Yeshua heard, he departed from there alone in a ship to a desert place. And when the Kenshe (Crowds) heard, they followed. 14. And Yeshua went out and saw the large Kenshe (Crowds) and had compassion on them, and he healed their diseases. 15. And when it became Ramsha (Evening), his Talmiyde (Disciples) approached him and said to him, “ This is a desert place and the time is passed. Dismiss the Kenshe (Crowds) that they may go to the villages and buy food for themselves.” 16. But he said to them, “It is not necessary for them to go. You give them food to eat!” 17. But they said to him, “We have nothing here but five loaves of Lakhma (Bread) and two Nune (Fish).” 18. Yeshua said to them, “Bring them here to me.” 19. And he commanded the Kenshe (Crowds) to recline upon the ground, and he took those five loaves of Lakhma (Bread) and two Nune (Fish) and gazed into Shmaya (Heaven/The Heavens) and blessed them and broke them and gave them to his Talmiyde (Disciples). And those Talmiyde (Disciples) placed before the Kenshe (Crowds). 20. And all of them ate and were satisfied. And they took up the remnant of the fragments — twelve baskets full! 21. And those Nasha (Men) who ate were five thousand, aside from the women and children! 22. And immediately he urged his Talmiyde (Disciples) to get

into the Sphinth (Ship/Boat) and to go before him to the opposite side, while he dismissed the Kenshe (Crowds). 23. And when he dismissed the Kenshe (Crowds), he went up to the Tura (Mountain) alone to pray. And he was alone there when it became dark. 24. And the Sphinth (Ship/Boat) was a great distance away from the land, being tossed greatly by the waves, for the wind was against it. 25. And in the fourth watch of the night, Yeshua came to them, walking on the Maya (water(s))! 26. And his Talmiyde (Disciples) saw him, that he was walking on the Maya (water(s)), and were frightened and saying that it was a false vision. And from their fear, they cried out. 27. Immediately, Yeshua spoke with them and said, "Have courage! It is I! Do not be afraid!" 28. And Keefa answered and said to him, "My Maran (Master/Lord)! If it is you, command me to come to you on the Maya (water(s))!" 29. And Yeshua said to him, "Come!" And down went Keefa from the Sphinth (Ship/Boat) and walked on the Maya (water(s)) to come to Yeshua. 30. And when he saw the wind was strong, he feared, and began to sink, and he raised his Qala (Voice) and said, "My Maran (Master/Lord)! Save me!" 31. And immediately our Maran (Master/Lord) stretched out his Ida (Hand) and grasped him and said to him, "Oh you little of Haymanutha (Faith)! Why did you doubt me?" 32. And when they went up into the Sphinth (Ship/Boat), the Rukhe (Winds) quieted down. 33. And they who were in the Sphinth (Ship/Boat) came and worshipped him and said, "Amiyn (Truly) you are the Son of Alaha (G-d). 34. And they sailed and came to the land of Genesar. 35. And the Nasha (Men) of the place recognized him and they sent word to all the surrounding villages. All those who were very ill drew near to him 36. And they were pleading to him if only they might touch the edge of his Busha (Clothing). And those who touched were healed.

Chapter 15

1. Then the Saphrehum (Scribes/Learned Individuals In the Torah) and the Phrishe (Pharisees) who were from Urishlim drew near to Yeshua and said, 2. "Why do your Talmiyde (Disciples) transgress against the traditions of the elders and do not Mashagu (Wash) their hands when they Nekul (Eat) Lakhma (Bread)?" 3. Then Yeshua answered and said to them, "Why also do you transgress against the Commandments of Alaha (G-d) because of your traditions? 4. For Alaha (G-d) said, 'Honor your Aba (Father) and mother, and anyone who reviles his Aba (Father) and his mother let him be put to death.'" 5. "But you say anyone who says to a Aba (Father) or to a mother, 'My Qurbana (Offering) is whatever you have gained by

me,' then he does not need to honor his Aba (Father) or mother. 6. And you nullify the Word of Alaha (G-d) because of your tradition. 7. Nasbay Baphe (Hypocrites!) Well did Yesha'yahu prophesy concerning you when he said, 8. 'This Nasha (People) honor me with their lips, but their heart is very far from me.' 9. And they revere me in vain, while they teach the doctrines of the commandments of the sons of Nasha (Men)." 10. And he cried out to the Kenshe (Crowds) and said to them, "Listen and understand. 11. It is not what enters the mouth that defiles a man, but that what proceeds from the mouth defiles a man." 12. Then his Talmiyde (Disciples) approached and said to him, "Do you know that the Phrishe (Pharisees) who heard this word were offended? 13. Then he answered and said to them, "Every plant that Abi (My Father) who is in Shmaya (Heaven/The Heavens) did not plant will be uprooted. 14. Let them be blind! They are the blind leaders of the blind. If led into a pit, they both will fall!" 15. And answered Shimon Keefa and said to him. "My Maran (Master/Lord), explain to us this Mathla (Parable). 16. And he said to them, "Until now, even you do not understand. 17. You do not know that whatever enters the mouth it goes to the stomach, and from there through excrement it is cast out. 18. But whatever that proceeds from the mouth proceeds from the heart and becomes a source of defilement to a man. 19. For from the heart go out Biysha (Evil) thoughts: Murder, fornication, theft, false witness, Gudapha (Blasphemy). 20. These are what defile a man. But if while a Nash (Man) eats, his hands are not washed, he is not defiled." 21. And Yeshua went out from there and came to the border of Tsur and of Tsidon. 22. And behold, a Canaanite Anttha (Woman) from those borders while crying and saying, "Have Khanana (Mercy) on me my Maran (Master/Lord), the Son of David. My daughter is seriously vexed by a demon. 23. But he did not answer her a word. And his Talmiyde (Disciples) drew near beseeching him and saying, "Send her away because she cries after us." 24. But he answered and said to them, "Have I not been sent except to the sheep, which went astray from the Baytha (House) of Israel?" 25. And she came and worshipped him and said to him, "My Maran (Master/Lord), help me! 26. He said to her, "It is not good to take the Lakhma (Bread) of the children and to cast it to the dogs." 27. And she said, "Yes, my Maran (Master/Lord), but even the dogs Nekul (Eat) from the crumbs which fall from the tables of their masters and live. 28. Then Yeshua said to her, "Oh Anttha (Woman)! Great is your Haymanutha (Faith). Let it be to you as you desire." And her daughter was healed from that moment. 29. And Yeshua departed from there and came to the shore of the Yama (Sea) of Galeela. And he went up to a Tura (Mountain) and sat there. 30. And great Kenshe (Crowds) drew

near to him that had among them; the lame and the blind, and mute, and the maimed, and many others. And they laid them at the feet of Yeshua, and he healed them. 31. So amazed were the Kenshe (Crowds) who saw the mute speak, and the maimed made whole, and the lame walking, and the blind seeing. And they praised the Alaha (G-d) of Israel. 32. But Yeshua called to his Talmiye (Disciples) and said to them, “I have compassion for this crowd. Behold that three days they have remained with me and they do not have that which they might eat. And I do not desire to send them away while they are fasting, or else on Uhra (The Way) they faint.” 33. And his Talmiye (Disciples) said to him, “Where in this desert is there enough Lakhma (Bread) for us that we might satisfy all this crowd?” 34. Yeshua said to them, “How many loaves of Lakhma (Bread) do you have?” They said to him, “Seven, and a few small Nune (Fish).” 35. And he commanded the Kenshe (Crowds) to recline upon the ground. 36. And he took those seven loaves of Lakhma (Bread) and the Nune (Fish) and gave thanks and broke them and gave them to his Talmiye (Disciples). And the Talmiye (Disciples) gave them to the Kenshe (Crowds). 37. And all of them ate and were satisfied, and they took up seven full baskets of the remnants of the fragments. 38. And those who ate numbered four thousand Nasha (Men), aside from the women and children. 39. And when he dismissed the Kenshe (Crowds), he went up into a Sphinth (Ship/Boat) and came to the border of Magdo.

Chapter 16

1. And the Phrishe (Pharisees) and the Zaduqaye (Sadducees) drew near, tempting him and asking him a sign from Shmaya (Heaven/The Heavens) to show them. 2. But he answered and said to them, “When it becomes Ramsha (Evening), you say, ‘It is clear, for the sky is red.’ 3. And in the morning you say, ‘Today it is winter for the sky is a gloomy red.’ Nasbay Baphe (Hypocrites!) You know how to observe the appearance of the sky. The signs of this time you do not know how to discern. 4. An Biysha (Evil) and adulterous Sharbtha (Generation) requests a sign. And a sign will not be given to it except the sign of Yonan the prophet.” And he left them and departed. 5. And when his Talmiye (Disciples) came to the other side, they had forgotten to take Lakhma (Bread) with them. 6. But he said to them, “Watch and beware of the leaven of the Phrishe (Pharisees) and the Zaduqaye (Sadducees).” 7. And they were reasoning among themselves, and saying, “It is because they had not taken the Lakhma (Bread). 8. But Yeshua knew, and said to them, “What are you

thinking among yourselves, oh you of little Haymanutha (Faith), that it is because you did not bring the Lakhma (Bread)? 9. Still, you do not understand nor do you recall those five loaves of Lakhma (Bread) for the five thousand. And how many baskets you took up! 10. Nor those seven loaves of Lakhma (Bread) for the four thousand. And how many baskets you took up! 11. How is it that you do not understand that it was not about Lakhma (Bread) that I spoke to you, but that you should be aware of the leaven of the Phrishe (Pharisees) and the Zaduqaye (Sadducees).” 12. Then they understood that he did not say to be aware of the leaven of Lakhma (Bread), but of the doctrine of the Phrishe (Pharisees) and the Zaduqaye (Sadducees). 13. And when Yeshua came to the region of Caesarea of Philippi, he was asking his Talmiyde (Disciples) and said, “Concerning me, who do Nasha (Men) say that I am, merely a son of a man?” 14. And they said, “Some say Yukhanan Mamdana (John the Immerser/John the Baptist), but others Eliyahu. And others say Yirmeyahu, or one of the Nabiye (Prophets). 15. He said to them, “But who do you say that I am?” 16. Shimon Keefa said, “You are the Meshikha (Messiah/Anointed One), the Son of the Living Alaha (G-d).” 17. Yeshua answered him and said, “Blessed are you Shimon, the son of Yona, because flesh and Badmeh (Blood) have not revealed this to you, but Abi (My Father) who is in Shmaya (Heaven/The Heavens). 18. I say also to you that you are Keefa, and on this Keefa I will build my Kenushtha (Synagogue/Assembly), and the gates of Sheol will not subdue it. 19. To you I will give the keys of the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens), and any thing you bind on earth will be bound in Shmaya (Heaven/The Heavens), and all things that you loose on earth, will be loosed in Shmaya (Heaven/The Heavens).” 20. Then he commanded his Talmiyde (Disciples) that they should not disclose to Nasha (Men) that he was the Meshikha (Messiah/Anointed One) at that time. 21. And from that time onwards, Yeshua began to make known to his Talmiyde (Disciples) that he must go to Urishlim and suffer much from the elders and from the chief priests, and Saphrehum (Scribes/Learned Individuals In the Torah). And he would be killed, and on the third day would rise up. 22. But Keefa took him and began to rebuke him and said, “Far be it from you, my Maran (Master/Lord) that this should happen to you.” 23. But he turned and said to Keefa, “Get behind me Akel Qartsa (Slanderer/Accusor/Satan)! You are a stumbling block to me because you do not think of Alaha (G-d), rather of the sons of Nasha (Men).” 24. Then Yeshua said to his Talmiyde (Disciples), “He who wishes to follow after me, let him deny himself and take up his staff and follow after me. 25. He who desires to save his Khaye (Life/Salvation) will lose it. And he,

who loses his Khaye (Life/Salvation) for my sake, will find it. 26. For what does it profit a Nash (Man) if he gains the entire Alma (World), and loses his Naphshak (Soul/Inner Being)? Or what will a Nash (Man) give in exchange for his Naphshak (Soul/Inner Being)? 27. For it is necessary for the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) to come in the glory of his Aba (Father). And then with his Set Apart Malake (Heavenly Messengers) he will reward each Nash (Man) according to his work. 28. Amiyn (Truly) I say to you, that there are Nasha (Men) who are standing here who will not taste death until they see the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) come in his Malkutha (Kingdom).”

Chapter 17

1. And after six days, Yeshua led Keefa and Ya’akov and Yukhanan his brother and took them up high alone. 2. And Yeshua was transformed before them and his face was bright like the Shemsa (Sun), and his clothes became white like Nuhra (Light). 3. And Mushe (Moshe/Moses) and Eliyahu appeared to them speaking with him. 4. And Keefa responded and said to Yeshua, “My Maran (Master/Lord). It is good for us that we are here. And if you desire, let us make you here three Matlala (Shelters), one for you and one for Mushe (Moshe/Moses), and one for Eliyahu. 5. And while he was speaking, behold a bright cloud overshadowed them. And a Qala (Voice) came from the cloud saying, “This is my beloved Son, in whom I am pleased. Listen to him.” 6. And when the Talmiyde (Disciples) heard, they fell upon their faces and were very afraid. 7. And Yeshua approached them and touched them and said, “Arise, do not be afraid.” 8. And they lifted up their eyes and they did not see anyone except Yeshua alone. 9. And while they were descending from the Tura (Mountain), Yeshua commanded them and said to them, “Do not speak about this vision in the presence of anyone until the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) arises from Mithe (The Dead).” 10. And his Talmiyde (Disciples) asked him and said, “Why then do the Saphrehum (Scribes/Learned Individuals In the Torah) say that Eliyahu must come first?” 11. Yeshua answered and said, “Eliyahu will come first, so that all things might be fulfilled. 12. But I say to you that behold Eliyahu has come, and they did not know him. And they did to him all that they desired. Likewise also the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) must suffer from them.” 13. Then the Talmiyde (Disciples) understood that he spoke to them about Yukhanan Mamdana (John the Immerser/John the Baptist). 14. And when they came, the Kenshe (Crowds)

approached towards him. And a Nash (Man) bowed down on his knees. 15. And he said to him, “My Maran (Master/Lord), have Khanana (Mercy) upon me. My son, who has a demon, is badly afflicted. For many times he has fallen in the Nura (fire) also many times in the Maya (water(s)). 16. And I brought him to your Talmiyde (Disciples), and they were not able to heal him.” 17. Yeshua answered and said, “Oh crooked and faithless Sharbtha (Generation)! Until when must I be with you and until when must I endure you? Bring him here to me.” 18. And Yeshua rebuked it, and the demon went out from him. And the boy was healed from that moment. 19. Then the Talmiyde (Disciples) drew near to Yeshua while he was alone and said to him, “Why were we not able to heal him?” 20. Yeshua said to them, “Because of your unbelief. For Amiyn (Truly) I say to you that if you had Haymanutha (Faith) in you like a grain of Khardla (Mustard Seed), you could say to this Tura (Mountain), move away from here, and it would move. And not a thing would be able to prevail over you. 21. But this kind does not go out except by fasting and by prayer.” 22. And while they were traveling in Galeela, Yeshua said to them, “The Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) will be betrayed into the hands of the sons of Nasha (Men). 23. And they will kill him, and on the third day he will rise.” And they were very saddened. 24. And when they came to Capurnakhum, those who were collecting two coins for each person for (the payment of) the head tax said to Keefa, “Your Maran (Master/Lord) did not give his two coins.” 25. He said “Yes” to them, and when Keefa entered into the Baytha (House), Yeshua anticipated him and said to him, “What do you think, Shimon? The Malke (Kings) of Ara (The Earth), from whom do they collect tribute and head tax? From their children or from strangers?” 26. Shimon said to him, “From strangers.” Yeshua said to him, “Then the children are free. 27. But or else this should offend them, go to the Yama (Sea) and cast a hook. And the first Nune (Fish) that comes up, open its mouth and you will find a coin. Take that and give it for me and for you.”

Chapter 18

1. At that moment, the Talmiyde (Disciples) drew near to Yeshua and said, “Who indeed is the greatest in the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens)? 2. And Yeshua called a child and made him stand in their midst. 3. And said, “Amiyn (Truly) I say to you, that unless you change and become like children, you will not enter into the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens). 4. He therefore who humbles himself like this child, he will be great in the

Malkutha (Kingdom) of Shmaya (Heaven/The Heavens). 5. And he who receives one like this child in my Shimokh (Name/Personality/Character) receives me. 6. And anyone who harms one of these little ones who believe in me, it would be better for him that the millstone of a donkey would be hung on his neck and he be sunk into the depths of the Yama (Sea). 7. Woe to the Alma (World) because of offenses. It is necessary for offenses that should come, but woe to the Nash (Man) by whose Ida (Hand) the offenses come. 8. And if your Ida (Hand) or your foot causes you to stumble, cut it off and cast it away from you. For it is better to enter into Khaye (Life/Salvation) lame, or while you are maimed, than while you have two hands or two feet to fall into the Nura (fire) that is everlasting. 9. And if your eye causes you to stumble, pluck it out and cast it away from you, for it is better for you that with one eye you enter into Khaye (Life/Salvation) than while you have two eyes to fall into the Gehenna of Nura (fire). 10. See to it that you do not despise one of these little ones. I say to you, for their Malake (Heavenly Messengers) in Shmaya (Heaven/The Heavens) at all times see the face of Abi (My Father) who is in Shmaya (Heaven/The Heavens). 11. For the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) has come to save that which was lost. 12. What do you think if a Nash (Man) had one hundred sheep, and one of them went astray. Does he not leave the ninety and nine, go on the Tura (Mountain), and seek that which strayed? 13. And if he finds it, Amiyn (Truly) I say to you that he rejoices at it more than the ninety and nine that did not stray. 14. Likewise, your Aba (Father) who is in Shmaya (Heaven/The Heavens) does not wish that any of these little ones should perish. 15. And if your brother with you is at fault, go rebuke him, between you and him alone. If he listens to you, you have won your brother. 16. And if he does not listen to you, take with you one or two others, because of the mouth of two or three witnesses, every word is established. 17. And if he will also not listen to them, tell the congregation. And if he will also not listen to the congregation, let him be to you like a tax collector and like a heathen. 18. And Amiyn (Truly) I say to you, that any thing that you bind on earth will be bound in Shmaya (Heaven/The Heavens), and whatever you loose on earth will be loosed in Shmaya (Heaven/The Heavens). 19. Again I say to you that if two of you should agree on earth concerning every desire they might ask, they will have it from the presence of Abi (My Father) who is in Shmaya (Heaven/The Heavens). 20. Wherefore two or three are assembled in my Shimokh (Name/Personality/Character), there I am also among them.” 21. Then, Keefa drew near to him and said, “ My Maran (Master/Lord), how many times should I forgive my brother with me who is at fault. Should I forgive him up to

seven times?” 22. Yeshua said to him, “I do not say to you up to seven times, rather, up to seventy times seventy-seven. 23. Because of this the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens) is likened to a Malka (King) who desired to take an accounting from his servants. 24. And when he began to take an accounting, they brought him one who owed ten thousand talents. 25. And when he had no way to repay, his Maran (Master/Lord) commanded that he be sold, he and his Anttheh (Wife), and his children and everything that he owns and he repay. 26. And that Mashamshana (Servant) fell down and worshipped him and said, ‘My Maran (Master/Lord), be patient with me and every thing I will repay to you.’ 27. And the Maran (Master/Lord) of that Mashamshana (Servant) had compassion and released him and forgave him his debt. 28. Now that Mashamshana (Servant) went out and found one of his fellow servants who owed him one hundred denarii, and he seized him and was choking him and said to him, ‘Give to me that which you owe to me.’ 29. And that fellow Mashamshana (Servant) fell down upon his feet beseeching him and said to him, ‘Be patient with me and I will repay you.’ 30. And he did not want to but went and cast him into prison until he paid him what he owed him. 31. And when their fellow servants saw the thing that had happened, it saddened them very much, and they made known to their Maran (Master/Lord) all that happened. 32. Then his Maran (Master/Lord) called him and said to him, ‘Biysha (Evil) Mashamshana (Servant)! I forgave you all of that debt because you beseeched me. 33. Was it not right for you to have Khanana (Mercy) on your fellow Mashamshana (Servant) as I had Khanana (Mercy) on you.’ 34. And his Maran (Master/Lord) was angry and delivered him to the scourgers until he repaid every thing that he owed him. 35. Likewise, Abi (My Father) who is in Shmaya (Heaven/The Heavens) will do to you unless you do forgive each Nash (Man) his brother his offenses from your heart.”

Chapter 19

1. And it happened that when Yeshua finished these words, he departed from Galeela, and he came to the border of Yehuda on the other side of the Yordanan. 2. And great Kenshe (Crowds) followed him, and he healed them. 3. And the Phrishe (Pharisees) drew near to him there, and were tempting him and saying, “Is it Lawful for a Nash (Man) to put away his Anttheh (Wife) for any cause?” 4. But he answered and said to them, “Have you not read, that He who created from the beginning, He created them male and female? 5. And he said, Because of this, a

Nash (Man) will leave his Aba (Father) and his mother and will be joined to his Anttheh (Wife), and they will be both of them one flesh. 6. Henceforth, they will not be two, rather one flesh. Therefore, what Alaha (G-d) has united, Nash (Man) should not separate.” 7. They said to him, “Why then did Mushe (Moshe/Moses) command to give a letter of divorce and to put her away?” 8. And he said to them, “Because of the hardness of your heart, you were allowed to put away your wives. But it was not thus from the beginning. 9. But I say to you that he who leaves his Anttheh (Wife) without a charge of adultery, and takes another, commits adultery. And he that takes a divorced Anttha (Woman) commits adultery.” 10. His Talmiyde (Disciples) said to him, “If such is the difficulty between husband and Anttheh (Wife), it is not worthwhile to take a Anttheh (Wife). 11. “But he said to them, Not every Nash (Man) can apply this word to himself, but only he to whom it is given. 12. For there are eunuchs who were born thus in the womb of their mother. And there are eunuchs who became eunuchs by Nasha (Men). And there are eunuchs who made themselves eunuchs for the sake of the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens). Let him comprehend who is able to comprehend.” 13. Then children drew near to him that he may lay his hands on them and pray. And they were rebuked by his Talmiyde (Disciples) 14. and Yeshua said to them, “Allow the children to come to me, and do not hinder them, for of those who are like these is the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens).” 15. And he laid his hands on them and departed from there. 16. A certain Nash (Man) came and drew near and said to him, “Good teacher, what is good that I should do that I should have eternal Khaye (Life/Salvation)?” 17. Then he said to him, “Why do you call me good? There is none good except one Alaha (G-d)? Now if you desire to enter into Khaye (Life/Salvation), keep the Commandments.” 18. He said to him, “Which ones?” Then Yeshua said to him, “That you will not kill, and not commit adultery, and you will not steal, and you will not give false witness. 19. And honor your Aba (Father) and mother, and love your neighbor as yourself.” 20. That young Nash (Man) said to him, “All these things I have obeyed them from my youth. What do I lack?” 21. Yeshua said to him, “If you desire to be perfect, go sell your possessions and give them to the poor, and you will have treasure in Shmaya (Heaven/The Heavens), and come follow me.” 22. And that young Nash (Man) heard this word and went away sad, for he had many possessions. 23. Yeshua then said to his Talmiyde (Disciples), “Amiyn (Truly) I say to you that it is difficult for a rich Nash (Man) to enter into the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens). 24. And again I say to you that it is easier for a [Gamla (Camel) or Gamala (Rope)] to

enter into the eye of a needle than for a rich Nash (Man) to enter into the Malkutha (Kingdom) of Alaha (G-d). 25. And when the Talmiyde (Disciples) heard it, they were exceedingly amazed and were saying, “Who indeed is able to gain Khaye (Life/Salvation)?” 26. Yeshua looked at them and said to them, “With Nasha (Men) this is not possible, but with Alaha (G-d) everything is possible. 27. Then answered Keefa and said to him, “Behold, we have left everything and have come to follow you. What indeed will we have?” 28. Yeshua said to them, “Amiyn (Truly) I say to you, that you who have come to follow me in this Alma (World), when the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) sits new upon the throne of his glory, you will also sit upon twelve seats, and you will judge the twelve tribes of Israel. 29. And anyone who has left houses or Akhe (Brothers) or sisters or Aba (Father) or mother or Anttheh (Wife) or children or fields for the sake of my Shimokh (Name/Personality/Character), will receive one hundredfold and will inherit eternal Khaye (Life/Salvation). 30. But many who are first will be last, and the last first.”

Chapter 20

1. “For the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens) is likened to a man, the Maran (Master/Lord) of a Baytha (House), who went out in the morning to hire laborers for his vineyard. 2. And he bargained with the laborers for a denarius per day. And he sent them to his vineyard. 3. And he went out in the third hour and saw others who were standing in the marketplace and were idle. 4. And he said to them, ‘Go also to the vineyard and I will give you what is right.’ 5. And they departed. And he went out again in the sixth and in the ninth hour and did the same. 6. And towards the eleventh hour he went out and found others who were standing and were idle and said to them, ‘Why are you standing all day and idle?’ 7. They said to him, ‘Because no Nash (Man) has hired us.’ He said to them also, ‘Go to the vineyard and you will receive what is right.’ 8. And when it became Ramsha (Evening), the Maran (Master/Lord) of the vineyard said to his steward, ‘Call the laborers and give them their wages, and begin from the last and proceed to the first.’ 9. And those of the eleventh hour came and each received a denarius. 10. And when the first came, they hoped that they would receive more, and they each also received a denarius. 11. And when they received it, they argued against the Maran (Master/Lord) of the Baytha (House). 12. And they said, ‘These last ones worked one hour, and you made them equal with us who bore the burden of the day and its

heat!’ 13. Then he answered and said to one of them, ‘My friend, I did not wrong you. Was it not a denarius you bargained with me for? 14. Take yours and go. I but desire that to this last one I give as to you. 15. Or is it not Lawful for me to do that which I desire to do with my own? Or is your eye Biysha (Evil) because I am good?’ 16. Thus will the last be first and the first last. For many are those that are called, and few that are chosen.” 17. And Yeshua was about to go up to Urishlim, and he took his twelve Talmiyde (Disciples) alone on the road and said to them. 18. “Behold, we are going up to Urishlim, and the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) will be delivered to the chief priests and to the Saphrehum (Scribes/Learned Individuals In the Torah). And they will condemn him to death. 19. And they will deliver him to the Gentiles, and they will mock him, and they will beat him, and they will Tslubayhi (Crucify Him) on a cross. And he will rise on the third day.” 20. Then, the mother of the sons of Zawdee came to him. And she and her sons worshipped him and were asking him something. 21. Then he said to her, “What do you desire?” She said to him, “Will you say that these two, my sons, will be one on your right and one on your left in your Malkutha (Kingdom).” 22. Yeshua answered and said, “You do not know what you ask! Are you able to drink the Kasa (Cup) that I am about to drink, or the immersion with which I will be immersed?” They said to him, “We are able.” 23. He said to them, “You will drink my Kasa (Cup), and be immersed with the same immersion that I am immersed, but that you should sit at my right and at my left is not mine to give, except to those for whom it is prepared by my Aba (Father).” 24. And when the ten heard of it, they were angry at those two Akhe (Brothers). 25 And Yeshua called to them and said to them, “You know that the rulers of the Gentiles are their masters and their nobles are in authority over them. 26. Let it not be thus among you, but whoever among you desires to be great, let him be a Mashamshana (Servant) to you. 27. And he, who among you desires to be first, let him be a Mashamshana (Servant) to you. 28. Just as the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) did not come to be served, but to serve and to give himself as a ransom for the sake of many.” 29. And when Yeshua went out from Yerikho, a large crowd was following him. 30. And behold, two blind Nasha (Men) were sitting on the side of the road, and when they heard that Yeshua was passing by, they gave a cry out, and were saying, “Have Khanana (Mercy) upon us my Maran (Master/Lord), the son of David. 31. But the Kenshe (Crowds) were admonishing them to be quiet, but they raised their Qala (Voice) more, and were saying, “Our Maran (Master/Lord) the son of David, have Khanana (Mercy) upon us.” 32. And Yeshua stopped and called to them and said,

“What do you desire me to do for you?” 33. They said to him. “Our Maran (Master/Lord), that our eyes may be opened.” 34. And Yeshua had compassion on them and touched their eyes, and at once their eyes were opened and they went and followed him.

Chapter 21

1. And when he approached Urishlim and came to Beth Pageh on the side of the Tura d’Zaythe (Mount of Olives), Yeshua sent two of his Talmiyde (Disciples), 2. And said to them, “Go to this village that is in front of you, and immediately you will find a donkey that is bound and a colt with her. Loose them and bring them to me. 3. And if anyone says anything to you, tell him that they are needed for our Maran (Master/Lord), and immediately he will send them here.” 4. And these things happened (so) that the thing that the prophet spoke might be fulfilled, (for that prophet) said, 5. “Say to the daughter of Tsiyon, behold your Malka (King) comes to you meek and mounted upon a donkey, and upon a colt the foal of a donkey.” 6. The Talmiyde (Disciples) departed and did as Yeshua had commanded them. 7. And they brought the donkey and the colt and placed their garments upon the colt and Yeshua mounted upon it. 8. And a multitude of Kenshe (Crowds) were spreading out their clothes in the road, and others were cutting branches from the trees and cast them on the road. 9. The Kenshe (Crowds) and those who were going before him and coming after him were crying out and saying “Ushanna to the Son of David. Blessed is he who comes in the Shimokh (Name/Personality/Character) of Maryah (The L-RD). Ushanna in the highest!” 10. And when he entered into Urishlim, all the Madintha (City) was stirred up and saying, “Who is this man?” 11. And the Kenshe (Crowds) were saying, “This is the prophet Yeshua who is from Nasrath of Galeela. 12. And Yeshua entered into the Haykla (Temple) of Alaha (G-d) and drove out all who were buying and selling in the Haykla (Temple). And he overturned the tables of the moneychangers and the chairs of those who were selling doves. 13. And he said to them, “It is written that my Baytha (House) will be called a Baytha (House) of prayer, but you have made it a cave of bandits.” 14. And the blind and the lame in the Haykla (Temple) drew near to him, and he healed them. 15. But when the chief priests and the Phrishe (Pharisees) saw the wonders that he did, and the children who were crying aloud in the Haykla (Temple) and saying, “Ushanna to the Son of David,” they were displeased! 16. And they were saying to him, “Do you hear what these are saying?” Yeshua said to them, “Yes! Have you

never read that from the mouth of children and infants you have fashioned praise?" 17. And he left them and departed outside of the Madintha (City) to Beth Ani and lodged there. 18. And in the morning when he hungered, he returned to the Madintha (City). 19. And he saw a certain fig tree by the road and came to it and he did not find anything on it except only leaves. And he said to it, "Let there never again be fruit on you forever!" And at once, that fig tree withered. 20. And the Talmiye (Disciples) saw and marveled and were saying, "How quickly the fig tree withered." 21. Yeshua answered and said to them, "Amiyn (Truly) I say to you, that if you have Haymanutha (Faith) and no doubt, not only this miracle of the fig tree will you do but even if you say to this Tura (Mountain) 'Be removed and fall into the Yama (Sea)!' it will happen. 22. And everything you ask for in prayer and believe, you will receive." 23. And when Yeshua came to the Haykla (Temple), the chief priests and elders of the Nasha (People) drew near to him while he was teaching and were saying to him, "By what authority do you accomplish these things? And who gave to you this authority?" 24. Yeshua answered and said to them, "I will also ask you a certain question, and if you answer me I will also tell you by what authority I do these things. 25. Where is the immersion of Yukhanan from? Is it from Shmaya (Heaven/The Heavens), or is it from Nasha (Men)?" And they were reasoning among themselves and they were saying that, "If we say from Shmaya (Heaven/The Heavens), he will say to us, 'Upon what reason did you not believe him?' 26. And if we say 'From Nasha (Men),' we are afraid of the crowd!" for all of them regard Yukhanan as a prophet. 27. They answered and said to him, "We do not know." Yeshua said to them, "Neither will I tell you by what authority I do these things. 28. But what do you think? A certain Nash (Man) had two sons. And he drew near to the first one and said to him, 'My son, go today and work in the vineyard.' 29. But he answered and said, 'I do not desire it.' But later he regretted it and went. 30. And he drew near to the other and said likewise to him, and he answered and said, 'I will my Maran (Master/Lord),' and did not go. 31. Which of these two did the will of his Aba (Father)?" They said to him that the first one did. Yeshua said to them, "I say Amiyn (Truly) to you that the Makse (Tax Collectors) and harlots will precede you into the Malkutha (Kingdom) of Alaha (G-d). 32. For Yukhanan came to you in Uhra (The Way) of Kenutha (Righteousness), and you did not believe him. But the Makse (Tax Collectors) and the harlots believed him. But you did not even Thubu (Repent) when you saw it, that you might believe him. 33. Hear another Mathla (Parable). There was a certain man, a Maran (Master/Lord) of a Baytha (House), and he planted a vineyard. Around it he set a

fence. And he dug a winepress in it. And he built a tower in it, and he leased it to laborers and went on a journey. 34. And when the time of the harvest arrived, he sent his servants to the laborers that they might send to him some of the fruit of his vineyard. 35. And the laborers seized his servants. Some they beat, and some they stoned, and some they killed. 36. And again, he sent other servants that were more than the first, and they did likewise to them. 37. And lastly, he sent his Son to them saying perhaps they might be ashamed before my Son. 38. But when the laborers saw the Son, they said among themselves, ‘This is the heir. Come let us kill him and seize his inheritance.’ 39. And they seized him, took him outside of the vineyard, and killed him. 40. Therefore, when the Maran (Master/Lord) of the vineyard comes, what should he do to those laborers?” 41. They were saying to him, “He will savagely destroy them and he will lease the vineyard to other laborers, those who will give to him the fruit in its season.” 42. Yeshua said to them, “Have you never read in the Scriptures of ‘The Stone that the builders rejected, the same became the head of the corner. From the presence of Maryah (The L-RD) came this Stone and is a marvel before our eyes.’ 43. Because of this I say to you that the Malkutha (Kingdom) of Alaha (G-d) will be taken from you and will be given to a Nasha (People) who bear fruit. 44. And whoever falls upon this Stone, it will destroy.” 45. And when the chief priests and Phrishe (Pharisees) heard his Phelatha (Similes/Parables), they knew that he spoke against them. 46. And they sought to arrest him, but they were afraid because of the crowd, as they were regarding him as a prophet.

Chapter 22

1. And Yeshua answered again in Phelatha (Similes/Parables) and said, 2. “The Malkutha (Kingdom) of Shmaya (Heaven/The Heavens) is like a man, a Malka (King) who prepared a Meshthutha (Wedding Feast) for his son. 3. And he sent his servants that they might call those who were invited to the Meshthutha (Wedding Feast), and they did not desire to come! 4. Again he sent other servants and said, “Say to those who were invited that, behold, my supper is prepared and my oxen and my fatlings are killed and every thing is ready. Come to the Meshthutha (Wedding Feast)! 5. But they sneered at it. And one departed to his Qriytha (Field) and another to his business. 6. And the rest seized his servants, and mocked and killed them. 7. And when the Malka (King) heard, he was angry and sent his armies and destroyed those murderers, and he burned their Madintha (City). 8. Then he said

to his servants, ‘The Meshthutha (Wedding Feast) is prepared, and those that were invited were not worthy. 9. Go, therefore, to the main roads, and anyone that you find, you call to the Meshthutha (Wedding Feast).’ 10. And out went those servants to the roads and gathered anyone that they found, bad and good, and the banquet Baytha (House) was filled. 11. And the Malka (King) entered to see the Smiyeke (Guests), and he saw a Nash (Man) there who was not wearing the attire of a wedding. 12. And he said to him, ‘My friend, how did you enter here while you have no garments of a wedding?’ And he was speechless. 13. Then the Malka (King) said to the ministers, ‘Bind his hands and his feet and cast him into the outer Kheshuka (Darkness/Absence of Light). There will be weeping and gnashing of teeth!’ 14. For many are those that are called, and few are chosen.” 15. Then the Phrishe (Pharisees) departed and took counsel on how to trap him by a question. 16. Then they sent the Herodians with their Talmiye (Disciples) to him. And they were saying to him, “Teacher, we know that you are true, and do rightly teach Uhra (The Way) of Alaha (G-d), and do not favor any man, for you do not discriminate between Nasha (Men). 17. Therefore tell us how do you think. Does Namusa (Torah/Law/Instruction) instruct us to pay the head tax to Caesar or not?” 18. But Yeshua knew their Biysha (Evil), and said, “Nasbay Baphe (Hypocrites!) Why do you tempt me? 19. Show me the denarius of the head tax.” And they brought a denarius to him. 20. And Yeshua said to them, “And whose image is this inscription?” 21. They were saying, “Caesar.” He said to them; “Therefore give to Caesar that which is Caesar’s, and to Alaha (G-d) that which is Alaha (G-d)’s.” 22. And when they heard it, they were amazed, and left him and departed. 23. In that same day, the Zaduyaye (Sadducees) approached and were saying to him, “There is no resurrection of Mithe (The Dead), and they asked him, 24. And said to him, “Teacher, Mushe (Moshe/Moses) told us that if a Nash (Man) dies while having no sons, his brother should take his Anttheh (Wife) and raise up a Zara (Seed) for his brother. 25. Now there were among us seven Akhe (Brothers). The first took a Anttheh (Wife) and died. And because he had no sons, he left his Anttheh (Wife) to his brother. 26. Likewise also the second and the third up to the seventh. 27. And after all of them, the Anttha (Woman) also died. 28. Therefore in the resurrection, to which of these seven will she be a Anttheh (Wife), for all of them married her?” 28. Yeshua answered and said to them, “You err because you do not know the Scriptures or the power of Alaha (G-d). 30. For in the resurrection of Mithe (The Dead), Nasha (Men) do not marry women, nor are women given to husbands. Rather, they are as the Malake (Heavenly Messengers) of Alaha (G-d) in Shmaya

(Heaven/The Heavens). 31. But concerning the resurrection of Mithe (The Dead), have you not read the thing that was said to you by Alaha (G-d) who said, 32. That ‘I am the Alaha (G-d) of Avraham, the Alaha (G-d) of Yitz’chak, and the Alaha (G-d) of Ya’akov?’ And He is not the Alaha (G-d) of Mithe (The Dead), rather of the living.” 33. And when the Kenshe (Crowds) heard this, they were amazed by his teaching. 34. But when the Phrishe (Pharisees) heard that he had silenced the Zaduqaye (Sadducees), they assembled together. 35. Then one of them who knew Namusa (Torah/Law/Instruction) asked testing him. 36. “Teacher, which Commandment in Namusa (Torah/Law/Instruction) is the greatest?” 37. And Yeshua said to him, that “You should Khuba (Love) Maryah (The L-RD) your Alaha (G-d) with all your heart and with all Naphshak (Your Soul) and with all your might and with all your mind.” 38. This is the first and the greatest Commandment. 39. And the second is like it. That ‘You should Khuba (Love) your neighbor as yourself.’ 40. On these two commandments hang Namusa (Torah/Law/Instruction) and the Nabiye (Prophets).” 41. Now while the Phrishe (Pharisees) were assembled, Yeshua asked them, 42. And said, “What do you say about the Meshikha (Messiah/Anointed One)? Who is he the son of?” They were saying to him, “The son of David.” 43. He said to them, “How then did David in the spirit call him Maryah (The L-RD)? For he said, 44. ‘That Maryah (The L-RD) said to my Maran (Master/Lord), “You sit at my right Ida (Hand) until I place your enemies under your feet.”’ 45. Therefore, if David calls him Maryah (The L-RD), how is he his son?” 46. And no Nash (Man) was able to give him an answer. And no Nash (Man) dared to question him again from that time on.

Chapter 23

1. Yeshua then spoke with the Kenshe (Crowds) and with his Talmiye (Disciples). 2. And he said to them, “The Saphrehum (Scribes/Learned Individuals In the Torah) and the Phrishe (Pharisees) sit on the throne of Mushe (Moshe/Moses). 3. Therefore everything that they say to you that you should keep and do. But not according to their deeds, for they talk, but do not. 4. And they bind heavy burdens and place them upon the shoulders of the sons of Nasha (Men), but they do not desire to touch them with their fingers. 5. And they do all their deeds that the sons of Nasha (Men) might see them. For they widen their Tefillin and lengthen the Tekhelet of their robes. 6. And they Khuba (Love) the chief places at festivals and the chief seats at the Kenushtha (Synagogue/Assembly). 7. And a greeting in the streets, and to be

called Rabbi by Nasha (Men). 8. But you should not be called ‘My Great One’ for there is only one Who is Great and you are all Akhe (Brothers). 9. And do not call yourself Aba (Father) for your Aba (Father) is one who is in Shmaya (Heaven/The Heavens). 10. And you should not be called leaders, because one is your leader, the Meshikha (Messiah/Anointed One). 11. But he, who is greatest among you, let him be a Mashamshana (Servant) to you. 12. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted. 13. Woe to you Saphrehum (Scribes/Learned Individuals In the Torah) and Phrishe (Pharisees)! Nasbay Baphe (Hypocrites!) For you shut up the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens) before the sons of Nasha (Men). For you are not entering yourselves, and those who would enter you do not allow entering. 14. “Woe to you Saphrehum (Scribes/Learned Individuals In the Torah) and Phrishe (Pharisees)! Nasbay Baphe (Hypocrites!) For you consume the houses of widows, and that for a pretense you lengthen your prayers. Because of this you will receive a greater Diyna (Judgment). 15. Woe to you Saphrehum (Scribes/Learned Individuals In the Torah) and Phrishe (Pharisees). Nasbay Baphe (Hypocrites!) For you traverse Yama (Sea) and land that you might make one proselyte, and when he has become one, you make him double the son of Gehenna that you are yourselves. 16. Woe to you blind guides, for you say that whoever swears by the Haykla (Temple) is not anything, but who swears by the gold of the Haykla (Temple) is guilty. 17. You are blind fools, for what is greater, the gold or the Haykla (Temple) that sanctifies the gold? 18. And whoever swears by the Madbakha (Altar), it is not anything, but he who swears by the Qurbana (Offering) that is upon it is guilty. 19. You are blind fools! What is greater, the Qurbana (Offering) or the Madbakha (Altar) that sanctifies the Qurbana (Offering)? 20. Therefore, whoever swears by the Madbakha (Altar), swears by it and all things that are upon it. 21. And whoever swears by the Haykla (Temple), swears by it and by He who dwells in it. 22. And whoever swears by Shmaya (Heaven/The Heavens) swears by the throne of Alaha (G-d), and by Him who sits upon it. 23. Woe to you Saphrehum (Scribes/Learned Individuals In the Torah) and Phrishe (Pharisees)! Nasbay Baphe (Hypocrites!) For you tithe mint and dill and cummin, and you overlook the weightiest things of Namusa (Torah/Law/Instruction): Diyna (Judgment) and Khanana (Mercy) and Haymanutha (Faith). And these things were necessary for you to have done, and these things you should not have forgotten. 24. Blind guides who strain at gnats and swallow camels. 25. Woe to you Saphrehum (Scribes/Learned Individuals In the Torah) and Phrishe (Pharisees)! Nasbay Baphe (Hypocrites!) For you clean the outside of the Kasa

(Cup) and of the plate but inside they are full of extortion and iniquity. 26. Blind Phrishe (Pharisees)! First clean the inside of the Kasa (Cup) and of the plate, Then the outside will be clean also. 27. Woe to you Saphrehum (Scribes/Learned Individuals In the Torah) and Phrishe (Pharisees)! Nasbay Baphe (Hypocrites!) For you are like white tombs that appear Shaphira (Beautiful) on the outside, but on the inside are filled with the bones and all the corruption of Mithe (The Dead). 28. Thus you also appear on the outside as righteous Nasha (Men) to the sons of Nasha (Men). On the inside you are filled with iniquity and hypocrisy. 29. Woe to you Saphrehum (Scribes/Learned Individuals In the Torah) and Phrishe (Pharisees). Nasbay Baphe (Hypocrites!) For you build the tombs of the Nabiye (Prophets), and you adorn the sepulchers of the righteous. 30. And you say that if we had been in the days of our forefathers, we would not have been participants with them in the Badmeh (Blood) of the Nabiye (Prophets). 31. Whereby you witness against yourselves that you are sons of those who killed the Nabiye (Prophets). 32. And you also fill up the measure of your forefathers. 33. Khuwatha (Serpents/Snakes)! Offspring of Akedne (Vipers)! How will you flee from the Diyna (Judgment) of Gehenna? 34. Behold, because of this I will send to you Nabiye (Prophets) and wise Nasha (Men) and Saphrehum (Scribes/Learned Individuals In the Torah). Some of them you will kill, and you will Zaquph (Lift Up/Crucify/Execute) them on stakes, and some of them you will scourge in your assemblies. And you will pursue them from Madintha (City) to Madintha (City), 35. So that will come upon you all the Badmeh (Blood) of the righteous poured out on Ara (The Earth); from the Badmeh (Blood) of Havel until the Badmeh (Blood) of Zakharya, the son of Brakhya, he whom you killed between the Haykla (Temple) and the Madbakha (Altar). 36. Amiyn (Truly) I say to you that all these things will come upon this Sharbtha (Generation). 37. “Urishlim! Urishlim! Murderess of the Nabiye (Prophets) and stoner of those that are sent to her. How often I have desired to gather your children like a hen gathers her chicks under her wings, and you did not desire it! 38. Behold, your Baytha (House) is left desolate. 39. I say to you that you will not see me from now on until you say, ‘Blessed is he who comes in the Shimokh (Name/Personality/Character) of Maryah (The L-RD).’”

Chapter 24

1. And Yeshua went out of the Haykla (Temple) to depart, and his Talmiyde (Disciples) drew near and were showing him the construction of the Haykla

(Temple). 2. But he said to them, “Behold, don’t you see all these things? Amiyin (Truly) I say to you, nothing will be spared. Not one stone here will be left upon another, which will not be torn down.” 3. And while Yeshua was sitting on the Tura d’Zaythe (Mount of Olives), his Talmiyde (Disciples) drew near and were saying among themselves and to him, “Tell us when these things will be and what is the sign of your coming and the end of the Alma (World).” 4. Yeshua answered and said to them, “Beware, let no Nash (Man) deceive you. 5. For many will come in my Shimokh (Name/Personality/Character) and will say that ‘I am the Meshikha (Messiah/Anointed One).’ And many they will deceive. 6. For you are bound to hear of revolutions and rumor of wars. Watch out and do not be disturbed, for it is necessary that all these things happen, but it is not yet the end. 7. For Ama (Nation) will rise against Ama (Nation), and Malkutha (Kingdom) against Malkutha (Kingdom). And there will be famines and Methane (Plagues) and Zawe (Earthquakes) in different places. 8. But all these things are only the beginning of sorrows. 9. Then they will deliver to afflictions and they will kill you and you will be hated by all Amme (Peoples/Nations) because of my Shimokh (Name/Personality/Character). 10. Then many will stumble and will hate one another and will betray one another. 11. And many Nabiye Nagale (Liars/False Prophets) (Prophets) will arise and deceive many. 12. And because of the growth of iniquity, the Khuba (Love) of many will grow cold. 13. But whoever has patience until the end, he will have Khaye (Life/Salvation). 14. And this Good News of the Malkutha (Kingdom) will be preached in the entire Alma (World) as a testimony to all the Amme (Peoples/Nations), and then the end will come, 15. And when you see the sign of uncleanness and desolation, which was spoken of by Daniel the prophet, which will stand in the Set Apart place. He that reads let him understand. 16. Then those who are in Yehuda, let them flee to the Tura (Mountain). 17. And he, who is on the roof, let him not come down to take that which is in his Baytha (House). 18. And he who is in the Qriytha (Field), let him not turn back to take back his clothes. 19. And woe to the pregnant and to those who are nursing in those days. 20. And pray that your flight will not be in winter, nor on the Shabtha (Sabbath). 21. For then will be great suffering such as has not been from the beginning of the Alma (World) until the present, nor will ever be again. 22. And if those days were not shortened, not any flesh would live, but because of the chosen, those days will be shortened. 23. If anyone should say to you then, behold the Messiah is here or there, do not believe it. 24. For false Messiahs and lying Nabiye (Prophets) will arise and they will produce signs and great wonders in order to deceive if possible even the

chosen. 25. Behold, I have told you beforehand. 26. Therefore, if they say to you, ‘Behold, he is in the Madbra (Wilderness),’ do not go out. Or, ‘Behold, he is in the inner chamber,’ do not believe it. 27. For as the sunshine comes out from the East and is seen even in the West, thus will be the coming of the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind). 28. Wherever the carcass is, there will the eagles gather. 29. And immediately after the suffering of those days, the Shemsa (Sun) will be darkened and the moon will not shine its Nuhra (Light). And the stars will fall from Shmaya (Heaven/The Heavens), and the powers of Shmaya (Heaven/The Heavens) will be shaken. 30. And then will be seen the sign of the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) in Shmaya (Heaven/The Heavens), and then all the tribes of the land mourn, when they will see the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) who comes upon the clouds of Shmaya (Heaven/The Heavens) with great power and glory. 31. And he will send his Malake (Heavenly Messengers) with a large trumpet, and they will gather his chosen ones from the four Rukhe (Winds) from one end of Shmaya (Heaven/The Heavens) to the other. 32. Now from the fig tree learn a Mathla (Parable). As soon as its branches become tender and bring forth its leaves, you know that summer has arrived. 33. Thus also when you have seen all these things, know that it has arrived at the door. 34. Amiyn (Truly) I say to you, that this tribe will not pass until all these things happen. 35. Shmaya (Heaven/The Heavens) and earth may pass, but my word will not pass. 36. About the day and about the hour no Nash (Man) knows, not even the Malake (Heavenly Messengers) of Shmaya (Heaven/The Heavens), but the Aba (Father) alone. 37. And as in the days of Nukh, thus will be the coming of the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind). 38. For as they were before the deluge, eating and drinking and taking women and giving them in marriage to Nasha (Men) up to the day that Nukh entered into the ark, 39. And they did not know until the deluge came and took them all, thus will be the coming of the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind). 40. Then two Nasha (Men) will be in the Qriytha (Field), one will be taken and one will be left. 41. And two women will be grinding at the mill. One will be taken and one will be left. 42. Therefore be alert, because you do not know in what hour your Maran (Master/Lord) will come. 43. And know this, that if the Maran (Master/Lord) of the Baytha (House) had known, he would not have allowed his Baytha (House) to be plundered. 44. Because of this also, you should be prepared, because in an hour that you do not expect, the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) will come. 45. Then who is the faithful and wise Mashamshana (Servant) whom his

Maran (Master/Lord) has appointed over his household to give them food in due time. 46. That Mashamshana (Servant) is blessed when his Maran (Master/Lord) comes and finds him doing thus. 47. I say Amiyn (Truly) to you, that he will appoint him over all that he owns. 48. But if a Mashamshana (Servant) being Biysha (Evil) in his heart says that “My Maran (Master/Lord) will be delayed in coming.” 49. And begins to beat his fellow servants and to Nekul (Eat) and drink with drunkards. 50. The Maran (Master/Lord) of that Mashamshana (Servant) will come in a day that he does not expect, and in an hour that he does not know. 51. And he will cut him in two and give him his lot among the hypocrites, and there will be weeping and gnashing of teeth.”

Chapter 25

1. “Then let the Malkutha (Kingdom) of Shmaya (Heaven/The Heavens) be likened to those ten virgins who took their lamps and went out for the meeting of the bride and the bridegroom. 2. Now five of them were wise and five were foolish. 3. And those foolish virgins took their lamps but did not take oil with them. 4. But those wise virgins took oil in vessels with their lamps. 5. Now when the bridegroom delayed, they slumbered and slept. 6. And in the middle of the night there was an outcry, ‘Behold, the bridegroom comes! Go out for his meeting!’ 7. Then all those virgins arose and prepared their lamps. 8. And those foolish virgins were saying to the wise, ‘Give us some of your oil, for behold our lamps have gone out.’ 9. These wise virgins answered and said, ‘What if there is not enough for us and for you? Rather, go to those who sell and buy for yourselves. 10. And while they went to buy the bridegroom came, and those who were ready entered with him into the banquet-hall. And the door was locked. 11. Now later also came those other virgins, and were saying, ‘Our Maran (Master/Lord)! Our Maran (Master/Lord)! Open the door for us.’ 12. Then he answered and said to them, ‘Amiyn (Truly) I say to you that, “I do not know you!”’ 13. Be alert, therefore, for you do not know that day or hour. 14. For it is like a Nash (Man) who went on a journey. He called his servants and delivered his possessions to them. 15. There was one he gave five talents, and another two, and another one - each Nash (Man) according to his ability. And he went immediately on a journey. 16. Now he who received five talents went and traded with them and gained five more. 17. And likewise also, he (who received) two traded (and gained) two others. 18. But he who received one, went and dug in the ground and hid the money of his Maran (Master/Lord). 19. Now after a great

time, the Maran (Master/Lord) came and received an account from them of those servants. 20. And he who received five talents and brought five others drew near and said, ‘My Maran (Master/Lord), you gave to me five talents. Behold, I have added five others to them.’ 21. And he said to him, ‘Well done good and faithful Mashamshana (Servant)! You have been faithful over a little, I will appoint you over much! Enter into the joy of your Maran (Master/Lord).’ 22. And he (who) received two talents drew near and said, ‘My Maran (Master/Lord), you gave to me two talents. Behold, I have added two others to them.’ 23. His Maran (Master/Lord) said to him, ‘Well done good and faithful Mashamshana (Servant). You have been faithful over a little. I will appoint you over much. Enter into the joy of your Maran (Master/Lord).’ 24. And he who received one talent drew near also and said, ‘My Maran (Master/Lord), you are known to be a hard man, and that you reap where you have not sown and you gather from where you have not scattered. 25. So I was afraid and went and hid your talent in the ground. Behold, you have what is yours.’ 26. His Maran (Master/Lord) answered and said to him, ‘Biysha (Evil) and lazy Mashamshana (Servant)! So it is known that I reap where I have not sown, and I gather from where I have not scattered! 27. For you would have been right to place my money in the exchange, and I would have come and have demanded its interest and my principal. 28. Therefore, take away the talent from him and give it to him who has ten talents. 29. For to him who has, it will be given to him and it will increase to him. But he who does not have, even that which he has will be taken from him.’ 30. And the idle Mashamshana (Servant) was thrown into the outer Khashuka (Darkness/Absence of Light). There will be weeping and gnashing of teeth. 31. And when the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) comes in his glory, and all his Set Apart Malake (Heavenly Messengers) with him, then he will sit upon the throne of his glory. 32. And all the Amme (Peoples/Nations) will be gathered before him. And he will separate them, one from another as a shepherd separates the sheep from the goats. 33. And he will set the sheep at his right and the goats at his left. 34. Then the Malka (King) will say to those who are at his right, ‘Come you blessed of Abi (My Father). Inherit the Malkutha (Kingdom), which has been prepared for you from the foundations of the Alma (World). 35. For I was hungry, and you gave to me food to eat. And I was thirsty and you gave me drink. I was a stranger, and you took me in. 36. I was naked, and you covered me. I was sick, and you visited me. And I was in prison, and you came to me.’ 37. Then those will say to him, ‘Our Zadiyqe (Righteous One) Maran (Master/Lord), when did we see that you were hungry and feed you, or that

you were thirsty, and gave you drink? 38. And when did we see that you were a stranger and take you in, or that you were naked and covered you? 39. And when did we see you sick or in prison and come to you?' 40. The Malka (King) will answer and say to them, 'Amiyn (Truly) I say to you, inasmuch as you have done it to one of the least of these my Akhe (Brothers), you did it to me.' 41. Then he will also say to those that are on his left, 'You cursed! Go away from me to the everlasting Nura (fire) that which is prepared for the adversary and his Malake (Heavenly Messengers). 42. For I was hungry, and you did not give me any food. And I was thirsty, and you did not give me drink. 43. And I was a stranger, and you did not take me in. And I was naked, and you did not cover me. And I was sick and in prison, and you did not visit me.' 44. Even then, they will answer and say, 'Our Maran (Master/Lord), when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' 45. Then he will answer and say to them, 'Amiyn (Truly) I say to you, inasmuch as you did not do to one of these little ones, you also did not do it to me.' 46. And these will depart to everlasting torment, but the righteous to everlasting Khaye (Life/Salvation)."

Chapter 26

1. And it was when that Yeshua finished all of these sayings he said to his Talmiyde (Disciples), 2. "You know that after two days will be the Paskha, and the Breh d'Nasha (Son of Man/Son of Adam/Son of Mankind) will be betrayed to be put to the execution cross." 3. Then the chief priests and Saphrehum (Scribes/Learned Individuals In the Torah) and elders of the Nasha (People) were gathered at the court of the Rab Kahne (High Priest/Chief Priest/Great Priest) who was called Qayapa. 4. And they took counsel concerning Yeshua that by deceit they might arrest and kill him. 5. And they were saying, "Not during Adiada (The Feast), or else a riot should occur among the Nasha (People). 6. And when Yeshua was in Beth Anya, in the Baytha (House) of [Could be the Garba meaning Leper or Garaba meaning the Potter], Shimon 7. A Anttha (Woman) approached him who had with her an alabaster vase of ointment, which was a very precious perfume, and she poured it upon the head of Yeshua while he was reclining. 8. And his Talmiyde (Disciples) saw and it displeased them and they said, "Why this waste?" 9. For it was able that this be sold for much money and it be given to the poor. 10. But Yeshua knew this and said to them, "Why are you troubling the Anttha (Woman), for she has done a good deed for me. 11. For you will always have the poor with

you, but you will not always have me. 12. But the one who poured this perfume upon my Phagra (Body), she did it as though for my burial. 13. And Amiyn (Truly) I say to you, that wherever my Good News is preached, the thing that which she did this will also be told in all the Alma (World) as a memorial to her.” 14. Then one of the twelve who was called Yehuda Skaryota went to the chief priests. 15. And he said to them, “What are you willing to give me and I will deliver him to you?” And they promised him thirty pieces of silver. 16. And from that time onwards, he would seek an opportunity to betray him. 17. Now on the first day of Adiada (The Feast) of Unleavened Lakhma (Bread), the Talmiyde (Disciples) drew near to Yeshua and said to him, “Where do you want us to prepare for you to Nekul (Eat) the Paskha?” 18. And he said to them, “Go to the Madintha (City), to a certain Nash (Man) and say to him, ‘Our Maran (Master/Lord) says my time it has arrived. With you I will perform the Paskha among my Talmiyde (Disciples).’” 19. And his Talmiyde (Disciples) did as he commanded them. And they prepared Yeshua the Paskha. 20. And when it was Ramsha (Evening), he was reclining among his twelve Talmiyde (Disciples). 21. And while they were dining he said, “Amiyn (Truly) I say to you, that one of you will betray me.” 22. And it made them very sad and they began to say to him, each one of them, “Is it I my Maran (Master/Lord)?” 23. And he answered and said; “He who dips his Ida (Hand) with me in the dish, that one will betray me. 24. And the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) will go just as it is written concerning him, but woe to the Nash (Man) by whose Ida (Hand) the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) is betrayed. It would have been better for him if he had not been born.” 25. And the traitor said, “Perhaps it is I Rabbi” Yeshua answered and said to him, You have said it! 26. And while they were dining, Yeshua took Lakhma (Bread) and blessed it and broke it and gave it to his Talmiyde (Disciples) and said, “Take eat. This is my Phagra (Body).” 27. And he took the Kasa (Cup) and gave thanks and gave it to them and said, “Take drink from it all of you. 28. This is my Badmeh (Blood) of the renewed covenant, which for the sake of many is shed for the forgiveness of Khatahe (Sins). 29. And I say to you that I will not drink this fruit of the vine from now on until the day in which I drink it anew with you in the Malkutha (Kingdom) of Abi (My Father), of Alaha (G-d).” 30. And they offered praise and went out to the Tura d’Zaythe (Mount of Olives). 31. Then Yeshua said to them, “All of you will be offended by me in this night, for it is written, ‘I will strike the Shepherd and the sheep of his flock will be scattered.’ 32. But after I have risen, I will be in Galeela before you.” 33. Keefa answered and said to him, even if everyone is offended, you

will never offend me. 34. Yeshua said to him, “Amiyn (Truly) I say to you, that in this night before the Tharnagla (Cock/Rooster) crows you will deny me three times.” 35. Keefa said to him, “Even if it be necessary for me to die with you, I would not deny you, and all the Talmiyde (Disciples) also said likewise. 36. Then Yeshua came with them to a place which is called Gadseman. And he said to his Talmiyde (Disciples), “Sit down here while I go and pray.” 37. And he took Keefa and the two sons of Zawdee and began to be sorrowful and wearied. 38. And he said to them, “There is sadness to Naphshi (My Soul) to the point of death. Remain here and watch with me.” 39. And he went a little further and fell upon his face and was praying and said, “Abi (My Father) if it is possible, let this Kasa (Cup) pass over me. Nevertheless, not as I will but as you will.” 40. And he came to his Talmiyde (Disciples) and found them while they were sleeping and said to Keefa, “So you were not able to watch with me one hour! 41. Take heed and pray or else you enter into temptation. The spirit is ready but the Phagra (Body) is weak.” 42. He went again the second time and prayed and said, “Abi (My Father), if this Kasa (Cup) can not pass except I drink it, your will be done.” 43. And he came again and found them while they were sleeping, for their eyes were heavy. 44. And he left them and went away again and prayed for the third time and he said the same words. 45. Then he came to his Talmiyde (Disciples) and said to them, “Sleep now therefore and get your rest, behold the hour has arrived and the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) will be delivered into the hands of sinners. 46. Arise! Let us go. Behold he has arrived who has betrayed me.” 47. And while he was speaking, behold Yehuda the traitor, one of the twelve, arrived and with him a greatly armed crowd with swords and staves before the chief priests and elders of the Nasha (People). 48. Yehuda the traitor had given them a sign and said, “To him who I kiss is he. Seize him.” 49. And he immediately drew near to Yeshua and said to him, “Shlama (Shalom,Peace), Rabbi.” And he kissed him. 50. And Yeshua said to him, “Is it for this reason you have come my friend?” Then they drew near and placed their hands upon Yeshua and seized him. 51. And behold, one of those who was with Yeshua stretched out his Ida (Hand) and drew the sword and attacked a Mashamshana (Servant) of the Rab Kahne (High Priest/Chief Priest/Great Priest) and cut his ear off. 52. Then Yeshua said to him, “Return the sword to its place, for all who take up swords will die by swords. 53. Or don’t you think that I am able to ask Abi (My Father) to rise up twelve legions of Malake (Heavenly Messengers)? 54. How then could the Scriptures be fulfilled? Thus say that it must be.” 55. In that hour Yeshua said to the Kenshe (Crowds), “As against a bandit you have come out

with swords and staffs to arrest me. Every day I was sitting among you in the Haykla (Temple) and was teaching, and you did not arrest me. 56. But this happened that the writings of the Nabiye (Prophets) might be fulfilled.” Then the Talmiyde (Disciples) all left him and fled. 57. And those who seized Yeshua led him to the Rab Kahne (High Priest/Chief Priest/Great Priest) Qayapa, where the Saphrehum (Scribes/Learned Individuals In the Torah) and elders were gathered. 58. Shimon who was called Keefa was following after him from a distance up to the court of the Rab Kahne (High Priest/Chief Priest/Great Priest). And he entered and sat inside among the guards that he might see the end. 59. Now the chief priests and the elders and the whole Kenushtha (Synagogue/Assembly) were seeking witnesses against Yeshua so that they might kill him. 60. And they did not find them, but many false witnesses came. But at the end, two came forward. 61. And said, “This Nash (Man) said that, ‘I am able to tear down the Haykla (Temple) of Alaha (G-d), and in three days rebuild it!’” 62. And arose the Rab Kahne (High Priest/Chief Priest/Great Priest) and said to him, “Do you not answer to this matter, what it is that these witnesses have against you?” 63. But Yeshua was silent and the Rab Kahne (High Priest/Chief Priest/Great Priest) said to him, “I adjure you by the living Alaha (G-d), that you tell us if you are the Meshikha (Messiah/Anointed One), the Son of Alaha (G-d).” 64. Yeshua said to him, “You have said it! But I say to you that from now on you will see the Breh d’Nasha (Son of Man/Son of Adam/Son of Mankind) sitting at the right Ida (Hand) of power and coming upon the clouds of Shmaya (Heaven/The Heavens).” 65. Then the Rab Kahne (High Priest/Chief Priest/Great Priest) tore his clothes and said, “Behold he blasphemes! Why therefore do we need witnesses? Behold now you have heard his Gudapha (Blasphemy). 66. What do you want to do?” They answered and said, “He is deserving of death.” 67. Then they spat upon his face and they were striking him on his head, and others were beating him. 68. And they were saying to him, “Prophecy to us Meshikha (Messiah/Anointed One), who is the one who beat you?” 69. And Keefa was sitting in the courtyard outside. A certain maid drew near to him and said, “You were also with Yeshua the Nasraya.” 70. But he denied it before all of them and said, “I do not know what you are saying.” 71. And when he went out to the porch, another maid saw him and said to them that were there, “This Nash (Man) was also with Yeshua the Nasraya.” 72. And again he denied it with oaths, “I do not know the man!” 73. And after a little while, those who were standing by said to Keefa, “Surely you are also with them, for your speech makes you known.” 74. Then he began to curse and to say, “I do not know the man!” And in that hour, the

Tharnagla (Cock/Rooster) crowed. 75. And Keefa remembered the word which Yeshua said to him that, “Before the Tharnagla (Cock/Rooster) crows three times, you will deny me.” And he went outside and wept bitterly.

Chapter 27

1. And when it was morning, the chief priests, and the elders of the Nasha (People) all took counsel against Yeshua, so that they might put him to death. 2. And they bound him and took him and delivered him to Peelatos the governor. 3. Then Yehuda the traitor, when he saw that Yeshua was convicted, he repented and went and returned those thirty pieces of silver to the chief priests and to the elders. 4. And he said, “I have sinned because I have betrayed innocent Badmeh (Blood).” But they said to him, “What is that to us? That is your problem.” 5. And he threw the silver into the Haykla (Temple) and departed and went and hanged himself. 6. Now the chief priests picked up the silver and said, “It is not Lawful to put it in the Baytha (House) of offerings, because the price of it is Badmeh (Blood).” 7. And they took counsel and bought a Qriytha (Field) of a potter with it as a cemetery for strangers. 8. To this day, that Qriytha (Field) is called The Qriytha (Field) Of Badmeh (Blood) because of this. 9. Then the thing was fulfilled which was spoken of by the prophet who said, “I took the thirty pieces of silver, the price of the precious one which was agreed upon by those sons of Israel. 10. And I gave them for the Qriytha (Field) of a potter as Maryah (The L-RD) commanded me.” 11. Now Yeshua stood before the governor, and the governor asked him and said to him, “Are you the Malka (King) of the Yehudaye (The Jews)?” Yeshua said to him, “You have said it.” 12. And while the chief priests and elders were accusing him, he did not return an answer. 13. Then Peelatos said to him, “Do you not hear how much they testify against you?” 14. And he did not give an answer to him, not even with one word. And he greatly marveled at this. 15. Now at every feast it was the governor’s custom to free one prisoner to the Nasha (People), whomever they were desiring. 16. Now they had imprisoned a well-known prisoner who was called Bar Abba. 17. And when they were gathered, Peelatos said to them, “Whom do you desire to be freed to you? Bar Abba or Yeshua, who is called the Meshikha (Messiah/Anointed One)?” 18. For Peelatos was realizing that they had delivered him because of envy. 19. Now while the governor was sitting on his Diyna (Judgment) seat, his Anttheh (Wife) sent to him and said to him, “Have nothing to do with that Zadiyqe (Righteous One), for I have suffered greatly in my dream

today because of him.” 20. But the chief priests and elders persuaded the Kenseh (Crowds) to ask for Bar Abba and to destroy Yeshua. 21. And the governor answered and said to them, “Whom do you desire to be freed to you from these two?” And they said, “Bar-Abba!” 22. And Peelatos said to them, “And Yeshua who is called the Meshikha (Messiah/Anointed One), what should I do to him?” They all said, “Let him be put to death on the stake!” 23. The governor said to them, “What Biysha (Evil) indeed has he done?” But all the more they cried out and said, “Let him be put to death on the cross!” 24. And Peelatos when he saw that nothing helped, but instead the clamor was increasing, he took Maya (water(s)) and washed his hands before the crowd and said, “I am innocent of the Badmeh (Blood) of this Zadiyqe (Righteous One), you do as you please.” 25. And answered all the Nasha (People) and said, “Let his Badmeh (Blood) be upon us and upon our children.” 26. Then he released Bar Abba to them and scourged Yeshua with whips, and delivered him to be put to death on the cross. 27. Then the soldiers of the governor took Yeshua to the Praetorium and assembled against him all of the company of soldiers. 28. And they stripped him and clothed him with a robe of purple. 29. And they wove a Kliyla d’Kube (Crown of Thorns) and put it on his head, and a reed in his right Ida (Hand). And they bowed down upon their knees before him and they were mocking at him and saying, “Shlama (Shalom,Peace) Malka (King) of the Yehudaye (The Jews).” 30. And they spat in his face and took the reed and were striking him upon his head. 31. And when they had mocked him, they took off the robe and put on his own clothes, and led him away to be put to death on the stake. 32. And while they were going out they found a Nash (Man) of Qureenya, whose name was Shimon. They compelled this Nash (Man) that he might carry his cross. 33. And they came to the place that is called Golgotha, which is interpreted, The Skull. 34. And they gave to him Khala (Vinegar) that was mixed with gall to drink. And he tasted it, and he did not desire to drink it. 35. And when they had nailed him to the cross, they divided his clothes by casting lots. 36. And they were sitting watching him there. 37. And they placed over his head the reason for his death in writing, “This is Yeshua, the Malka (King) of the Yehudaye (The Jews)”. 38. And there were put on execution stakes with him two bandits, one on his right, and one on his left. 39. And those who were passing by were blaspheming, were against him, and were nodding their heads. 40. And they were saying, “Oh you who would tear down the Haykla (Temple) and rebuild it in three days! Deliver yourself if you are the Son of Alaha (G-d) and come down from the cross.” 41. Likewise, the chief priests were also mocking together with the Saphrehum (Scribes/Learned

Individuals In the Torah), the elders, and the Phrishe (Pharisees). 42. And they were saying, “He saved others, but he is not able to save himself. If he is the Malka d’Iysraiya (King of Israel), let him come down now from the cross so that we may believe in him. 43. He put his trust in Alaha (G-d), let him save him now if he is pleased with him. For he said that, ‘I am the Son of Alaha (G-d).’” 44. Likewise, even those bandits who were nailed to the stake with him were reproaching him. 45. Now from the sixth hour there was Kheshuka (Darkness/Absence of Light) over all the land until the ninth hour. 46. And about the ninth hour, Yeshua cried out with a loud Qala (Voice) and said, “My El! My El! [Lemana shabakthani] Why have you spared me?” 47. And some of those Nasha (Men) who were standing there when they heard it were saying, “This Nash (Man) calls to Eliyahu.” 48. And immediately, one of them ran and took a Espuga (Sponge) and filled it with Khala (Vinegar) and put it on a reed, and was Qurbana (Offering) a drink to him. 49. But the rest were saying, “Let him be. Let us see if Eliyahu comes to save him.” 50. Then again Yeshua cried out with a loud Qala (Voice) and gave up his spirit. 51. And immediately, the curtains at the door of the Haykla (Temple) were torn in two from the top to the bottom. And Ara (The Earth) was shaken and the Kephe (Rocks/Stones) were split. 52. And the tombs were opened and many bodies of the Set Apart believers who were asleep arose, 53. And went out. And after his resurrection, they entered into the Set Apart Madintha (City) and were seen by many. 54. And the Qentrana (Centurion), and those with him who were watching Yeshua, when they saw the earthquake and those things that had occurred, they were very afraid and said, “Amiyn (Truly) this was the Son of Alaha (G-d).” 55. And there were also many women there who were looking from afar - those who had come after Yeshua from Galeela and had ministered to him. 56. One of them was Maryam of Magdala, and Maryam the mother of Ya’akov and of Yoseh, and the mother of the sons of Zawdee. 57. Now when it became Ramsha (Evening), a rich Nash (Man) from Ramtha whose name was Yosip who also was taught by Yeshua, 58. This Nash (Man) drew near to Peelatos and asked for the Phagra (Body) of Yeshua. And Peelatos commanded that the Phagra (Body) be given to him. 59. And Yosip took the Phagra (Body) and wrapped it in a shroud of fine linen. 60. And he laid it in his new Qabra (Tomb), which was hewn in rock. And they rolled a large boulder and they placed it upon the entrance of the Qabra (Tomb). And they departed. 61. And there were Maryam of Magdala and the other Maryam who were sitting opposite the Qabra (Tomb). 62. And on the next day, which was after the sunset, the chief priests and the Phrishe (Pharisees) were gathered with

Peelatos. 63. And they were saying to him, “Our Maran (Master/Lord), we have remembered that that deceiver would say while he was alive that, “After three days, I will arise.” 64. Command, therefore, that they guard the grave until the third day, or else his Talmiyde (Disciples) come steal him in the night and say to the Nasha (People) that he has risen from Mithe (The Dead). And the last deception should become worse than the first. 65. Peelatos said to them, “You have the guards. Go and take precautions as you know.” 66. And they departed and took precautions by the grave and set a seal upon that stone together with the guards.

Chapter 28

1. Now in the closing Ramsha (Evening) of the Sabbath, as the first of the week was dawning, came Maryam of Magdala and the other Maryam that they might see the grave. 2. And behold a great earthquake occurred for a Messenger of Maryah (The L-RD) descended from Shmaya (Heaven/The Heavens) and came and rolled away the boulder from the entrance, and he was sitting upon it. 3. And his appearance was like lightning and his clothes were white like snow. 4. And from the fear of him, those who were watching trembled and they became like Mithe (The Dead). 5. But the Messenger answered and said to the women, “Do not fear, for I know that Yeshua who was executed on the cross, you seek. 6. He is not here. For he has risen as he said. Come see the place in which he was laid. 7. Now go quickly and tell his Talmiyde (Disciples) that he has risen from Mithe (The Dead). And behold he goes before you to Galeela. There you will see him. Behold, I have told you. 8. And they departed quickly from the grave with fear and with great joy and were running that they might tell his Talmiyde (Disciples). 9. And behold, Yeshua met up with them and said to them, “Shlama (Shalom,Peace) to you.” And they drew near and grabbed his feet and worshipped him. 10. Then Yeshua said to them, “Do not fear. Rather, go and tell my Akhe (Brothers) to go to Galeela, and there they will see me.” 11. Now when they had departed, some Nasha (Men) came from those soldiers to the Madintha (City) and told the chief priests everything that happened. 12. And they were assembled with the elders and they took counsel and they gave not a small amount of money to the soldiers. 13. And they said to them, “Say that his Talmiyde (Disciples) came and stole him in the middle of the night while we were sleeping.” 14. And if this is heard before the governor, and we will persuade him we will not to make trouble for you. 15. And when they took the money they did as they had instructed them. And this word has gone out among the Yehudaye (The

Jews) to this day. 16. Now the eleven Talmiyde (Disciples) went to Galeela to the Tura (Mountain) where Yeshua had arranged for them to meet. 17. And when they saw him, they worshipped him, but some of them doubted. 18. And Yeshua drew near and spoke with them and said to them, “All authority is given to me in Shmaya (Heaven/The Heavens) and on earth. And as Abi (My Father) has sent me, I send you. 19. Go therefore, make Talmiyde (Disciples) of all Amme (Peoples/Nations) and immerse them in the Shimokh (Name/Personality/Character) of the Aba (Father) and of the Son and of the Rukha d’Qudsha (Holy Spirit). 20. And teach them to keep all that I have commanded you. And behold, I am with you all the days until the end of the Alma (World). Amen.”