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1903

THE TRUE HISTORY

AND

TRAGEDY

OF

JOSHUA THE MESSIAH.

ERRATA.

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Page	9,	Column	2,	line	41,	<i>read</i>	does it	<i>for</i>	"does it".
"	10,	"	1,	"	9,	"	Retire thou;	"	"Retire thou,".
"	"	"	"	"	38,	"	heaven nests	"	"heavens nest".
"	23,	"	2,	"	16,	"	But	"	"B ut".
"	24,	"	"	"	5,	<i>supply</i>	comma (,)	<i>after</i>	"sun".
"	"	"	"	"	17,	"	" "	"	"cloud".
"	25,	"	1,	"	31,	<i>read</i>	If	<i>for</i>	"if".
"	"	"	2,	"	1,	"	Peter	"	"Pcter".
"	"	"	"	"	13,	<i>supply</i>	comma (,)	<i>after</i>	"sons".
"	29,	"	1,	"	40,	"	hyphen (-)	"	"chief".
"	45,	"	2,	"	15,	<i>dele</i>	comma (,)	"	"him,".

THE TRUE HISTORY AND TRAGEDY

OF

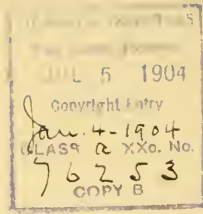
JOSHUA THE MESSIAH.

BY

LEVI BEN-HALPAI.

WASHINGTON, D. C., U. S. A.:
EDWARD. A. GUY.

1903.



JOSHUA THE MESSIAH.

DRAMATIS PERSONÆ.

GOD THE FATHER.	JOHANAN, <i>the immerser.</i>
JOSHUA THE MESSIAH [<i>Jesus Christ</i>].	THE DEVIL.
JOSEPH, <i>son of David the heir to the throne.</i>	HEROD, <i>the tetrarch.</i>
GABRIEL, <i>the angel of the Lord.</i>	PILATUS, <i>the Roman governor.</i>
ASTROLOGERS FROM THE EAST.	MIRIAM, <i>the mother of Joshua the Messiah.</i>
HEROD THE GREAT, <i>the usurping king.</i>	MIRIAM MAGDALENE, <i>and other women.</i>

The chief priests, scribes, elders, Pharisees, Sadducees, Herodians, the disciples, a leper, and others. All the characters of the Drama are properly introduced at their time and place by Levi Ben-halpai the historian and dramatist.

SCENE—*Various parts of Palestine: Egypt.* TIME—5 B. C.—28 A. D.
[1—33 A. D.]

The most ancient Greek Manuscripts on papyrus and parchment are written in Uncial, or Capital letters, without any division of the words, punctuation, or Chapters and verses; so that it is left to every nation, or people, to put the translation into the best form, each, in their own language. But many of the MSS. have paragraphs and sections and separate lines, a careful collation of which has resulted, after forty-one year's study of the text, in the following Dramatic form. May it be blessed of God to the salvation of souls, and the comfort and edification of all believers in Joshua the Messiah.

Address all communications to

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JOSHUA THE MESSIAH.

PROLOGUE.

Enter LEVI BEN-HALPAI.

Levi. A book of *the* birth of Joshua *the* Messiah, *the* son of David, *the* son of Abraham.

Abraham begot Isaac;

but Isaac begot Jacob;

but Jacob begot Judah and his brothers;

but Judah begot Perez and Zerah out of Tamar;

but Perez begot Hezron;

but Hezron begot Ram;

but Ram begot Amminadab;

but Amminadab begot Nahshon;

but Nahshon begot Salmon;

but Salmon begot Boaz out of Rahab;

but Boaz begot Obed out of Ruth;

but Obed begot Jesse;

but Jesse begot David the king;

but David begot Solomon out of the *widow* of Uriah;

but Solomon begot Rehoboam;

but Rehoboam begot Abijah;

but Abijah begot Asa;

but Asa begot Jehoshaphat;

but Jehoshaphat begot Jehoram;

but Jehoram begot Uzziah;

but Uzziah begot Jotham;

but Jotham begot Ahaz;

but Ahaz begot Hezekiah;

but Hezekiah begot Manasseh;

but Manasseh begot Amon;

but Amon begot Josiah;

but Josiah begot Jeconiah and his brothers, at *the time of* the removal to Babylon;

but, after the removal to Babylon,

Jeconiah begot Shealtiel;

but Shealtiel begot Zerubbabel;

but Zerubbabel begot Abiud;

but Abiud begot Eliakim;

but Eliakim begot Azor;

but Azor begot Sadoc;

but Sadoc begot Achim;

but Achim begot Eliud;

but Eliud begot Eleazar;

but Eleazar begot Matthan;

but Matthan begot Jacob;

but Jacob begot Joseph the husband of Miriam, out of whom was begotten Joshua, the *one* denominated *the* Messiah.

Therefore all the generations from Abraham until David *are* fourteen generations; and from David until the removal to Babylon *are* fourteen generations; and from the removal to Babylon until the Messiah *are* fourteen generations.

ACT I.

SCENE I. Nazareth.

Levi. But the birth of Joshua *the* Messiah was thus: *While* his mother Miriam was betrothed to Joseph, before *the time for* them ever to come together, she was found with child, out of a holy Spirit. But Joseph her husband, being righteous, and never wishing to make her a public example, intended to put her away privately. But *while* he devised these things, lo, an angel of *the* Lord appeared to him in a dream, saying,

An angel. Joseph, son of David, never mightest thou fear to receive beside *thee* Miriam thy wife: for the thing begotten in her is out a holy Spirit. But she shall bear a son; and thou shalt call his name Joshua [*Saviour*]: for he himself will save his people from their sins.

Levi. But this whole thing has become, in order that *there* might be fulfilled the thing spoken under *the* Lord through the prophet, saying,

Lo, the virgin shall be with child,

and shall bear a son; and they shall call his name Immanuel (which is, being interpreted, The God in company with us).

But Joseph arose from the sleep *and* did as the angel of the Lord ordained to him; and he received beside *him* his wife: and he was not knowing her until after she bore a son; and he called his name Joshua.

SCENE 2. *Jerusalem. Bethlehem. Egypt.*

Levi. But when Joshua was begotten in Bethlehem of Judæa in the days of Herod the king, lo, astrologers from eastern regions arrived into Hierosoloma, saying,

Astrologers. Where is the *one* born King of the Judæans? for we saw his star in the east; and we came to worship him.

Levi. But the king Herod heard *it* *and* was troubled, and all Hierosoloma in company with him. And he gathered all the chiefpriests and scribes of the people *and* was inquiring from beside them where the Messiah should be begotten. But the *ones* spoke to him,

The chiefpriests and scribes. In Bethlehem of Judæa: for thus it has been written through the prophet,

And thou Bethlehem, land of Judah, thou art by no means least among the governors of Judah: for out of thee shall come forth a governing *one*, who ever will shepherd my people Israel.

Levi. Then Herod privately called the astrologers *and* accurately ascertained from beside them the time when the star appeared. And he sent them into Bethlehem *and* spoke,

Herod. Go ye *and* investigate accurately concerning the child: but so soon as ye might find *it*, report to me, to the intent that also I, I might come *and* worship it.

Levi. But the *ones* heard the king

and went: and, lo, the star, which they saw in the east, was leading before them, until it came *and* was made to stand over above where the child was. But when they saw the star, they rejoiced with excessive great joy. And they came into the dwelling *and* saw the child in company with Miriam its mother; and they fell down *and* worshipped it: and they opened their treasures *and* brought unto it presents, gold and frankincense and myrrh. And being warned in a dream never to revert unto Herod, they withdrew into their *own* country through another way.

But when they were withdrawn, lo, an angel of the Lord appears to Joseph in a dream, saying,

An angel. Arise thou *and* receive beside thee the child and its mother, and flee into Egypt; and be thou there until assuredly I might speak to thee: for Herod is about to seek the child for to destroy it.

Levi. But the *one* arose *and* received beside *him* the child and its mother by night, and withdrew into Egypt: and he was there until the decease of Herod: in order that there might be fulfilled the thing spoken under the Lord through the prophet, saying,

Out of Egypt I called my son.

Then Herod, when he saw that he was mocked under the astrologers, was exceedingly wroth; and he commissioned *and* slew all the boys the *ones* in Bethlehem, and in all its borders, from two years old and downward, according to the time which he accurately ascertained from beside the astrologers. Then was fulfilled the thing spoken through Jeremiah the prophet, saying,

A voice was heard in Ramah, weeping and much wailing, Rachel weeping for her bearns; and she was not wishing to be comforted; because

they are not.

But *when* Herod deceased, lo, an angel of the Lord appears in a dream to Joseph in Egypt, saying,

An angel. Arise thou *and* receive beside thee the child and its mother, and go into the land of Israel: for they have died the *ones* seeking the soul of the child.

Levi. But the *one* arose *and* received beside him the child and its mother, and entered into the land of Israel. But he heard that Archelaus reigns *over* Judæa instead of his father Herod *and* he feared to come away there: but *being* warned in a dream, he withdrew into the parts of Galilee: and he came *and* resided into a city denominated Nazareth: to the intent that *there* might be fulfilled the thing spoken through the prophets, that he shall be called a Nazarene.

SCENE 3. *Wilderness of Judæa. River Jordan.*

Levi. But in those days Johanan the immerser arrives, heralding in the wilderness of Judæa, saying,

Johanan the immerser. Reconsider ye: for the kingdom of the heavens has neared.

Levi. For this is the *one* spoken of through Isaiah the prophet, saying,

A voice of *one* shouting in the wilderness, Ready ye the way of the Lord, make his paths straight.

But Johanan himself was having his clothing from camel's hair, and a leathern girdle about his loins: but his nourishment was locusts and wild honey. Then *there* was going out unto him Hierosoluma, and all Judæa, and all the country round about the Jordan; and they were being immersed under him in the river Jordan, *ones* confessing out their sins. But *when* he saw many of the Pharisees and Sadducees coming over upon the immersion, he spoke to them,

Johanan. Progeny of vipers, who

foreshowed to you to flee from the anger *which is* about to be? Therefore bring ye forth fruit worthy of the reconsideration: and never might ye think to say in yourselves, We have Abraham *to our* father: for I say to you, that The God is able out of these stones to raise *up* bearns to Abraham. But already the axe is laid unto the root of the fruit-trees: therefore every fruit-tree never bringing forth beautiful fruit is chopped out, and is cast into the fire. I indeed, I immerse you in water into reconsideration: but the *one* coming behind me is mightier than I, whose shoes I am not sufficient to carry: he himself will immerse you in the Holy Spirit and fire: whose fan *is* in his hand, and he will thoroughly cleanse his threshingfloor, and will gather his wheat into the storehouse; but the chaff he will burn up with unquenchable fire.

Levi. Then Joshua arrives from Galilee over upon the Jordan under Johanan, for to be immersed under him. But the *one* was prohibiting him, saying,

Johanan. I, I have need to be immersed under thee: and thou, comest thou unto me?

Levi. But Joshua answered *and* spoke unto him,

Joshua. Acquit thou *it* at present: for thus it is a beseeming thing to us to fulfil all righteousness.

Levi. Then he acquits him. But Joshua, *being* immersed, straightway ascended from the water: and, lo, the heavens were opened, and he saw the Spirit of God descending as if a dove, coming over upon him: and, lo, a voice out of the heavens, saying,

God. This is my Son the David, in whom I wellthought.

SCENE 4. *The wilderness. Jerusalem. A mountain.*

Levi. Then Joshua was led up under the Spirit into the wilderness

to be tempted under the devil. And he fasted forty days and forty nights *and* afterward he hungered. And the *one* tempting approached *and* spoke to him,

The devil. If thou art a son of the God, speak thou in order that these stones might become loaves of bread.

Levi. But the *one* answered *and* spoke,

Joshua. It has been written, The human shall not live upon bread alone, howbeit upon every saying going out through the mouth of God.

Levi. Then the devil receives him beside *himself* into the holy city, and stood him over upon the loftiest battlement of the temple, and says to him,

The devil. If thou art a son of the God, cast thou thyself down: for it has been written, that He will command his angels concerning thee: and over *their* hands they shall take thee, lest at any time thou mightest stumble thy foot unto a stone.

Levi. Joshua was speaking to him,

Joshua. Again it has been written, Thou shalt not deliberately tempt the Lord thy God.

Levi. Again the devil receives him beside *himself* into an exceedingly high mountain, and shows to him all the kingdoms of the world, and their glory; and spoke to him,

The devil. All these things I will give to thee, if assuredly thou mightest fall down *and* worship me.

Levi. Then Joshua says to him,

Joshua. Retire thou, Satan: for it has been written, Thou shalt worship the Lord thy God, and to him alone thou shalt minister.

Levi. Then the devil acquits him; and, lo, angels approached, and were serving him.

SCENE 5. Capernaum. Lake of Galilee. Galilee.

Levi. But *when* he heard that

Johanán was delivered up, he withdrew into Galilee. And he left Nazareth behind, *and* came *and* resided into Capernaum, the city beside the sea, in the borders of Zebulun and Naphtali: in order that *there* might be fulfilled the thing spoken through Isaiah the prophet, saying,

The land of Zebulun, and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the nations, the people the *one* sitting in darkness saw great light; and to the *ones* sitting in the country and shadow of death, light sprang up to them.

From then Joshua began to herald, and to say,

Joshua. Reconsider ye: for the kingdom of the heavens has neared.

Levi. But he, walking beside the sea of Galilee, saw two brothers, Simon the *one* denominated Petros [*Peter*], and Andrew his brother, casting a drag-net into the sea: for they were fishers. And he says to them,

Joshua. Hither ye behind me, and I will make you fishers of humans.

Levi. But the *ones* immediately acquitted the nets *and* followed him. And he advanced thence *and* saw other two brothers, Jacob the son of Zebedee, and Johanán his brother, in the boat in company with Zebedee their father, repairing their nets: and he called them. But the *ones* immediately acquitted the boat and their father *and* followed him.

And Joshua was leading about in the whole Galilee, teaching in their synagogues, and heralding the glad tidings of the kingdom, and curing every disease and every illness among the people. And his fame came away into the whole Syria: and they brought unto him all the *ones* faring badly, constrained with various diseases and tests, and fiendized, and moonized, and paralytics, and he cured them. And *there* followed him

many crowds from Galilee, and Decapolis, and Hierosoluma, and Judæa, and *from* beyond the Jordan.

SCENE 6. *A mountain in Galilee.*

Levi. But he saw the crowds and ascended into the mountain: and *when* he sat down, his disciples came unto him: and he opened his mouth and was teaching them, saying,

Joshua. Happy *are* the poor *in* the Spirit; because theirs is the kingdom of the heavens.

Happy *are* the *ones* mourning; because they themselves shall be comforted.

Happy *are* the meek; because they themselves shall inherit the earth.

Happy *are* the *ones* hungering and thirsting *after* the righteousness; because they themselves shall be satisfied.

Happy *are* the merciful; because they themselves shall obtain mercy.

Happy *are* the clean *in* the heart; because they themselves shall see the God.

Happy *are* the peacedoers; because they themselves shall be called sons of God.

Happy *are* the *ones* having been pursued for righteousness' sake; because theirs is the kingdom of the heavens.

Happy *are* ye whenever they might reproach you, and pursue *you*, and speak every evil thing against you *they* lying, for my sake. Rejoice ye, and be glad; because your hire *is* much in the heavens: for thus they pursued the prophets the *ones* before you.

Ye, ye are the salt of the earth: but if assuredly the salt might become insipid, in what shall it be salted? it is not yet mighty into one thing, except to be cast without *and* trodden down under the humans.

Ye, ye are the light of the world. A city lying overabove a mountain

is not able to be hid. Neither do they burn a lamp, and place it under the modius [*peck*], howbeit over upon the lampstand; and it shines to all the *ones* in the dwelling. Thus let your light shine in front of the humans, to the intent that they might see your beautiful works, and glorify your Father the *one* in the heavens.

Never might ye deem that I came to break down the law, or the prophets: I did not come to break down, howbeit to fulfil. For amen I say to you, Until assuredly the heaven and the earth might pass away, one yod [*i*] or one little horn *of a letter* might not ever pass away from the law, until assuredly all things might become. Therefore whosoever might break one of these least commandments, and might teach the humans thus, he shall be called least in the kingdom of the heavens: but whosoever might do and teach *them*, this *one* shall be called great in the kingdom of the heavens. For I say to you, that Except assuredly your righteousness might abound more *than the righteousness* of the scribes and Pharisees, ye might not ever enter into the kingdom of the heavens.

Ye heard that it was spoken to the ancients,

Thou shalt not murder; but whosoever might murder shall be guilty *in* the judging.

But I, I say to you, that

Everyone the *one* angered with his brother shall be guilty *in* the judging: but whosoever might speak to his brother, Raca, shall be guilty *in* the council: but whosoever might speak, Fool, shall be guilty into the Gehenna of the fire. Therefore if assuredly thou mayest be bringing unto thy present over upon the altar, and there mightest remember that thy brother has anything against thee; acquit there thy present in front of the altar,

and retire thou; first be conciliated to thy brother, and then come *and* bring unto thy present. Be thou *one* well considering with thy adversary quick, until whatever *time* thou art in company with him in the way: lest at any time the adversary might deliver thee up to the judge, and the judge to the officer, and thou shalt be cast into guard. Amen I say to thee, Thou mightest not ever come out thence, until assuredly thou mightest render the last quadrans.

Ye heard that it was spoken,
Thou shalt not commit adultery.

But I, I say to you, that

Everyone the *one* beholding a woman unto the *purpose* to desire her committed adultery with her already in his heart. But if thy right eye entraps thee, take thou it out, and cast *it* from thee: for it is expedient for thee in order that one of thy members might be destroyed, and never *that* thy whole body might be cast into Gehenna. And if thy right hand entraps thee, chop thou it out, and cast *it* from thee: for it is expedient for thee in order that one of thy members might be destroyed, and never *that* thy whole body might come away into Gehenna.

But it was spoken,

Whoso might put away his wife, let him give her a divorce.

But I, I say to you, that

Everyone the *one* putting away his wife, saving for *the* cause of whoredom, makes her to commit adultery: and whosoever might marry a *woman* having been put away commits adultery.

Again, ye heard that it was spoken to the ancients,

Thou shalt not forswear *thyself*, but shalt render to the Lord thy oaths.

But I, I say to you,

Never to swear at all: neither by the heaven; because it is *the* throne

of the God: nor by the earth; because it is *the* footstool of his feet: nor by Hierosoluma; because it is *the* city of the great King: neither mightest thou swear by thy head; because thou art not able to make one hair white or black. But let your word be, Yes, yes; No, no: but the thing *more* abundant than these is out of the Evil *one*.

Ye heard that it was spoken,

An eye instead of an eye, and a tooth instead of a tooth.

But I, I say to you,

Never to resist the evil *person*: howbeit whoever slaps thee on thy right cheek, turn thou to him also the other. And to the *one* wishing to be judged with thee, and receive thy undergarment, acquit thou to him also the outergarment. And whoever shall impress thee *for* one mile, retire thou in company with him two. To the *one* requesting of thee give thou; and from the *one* wishing to borrow from thee never mightest thou turn *away*.

Ye heard that it was spoken,

Thou shalt love thy neighbour; and, Thou shalt hate thy enemy.

But I, I say to you,

Love ye your enemies, and pray on behalf of the *ones* pursuing you: to the intent that ye might become sons of your Father the *one* in *the* heavens; because he causes his sun to spring up over upon evil *ones* and good *ones*, and causes rain over upon righteous *ones* and unrighteous *ones*. For if assuredly ye might love the *ones* loving you, what hire have ye? are not even the tax-collectors doing the same? And if assuredly ye might salute your brothers only, what are ye doing *more* abundant than *others*? are not even the *ones* of the nations doing the same? Therefore ye, ye shall be perfect, as your heavenly Father is perfect.

Attend ye never to do your righteousness in front of the humans unto the *purpose* to be gazed at by them: but if *ye do* otherwise, ye do not have hire beside your Father the *one* in the heavens.

Therefore whenever thou mayest do mercifulness, never mightest thou trumpet in front of thee, as even the dissemblers do in the syagogues and in the streets, to the intent that they might be glorified under the humans. Amen I say to you, They secure their hire. But *when thou art* doing mercifulness, never let thy left *hand* know what thy right *hand* does: to the intent that thy mercifulness may be in the hidden thing; and thy Father the *one* beholding in the hidden thing will render to thee.

And whenever ye may pray, ye shall not be as the dissemblers; because they friendship to pray having stood in the synagogues and in the corners of the squares, to the intent that they might appear to the humans. Amen I say to you, They secure their hire. But thou, whenever thou mayest pray, enter thou into thy private room; and shut thou thy door *and* pray to thy Father the *one* in the hidden thing; and thy Father the *one* beholding in the hidden thing will render to thee. But never might ye, *while* praying, say the same thing over and over again, as even the *ones* of the nations: for they think that they shall be favourably heard in their much speaking. Therefore never might ye be likened to them: for the God your Father cognises what things ye have need of before the *time* for you to request of him. Therefore ye, pray ye thus:

Our Father the *one* in the heavens, let thy name be sanctified. Let thy kingdom come. Let thy wish be made to become even over earth, as *it is* in heaven. Give thou to us to-

day our needful bread. And acquit thou to us our debts, as also we, we acquitted to our debtors. And never mightest thou bring us along into temptation, howbeit deliver thou us from the Evil *one*.

For if assuredly ye might acquit to the humans their trespasses, your heavenly Father will acquit also to you: but if assuredly ye might never acquit to the humans their trespasses, neither will your Father acquit your trespasses.

But whenever ye may fast, never become ye, as the dissemblers, sad-countenanced: for they disfigure their faces, to the intent that they might appear to the humans *to be* fasting. Amen I say to you, They secure their hire. But thou, *when* fasting, oil thou for thyself thy head, and lave for thyself thy face; to the intent that thou mightest never appear to the humans *to be* fasting, howbeit to thy Father the *one* in the secreted thing; and thy Father the *one* beholding in the secreted thing will render to thee.

Never treasure ye to you treasures over the earth, whither moth and rust disfigure, and whither thieves dig through and steal: but treasure ye to you treasures in heaven, whither neither moth nor rust disfigure, and whither thieves do not dig through nor steal: for whither thy treasure is, there also thy heart will be. The lamp of the body is the eye: therefore if assuredly thy eye may be single, thy whole body shall be full of light. But if assuredly thy eye may be evil, thy whole body shall be full of darkness. Therefore if the light the *one* in thee is darkness, how dense *is* the darkness! No one is able to bond-serve two lords: for either he will hate the one, and love the different *one*; or he will cling to one, and despise the different *one*. Ye are not able to

bondserve God and mamon. On this account I say to you, Never be ye anxious for your soul, what ye might eat, or what ye might drink; nor ever for your body, what ye might be clothed in. Is not the soul more than the nourishment, and the body than the clothing? Look ye intently at the birds of the heaven; because they do not sow, nor reap, nor gather into storehouses; and your heavenly Father nourishes them. Are ye not rather, ye, of more value than they? But who out of you *by* being anxious is able to add one cubit over upon his stature? And why are ye anxious concerning clothing? Learn ye the lesson from the lilies of the field, how they grow; they do not labour, nor spin: but I say to you, that Not even Solomon in all his glory was arrayed as one of these. But if the God thus attires the grass of the field, to-day being, and to-morrow being cast into an oven, *will he* not by much rather *attire* you, littlebelieve *ones*? Therefore never might ye be anxious, saying, What might we eat, or what might we drink, or *in* what might we be arrayed? For after all these things the nations seek: for your heavenly Father cognises that ye need quite all these things. But seek ye first his kingdom and righteousness; and all these things shall be added to you. Therefore never might ye be anxious into the to-morrow: for the to-morrow shall be anxious of itself. Enough to the day *is* its badness.

Never judge ye, in order that ye never might be judged. For in what judgment ye judge, ye shall be judged; and in what measure ye measure, it shall be measured to ye. But why beholdest thou the mote the *one* in thy brother's eye, but dost not contemplate the beam in thy own eye? Or how wilt thou speak to thy brother,

Acquit thou *me*, I will cast out the mote out of thy eye; and, lo, the beam *is* in thy *own* eye? Dissembler, first cast thou out the beam out of thy *own* eye; and then thou shalt behold clearly to cast out the mote out of thy brother's eye.

Never might ye give the holy thing to the dogs, nor ever cast your pearls in front of the hogs, lest at any time they might trample them under their feet; and they might turn *and* rend you.

Request ye, and it shall be given to you; seek ye, and ye shall find; knock ye, and it shall be opened to you: for everyone the *one* requesting receives; and the *one* seeking finds; and to the *one* knocking it shall be opened. Or what human is *there* out of you, *of* whom his son shall request bread, will he ever give over to him a stone? or shall he request also a fish, will he ever give over to him a serpent? Therefore if ye, being evil, ye cognise to give good gifts to your bearns, by how much rather will your Father the *one* in the heavens give good things to the *ones* requesting *of* him? Therefore all things as many as assuredly ye may wish in order that the humans may do to you, thus also ye, do ye to them: for this is the law and the prophets.

Enter ye through the narrow gate; because wide *is* the gate, and broad *is* the way, the *one* leading away into the destruction, and many are the *ones* entering through it; because narrow *is* the gate, and having been afflicted *is* the way, the *one* leading away into the life, and few are the *ones* finding it.

Beware ye of the false prophets, whoever come unto you in sheep's clothing, but from within they are extortionous wolves. From their fruits ye shall fully know them. Do they ever at all collect grapes from thorns, or figs from thistles? Thus

every good fruit-tree brings forth beautiful fruits; but the rotten fruit-tree brings forth evil fruits. A good fruit-tree is not able to bring forth evil fruits, neither *is* a rotten fruit-tree *able* to bring forth beautiful fruits. Every fruit-tree never bringing forth beautiful fruit is chopped out, and is cast into *the* fire. So then at least from their fruits ye shall fully know them. Not everyone the *one* saying to me, Lord, Lord, shall enter into the kingdom of the heavens; howbeit the *one* doing the wish of my Father the *one* in the heavens. Many will speak to me in that day, Lord, Lord, did we not prophesy *in* thy own name? and *in* thy own name cast out fiends? and *in* thy own name do many mighty works? And then I will confess to them, that I neither at any time knew you: retreat ye from me, the *ones* working the iniquity.

Therefore everyone whoever hears these words of mine, and does them, shall be likened to a prudent man, whoever built his dwelling over upon the rock: and the rain descended, and the rivers came, and the winds blew, and fell unto that dwelling; and it did not fall: for it had been founded over upon the rock. And everyone the *one* hearing these words of mine, and never doing them, shall be likened to a foolish man, whoever built his dwelling over upon the sand: and the rain descended, and the rivers came, and the winds blew, and stumbled on that dwelling; and it fell: and the falling of it was great.

Levi. And it became, when Joshua ended these words, the crowds were astounded upon his doctrine: for he was *one* teaching them as *one* having authority, and not as their scribes.

ACT II.

SCENE I. *A road in Galilee. Capernaum. The lake. Gadara.*

Levi. But *when* he descended from the mountain, many crowds followed him. And, lo, a leper approached and was worshipping him, saying,

A leper. Lord, if assuredly thou mayest wish, thou art able to cleanse me.

Levi. And he stretched out the hand and touched him, saying,

Joshua. I wish *it*; be thou cleansed.

Levi. And immediately his leprosy was cleansed. And Joshua says to him,

Joshua. See thou, never mightest thou speak to one; howbeit retire thou, show thyself to the priest, and bring unto the present which Mosheh ordained, into a testimony to them.

Levi. But *when* he entered into Capernaum, *there* came unto him a centurion, beseeching him, and saying,

A centurion. Lord, my *servant-boy* has been cast *down* in the dwelling paralysed, dreadfully tested.

Levi. And he says to him,

Joshua. I, I will come and cure him.

Levi. But the centurion answered and was speaking,

The centurion. Lord, I am not sufficient in order that thou mightest enter under my roof: howbeit only speak thou with a word, and my *servant-boy* shall be healed. For also I, I am a human arranged under authority, having under myself soldiers: and I say to this *one*, Go thou; and he goes: and to another, Come thou; and he comes: and to my bond-servant, Do thou this; and he does *it*.

Levi. But *when* Joshua heard *it*, he marvelled, and spoke to the *ones* following,

Joshua. Amen I say to you, Not even in Israel found I so much belief. But I say to you, that Many shall come from eastern regions and western regions, and shall accumb in

company with Abraham, and Isaac, and Jacob, in the kingdom of the heavens: but the sons of the kingdom shall be cast out into the outer darkness: *there* shall be the weeping and the gnashing of the teeth there.

Levi. And Joshua spoke to the centurion,

Joshua. Retire thou; as thou believedst, let it be made to become to thee.

Levi. And the *servant*-boy was healed in that hour.

And Joshua came into the dwelling of Peter and saw his mother-in-law having been cast down, and sick of a fever. And he touched her hand, and the fever acquitted her: and she arose, and was serving him. But when evening became, they brought unto him many fiendized *ones*: and he cast out the spirits with a word, and cured all the *ones* faring badly: to the intent that *there* might be fulfilled the thing spoken through Isaiah the prophet, saying,

He himself received our infirmities, and carried *our* diseases.

But Joshua saw crowds about him and bade to come away into the other side. And one, a scribe, approached and spoke to him,

A scribe. Teacher, I will follow thee whithersoever thou mayest come away.

Levi. And Joshua says to him,

Joshua. The foxes have burrows, and the birds of the heavens nest, but the Son of the human does not have where he may couch the head.

Levi. But a different *one* of the disciples spoke to him,

A disciple. Lord, permit thou me first to come away and bury my father.

Levi. But Joshua says to him,

Joshua. Follow thou me; and acquit the dead to bury their own dead.

Levi. And when he embarked into

the boat, his disciples followed him. And, lo, *there* became a great earthquake in the sea, so as for the boat to be covered under the waves: but he himself was sleeping. And they approached and raised him up, saying,

The disciples. Lord, save thou; we are being destroyed.

Levi. And he says to them,

Joshua. Why are ye cowardly, littlebelief ones?

Levi. Then he arose and rebuked the winds and the sea; and *there* became a great calm. But the humans marvelled, saying,

The disciples. What manner of man is this, that even the winds and the sea obey him?

Levi. And when he came into the other side into the country of the Gaderenes, *there* met him two fiendized *ones* coming forth out of the tombs, exceedingly fierce, so as never to be mighty anyone for to pass by through that way. And, lo, they cried out, saying,

The fiends. What have we to do with thee, Son of the God? camest thou here to test us before the season?

Levi. But *there* was far from them a herd of many hogs feeding. But the demons were beseeching him, saying,

The demons. If thou castest us out, commission thou us into the herd of the hogs.

Levi. And he spoke to them,

Joshua. Retire ye.

Levi. But the *ones* came out and came away into the hogs: and, lo, all the herd rushed down the precipice into the sea; and they died off in the waters. But the *ones* feeding them fled; and they came away into the city and reported everything, and the things of the fiendized *ones*. And, lo, all the city came out into meeting Joshua: and when they saw him, they

besought *him* to the intent that he might pass on from their borders.

SCENE 2. *Capernaum.*

Levi. And he embarked into a boat and crossed over, and came into his own city. And, lo, they were bringing unto him a paralytic, having been cast over a couch: and Joshua saw their belief and spoke to the paralytic,

Joshua. Be thou of good cheer, *Joshua*; thy sins are acquitted.

Levi. And, lo, certain of the scribes spoke in themselves,

Certain scribes. This *one* defames.

Levi. And Joshua saw their devices and spoke,

Joshua. To what purpose devise ye evil things in your hearts? For which is easier, to speak, Thy sins are acquitted; or to speak, Arise thou, and walk? But in order that ye may cognise that the Son of the human has authority over the earth to acquit sins (*Levi.* Then he says to the paralytic), Arise thou and take up thy couch, and retire into thy house.

Levi. And he arose and came away into his house. But when the crowds saw *it*, they feared, and glorified the God, the *one who* gave such authority to the humans.

And Joshua passes along thence and saw a human, denominated *Maththew*, sitting over upon the tax-office; and he says to him,

Joshua. Follow thou me.

Levi. And he stood up and followed him. And it became, as he is reclining at table in the dwelling, lo, even many tax-collectors and sinners came and were reclining with Joshua and his disciples. And the Pharisees saw *it* and were saying to his disciples,

The Pharisees. On what account does your Teacher eat in company with the tax-collectors and sinners?

Levi. But the *one* heard *it* and spoke,

Joshua. The *ones* being mighty do

not have need of a physician, howbeit the *ones* faring badly. But go ye and learn what *this* is, I wish mercy, and not sacrifice: for I did not come to call righteous *ones*, howbeit sinners.

Levi. Then the disciples of *Johan*an come unto him, saying,

*Johan*an's disciples. On what account do we and the Pharisees, we fast, but thy disciples do not fast?

Levi. And Joshua spoke to them,

Joshua. Are the sons of the bride-chamber ever able to mourn, as long as the bridegroom is in company with them? but days shall come, whenever the bridegroom might be borne away from them, and then they will fast. But no one pieces a piece of unfulled cloth upon an old garment: for its fulness takes from the garment, and a worse division becomes. Neither do they put fresh wine into old skin-bottles: but if *they do* otherwise, the skin-bottles are rent, and the wine is poured out, and the skin-bottles are destroyed: howbeit they put fresh wine into new skin-bottles, and both are preserved.

Levi. While he is talking these things to them, lo, a ruler approached and was worshipping him, saying, that

A ruler. My daughter at present deceased; howbeit come thou and place thy hand over upon her, and she shall live.

Levi. And Joshua arose and followed him, and so did his disciples. And, lo, a woman, having an issue of blood twelve years, approached from behind and touched the hem of his garment: for she was saying in herself,

A woman. If assuredly I might only touch his garment, I shall be saved.

Levi. But Joshua turned, and saw her, and spoke,

Joshua. Be thou of good cheer, daughter; thy belief has saved thee.

Levi. And the woman was saved from that hour. And *when* Joshua came into the ruler's dwelling, and saw the pipers, and the crowd making an uproar, he was saying,

Joshua. Withdraw ye: for the maiden did not die off, howbeit she is sleeping.

Levi. And they were laughing at him. But when the crowd was cast out, he entered *in* and took hold of her hand, and the maiden arose. And this repute came out into that whole land.

And *when* Joshua is passing along thence, two blind men followed him, crying out, and saying,

Two blind men. Have thou mercy on us, Son of David.

Levi. But *when* he came into the dwelling, the blind men came unto him: and Joshua says to them,

Joshua. Believe ye that I am able to do this?

Levi. They say to him,

The two blind men. Yes, Lord.

Levi. Then he touched their eyes, saying,

Joshua. According to your belief let it be made to become to you.

Levi. And their eyes were opened. And Joshua strictly charged them, saying,

Joshua. See ye, never let one know it.

Levi. But the *ones* came out and thoroughly spoke of him in that whole land.

But *as* they are coming out, lo, they brought unto him a dumb man fiendized. And *when* the fiend was cast out, the dumb man talked: and the crowds, marvelled, saying,

The crowds. It neither at any time appeared thus in Israel.

Levi. But the Pharisees were saying,

The Pharisees. He casts out the fiends by the ruler of the fiends.

SCENE 3. *Cities and villages and a mountain of Galilee.*

Levi. And Joshua was leading on about all the cities and the villages, teaching in their synagogues, and heralding the glad tidings of the kingdom, and curing every disease and every illness. But *when* he saw the crowds, he was moved with pity concerning them; because they were having been harassed and hurled down, as if sheep never having a shepherd. Then he says to his disciples,

Joshua. The harvest indeed is immense, but the workers are few: therefore supplicate ye the Lord of the harvest, to the intent that he might cast out workers into his harvest.

Levi. And he called unto him his twelve disciples and gave to them authority over unclean spirits, so as to cast them out, and to cure every disease and every illness. But the names of the twelve commissioners are these:

The first, Simon, the one denominated Petros [*Peter*], and Andreas [*Andrew*] his brother;

and Jacob the son of Zebedee, and Johanan his brother;

Philip and Bartholomew;

Thomas, and Maththew [*Levi Ben-halpai*] the tax-collector;

Jacob the son of Halpai, and Thaddeus;

Simon the Cananæan [*Zealot*], and Judah Iscariot, the one who even delivered him up. These the twelve Joshua commissioned, and charged them, saying,

Joshua. Never might ye come away into a way of the nations, and never might ye enter into a city of Samaritans: but go ye rather unto the sheep the ones having been destroyed of the house of Israel. But *as* ye are going,

herald, saying, that The kingdom of the heavens has neared. Cure ye *ones* being sick, raise dead *ones*, cleanse lepers, cast out fiends: gratuitously ye received, gratuitously give. Never might ye possess gold, nor ever silver, nor ever copper, into your girdles; never a pouch into *the* way, nor ever two undergarments, nor ever shoes, nor ever a staff: for the worker *is* worthy of his nourishment. But into whatsoever city or village ye might enter, investigate who in it is worthy; and abide ye there until assuredly ye might come out *thence*. But *when* ye *are* entering into the dwelling salute it. And if assuredly the dwelling may indeed be worthy, let your peace come over upon it: but if assuredly it may never be worthy, let your peace return over upon you. And whoso might never accept you, nor ever hear your words, *when* ye *are* coming forth without that dwelling or city, shake out the dust of your feet. Amen I say to you, It shall be more forbearable for *the* land of Sodom and Gomorrah in *the* day of judging, than for that city.

Lo, I, I commission you as sheep in *the* midst of wolves: therefore become ye prudent as the serpents, and unmixed as the doves. But beware ye of the humans: for they will deliver you up into councils, and they will scourge you in their synagogues; but ye shall be led also over upon governors and kings for my sake, into a testimony to them and to the nations. But whenever they might deliver you up, never might ye be anxious how or what ye might talk: for it shall be given to you in that hour what ye might talk. For ye, ye *are* not the *ones* talking, howbeit *it is* the Spirit of your Father the *one* talking in you. But a brother will deliver up a brother into death, and a father a bearn; and bearns will

stand up in rebellion over upon parents, and put them to death. And ye shall be *ones* hated under all on account of my name: but the *one* *who* endured into *the* end, this *one* shall besaved. But whenever they may pursue you in this city, flee ye into the different *one*: for amen I say to you, Ye might not ever end the cities of Israel, until the Son of the human might come.

A disciple is not above the teacher, nor a bondservant above his lord. *It is* enough for the disciple in order that he might become as his teacher, and the bondservant as his lord. If they surnamed the master of the house Beelzebul, by how much rather *will they* surname his household *ones*? Therefore never might ye fear them: for *there* is nothing having been covered, which shall not be revealed; and hid, which shall not be known. That which I say to you in the dark, speak ye in the light: and that which ye hear into the ear, herald ye over the housetops. And never fear ye from the *ones* killing the body, but never being able to kill the soul: but rather fear ye the *one* being able to destroy both soul and body in Gehenna. Are not two sparrows sold for an assarius? and one out of them shall not fall over upon the earth apart from your Father. But even the hairs of your head are all having been numbered. Therefore never fear ye; ye are of more value than many sparrows. Therefore everyone whoever shall confess *that he is* in me in front of the humans, also I, I will confess *that I am* in him in front of my Father *the one* in *the* heavens. But whoever assuredly might deny me in front of the humans, also I, I will deny him in front of my Father *the one* in *the* heavens.

Never might ye deem that I came to cast peace over upon the earth: I

did not come to cast peace, howbeit a sword. For I came to divide in two a human against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law: and the human's enemies shall be his household ones. The one friendship father or mother above me is not worthy of me; and the one friendship son or daughter above me is not worthy of me. And he who does not receive his cross, and follow behind me is not worthy of me. The one who found his soul shall destroy it: and the one who destroyed his soul for my sake shall find it.

The one accepting you accepts me, and the one accepting me accepts the one who commissioned me. The one accepting a prophet into the name of a prophet shall receive a prophet's hire; and the one accepting a righteous one into the name of a righteous one shall receive a righteous one's hire. And whosoever might cause one of these little ones to drink a cup of cool water only, into the name of a disciple, amen I say to you, he might not ever destroy his hire.

SCENE 4. *The cities of Galilee.*

Levi. And it became, when Joshua ended regulating to his twelve disciples, he passed on thence for to teach and herald in their cities.

But when Johanan heard in the jail the works of the Messiah, he sent through his disciples, and spoke to him,

Johanan's disciples. Thou, art thou the one coming, or may we expect a different one?

Levi. And Joshua answered and spoke to them,

Joshua. Go ye and report to Johanan what things ye hear and behold: blind ones receive sight, and lame ones walk; lepers are cleansed, and deaf ones hear; and dead ones are raised up; and poor ones have the

glad tidings announced to them. And happy is he, whosoever might never be entrapped in me.

Levi. But while these are going, Joshua began to say to the crowds concerning Johanan,

Joshua. What came ye out into the wilderness to gaze at? a reed shaken under the wind? Howbeit what came ye out to see? a human having been attired in soft clothes? Lo, the ones wearing the soft clothes are in the houses of the kings. Howbeit what came ye out for? to see a prophet? Yes, I say to you, and more abundantly than a prophet. This is he, concerning whom it has been written, Lo, I, I commission my messenger before thy face, who shall furnish thy way in front of thee. Amen I say to you, There has not arisen among ones begotten of women a greater than Johanan the immerser: but the least one in the kingdom of the heavens is greater than he. But from the days of Johanan the immerser until at present the kingdom of the heavens suffers violence, and violent ones snatch it away. For all the prophets and the law prophesied until Johanan: and if ye wish to accept him, he himself is Elijah, the one being about to come. The one having ears to hear, let him hear.

But to what shall I liken this generation? It is like to children sitting in the markets, who voice unto the different ones, and say, We piped to you, and ye did not dance; we lamented, and ye did not bewail. For Johanan came neither eating nor drinking, and they say, He has a fiend. The Son of the human came eating and drinking, and they say, Lo, a gluttonous human, and a wine-drinker, a friend of tax-collectors and sinners! And wisdom was justified from her works.

Levi. Then he began to reproach

the cities in which the most of his mighty works became; because they did not reconsider.

Joshua. Woe to thee, Chorazin! woe to thee, Bethsaida! because if *there* became in Tyre and Sidon the mighty works the *ones* which became in you, they assuredly reconsidered of old in sackcloth and ashes. Nevertheless I say to you, It shall be more forbearable for Tyre and Sidon in *the* day of judging, than for you. And thou Capernaum, shalt thou ever be exalted unto heaven? Thou shalt be caused to descend unto *the* grave; because if *there* were made to become in Sodom the mighty works the *ones* which became in thee, it assuredly abode up to this very day. Nevertheless I say to you, that It shall be more forbearable for *the* land of Sodom in *the* day of judging, than for thee.

Levi. In that season Joshua answered and spoke,

Joshua. I confess out to thee, Father, Lord of the heaven and the earth; because thou hiddest these things from wise and understanding *ones*, and thou revealedst them to infants. Yes, the Father; because thus it became wellthought in front of thee. All things were delivered up to me under my Father: and no one fully knows the Son, except the Father; neither does anyone fully know the Father, except the Son, and *he* to whomsoever the Son may intend to reveal *him*. Hither ye unto me, all the *ones* labouring and having been burdened, and I, I will repose you. Take ye my yoke over upon you, and learn from me; because I am meek and lowly *in* the heart: and ye shall find repose to your souls. For my yoke *is* kind, and my burden is light.

SCENE 5. *Grainfields. A synagogue. Galilee.*

Levi. In that season Joshua went

on the sabbath *day* through the grain-fields; but his disciples hungered, and began to pluck heads of grain, and to eat. But the Pharisees saw *it* and spoke to him,

The Pharisees. Lo, thy disciples do that which it is not authorised to do in *the* sabbath.

Levi. But the *one* spoke to them,

Joshua. Did ye not read what David did, when he hungered, and the *ones* in company with him; how he entered into the house of the God, and they ate the shewbread, which it was not an authorised thing for him to eat, neither for the *ones* in company with him, except for the priests alone? Or did ye not read in the law, that on the sabbath *day* the priests in the temple profane the sabbath, and are guiltless? But I say to you, that *One* greater than the temple is here. But if ye had known what *this* is, I wish mercy, and not sacrifice, ye assuredly did not proscribe the guiltless. For the Son of the human is Lord of the sabbath.

Levi. And he passed on thence and came into their synagogue: and, lo, *there* was a human having a withered hand. And they interrogated him, saying,

The Pharisees. Whether is it authorised to cure on the sabbath *day*?

Levi. In order that they might accuse him. But the *one* spoke to them,

Joshua. What human shall *there* be out of you, who shall have one sheep, and if assuredly this might fall over into a ditch on the sabbath *day*, will he not lay hold on it, and raise *it* up? Therefore by how much is a human of more value than a sheep! So that it is authorised to do beautifully on the sabbath *day*.

Levi. Then he says to the human,

Joshua. Stretch thou out thy hand.

Levi. And he stretched *it* out; and

it was restored sound, as the other. But the Pharisees came out *and* received consultation against him, to the intent that they might destroy him. But Joshua knew *it and* withdrew thence: and many followed him, and he cured them all; and he rebuked them, in order that they never might make him manifest: in order that *there* might be fulfilled the thing spoken through Isaiah the prophet, saying,

Lo, my boy whom I preferred; my beloved *in* whom my soul well-thought: I will place my Spirit over upon him, and he will report judging to the nations. He will not strive, nor clamour; neither shall anyone hear his voice in the squares. A reed having been crushed he will not fracture, and smoking flax he will not quench, until assuredly he might cast out the judging into victory. And *in* his name *the* nations shall hope.

Then *there* was brought unto him *one* fiendized, blind and dumb: and he cured him, so as *for* the dumb *one* to talk and behold. And all the crowds were astonished, and were saying,

The crowds. Is this *one* ever at all the Son of David?

Levi. But the Pharisees heard *it* and spoke,

The Pharisees. This *one* does not cast out the fiends, except by the Beelzebul *the* ruler of the fiends.

Levi. But he, cognising their devices, spoke to them,

Joshua. Every kingdom parted against itself is desolated; and every city or dwelling parted against itself shall not be made to stand. And if the Satan casts out the Satan, he was parted over upon himself; therefore how shall his kingdom be made to stand? And if I, I by Beelzebul cast out the fiends, by whom do your sons cast *them* out? on this account they

themselves shall be your judges. But if I by *the* Spirit of God, I cast out the fiends, so then the kingdom of the God anticipated over upon you. Or how is anyone able to enter into the dwelling of the mighty *one*, and plunder his vessels, except assuredly he might first bind the mighty *one*? and then he will plunder his dwelling. *The one* never being in company with me is against me; and the *one* never gathering in company with me scatters. On this account I say to you, All sin and defamation shall be acquitted to the humans; but the defamation of the Spirit shall not be acquitted. And whosoever might speak a word against the Son of the human, it shall be acquitted to him: but whosoever might speak against the Holy Spirit, it shall not ever be acquitted to him, neither in this age, nor in the *one* about to be. Either make ye the fruit-tree beautiful, and its fruit beautiful; or make the fruit-tree rotten, and its fruit rotten: for the fruit-tree is known out of the fruit. Progeny of vipers, how are ye, being evil, able to talk good things? for out of the abundance of the heart the mouth talks. The good human out of the good treasure casts out the good things; and the evil human out of the evil treasure casts out evil things. But I say to you, that Every idle saying which the humans shall talk, they shall render account concerning it in *the* day of judging. For out of thy words thou shalt be justified, and out of thy words thou shalt be proscribed.

Levi. Then certain of the scribes and Pharisees answered him, saying, *Certain scribes & Pharisees.* Teacher, we wish to see a sign from thee.

Levi. But the *one* answered and spoke to them,

Joshua. An evil and adulterous generation seeks after a sign; and a sign shall not be given to it, except

the sign of Jonah the prophet: for as even Jonah was in the belly of the sea-monster three days and three nights; thus shall the Son of the human be in the heart of the earth three days and three nights. *The men of Nineveh shall stand up in the judging in company with this generation, and condemn it; because they reconsidered into the proclamation of Jonah; and, lo, more than Jonah is here. The queen of the south shall arise in the judging in company with this generation, and condemn it; because she came out of the uttermost parts of the earth to hear the wisdom of Solomon; and, lo, more than Soloman is here. But whenever the unclean spirit might come out from the human, it comes across through unwatered places, seeking repose, and does not find it. Then it says, I will return into my house whence I came out; and when it came, it finds it vacant, having been swept, and having been adorned. Then it goes, and receives along in company with itself seven different spirits more evil than itself, and they entered in and reside there; and the last things of that human become worse than the first. Thus it shall be also to this evil generation.*

Levi. While he is yet talking to the crowds, lo, his mother and his brothers had stood without, seeking to talk to him. But the one answered and spoke to the one telling him,

Joshua. Who is my mother? and who are my brothers?

Levi. And he stretched out his hand over upon his disciples and spoke,

Joshua. Lo, my mother and my brothers! For whoever assuredly might do the wish of my Father the one in the heavens, he himself is my brother, and sister, and mother.

ACT III.

SCENE I. *The Lake of Galilee.*

Levi. In that day Joshua came forth out of the dwelling and was sitting by the sea side. And many crowds were gathered unto him, so as for him to embark into a boat and sit; and all the crowd had stood over upon the shore. And he talked many things to them in comparisons, saying,

Joshua. Lo, the one sowing came out for to sow; and in the time for him to sow, some seeds indeed fell by the wayside; and the birds came and devoured them. But others fell over upon the rocky places, whither they were not having much earth; and immediately they sprang up out of it, on account of the fact for them never to have depth of earth; but when the sun sprang up, they were scorched; and on account of the fact for them never to have root, they withered away. But others fell over upon the thorns; and the thorns ascended, and choked them off. But others fell over upon the beautiful earth; and they were giving fruit, some indeed a hundred-fold, but some sixty, but some thirty. The one having ears, let him hear.

Levi. And the disciples approached and spoke to him,

The disciples. On what account talkest thou to them in comparisons?

Levi. But the one answered, and spoke to them,

Joshua. Because to you it has been given to know the secrets of the kingdom of the heavens; but to those it has not been given. For whoever has, there shall be given to him, and he shall be made to abound: but whoever does not have, even that which he has shall be taken from him. On this account I talk to them in comparisons; because they beholding do not behold; and they hearing do not hear, neither do they understand. And by them the prophecy of Isaiah is supplemented,

the *one* saying,

With hearing ye shall hear, and might not ever understand; and ye beholding shall behold, and might not ever see: for this people's heart became gross, and with the ears they heard heavily, and their eyes they closed; lest at any time they might see with the eyes, and might hear with the ears, and might understand with the heart, and might return, and I shall heal them.

But happy *are* your eyes, because they behold; and your ears, because they hear. For amen I say to you, that Many prophets and righteous *ones* desired to see the things which ye behold, and they did not see *them*; and to hear the things which ye hear, and they did not hear *them*. Therefore ye, hear ye the comparison of the *one who* sowed:

When anyone *is* hearing the word of the kingdom, and *is* never understanding *it*, the Evil *one* comes and snatches away the thing having been sown in his heart: this is the *one* sown by the way side. But the *one* sown over upon the rocky *places*, this is the *one* hearing the word, and straightway in company with joy receiving it; but he does not have root in himself, howbeit he is temporary; but *when* affliction or pursuing became on account of the word, straightway he is entrapped. But the *one* sown into the thorns, this is the *one* hearing the word; and the anxiety of the age, and the deceitfulness of the riches, choke the word, and he becomes unfruitful. But the *one* sown over upon the beautiful earth, this is the *one* hearing the word, and understanding *it*; who forsooth bears fruit, and brings forth, some indeed a hundred-fold, but some sixty, but some thirty.

Levi. Another comparison he placed beside them, saying,

Joshua. The kingdom of the heavens was likened to a human *who* sowed beautiful seed in his field: but in the *time for* the humans to sleep, his enemy came and oversowed tares amidst the wheat, and came away. But when the grass budded, and brought forth fruit, then also the tares appeared. But the bondservants of the master of the house approached *and* spoke to him,

The bondservants. Lord, didst thou not sow beautiful seed in thy own field? therefore from whence has it tares?

Joshua. But the *one* was speaking to them,

The master. Some enemy did this.

Joshua. But the bondservants say to him,

The bondservants. Therefore wishest thou *that* we might come away *and* collect them?

Joshua. But the *one* spoke,

The master. No; lest at any time, *while* collecting the tares, ye might root out at the same time with them the wheat. Acquit ye both to grow together up to the harvest: and in the season of the harvest I will speak to the harvesters, Collect ye first the tares, and bind them into bundles unto the *purpose* to burn them up: but gather ye the wheat into my storehouse.

Levi. Another comparison he placed beside them, saying,

Joshua. The kingdom of the heavens is like to a grain of mustard *seed*, which a human received *and* sowed in his field: which is a less *one* indeed of all the seeds; but whenever it might be grown, it is a greater *one* of the vegetables, and becomes a fruit-tree, so as *for* the birds of the heaven to come and make their nests in its branches.

Levi. Another comparison he talked to them,

Joshua. The kingdom of the heavens is like to leaven, which a woman received *and hid* in into three seahs [*measures*] of flour, until what *time* the whole was leavened.

Levi. All these things Joshua talked in comparisons to the crowds; and without a comparison he was not talking one thing to them: to the intent that *there* might be fulfilled the thing spoken through the prophet, saying.

I will open my mouth in comparisons, I will utter things having been hid from *the* evolution of *the* world.

SCENE 2. *Capernaum.*

Levi. Then he acquitted the crowds and came into the dwelling; and his disciples came unto him, saying,

The disciples. Explain thou to us the comparison of the tares of the field.

Levi. But the *one* answered and spoke,

Joshua. The *one* sowing the beautiful seed is the Son of the human; but the field is the world; but the beautiful seed, these are the sons of the kingdom; but the tares are the sons of the Evil *one*; but the enemy the *one who* sowed them is the devil; but the harvest is *the* consummation of *the* age; but the harvesters are angels. Therefore as even the tares are collected and burned up with fire; thus it shall be in the consummation of the age. The Son of the human will commission his angels, and they shall collect out of his kingdom all the traps, and the *ones* doing the iniquity; and they shall cast them into the furnace of fire: *there* shall be the weeping and the gnashing of the teeth there. Then the righteous shall shine forth as the sun in the kingdom of their Father. The *one* having ears, let him hear.

The kingdom of the heavens is like to a treasure having been hid in the

field; which a human found *and hid*; and from his joy he retires and sells all things as many as he has, and buys that field.

Again, the kingdom of the heavens is like to a merchant seeking beautiful pearls: but *when* he found one very precious pearl, he came away *and* has bartered all things as many as he was having, and bought it.

Again, the kingdom of the heavens is like to a seine, *which* was cast into the sea, and gathered out of every kind: which, when it was filled full, they drew up over upon the shore, and sat down, *and* collected the beautiful into pails, but the rotten they cast without. Thus it shall be in the consummation of the age: the angels shall come forth, and set apart the evil out of *the* midst of the righteous, and shall cast them into the furnace of fire: *there* shall be the weeping and the gnashing of the teeth there.

Understood ye all these things?

Levi. They say to him,

The disciples. Yes.

Levi. But the *one* spoke to them,

Joshua. On this account every scribe, *who* was disciplined to the kingdom of the heavens, is like to a human a master of a house, whoever casts forth out of his treasure new things and old things.

SCENE 3. *Nazareth. A synagogue. Capernaum.*

Levi. And it became, when Joshua ended these comparisons, he migrated thence. And he came into his fatherland *and* was teaching them in their synagogue, so as *for* them to be astounded, and say,

The Nazarenes. From whence *is* to this *one* this wisdom, and the mighty works? Is not this the carpenter's son? is not his mother denominated Miriam? and his brothers, Jacob, and Joseph, and Simon, and Judah? And his sisters, are they not all with

us? Therefore from whence *are* to this *one* all these things?

Levi. And they were entrapped in him. But Joshua spoke to them,

Joshua. A prophet is not unhonoured, except in his own fatherland, and in his dwelling.

Levi. And he did not do many mighty works there on account of their unbelief.

In that season Herod the tetrarch heard of the fame of Joshua, and spoke to his *servant-boys*,

Herod the tetrarch. This is Johanan the immerser; he himself arose from the dead; and on this account the mighty works inwork in him.

Levi. For Herod laid hold on Johanan and bound *him*, and placed *him* away in guard on account of Herodias, his brother Philip's wife. For Johanan was saying to him,

Johanan. It is not authorised for thee to have her.

Levi. And *when he is* wishing to kill him, he feared the crowd; because they were esteeming him as a prophet. But *when* Herod's birthday festivities became, the daughter of Herodias danced in the middle *space*, and pleased Herod. Whence he confessed in company with an oath to give to her whatsoever she might request for herself. But the *girl*, instigated under her mother, speaks,

Herodias' daughter. Give thou to me here upon a plate the head of Johanan the immerser.

Levi. And the king was grieved; but on account of the oaths, and the *ones* reclining with *him at table*, he bade *it* to be given. And he sent and beheaded Johanan in the guard. And his head was brought upon a plate, and was given to the maiden; and she brought *it* to her mother. And his disciples approached and took up the corpse, and buried him;

and they came and reported *it* to Joshua.

SCENE 4. *The lake of Galilee. Genesaret.*

Levi. But *when* Joshua heard *it*, he withdrew thence in a boat into a desert place apart: and the crowds heard of *it* and followed him on foot from the cities. And he came out and saw an immense crowd, and was moved with pity upon them, and cured their sick. But *when* evening became, the disciples came unto him, saying,

The disciples. The place is desert, and the *noon-hour* already passed by; release thou the crowds, in order that they might come away into the villages and buy for themselves victuals.

Levi. But Joshua spoke to them, *Joshua.* They do not have need to come away; give ye to them, ye, to eat.

Levi. But the *ones* say to him, *The disciples.* We are not having anything here, except five loaves of bread, and two fishes.

Levi. But the *one* spoke, *Joshua.* Bring ye them here to me.

Levi. And he bade the crowds to accumb over the grass, and he received the five loaves of bread, and the two fishes, and looked up into the heaven and blessed *them*; and he broke the loaves of bread and gave to the disciples, but the disciples to the crowds. And they all ate, and were sufficed: and they took up the *overabounding* of the broken pieces, twelve baskets full. But the *ones* eating were about five thousand men, without *counting* women and children.

And immediately he compelled his disciples to embark into the boat, and to lead before him into the other side, until what *time* he might release the crowds. And *when* he released the crowds, he ascended into the mountain apart to pray: but *when* evening

became, he was there alone. But the boat was already *in the* midst of the sea, tested under the waves: for the wind was contrary. But *in the* fourth guard of the night he came unto them, walking over upon the sea. But *when* the disciples saw him walking over the sea, they were troubled, saying, that

The disciples. It is a ghost.

Levi. And they cried out from fear. But straightway Joshua talked to them, saying,

Joshua. Be ye of good cheer; I, I am *he*; never fear ye.

Levi. But Peter answered him *and* spoke,

Peter. Lord, if thou, thou art *he*, bid thou me to come unto thee over upon the waters.

Levi. But the *one* spoke,

Joshua. Come thou.

Levi. And Peter descended from the boat *and* walked over upon the waters, to come unto Joshua. But *when he is* beholding the wind, he feared; and *as he* began to drown, he cried out, saying,

Peter. Lord, save thou me.

Levi. But immediately Joshua stretched out the hand and received hold of him, and says to him,

Joshua. Littlebelief *one*, into what *end* hesitatedst thou?

Levi. And *when* they ascended into the boat, the wind assuaged. But the *ones* in the boat worshipped him, saying,

The disciples. Truly thou art God's Son.

Levi. And they crossed over *and* came over upon the land into Genesaret. And the men of that place recognised him *and* commissioned into that whole country round about, and brought unto him all the *ones* faring badly; and they were beseeching him in order that they might only touch the hem of his

garment; and as many as touched *him* were thoroughly saved.

Then *there* come unto Joshua from Hierosoluma Pharisees and scribes, saying,

Pharisees & scribes. On what account do thy disciples transgress the tradition of the elders? for they do not lave the hands whenever they may eat bread.

Levi. But the *one* answered *and* spoke to them,

Joshua. On what account do ye, also ye, transgress the commandment of the God on account of your tradition? For the God commanded, saying, Honour thou the father and the mother: and, The *one* saying bad of father or mother, let him de cease with death. But ye, ye say, Whoso might speak to the father or to the mother, *It is* a present, by whatsoever thou mightest be profited out of me; he might not ever honour his father. And ye unratified the word of the God on account of your tradition. Dissemblers, beautifully did Isaiah prophesy concerning you, saying,

This people honours me with the lips; but their heart is very far away from me. But in vain they reverence me, teaching *as* teachings *the* commands of humans.

Levi. And he called unto *him* the crowd *and* spoke to them,

Joshua. Hear ye, and understand: Not the thing entering into the mouth degrades the human; howbeit the thing going forth out of the mouth, this degrades the human.

Levi. Then the disciples approached *and* spoke to him,

The disciples. Cognisest thou that the Pharisees were entrapped, *when* they heard the word?

Levi. But the *one* answered *and* spoke,

Joshua. Every plant, which my heavenly Father did not plant, shall

be rooted out. Acquit ye them: they are blind guides. But if assuredly a blind *person* may guide a blind *person*, both shall fall into a ditch.

Levi. But Peter answered *and* spoke to him,

Peter. Point thou out to us the comparison.

Levi. But the *one* spoke,

Joshua. Are ye, also ye, still without understanding? Do ye not yet consider, that everything the thing going in into the mouth passes along into the belly, and is cast out into the draught? But the things going forth out of the mouth come forth out of the heart; and those degrade the human. For out of the heart come forth evil reasonings, murders, adulteries, whoredoms, thefts, falsewitnessings, defamations: these are the things degrading the human: but the *fact* to eat with unlaved hands does not degrade the human.

SCENE 5. *The borders of Tyre and Sidon.*

Levi. And Joshua came out thence *and* withdrew into the parts of Tyre and Sidon. And, lo, a woman a Canaanitess came out from those borders *and* cried out, saying,

A Canaanitess. Have thou mercy on me, Lord, Son of David; my daughter is badly fiendized.

Levi. But the *one* did not answer her a word. And his disciples approached *and* were asking him, saying,

The disciples. Release thou her; because she cries out from behind us.

Levi. But the *one* answered *and* spoke,

Joshua. I was not commissioned except into the sheep the *ones* having been destroyed of the house of Israel.

Levi. But the *woman* came *and* was worshipping him, saying,

The Canaanitess. Lord, help thou me.

Levi. But the *one* answered *and* spoke,

Joshua. It is not beautiful to receive the bearns' bread and cast it to the little dogs.

Levi. But the *woman* spoke,

The Canaanitess. Yes, Lord: for even the little dogs eat from the crumbs the *ones* falling from their lords' table.

Levi. Then Joshua answered *and* spoke to her,

Joshua. O woman, great *is* thy belief: let it be made to become to thee as thou wishest.

Levi. And her daughter was healed from that hour.

SCENE 6. *A mountain near the lake of Galilee.*

Levi. And Joshua passed on thence *and* came by the side of the sea of Galilee; and he ascended into the mountain *and* was sitting there. And many crowds came unto him, having in company with themselves lame, blind, maimed, dumb, and many different *ones*, and hurled them *down* beside his feet; and he cured them: so as *for* the crowds to marvel, beholding dumb *ones* talking, maimed *ones* sound, and lame *ones* walking, and blind *ones* beholding; and they glorified the God of Israel. But Joshua called unto *him* his disciples *and* spoke,

Joshua. I am moved with pity over upon the crowd, because they adhere to me already three days, and they do not have what they might eat: and I do not wish to release them fasting, lest at any time they might faint in the way.

Levi. And the disciples say to him,

The disciples. From whence *are* to us so many loaves of bread in a desert, so as to suffice so immense a crowd?

Levi. And Joshua says to them,

Joshua. How many loaves of bread

have ye?

Levi. But the *ones* spoke,

The disciples. Seven, and a few little fishes.

Levi. And he charged the crowd to fall back over upon the earth, and he received the seven loaves of bread, and the fishes; and he gave thanks and broke them, and was giving to the disciples, but the disciples to the crowds. And they all ate, and were sufficed: and they took up the *over-*abounding of the broken pieces, seven hamper full. But the *ones* eating were about four thousand men, without counting women and children.

SCENE 7. *The borders of Magadan. The lake of Galilee.*

Levi. And he released the crowds and embarked into the boat, and came into the borders of Magadan. And the Pharisees and Sadducees approached, tempting him, and interrogated him to show forth to them a sign out of the heaven. But the *one* answered and spoke to them,

Joshua. An evil and adulterous generation seeks after a sign; and a sign shall not be given to it, except the sign of Jonah.

Levi. And he left them behind and came away. And the disciples came into the other side and forgot to receive loaves of bread. But Joshua spoke to them,

Joshua. See ye and beware of the leaven of the Pharisees and Sadducees.

Levi. But the *ones* were reasoning among themselves, saying,

The disciples. It is because we did not receive loaves of bread.

Levi. But Joshua knew it and spoke,

Joshua. Why reason ye among yourselves, littlebelief *ones*, because ye do not have loaves of bread? Do ye not yet consider, neither recollect the five loaves of bread of the five thousand, and how many baskets full

ye received? Neither the seven loaves of bread of the four thousand, and how many hamper full ye received? How do ye not consider that I did not speak to you concerning loaves of bread? But beware of the leaven of the Pharisees and Sadducees.

Levi. Then they understood that he did not speak to beware of the leaven of the loaves of bread, howbeit of the doctrine of the Pharisees and Sadducees.

SCENE 8. *The parts of Cæsarea Philippi.*

Levi. But Joshua came into the parts of Cæsarea Philippi and was asking his disciples, saying,

Joshua. Whom do the humans say the Son of the human to be?

Levi. But the *ones* spoke,

The disciples. The *ones* indeed say Johanan the immerser; but others, Elijah: but different *ones*, Jeremiah, or one of the prophets.

Levi. He says to them,

Joshua. But ye, whom do ye say me to be?

Levi. But Simon Peter answered and spoke,

Simon. Thou, thou art the Messiah, the Son of the living God.

Levi. But Joshua answered and spoke to him,

Joshua. Happy art thou, Simon Bar-jonah; because flesh and blood did not reveal it to thee, howbeit my Father the *one* in the heavens. But also I, I say to thee, that Thou, thou art Petros [*rocklet*]; and, Upon this the *petra* [*rock*] I will build my assembly; and the gates of the grave shall not prevail against it. I will give to thee the keys of the kingdom of the heavens: and whatsoever thou mightest bind over the earth shall be having been bound in the heavens; and whatsoever thou mightest loose over the earth shall be having been

loosed in the heavens.

Levi. Then he cautioned the disciples in order that they might never speak to one that he himself is the Messiah. From then Joshua the Messiah began to show to his disciples, that he must come away into Hierosoluma, and suffer many things from the elders and chiefpriests and scribes, and be killed, and on the third day be raised up. And Petros [*Peter*] received him unto himself and began to rebuke him, saying,

Peter. Be it far from thee, Lord: this shall not ever be to thee.

Levi. But the *one* turned and spoke to Peter,

Joshua. Retire thou behind me, Satan: thou art a trap to me; because thou dost not mind the things of the God, howbeit the things of the humans.

Levi. Then Joshua spoke to his disciples,

Joshua. If anyone wishes to come behind me, let him utterly deny himself, and take up his cross, and follow me. For whosoever may wish to save his soul shall destroy it: but whosoever might destroy his soul for my sake shall find it. For what shall a human be profited, if assuredly he might gain the whole world, but might experience the loss of his soul? or what shall a human give in exchange for his soul? For the Son of the human is about to come in the glory of his Father in company with his angels; and then he will render to each *one* according to his act. Amen I say to you, that *There* are certain of the *ones* having stood here, who ever might not ever taste of death, until assuredly they might see the Son of the human coming in his kingdom.

SCENE 9. A mountain in Galilee.
The plain.

Levi. And after six days Joshua

receives beside *him* Peter, and Jacob, and Johanan his brother, and brings them up into a high mountain apart: and he was transformed in front of them; and his face shone as the sun, but his garments became white as the light. And, lo, *there* was seen by them Mosheh and Elijah talking together in company with him. But Peter answered and spoke to Joshua,

Peter. Lord, it is beautiful for us to be here: if thou wishest, I will make here three tents; one for thee, and one for Mosheh, and one for Elijah.

Levi. While he is yet talking, lo, a cloud full of light overshadowed them: and, lo, a voice out of the cloud, saying,

God. This is my Son the David, in whom I wellthought; hear ye him.

Levi. And when the disciples heard it, they fell over upon their face, and feared excessively. And Joshua approached; and he touched them and spoke,

Joshua. Arise ye, and never fear.

Levi. But when they lifted up their eyes, they did not see one, except Joshua himself alone. And as they are descending out of the mountain, Joshua commanded them, saying,

Joshua. Never might ye speak of the sight to one, until what *time* the Son of the human might stand up out of dead *ones*.

Levi. And his disciples interrogated him, saying,

The disciples. Therefore why say the scribes that Elijah must first come?

Levi. But the *one* answered and spoke to them,

Joshua. Elijah indeed comes, and shall restore all things. But I say to you, that Elijah already came, and they did not recognise him, howbeit they did in him as many things as they wished. Thus also the Son of the human is about to suffer under

them.

Levi. Then the disciples understood that he spoke to them concerning Johanan the immerser. And *when they came unto the crowd, there came unto him a human, kneeling down to him, and saying,*

A father. Lord, have thou mercy on my son; because he is moonized, and fares badly: for many times he falls into the fire, and many times into the water. And I brought him unto thy disciples, and they were not able to cure him.

Levi. But Joshua answered and spoke,

Joshua. O unbelieving and having been perverted generation, how long shall I be in company with you? how long shall I forbear with you? bring ye him here to me.

Levi. And Joshua rebuked him, and the fiend came out from him: and the boy was cured from that hour. Then the disciples came unto Joshua apart and spoke,

The disciples. On what account were we not able, we, to cast it out?

Levi. But the *one* says to them,

Joshua. On account of your little-belief: for amen I say to you, If assuredly ye may have belief as a grain of mustard seed, ye shall speak to this mountain, Pass thou on hence there; and it shall pass on: and nothing shall be unable to you.

Levi. But *while they are turning about together in Galilee, Joshua spoke to them,*

Joshua. The Son of the human is about to be delivered up into the hands of humans: and they will kill him, and on the third day he shall be raised up.

Levi. And they were excessively grieved.

SCENE 10. Capernaum.

Levi. But *when they came into Capernaum, the ones receiving the*

half-shekel came unto Peter, and spoke,

Rate-collector. Does not your teacher pay the tax of the half-shekel?

Levi. He says,

Peter. Yes.

Levi. And *when he entered into the dwelling, Joshua forestalled him, saying,*

Joshua. What seems it to thee, Simon? from whom do the kings of the earth receive taxes or census-money? from their sons, or from foreigners?

Levi. But *when he spoke, From foreigners, Joshua was speaking to him,*

Joshua. So then at least the sons are free. But in order that we might never entrap them, go thou into the sea and cast a hook, and take the fish which ascended first; and thou shalt open its mouth and find a stater: that receive thou and give to them instead of me and thee.

Levi. In that hour the disciples came unto Joshua, saying,

The disciples. So then who is greatest in the kingdom of the heavens?

Levi. And he called unto him a child and stood it in the midst of them, and spoke,

Joshua. Amen I say to you, Except assuredly ye might turn, and become as the children, ye might not ever enter into the kingdom of the heavens. Therefore whoever shall humble himself as this child, this *one* is the greatest in the kingdom of the heavens. And whosoever might accept one such child upon my name accepts me. But whosoever might entrap one of these little ones the ones believing into me, it is expedient for him in order that an ass-power millstone might be hung about his neck, and that he might be drowned in the expanse of the sea. Woe to the world from the traps! for there is necessity

for the traps to come; nevertheless woe to that human through whom the trap comes! But it thy hand, or thy foot, entraps thee, chop thou it out, and cast *it* from thee: it is beautiful for thee to enter into the life maimed or lame, *rather* than having two hands or two feet to be cast into the everlasting fire. And if thy eye entraps thee, take thou it out, and cast *it* from thee: it is beautiful for thee to enter into the life with one eye, *rather* than having two eyes to be cast into the Gehenna of the fire. See ye *that* ye might never despise one of these little *ones*: for I say to you, that Their angels in *the* heavens continually behold the face of my Father the *one* in *the* heavens. What seems it to you? if assuredly *there* might become to any human a hundred sheep, and one out of them might wander *astray*, does he not acquit the ninety nine, *and* go over upon the mountains, *and* seek the *one* wandering *astray*? And if assuredly it might become *for him* to find it, amen I say to you, that he rejoices upon it rather than upon the ninety nine the *ones* never having wandered *astray*. Thus it is not *the* wish in front of your Father the *one* in *the* heavens, in order that one of these little *ones* might be destroyed.

But if assuredly thy brother might sin, retire thou, reprove him between thee and him alone: if assuredly he might hear thee, thou gainedst thy brother. But if assuredly he might never hear, receive thou beside *thee* in company with thee yet one or two, in order that over *the* mouth of two witnesses or three every saying might be made to stand. But if assuredly he might disregard them, speak thou to the assembly: but if assuredly he might disregard also the assembly, let him be to thee as even the *one* of the nations and the tax-collector. Amen I say to you, As many things

as if assuredly ye might bind over the earth shall be having been bound in heaven; and as many things as if assuredly ye might loose over the earth shall be having been loosed in heaven. Again I say to you, that If assuredly two out of you might agree over the earth concerning every action whatsoever they might request, it shall become to them from beside my Father the *one* in *the* heavens. For where two or three are having been gathered into my own name, there I am in *the* midst of them.

Levi. Then Peter approached *and* spoke to him,

Peter. Lord, how many times shall my brother sin into me, and shall I acquit to him? until seven times?

Levi. Joshua says to him,

Joshua. I do not say to thee, Until seven times; howbeit, Until seventy times seven. On this account the kingdom of the heavens was likened to a human a king, who wished to compute an account in company with his bondservants. But *when* he began to compute, *there* was brought unto him one, *who* was debtor of ten thousand talents. But *when* he *is* never having *the means* to pay *with*, the lord bade him to be bartered, and the wife, and the bearns, and all things as many as he was having, and payment to be made. Therefore the bondservant fell *down and* was worshipping him, saying,

A slave. Lord, be thou longsuffering upon me, and I will pay all to thee.

Joshua. But the lord of that bondservant was moved with pity *and* released him, and acquitted the loan to him. But that bondservant came out *and* found one of his fellowbondservants, who was owing to him a hundred denarii: and he laid hold on him *and* was strangling *him*, saying,

The slave. Pay thou, if thou owest anything.

Joshua. Therefore his fellowbond-servant fell down and was beseeching him, saying,

A co-slave. Be thou longsuffering upon me, and I will pay it to thee.

Joshua. But the one was not wishing so to do: howbeit he came away and cast him into guard, until he might pay the thing owed. Therefore his fellowbondservants saw the things which became and were excessively grieved; and they came and explained to the lord of themselves all the things which became. Then his lord called him unto him and says to him,

The master. Evil bondservant, I acquitted to the all that due, since thou besoughtest me: oughtest not also thou to have had mercy on thy fellowbondservant, as also I, I had mercy on thee?

Joshua. And his lord was angered and delivered him up to the testers, until what time he might pay all the thing owed to him. Thus also my heavenly Father shall do to you, except assuredly ye might each one from your hearts acquit to his brother.

ACT IV.

SCENE I. *The borders of Judæa beyond the Jordan.*

Levi. And it became, when Joshua ended these words, he migrated from Galilee, and came into the borders of Judæa beyond the Jordan. And many crowds followed him; and he cured them there.

And the Pharisees came unto him, tempting him, and saying,

The Pharisees. Whether is it authorised for a man to put away his wife according to every cause?

Levi. But the one answered and spoke,

Joshua. Did ye not read, that the One who made them from the beginning made them male and female, and spoke, For the sake of this a human

shall leave father and mother behind, and shall cleave unto his wife; and the two shall be into one flesh? So that they are no more two, howbeit one flesh. Therefore that which the God yoked together, never let a human separate.

Levi. They say to him,

The Pharisees. Therefore why did Moshch command to give a scroll of divorce, and to put her away?

Levi. He says to them,

Joshua. Because Moshch unto your hardheartedness permitted you to put away your wives: but from the beginning it has not become thus. But I say to you, that Whoso might put away his wife, except upon whoredom, and might marry another, commits adultery: and the one who married a woman having been put away commits adultery.

Levi. The disciples say to him,

The disciples. If the cause of the human is thus in company with the wife, it is not expedient to marry.

Levi. But the one spoke to them,

Joshua. Not all contain this word, howbeit they to whom it has been given. For there are eunuchs, whoever were begotten thus out of their mother's belly: and there are eunuchs, whoever were made eunuchs under the humans: and there are eunuchs, whoever made themselves eunuchs on account of the kingdom of the heavens. The one being able to contain it, let him contain it.

Levi. Then children were brought unto him, in order that he might place the hands upon them, and pray: but the disciples rebuked them. But Joshua spoke,

Joshua. Acquit ye the children, and never forbid them, to come unto me: for of such is the kingdom of the heavens.

Levi. And he placed the hands upon them and went thence. And,

lo, one came unto him *and* spoke,

A young man. Teacher, what good thing shall I do, in order that I might have everlasting life?

Levi. But the *one* spoke to him,

Joshua. Why askest thou me concerning the good thing? The good *one* is One: but if thou wishest to enter into the life, keep the commandments.

Levi. He says to him,

The young man. Which sort?

Levi. But Joshua spoke,

Joshua. The *sort*: Thou shalt not murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thou the father and the mother: and, Thou shalt love thy neighbour as thyself.

Levi. The young man says to him,

The young man. All these things I guarded: what lack I yet?

Levi. Joshua was speaking to him,

Joshua. If thou wishest to be perfect, retire, sell the things subsisting of thee, and give to poor *ones*, and thou shalt have treasure in heaven: and hither thou, follow me.

Levi. But the young man heard the word *and* came away grieved: for he was *one* having many possessions. But Joshua spoke to his disciples,

Joshua. Amen I say to you, that A rich *one* shall difficultly enter into the kingdom of the heavens. But again I say to you, It is easier for a camel to come across through *the* eye of a needle, than for a rich *one* to enter into the kingdom of the God.

Levi. But *when* the disciples heard *it*, they were excessively astounded, saying,

The disciples. So then who is able to be saved?

Levi. But Joshua looked at *them* *and* spoke to them,

Joshua. Beside humans this is unable; but beside God all things are able.

Levi. Then Peter answered *and* spoke to him,

Peter. Lo, we, we acquitted all things, and followed thee; so then what shall be to us?

Levi. But Joshua spoke to them,

Joshua. Amen I say to you, that Ye the *ones* who followed me, in the regeneration whenever the Son of the human might sit down over *the* throne of his glory, ye shall sit, also ye, over upon twelve thrones, judging the twelve tribes of the Israel. And everyone whoever acquitted dwellings, or brothers, or sisters, or father, or mother, or wife, or bearns, or fields, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many first *ones* shall be last; and last *ones* shall be first.

For the kingdom of the heavens is like to a human a master of a house, whoever came out early in the morning to hire workers into his vineyard. But *when* he agreed in company with the workers for a denarius by the day, he commissioned them into his vineyard. And he came out about *the* third hour *and* saw others having stood idle in the marketplace; and he spoke to those,

A master. Retire ye, also ye, into the vineyard, and whatsoever may be righteous, I will give to you.

Joshua. But the *ones* came away. Again he came out about *the* sixth and ninth hour *and* did after the same manner. But about the eleventh hour he came out *and* found others having stood; and he says to them,

The master. Why have ye stood here the whole day idle?

Joshua. They say to him,

The workers. Because no one hired us.

Joshua. He says to them,

The master. Retire ye, also ye, into the vineyard.

Joshua. But when evening became, the lord of the vineyard says to his manager,

The master. Call thou the workers, and pay to them the hire, beginning from the last *ones* until the first *ones*.

Joshua. And when the *ones* who were hired about the eleventh hour came, they received a denarius apiece. But when the first *ones* came, they deemed that they shall receive more; and they also themselves received a denarius apiece. But when they received it, they were murmuring against the master of the house, saying,

The first workers. These the last made one hour, and thou madest them equal to us, the *ones* who carried the weight of the day and the heat.

Joshua. But the *one* answered one of them and spoke,

The master. Companion, I am not unrighteous with thee: didst not thou agree with me for a denarius? Take thou the thing that is thy own, and retire: but I wish to give to this the last *one*, as even to thee. Or is it not authorised for me to do that which I wish in my own things? or is thy eye evil, because I, I am good?

Joshua. Thus the last *ones* shall be first, and the first *ones* last.

SCENE 2. *On the way to Jerusalem.*

Levi. And Joshua is ascending into Hierosoluma and received beside him the twelve disciples apart, and in the way spoke to them,

Joshua. Lo, we ascend into Hierosoluma; and the Son of the human shall be delivered up to the chief-priests and scribes, and they will condemn him into death, and will deliver him up to the nations into the end for to mock, and scourge, and crucify him; and on the third day he shall stand up.

Levi. Then came unto him the mother of the sons of Zebedee in company with her sons, worshipping

him, and requesting a certain thing from beside him. But the *one* spoke to her,

Joshua. What wishest thou?

Levi. She says to him,

Salome. Speak thou in order that these my two sons might sit down, one on thy right hand, and the other on thy left, in thy kingdom.

Levi. But Joshua answered and spoke,

Joshua. Ye do not cognise what ye request. Are ye able to drink the cup which I, I am about to drink?

Levi. They say to him,

Jacob & Johanan. We are able.

Levi. He says to them,

Joshua. Ye shall drink my cup indeed: but the thing to sit down on my right hand, and on my left, is not mine to give, howbeit it shall be given to whom it has been readied under my Father.

Levi. And the ten heard it and they were indignant concerning the two brothers. But Joshua called them unto him and spoke,

Joshua. Ye cognise that the rulers of the nations exercise lordship over them, and the great *ones* exercise authority over them. It shall not be thus among you: howbeit whosoever may wish to become great among you, he will be your servant; and whoso may wish to be first among you, let him be your bondservant: as even the Son of the human did not come to be served, howbeit to serve, and to give his soul a ransom in the stead of many.

SCENE 3. *On the way out of Jericho.*

Levi. And as they are going out from Jericho, an immense crowd followed him. And, lo, two blind men sitting by the way side, when they heard that Joshua passes along, cried out, saying,

Two blind men. Lord, have mercy on us, thou Son of David.

Levi. But the crowd rebuked them, in order that they might keep still: but the *ones* cried out louder, saying,

The blind men. Lord, have mercy on us, thou Son of David.

Levi. And Joshua stood and voiced them, and spoke,

Joshua. What wish ye that I shall do for you?

Levi. They say to him,

The blind men. Lord, in order that our eyes may be opened.

Levi. But Joshua was moved with pity and touched their eyes: and immediately they received sight, and followed him.

SCENE 4. *Bethphage. The mount of Olives. Jerusalem.*

Levi. And when they neared into Hierosoloma, and came into Bethphage, unto the mount of Olives, then Joshua commissioned two disciples, saying to them,

Joshua. Go ye into the village the *one* opposite you, and immediately ye shall find an ass having been tied, and a colt in company with her: loose ye *them* and lead *them* to me. And if assuredly anyone might speak anything to you, ye shall speak, that The Lord has need of them; but straightway he will commission them.

Levi. But this whole thing has become, in order that *there* might be fulfilled the thing spoken through the prophet, saying,

Speak ye to the daughter of Zion, Lo, thy King comes to thee, meek, and having ridden over upon an ass, even over upon a colt the foal of a beast of burden.

But the disciples went, and did according as Joshua ordained to them, and led the ass and the colt; and they placed on over them the garments; and he sat upon overabove them. But the most *immense* crowd spread the garments of themselves in the way; but others were chopping

branches from the fruit-trees, and were spreading *them* in the way. But the crowds the *ones* leading before him, and the *ones* following, were crying out, saying,

The crowds. Hosanna to the Son of David: having been blessed is the *one* coming in the name of the Lord; Hosanna in the highest places.

Levi. And when he entered into Hierosoloma, all the city was quaked, saying,

All Jerusalem. Who is this?

Levi. But the crowds were saying,

The crowds. This is the Prophet, Joshua, the *one* from Nazareth of Galilee.

Levi. And Joshua entered into the temple, and cast out all the *ones* selling and buying in the temple, and overturned the tables of the coin-brokers, and the seats of the *ones* selling the doves, and says to them,

Joshua. It has been written, My house shall be called the house of prayer: but ye, ye make it a cave of robbers.

Levi. And blind and lame *ones* came unto him in the temple; and he cured them. But when the chief-priests and the scribes saw the marvellous things which he did, and the boys the *ones* crying out in the temple and saying, Hosanna to the Son of David; they were indignant, and spoke to him,

The chiefpriests & scribes. Hearest thou what these say?

Levi. But Joshua says to them,

Joshua. Yes; did ye neither at any time read, that Out of the mouth of infants and sucklings thou repairedst praise?

SCENE 5. *Bethany. On the way to Jerusalem. In the temple.*

Levi. And he left them behind and came forth without the city into Bethany; and he lodged there.

But in the morning, as he led back

into the city, he hungered. And he saw one fig tree over the way *and* came over upon it, and did not find one thing in it, except leaves only; and he says to it,

Joshua. Nevermore might fruit become out of thee for ever.

Levi. And forthwith the fig tree withered away. And the disciples saw *it* and marvelled, saying,

The disciples. How forthwith the fig tree withered away!

Levi. But Joshua answered *and* spoke to them,

Joshua. Amen I say to you, If assuredly ye may have belief, and might never doubt, not only shall ye do the *affair* of the fig tree, howbeit even if assuredly ye might speak to this mountain, Be thou taken up and cast into the sea; it shall become. And all things as many as assuredly ye might request in the prayer, believing, ye shall receive.

Levi. And *when* he came into the temple, the chiefpriests and the elders of the people came unto him *as he is* teaching, saying,

The chiefpriests & elders. By what sort of authority doest thou these things? and who gave this authority to thee?

Levi. But Joshua answered *and* spoke to them,

Joshua. I will ask you, also I, one word, which if assuredly ye might speak to me, also I, I will speak to you by what sort of authority I do these things. The immersion the *one* of Johanan, from whence was it? out of heaven, or out of humans?

Levi. But the *ones* were reasoning beside themselves, saying,

The chiefpriests & elders [*Aside*]. If assuredly we might speak, Out of heaven: he will speak to us, Therefore on what account did ye not believe him? But if assuredly we might speak,

Out of humans: we fear the crowd: for all esteem Johanan as a prophet.

Levi. And they answered Joshua *and* spoke,

The chiefpriests & elders. We do not cognise.

Levi. He also himself was speaking to them,

Joshua. Neither do I, I say to you by what sort of authority I do these things. But what seems it to you? A human was having two bearns; and he came unto the first *and* spoke,

A father. Bearn, retire thou, work to-day in my vineyard.

Joshua. But the *one* answered *and* spoke,

The first bearn. I do not wish to.

Joshua. Afterward he regretted *and* came away. But he came unto the second *and* spoke after the same manner. But the *one* answered *and* spoke,

The second bearn. I go, sir.

Joshua. And he did not come away. Who out of the two did the wish of the father?

Levi. They say,

The chiefpriests & elders. The first.

Levi. Joshua says to them,

Joshua. Amen I say to you, that The tax-collectors and the whores lead before you into the kingdom of the God. For Johanan came unto you in a way of righteousness, and ye did not believe him: but the tax-collectors and the whores believed him: but ye, *when ye saw it*, ye did not regret afterward, for to believe him.

Another comparison hear ye: *There* was a human a master of a house, whoever planted a vineyard, and placed a hedge about it, and dug a winepress in it, and built a tower, and rented it out to farmers, and travelled abroad. But when the season of the fruits neared, he commissioned his bondservants unto the farmers to receive his fruits. And

the farmers received his bondservants and beat one indeed, but killed another, but cast stones at another. Again he commissioned other bondservants more than the first: and they did to them after the same manner. But afterward he commissioned unto them his son, saying,

A master. They will respect my son.

Joshua. But when the farmers saw the son, they spoke among themselves,

The farmers. This is the heir; hither ye, let us kill him, and have his inheritance.

Joshua. And they received him and cast him forth without the vineyard, and killed him. Therefore whenever the lord of the vineyard might come, what will he do to those farmers?

Levi. They say to him,

The chiefpriests & elders. He will destroy them the bad ones badly, and will rent out the vineyard to other farmers, whoever will render to him the fruits in their seasons.

Levi. Joshua says to them,

Joshua. Did ye neither at any time read in the scriptures, The stone which the ones building disapproved, this was made to become into the head of the corner: this corner stone became from beside the Lord, and it is marvellous in our eyes? On this account I say to you, The kingdom of the God shall be taken from you, and be given to a nation bringing forth the fruits of it. And the one who fell over upon this stone shall be shattered: but over upon whomsoever it might fall, it shall winnow him away.

Levi. And the chiefpriests and the Pharisees heard his comparisons and knew that he says them concerning them. And when they are seeking to lay hold on him, they feared the crowds, since they were esteeming him

into a prophet. And Joshua answered and spoke to them again in comparisons, saying,

Joshua. The kingdom of the heavens was likened to a human a king, whoever made marriage festivities for his son, and commissioned his bondservants to call the ones having been called into the marriage festivities: and they were not wishing to come. Again he commissioned other bondservants, saying,

A king. Speak ye to the ones having been called, Lo, I have readied my dinner: my bulls and fatlings have been sacrificed, and all things are ready: hither ye into the marriage festivities.

Joshua. But the ones neglected it and came away, the one indeed into his own field, but another over upon his merchandise: but the rest laid hold on his bondservants and despited them, and killed them. But the king was angered; and he sent his armies and destroyed those murderers, and blazed up their city. Then he says to his bondservants,

The king. The marriage indeed is ready, but the ones having been called were not worthy. Therefore go ye over upon the thoroughfares of the ways, and as many as if assuredly ye might find, call ye into the marriage festivities.

Joshua. And those bondservants came out into the ways and gathered all whom they found, both evil and good: and the bridechamber was filled with ones reclining at table. But the king entered to gaze at the ones reclining at table and saw there a human not having been clothed in the marriage clothing: and he says to him,

The king. Companion, how enterdest thou here never having the marriage clothing?

Joshua. But the one was muzzled.

Then the king spoke to the servants,

The king. Bind ye him feet and hands and cast him out into the outer darkness: *there* shall be the weeping and the gnashing of the teeth there. For many are called *ones*, but few are select.

SCENE 6. *Jerusalem. In the temple.*

Levi. Then the Pharisees went and received consultation to the intent that they might ensnare him in a word. And they comission to him their disciples in company with the Herodians, saying,

The Pharisees & Herodians. Teacher, we cognise that thou art true, and teachest the way of the God in truth, and it is not care to thee concerning anyone: for thou dost not behold into the face of humans. Therefore speak thou to us, What seems it to thee? Is it authorised to give census *money* to Cæsar, or not?

Levi. But Joshua knew their evil and spoke,

Joshua. Why tempt ye me, dissemblers? Show forth to me the coin of the census *money*.

Levi. But the *ones* brought unto him a denarius. And he says to them,

Joshua. Of whom *is* this the image and the superscription?

Levi. They say,

The Pharisees & Herodians. Of Cæsar.

Levi. Then he says to them,

Joshua. Therefore render ye the things of Cæsar to Cæsar; and the things of the God to the God.

Levi. And *when* they heard *it*, they marvelled; and they acquitted him and came away.

In that day *there* came unto him Sadducees, *ones* saying that *there* never *is* to be a resurrection, and they interrogated him, saying,

Sadducees. Teacher, Moshèh spoke, If assuredly anyone might die off,

never having bearns, his brother shall intermarry his wife, and stand up seed to his brother. But *there* were beside us seven brothers: and the first married and deceased, and, never having seed, acquitted his wife to his brother: likewise also the second, and the third, until the seven deceased. But afterward of all the woman died off. Therefore in the resurrection, of whom of the seven shall she be wife? for they all had her.

Levi. But Joshua answered and spoke to them,

Joshua. Ye wander astray, never cognising the scriptures, nor ever the power of the God. For in the resurrection they neither marry, nor are given in marriage, howbeit they are as *the* angels of God in the heaven. But concerning the resurrection of the dead, did ye not read the thing spoken to you under the God, saying, I, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of dead *ones*, howbeit of living *ones*.

Levi. And the crowds heard *it* and were astounded upon his doctrine. But the Pharisees heard that he muzzled the Sadducees, and they were gathered over upon the same *purpose*; and one out of them, a lawyer, interrogated *him*, tempting *him*,

A lawyer. Teacher, of what sort *is* the great commandment in the law?

Levi. But the *one* was speaking to him,

Joshua. Thou shalt love the Lord thy God in thy whole heart, and in thy whole soul, and in thy whole intellect. This is the great and first commandment. *The* second *is* like to it, Thou shalt love thy neighbour as thyself. In these the two commandments the whole law hangs, and the prophets.

Levi. But *while* the Pharisees are having been gathered, Joshua interro-

gated them, saying,

Joshua. What seems it to you concerning the Messiah? of whom is he the Son?

Levi. They say to him,
The Pharisees. Of David.

Levi. He says to them,

Joshua. Therefore how does David in the Spirit call him Lord, saying, *The Lord* spoke to my Lord, Sit thou on my right hand, until assuredly I might place thy enemies underneath thy feet? Therefore if David calls him Lord, how is he his son?

Levi. And no one was able to answer him a word, neither dared anyone from that day to interrogate him any more.

SCENE 7. *Jerusalem. In the temple.*

Levi. Then Joshua talked to the crowds, and to his disciples, saying,

Joshua. The scribes and the Pharisees sat down over Mosheh's seat: therefore all things as many as assuredly they might speak to you, do ye and keep; but never do ye accord to their works: for they say, and they do not do. But they bind up weighty burdens and difficult to be carried, and place them on over upon the shoulders of the humans; but they themselves do not wish to move them with their finger. But all their works they do unto the purpose to be gazed at by the humans: for they widen their amulets, and enlarge the hems of their garments; but they friendship the first couch in the suppers, and the first seats in the synagogues, and the salutations in the markets, and to be called under the humans, Rabbi. But ye, never might ye be called Rabbi: for One is your Teacher; but all ye, ye are brothers. And never might ye call anyone your father over the earth: for One is your heavenly Father. Nor ever might ye be called leaders: for One is your Leader, even the Messiah. But the one greatest of

you will be your servant. But whoever will exalt himself shall be humbled; and whoever will humble himself shall be exalted.

But woe to you, scribes and Pharisees, dissemblers! because ye shut up the kingdom of the heavens in front of the humans: for ye, ye do not enter yourselves, neither do ye acquit the ones entering to enter.

Woe to you, scribes and Pharisees, dissemblers! because ye lead on about the sea and the dry land to make one convert; and whenever he might become, ye make him twofold more a son of Gehenna than yourselves.

Woe to you, blind guides! the ones saying, Whoso might swear by the shrine, it is nothing; but whosoever might swear by the gold of the shrine, he owes. Fools and blind: for which is greater, the gold, or the shrine the one which sanctified the gold? And Whoso might swear by the altar, it is nothing; but whosoever might swear by the present the one overabove it, he owes. Fools and blind: for which is greater, the present, or the altar the one sanctifying the present? Therefore the one who swore by the altar, swears by it, and by all things the ones overabove it. And the one who swore by the shrine, swears by it, and by the One residing in it. And the one who swore by the heaven, swears by the throne of the God, and by the One sitting overabove it.

Woe to you, scribes and Pharisees, dissemblers! because ye pay the tenth from the mint, and the anise, and the cumin; and ye acquitted the weightier things of the law, the judging, and the mercy, and the belief: these ye ought to do, and never to acquit those. Blind guides, the ones straining out the gnat, but drinking down the camel.

Woe to you, scribes and Pharisees, dissemblers! because ye cleanse the part from without of the cup and the

sidedish; but from within they are freighted out of extortion and incontinence. Blind Pharisee, cleanse thou first the inside of the cup and the sidedish, in order that also the outside of them might become clean.

Woe to you, scribes and Pharisees, dissemblers! because ye are similar to sepulchres having been whitened, whichever from without indeed appear splendid; but from within they are freighted with dead *ones'* bones, and all uncleanness. Thus also ye, from without indeed ye appear righteous to the humans; but from within ye are *ones* laden with dissimulation and iniquity.

Woe to you, scribes and Pharisees, dissemblers! because ye build the sepulchres of the prophets, and adorn the tombs of the righteous, and say, If we were for ourselves in the days of our fathers, we assuredly were for ourselves not partners of them in the blood of the prophets. So that ye witness to yourselves, that ye are sons of the *ones who* murdered the prophets. And ye, fill ye full the measure of your fathers. Serpents, progeny of vipers, how might ye flee from the judging of the Gehenna?

On this account, lo, I, I commission unto you prophets, and wise *ones*, and scribes: out of them ye will kill, and crucify; and out of them ye will scourge in your synagogues, and pursue *them* from city into city: to the intent that over upon you might come all *the* righteous blood poured out over the earth, from the blood of Abel the righteous until the blood of Zacharias the son of Barachias, whom ye murdered between the shrine and the altar. Amen I say to you, All these things shall come over upon this generation.

Jerusalem, Jerusalem, the *one* killing the prophets, and casting stones at the *ones* having been commissioned

unto her, how many times I wished to gather thy beams together, *in the* same manner *that* a hen gathers her chickens together under *her* wings, and ye did not wish *it!* Lo, your house is acquitted to you desolate. For I say to you, Ye might not ever see me henceforth, until assuredly ye might speak, Having been blessed is the *one* coming in the name of the Lord.

SCENE 8. Jerusalem. The temple.

The mount of Olives.

Levi. And Joshua came out from the temple *and* was going *away*: and his disciples approached to show forth to him the buildings of the temple. But the *one* answered *and* spoke to them,

Joshua. Do ye not behold all these things? amen I say to you, *There* might not ever be acquitted here stone over upon stone, which shall not be thrown down.

Levi. But *when* he *is* sitting over the mount of Olives, the disciples came unto him apart, saying,

The disciples. Speak thou to us, When shall these things be? and, What *shall be* the sign of thy own presence, and of *the* consummation of the age?

Levi. And Joshua answered *and* spoke to them,

Joshua. Take ye heed lest anyone might cause you to wander *astray*. For many will come upon my name, saying, I, I am the Messiah; and they will cause many to wander *astray*. But ye shall be about to hear of wars, and rumours of wars: see ye, never be ye frightened: for they must become; howbeit the end is not yet. For nation will arise over upon nation, and kingdom over upon kingdom: and *there* shall be famines, and earthquakes, in various places. But all these things *are the* beginning of travail-throes.

Then they will deliver you up into

affliction, and will kill you: and ye shall be *ones* hated under all the nations on account of my name. And then many will be entrapped; and they will deliver up one another, and will hate one another. And many falseprophets will arise, and will cause many to wander *astray*. And on account of the *fact* for the iniquity to be multiplied, the love of the many will become cold. But the *one who* endured into the end, this *one* shall be saved. And this glad tidings of the kingdom shall be heralded in the whole inhabited *earth* into a testimony to all the nations; and then the end shall come.

Therefore whenever ye might see the abomination of the desolation, the *one* spoken of through Daniel the prophet, having stood in the holy place (let the *one* reading consider), then let the *ones* in Judæa flee over upon the mountains: let the *one* over the housetop never descend to take the things out of his dwelling: and let the *one* in the field never return behind to take his garment. But woe to the *ones* being with child, and to the *ones* giving suck in those days! But pray ye in order that your flight might never become *in the winter*, nor ever on the *sabbath day*: for then *there* shall be great affliction, such as has not become from the beginning of the world until the now, no, nor ever might become. And except those days were shortened, no flesh at all would be saved: but on account of the select those days shall be shortened.

Then if assuredly anyone might speak to you, Lo, here *is* the Messiah, or here; never might ye believe *it*. For *there* will arise falsemessiahs, and falseprophets, and they will give great signs and wonders; so as to cause to wander *astray*, if able, even the select. Lo, I have forespoken to

you. Therefore if assuredly they might speak to you, Lo, he is in the wilderness; never might ye come out: Lo, *he is* in the private rooms; never might ye believe *it*: for as even the lightning comes out from eastern regions and appears until western regions; thus the presence of the Son of the human shall be. Whithersoever the carcass may be, there the eagles will be gathered.

But immediately after the affliction of those days the sun shall be darkened, and the moon shall not give its lustre, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken: and then the sign of the Son of the human shall appear in heaven: and then all the tribes of the earth shall bewail, and they shall see the Son of the human coming over the clouds of the heaven in company with power and much glory. And, he will commission his angels in company with a trumpet of great sound, and they shall gather together his select out of the four winds, from the outermost *parts* of the heavens until their outermost *parts*.

But learn ye the comparison from the fig tree: Whenever its branch might already become tender, and may shoot forth the leaves, ye know that the summer *is* near. Thus also ye, whenever ye might see all these things, know ye that he is near, *even* upon the doors. Amen I say to you, This generation might not ever pass away, until assuredly all these things might become. The heaven and the earth shall pass away, but my words might not ever pass away.

But concerning that day and hour no one cognises, neither the angels of the heavens, nor the Son, except the Father alone. But as even the days of Noah *were*, thus the presence of the Son of the human shall be. For as

they were in the days the *ones* before the flood, deserting and drinking, marrying and giving in marriage, down to what day Noah entered into the ark, and they did not know until the flood came, and took *them* quite all *away*; thus also the presence of the Son of the human shall be. Then two *men* shall be in the field; one is received beside *him*, and one is acquitted. Two *women* shall be grinding *grain* in the mill; one is received beside *him*, and one is acquitted. Therefore watch ye; because ye do not cognise *in* what sort of day your Lord comes. But that thing know ye, that if the master of the house cognised *in* what sort of guard the thief comes, he assuredly watched, and assuredly did not allow his dwelling to be dug through. On this account also ye, become ye ready; because *in* what hour ye do not think the Son of the human comes.

So then who is the faithful and prudent bondservant, whom the Lord constituted over his household, for to give to them the nourishment in season? Happy *is* that bondservant, whom his Lord *when* he came shall find thus doing. Amen I say to you, that he will constitute him upon all the things subsisting of him. But if assuredly that bad bondservant might speak in his heart, My Lord delays; and might begin to strike his fellowbondservants, but may eat and drink in company with the *ones* being drunken; the Lord of that bondservant will come in a day which he does not expect, and in an hour which he does not know, and will cut him in two, and place his part in company with the dissemblers: *there* shall be the weeping and the gnashing of the teeth there.

Then the kingdom of the heavens shall be likened to ten virgins, who ever received their torches *and* came

out into meeting the bridegroom. But five out of them were foolish, and five prudent. For the foolish received their torches *and* did not receive oil in company with themselves; but the prudent received oil in the cans in company with the torches of themselves. But *while* the bridegroom *is* delaying, they all napped and were sleeping. But at midnight *there* has become a clamour,

Voices. Lo, the bridegroom! come ye out into escorting *him*.

Joshua. Then all those virgins arose, and adorned the torches of themselves. But the foolish spoke to the prudent,

The foolish virgins. Give ye to us out of your oil; because our torches are quenched.

Joshua. But the prudent answered, saying,

The prudent virgins. Lest at any time *there* might not be enough for us and you, go ye rather unto the *ones* selling, and buy for yourselves.

Joshua. But *while* they *are* coming away to buy, the bridegroom came; and the *ones* ready entered in company with him into the marriage festivities; and the door was shut. But afterward also the rest *of* the virgins come, saying,

The foolish virgins. Lord, Lord, open thou to us.

Joshua. But the *one* answered *and* spoke,

The Bridegroom. Amen I say to you, I do not cognise you.

Joshua. Therefore watch ye; because ye do not cognise the day nor the hour. For *it is* as even a human travelling abroad, *who* called his own bondservants, and delivered up to them the things subsisting of him. And to one indeed he gave five talents, but to another two, but to another one; to each *one* according to his own power; and he travelled abroad. Immediately the *one* *who* received the

five talents went *and* traded with them, and made other five talents. After the same manner also the *one who received* the two gained other two. But the *one who* received the one came away *and dug in the earth*, and hid his lord's money. But after much time the lord of those bondservants comes, and computes *the account* in company with them. And the *one who* received the five talents approached *and brought unto him* other five talents, saying,

The first bondservant. Lord, thou deliveredst up to me five talents: see, I gained other five talents.

Joshua. His lord was speaking to him,

The lord. Well done, good and faithful bondservant: thou wast faithful over upon a few things, I will constitute thee over many things: enter thou into the joy of thy lord.

Joshua. Also the *one who* received the two talents approached *and spoke*,

The second bondservant. Lord, thou deliveredst up to me two talents: see, I gained other two talents.

Joshua. His lord was speaking to him,

The lord. Well done, good and faithful bondservant: thou wast faithful over upon a few things, I will constitute thee over many things: enter thou into the joy of thy lord.

Joshua. But also the *one* having received the one talent approached *and spoke*,

The evil bondservant. Lord, I knew thee that thou art a hard human, reaping whither thou didst not sow, and gathering whence thou didst not scatter abroad: and I feared *and* came away *and hid thy talent* in the earth: see, *there* thou hast thy own money.

Joshua. But his lord answered *and spoke* to him,

The lord. Evil and slothful bond-

servant, thou cognisedst that I reap whither I did not sow, and gather whence I did not scatter abroad: therefore thou oughtest to have put my moneys with the bankers, *and when* I came, I assuredly procured my own money together with interest. Therefore take ye the talent from him, and give *it* to the *one* having the ten talents. For to everyone the *one* having *there* shall be given, and he shall be caused to abound: but *from* the *one* never having, even that which he has shall be taken from him. And cast ye out the unuseful bondservant into the outer darkness: *there* shall be the weeping and the gnashing of the teeth there.

Joshua. But whenever the Son of the human might come in his glory, and all the angels in company with him, then he will sit down over the throne of his glory: and all the nations shall be gathered in front of him; and he will set them apart from one another, as even the shepherd sets apart the sheep from the kids: and he will stand the sheep indeed on his right hand, but the kidlings on the left. Then the King will speak to the *ones* on his right hand,

The King. Hither ye, the *ones* having been blessed of my Father, inherit the kingdom having been readied for you from the evolution of the world: for I hungered, and ye gave to me to eat; I thirsted, and ye caused me to drink; I was for myself a stranger, and ye gathered me; naked, and ye arrayed me; I was sick, and ye visited me; I was for myself in guard, and ye came unto me.

Joshua. Then the righteous will answer him, saying,

The saved. Lord, when saw we thee hungering, and nourished thee? or thirsting, and caused thee to drink? But when saw we thee a stranger, and gathered thee? or naked, and

arrayed thee? But when saw we thee sick, or in guard, and came unto thee?

Joshua. And the King will answer and speak to them,

The King. Amen I say to you, Inasmuch as ye did *it* to one of the least of these my brothers, ye did *it* to me.

Joshua. Then he will speak also to the *ones* on the left hand,

The King. Go ye from me, *ones* having been cursed, into the everlasting fire, the *one* having been readied for the devil and his angels: for I hungered, and ye did not give to me to eat; I thirsted, and ye did not cause me to drink; I was for myself a stranger, and ye did not gather me; naked, and ye did not array me; sick, and in guard, and ye did not visit me.

Joshua. Then they also themselves will answer, saying,

The lost. Lord, when saw we thee hungering, or thirsting, or a stranger, or naked, or sick, or in guard, and did not serve thee?

Joshua. Then he will answer them, saying,

The King. Amen I say to you, Inasmuch as ye did not do *it* to one of the least of these, neither did ye do *it* to me.

Joshua. And these shall come away into everlasting cutting off: but the righteous into everlasting life.

ACT V.

SCENE I. *Jerusalem. Bethany.*

Jerusalem.

Levi. And it became, when Joshua ended all these words, he spoke to his disciples,

Joshua. Ye cognise that after two days the passover becomes, and the Son of the human is delivered up into the *end* for to be crucified.

Levi. Then the chiefpriests, and the elders of the people, were gathered into the court of the highpriest, the *one* denominated Caiaphas; and they

consulted in order that they might lay hold on Joshua by guile, and kill *him*. But they were saying,

The Sanhedrim. Never in the feast, in order that *there* never might become an uproar among the people.

Levi. But when Joshua became in Bethany, in the dwelling of Simon the leper, *there* came unto him a woman having an alabaster-box of very precious ointment, and poured *it* down over his head, as *he is* reclining at table. But the disciples saw *it* and were indignant, saying,

The disciples. Into what *end is* this destruction? for this was able to be bartered for much, and given to poor *ones*.

Levi. But Joshua knew *it* and spoke to them,

Joshua. Why annoy ye the woman? for she worked a beautiful work into me: for ye have the poor always in company with yourselves; but me ye do not have always: for when this woman cast this ointment over my body, she did *it* unto the *purpose* to ensepulchre me. Amen I say to you, Whithersoever this glad tidings might be heralded in the whole world, also that which this woman did shall be talked into a memorial of her.

Levi. Then one of the twelve, the *one* denominated Judah Iscariot, went unto the chiefpriests and spoke,

Judah Iscariot. What wish ye to give to me, and I, I will deliver him up to you?

Levi. But the *ones* bargained with him for thirty pieces of silver. And from then he was seeking an opportunity in order that he might deliver him up.

SCENE 2. *Bethany. Jerusalem. A large upper room.*

Levi. But on the first day of the unleavened bread the disciples came unto Joshua, saying,

The disciples. Where wishest thou

that we might ready for thee to eat the passover.

Levi. But the *one* spoke,

Joshua. Retire ye into the city unto such an *one*, and speak to him. The Teacher says, My season is near, I will keep the passover at thy *home* in company with my disciples.

Levi. And the disciples did as Joshua prescribed to them; and they readied the passover. But *when* evening became, he was reclining at table in company with the twelve. And *while* they are eating, he spoke,

Joshua. Amen I say to you, that One out of you will deliver me up.

Levi. And they, being excessively grieved, began to say to him, each *one* by one,

Each disciple. I, am I ever at all he, Lord?

Levi. But the *one* answered and spoke,

Joshua. The *one* who dipped in the hand in company with me in the dish, this *one* will deliver me up. The Son of the human indeed retires according as it has been written concerning him: but woe to that human through whom the Son of the human is delivered up! it was beautiful for him, if that human was not begotten.

Levi. But Judah, the *one* delivering him up, answered and spoke,

Judah. I, am I ever at all he, Rabbi?

Levi. He says to him,

Joshua. Thou, thou spokest it.

Levi. But *while* they are eating, Joshua received bread, and blessed it, and broke it; and he gave it to the disciples and spoke,

Joshua. Receive ye, eat; this is my body.

Levi. And he received a cup, and gave thanks, and gave it to them, saying,

Joshua. Drink all ye out of it: for this is my blood of the covenant, the

one poured out concerning many into the acquittal of sins. But I say to you, that I will not ever drink henceforth out of this product of the vine, until that day whenever I may drink it new in company with you in the kingdom of my Father.

SCENE 3. *The mount of Olives. The garden of Gethsemane.*

Levi. And they sang a hymn and came out into the mount of Olives. Then Joshua says to them,

Joshua. All ye, ye shall be entrapped in me in this night: for it has been written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. But after the *fact* for me to arise, I will lead before you into Galilee.

Levi. But Peter answered and spoke to him,

Peter. If all shall be entrapped in thee, I, I will neither at any time be entrapped.

Levi. Joshua was speaking to him,

Joshua. Amen I say to thee, that In this night, before the *time* for the cock to crow, thou wilt utterly deny me thrice.

Levi. Peter says to him,

Peter. Even if assuredly I must die off together with thee, I will not ever utterly deny thee.

Levi. Likewise also all the disciples spoke. Then Joshua comes in company with them into an estate denominated Gethsemane; and he says to the disciples,

Joshua. Sit ye down just here, until what *time* I might come away there and pray.

Levi. And he received beside him Peter and the two sons of Zebedee and began to be grieved and anguished. Then he says to them,

Joshua. My soul is extremely grieved until death: abide ye here, and watch in company with me.

Levi. And he came before a little

and fell over upon his face, praying, and saying,

Joshua. My Father, if it is able, let this cup pass away from me: nevertheless not as I, I wish, howbeit as thou *wishest*.

Levi. And he comes unto the disciples, and finds them sleeping, and says to Peter,

Joshua. Thus were ye not mighty to watch in company with me one hour? Watch and pray, in order that ye might never enter into temptation: the spirit indeed *is* eager, but the flesh *is* weak.

Levi. Again out of a second *time* he came away and prayed, saying,

Joshua. My Father, if it is not able for this to pass away, except assuredly I might drink it, let thy wish be made to become.

Levi. And he came again and found them sleeping: for their eyes were having been weighted *down*. And he acquitted them again, and came away and prayed out of a third *time*, and spoke the same word again. Then he comes unto the disciples, and says to them,

Joshua. Sleep ye hereafter, and repose yourselves: lo, the hour has neared, and the Son of the human is delivered up into the hands of sinners. Arise ye, let us lead *on*: lo, the one delivering me up has neared.

Levi. And while he *is* yet talking, lo, Judah, one of the twelve, came, and in company with him an immense crowd in company with swords and clubs, from the chiefpriests and elders of the people. But the *one* delivering him up gave to them a sign, saying,

Judah. Whomsoever I shall kiss, it is he: lay ye hold on him.

Levi. And immediately he came unto Joshua and spoke,

Judah. Rejoice thou, Rabbi.

Levi. And he tenderly kissed him. But Joshua spoke to him,

Joshua. Companion, over upon what errand art thou present?

Levi. Then they approached and overcast the hands over upon Joshua, and laid hold on him. And, lo, one of the *ones* in company with Joshua stretched forth the hand and pulled out his sword; and he smote the bondservant of the highpriest and slashed off his ear. Then Joshua says to him,

Joshua. Turn thou away thy sword into its place: for all the *ones* who received the sword shall be destroyed with the sword. Or thinkest thou that I am not able to beseech my Father, and he will stand beside me at present more than twelve legions of angels? Therefore how might the scriptures be fulfilled, that thus it must become?

Levi. In that hour Joshua spoke to the crowds,

Joshua. Came ye out as over upon a robber in company with swords and clubs to capture me? I was seated daily in the temple teaching, and ye did not lay hold on me: but this whole thing has become, in order that the scriptures of the prophets might be fulfilled.

Levi. Then all the disciples acquitted him and fled.

SCENE 4. Jerusalem. The palace of the highpriest.

Levi. But the *ones* who laid hold on Joshua led him away unto Caiaphas the highpriest, whither the scribes and the elders were gathered. But Peter was following him from afar off until the court of the highpriest; and he entered within and was sitting in company with the officers, to see the end. But the chiefpriests and the whole council were seeking falsewitness against Joshua, to the intent that they might put him to death; and they did not find it, though many falsewitnesses approached. But

afterward two approached *and* spoke, *Two falsewitnesses*. This *one* was speaking, I am able to throw down the shrine of the God, and through three days to build it.

Levi. And the highpriest stood up *and* spoke to him,

The highpriest. Dost thou not answer one thing? what witness these against thee?

Levi. But Joshua was keeping still. And the highpriest spoke to him,

The highpriest. I officially adjure thee by the living God, in order that thou mightest speak to us whether thou, thou art the Messiah, the Son of the God.

Levi. Joshua says to him,

Joshua. Thou, thou spokest *it*: nevertheless I say to you, Henceforth ye shall see the Son of the human sitting on *the right hand* of the power, and coming over the clouds of the heaven.

Levi. Then the highpriest rent through his garments, saying,

The highpriest. He defamed: what need have we yet of witnesses? see, now ye heard the defamation: what seems it to you?

Levi. But the *ones* answered *and* spoke,

The Sanhedrim. He is guilty of death.

Levi. Then they spat right into his face, and cuffed him; but some slapped *him*, saying,

The Sanhedrim. Prophecy thou to us, Messiah, who is the *one who* hit thee?

Levi. But Peter was sitting without in the court: and one maidservant came unto him, saying,

A *maidservant*. And thou, thou wast in company with Joshua the Galilæan.

Levi. But the *one* denied *it* in front of all, saying,

Peter. I do not cognise what thou

sayest.

Levi. But *when* he came out into the gateway, another *maidservant* saw him, and says to the *ones* there,

Another *maidservant*. This *one* was in company with Joshua the Nazarene.

Levi. And again he denied *it* in company with an oath, that

Peter. I do not cognise the human.

Levi. But after a little *time* the *ones* having stood *by* approached *and* spoke to Peter,

The bystanders. Truly also thou, thou art out of them: for even thy talk makes thee evident.

Levi. Then he began to imprecate and to swear, that

Peter. I do not cognise the human.

Levi. And immediately *the* cock crew. And Peter remembered the saying of Joshua, having spoken, that Before *the time for* the cock to crow, thou wilt utterly deny me thrice. And he came forth without *and* wept bitterly.

SCENE 5. *Jerusalem. The Roman citadel. The temple. The Praetorium.*

Levi. But *when* the morning became, all the chiefpriests and the elders of the people received consultation against Joshua so as to put him to death: and they bound him *and* led *him* away, and delivered *him* up to Pilatus the governor. Then Judah, the *one* delivering him up, *when* he saw that he was condemned, regretted *it* *and* turned *over* the thirty pieces of silver to the chiefpriests and elders, saying,

Judah. I sinned, *in that* I delivered up innocent blood.

Levi. But the *ones* spoke,

The Sanhedrim. What *is that* unto us? thou, thou shalt see *to that*.

Levi. And he hurled the pieces of silver into the shrine and withdrew; and he came away *and* hanged himself. But the chiefpriests received the pieces of silver *and* spoke,

The chiefpriests. It is not authorised to cast them into the Korbanas, since it is *the* price of blood.

Levi. But they received consultation and bought out of them the potter's field, into burial for the strangers. Wherefore that field was called, *The* field of blood, until this very day. Then was fulfilled the thing spoken through Jeremiah the prophet, saying,

And they received the thirty pieces of silver, the price of the *one* having been priced, whom they from *the* sons of Israel priced for themselves; and they gave them for the potter's field, according to what things *the* Lord prescribed to me.

But Joshua was made to stand in front of the governor: and the governor interrogated him, saying,

Pilatus. Thou, art thou the King of the Judæans?

Levi. But Joshua was speaking to him,

Joshua. Thou, thou sayest *it*.

Levi. And in the *time* for him to be accused under the chiefpriests and elders, he did not answer one thing. Then Pilatus says to him,

Pilatus. Dost thou not hear how many things they witness against thee?

Levi. And he did not answer him unto neither one saying; so as for the governor to marvel exceedingly. But according to *the* feast the governor was accustomed to release to the crowd one prisoner, whom they were wishing. But they were having then a notable prisoner, denominated Barabbas. Therefore *when* they were having been gathered, Pilatus spoke to them,

Pilatus. Whom wish ye that I shall release to you? Barabbas, or Joshua the *one* denominated *the* Messiah?

Levi. For he cognised that on account of envy they delivered him up.

But *while* he is sitting over the judgment-seat, his wife commissioned unto him, saying,

Claudia's messenger. Never have thou even one thing to do with that righteous *one*: for I suffered many things to-day in a dream on account of him.

Levi. But the chiefpriests and the elders persuaded the crowds in order that they might request Barabbas, but destroy Joshua. But the governor answered and spoke to them,

Pilatus. Whom wish ye from the two that I shall release to you?

Levi. But the *ones* spoke,
The chiefpriests, &c. Barabbas.

Levi. Pilatus says to them,

Pilatus. Therefore what shall I do with Joshua the *one* denominated *the* Messiah?

Levi. They all say,

The chiefpriests, &c. Let him be crucified.

Levi. But the *one* was speaking,
Pilatus. For what bad thing did he do?

Levi. But the *ones* were crying out abundantly, saying,

The chiefpriests, &c. Let him be crucified.

Levi. But *when* Pilatus saw that he does not profit one thing, howbeit rather an uproar becomes, he received water and laved the hands clean, in full view of the crowd, saying,

Pilatus. I am innocent from the blood of this righteous *one*: ye, ye shall see *to it*.

Levi. And all the people answered and spoke,

All. His blood be over upon us, and over upon our bears.

Levi. Then he released Barabbas to them; but he lashed Joshua and delivered *him* up in order that he might be crucified. Then the soldiers of the governor received Joshua beside *them* into the Praetorium and gathered

over upon him the whole cohort. And they unclothed him *and* placed about him a scarlet military cloak. And they plaited a crown out of thorns and placed *it* on over his head, and a reed in his right *hand*: and they bowed the knee in front of him and mocked him, saying,

The soldiers. Rejoice thou, the King of the Judæans!

Levi. And they spat right on him *and* received the reed, and were striking him on the head. And when they mocked him, they unclothed him of the military cloak, and clothed him in his *own* garments, and led him away into the *end* for to crucify *him*.

SCENE 6. *Jerusalem. On the way to Golgotha. Calvary.*

Levi. But *as* they are coming out, they found a human, a Cyrenian, Simon by name: this *one* they impressed in order that he might take his cross. And *when* they came into a place denominated Golgotha, which is to say, Skull-place, they gave to him to drink wine having been mingled in company with gall: and *when* he tasted *it*, he did not wish to drink *it*. But they crucified him *and* parted his garments throughout for themselves, casting *the* lot: and sitting *down* they were keeping him there. And they placed on overabove his head his cause having been written,

Pilatus. This Is Joshua The King Of The Judæans.

Levi. Then two robbers are crucified together with him, one on the right *hand*, and the other on the left. But the *ones* going by were defaming him, moving their heads, and saying,

The bygoers. The *one* throwing down the shrine, and in three days building *it*, save thou thyself. If thou art the Son of the God, descend from the cross.

Levi. Likewise also the chiefpriests in company with the scribes and

elders were mocking *him* and saying,

The chiefpriests, &c. He saved others; he is not able to save himself. He is the King of Israel; let him descend now from the cross, and we will believe over upon him. He has confidence over upon the God; let him deliver *him* now, if he wishes him: for he spoke, that I am God's Son.

Levi. But also the robbers, the *ones* crucified together along with him, were reproaching him *with* the same. But from the sixth hour darkness became over upon all the land until the ninth hour. But about the ninth hour Joshua shouted out with a loud voice, saying,

Joshua. Eloi, Eloi, lema sabachthani (*Levi.* This is, My God, my God, to what purpose forsookest thou me)?

Levi. But certain of the *ones* having stood there, *when* they heard *it*, were saying, that

Certain bystanders. This *one* voices Elijah.

Levi. And immediately one out of them ran, and received a sponge, filled *it* too with vinegar, and placed *it* on a reed *and* was causing him to drink. But the rest were saying,

The rest. Acquit thou, let us see if Elijah is coming *who* will save him.

Levi. But Joshua cried out again with a loud voice *and* acquitted the spirit. And, lo, the veil of the shrine was divided into two from the top to the bottom; and the earth was quaked, and the rocks were divided; and the tombs were opened; and many bodies of the holy *ones* having fallen asleep arose; and they came forth out of the tombs after his arising *and* entered into the holy city, and exhibited themselves to many. But the centurion and the *ones* in company with him keeping Joshua, *when* they saw the earthquake, and the things *which* became,

feared excessively, saying,

The centurion & guard. Truly this one was God's Son.

Levi. But many women were there viewing from afar off, whoever followed Joshua from Galilee, serving him: among whom was Miriam Magdalene, and Miriam the mother of Jacob and Joses, and the mother of the sons of Zebedee.

SCENE 7. *Jerusalem. The sepulchre.*

Levi. But when evening became, there came a rich human from Arimathæa, the name Joseph, who also himself discipled to Joshua: this one came unto Pilatus and requested the body of Joshua. Then Pilatus bade it to be rendered. And Joseph received the body and wrapped it in a clean linen cloth, and placed it in his own new tomb, which he hewed out in the rock: and he rolled a great stone unto the door of the tomb and came away. But Miriam Magdelene was there, and the other Miriam, sitting in full view of the sepulchre.

But on the morrow, whichever is after the preparation, the chiefpriests and the Pharisees were gathered unto Pilatus, saying,

The chiefpriests & Pharisees. Sir, we remembered that that wanderer spoke, while yet living, After three days I am arising. Therefore bid thou for the sepulchre to be made safe until the third day, lest at any time the disciples might come and steal him away, and speak to the people, He arose from the dead: and the last wandering shall be worse than the first.

Levi. But Pilatus was speaking to them,

Pilatus. Ye have a custodia [guard]: retire ye, make it safe, as ye cognise how.

Levi. But the ones went and made the sepulchre safe, and sealed the stone, in company with the custodia.

SCENE 8. *The sepulchre. Jerusalem. A mountain in Galilee.*

Levi. But long after the sabbath was over, as it began to dawn into the first day of the week, there came Miriam Magdalene, and the other Miriam, to view the sepulchre. And, lo, there became a great earthquake: for an angel of the Lord descended out of heaven, and approached and rolled away the stone, and was sitting overabove it. But his semblance was as lightning, and his clothing white as snow: but from the fear of him the ones keeping were quaked, and were made to become as dead ones. But the angel answered and spoke to the women,

An angel. Never fear ye, ye: for I cognise that ye seek Joshua the one having been crucified. He is not here: for he arose, according as he spoke. Hither ye, see the place whither he lay. And go ye quickly and speak to his disciples, that He arose from the dead; and, lo, he leads before you into Galilee; there ye shall see him: lo, I spoke to you.

Levi. And they came away quickly from the tomb in company with fear and great joy and ran to report to his disciples. And, lo, Joshua met them saying,

Joshua. Rejoice ye.

Levi. But the ones approached and laid hold on his feet, and worshipped him. Then Joshua says to them,

Joshua. Never fear ye: retire, report to my brothers, in order that they might come away into Galilee; and there they shall see me.

Levi. But while they are going, lo, certain of the custodia came into the city and reported to the chiefpriests quite all the things which became. And they were gathered in company with the elders, received consultation too and gave sufficient money to the soldiers, saying,

The Sanhedrim. Speak ye, that His disciples came by night *and* stole him *away when* we fell asleep. And if assuredly this might be heard *of* by the governor, we, we will persuade *him*, and make you unanxious.

Levi. But the *ones* received the money *and* did as they were taught: and this account was spread abroad beside Judæans up to this very day.

But the eleven disciples went into Galilee, into the mountain where Joshua arranged for them. And they

saw him *and* worshipped *him*: but some hesitated. And Joshua approached *and* talked to them, saying,

Joshua. All authority was given to me in heaven and over earth. Go ye *and* disciple all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to keep all things as many as I commanded you: and, lo, I, I am in company with you all the days, until the consummation of the age.



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