

GETHSEMANE SOLILOQUY
AN ÉPITOME OF JESUS' RELIABLE SAYINGS¹

I frequently epitomize the works of core thinkers in ethics. Jesus of Nazareth stands in the first rank of axial age thinkers. Yet the early church and its dissenters have fundamentally muddled Jesus' ideas by interjecting their own theological hobby-horses and rhetoric. One must do some fundamental sorting to ferret Jesus' message from the historical detritus. Because this task is controversial to many people of faith, I have elected to show my work at length and plainly state my assumptions in separating wheat from chaff. I identify reliable sayings of Jesus and weed out those I find suspect. Then I epitomize Jesus' message as a fictional monologue over his sleeping disciples in Gethsemane on the most important night of Jesus' short life.

1. **Jesus of Nazareth.** For more than four decades, grave affection for Jesus of Nazareth has occupied me. My attachment is grave for two reasons: interest in Jesus has been a serious enterprise, and the exquisitely painful events of my life emerge from heeding Jesus. Thoughts often run to the Jewish peasant. Shall I subvert this authority? Shall I comfort that person? What matters? Shall I give time or money? How will I make my living? Who may become my friend? What do I owe the government, and my friends? When I make decisions, Jesus weighs in. Jesus lingers, enigmatically, near the back of every room, close by the exit. Who, or what, is this Jesus of Nazareth? What did he say?

At eighteen years of age, I fled the murky civil religion of my home town for tepid Presbyterian evangelicalism. My experience within the Protestant orb falls in two regimes. For five years, I absorbed the church's theology, read the Bible devotionally (but with some intensity), and directed youth programs within the various organizations I attended. The second five years saw formal theological inquiry, critique (sometimes virulent) of churches, and textual criticism of the church's canon. I quested for means to remake the church catholic. Nasty tracts, alternative theologies, and house churches issued. I bluntly castigated ecclesiastical institutions. I offended by arrogant excess and paucity of peacemaking. Maturing, I recognized the church as a matrix of sociologically ossified organizations. After years of painful exchanges, I left my church and the church. We are happier parted. Still, Jesus perseveres, whispering from his troubled past. In this metaphorical perception, I am not alone. Jesus affects others: Tolstoy, Gandhi, Te Whiti, King, and pedestrian rabble numbering millions. Who or what mumbles at us from the first century?

The question is not easily answered. Freud alleges we ourselves are the mumblers, projecting psychic fault lines into an imaginary companion to achieve neurotic self-deception. Tolstoy found a firebrand pacifist revolutionary. Gandhi clung to a non-violent mentor. Nietzsche spat Jesus out, cursing him as a castrating Jewish slavemaker. Jesus evokes response. Me, Jesus troubles.

My purpose in this exercise is to tease out reliable sayings of Jesus so that one may hear his voice among the wisdom teachers of history, without the cackle and crush of his many subsequent adapters, all fastidiously bending Jesus to their diverse purposes. As we will see in a final section to this appendix, one must wonder whether, in the course of this task, I have not achieved little more than adding yet another well-edited Jesus-of-preference to a horde of earlier (per)versions.

2. **Yeshua the Nazarene and Resurrection.** Jesus of Nazareth (Yeshua the Nazarene²) is dead, as soon shall we all be. I do not, in so asserting, dismiss resurrection. Yeshua died. All historical evidence,

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² "Yeshua" is the Aramaic name of Jesus, before the name was transliterated into Greek and a male suffix added. Matthew 2:23 calls Yeshua a Nazorean, often dubiously translated in KJV and NRSV as Nazarene. No historical evidence for Nazareth, as a village, exists before the third century A.D. Nazareth probably did not exist in the lifetime of Yeshua. It seems likely that early Christian writers confused the terms Nazirite (Numbers 6:1-23), the third century Galilean village of Nazareth, and a first-century designation for a murky ascetic sect known for fastidious religiosity, the Nazoreans. Toranic Nazirite vows require the worshipper to separate for Yahweh, avoiding alcohol and grapes. The Nazirite may not cut his hair or go near dead bodies (even close family members). If a person dies suddenly beside a Nazirite, the Nazirite must shave his head, and make appropriate sacrifices, which are specified. Upon completion of the term of the Nazirite's vow, he makes sacrifices and shaves his head at the door of the tent of meeting and burns the

including that of his supporters, confirms Yeshua's death. Resurrections lie on the inaccessible side of an epistemological wall. Death happens before our eyes. We observe, even measure, death. Resurrection recapitulates human hopes. None can see resurrection, which belongs to realms absent microscopes and yardsticks. If the dead rise, none observes them. Resurrection, in upending the physical regularities of this universe, could issue only in a supra-cosmic act. God, too, does not exist. My atheist friends are correct when they so aver. God lives (if such an idea is possible) beyond human ken. All that exists might be examined, even known. God cannot. Whatever we say of God, we say it knowing our talk is devoid of accuracy. Theologies cower in the shadow of metaphor. Theological talk is non-talk. What can be said of god is that nothing sensical can be said. Some imagine and their mouths stutter theology, not unlike toddlers babbling grammatical jibberish. Nonsense troubles the air around theologians. In the end, one either has a sense for the supra-empirical or lacks it. God-talk is for blind people who see. Theology is faith's semi-psychotic rant. I do not mean to say that mythic and mystic expression lack content. I do mean to say that such content constitutes the raw material from which human meaning emerges. Perception of meaning employs sensitivities beyond the five natural capabilities. Meaning pertains to what cannot be known. Some meaning talk lacks comprehensible content. I am unwilling to say all theology is such. But then, the (possibly delusional) sense for the supra-empirical has long rooted in me.

Yeshua the Nazarene, however, inhabited our side of the empirical horizon. Like all humans, Yeshua was born, matured, spoke, worked, suffered, wondered, loved, aged, and died. Yeshua had faith in his god; he embraced the supra-empirical. Yeshua spoke of Yahweh and man. There lies the rub. One wants to mull what Yeshua said, but one finds Yeshua's words mired in cacophonous rubble. Yeshua's words must be sifted from historical miscomprehensions and fictional attributions and devotional bootstrapping. Sorting that jumble, and restating what emerges of Yeshua from the cleanup, occupies the remainder of this appendix.

If one finds this topic compelling, a large literature concerning the historical Jesus and his authentic sayings awaits your reading. This appendix makes no attempt to survey those other thinkers' conclusions. The appendix limits itself to this author's ruminations and conclusions. I seek, and have found, to my own satisfaction, what of Yeshua remains.

- 3. Yeshua Restated.** For the convenience of readers uninterested in the arduous task of sorting reliable from suspect sayings of Yeshua within the synoptic gospels, I offer my epitome of Yeshua's teaching here near the beginning of this essay. The detailed sorting of the Yeshua logia follows, for those who share interest and endurance.

Epitomes, while distorting, also clarify and crystallize. Our age suffers torrential communication. Epitomes redress over-stimulation and render thought, otherwise avoided, accessible, at least in nutshell. I have identified the sayings of Yeshua, to the extent they can be culled from the ecclesiastical detritus in which they are embedded. So, I now epitomize.

In Gethsemane on the night before his execution, Yeshua implored his disciples to watch with him. They napped instead. What might Yeshua have said to his somnolent peasant companions?

THE GETHSEMANE SOLILOQUY

Slumber. So much weakness, my friends. You sleep; events crash over you, heedless. It has been so from the beginning. Even now, you do not grasp the good news. The kingdom of God is upon us, breaking into this world. In our work together, we have ushered the kingdom's leading edge: the sick are well, the lame walk, the dead rise, the possessed are freed, sins are forgiven. Yahweh is about to right the scales of justice and invert our diseased social order. I am to be his strong right hand in so doing. I am the Son of man of the prophet Daniel's vision.

I know you have wished I were a messiah. You would have me mount an insurrection and throw off our odious Roman yoke. You aim too low, my friends. You would shed blood for nominal gains. You would have more of the same, only more to your liking. You would be satisfied with mere political

hair in the fire of the sacrifices. Then the Nazirite may drink wine (Numbers 6:1-23). Matthew 2:23 indulges a proof-texting interest in associating Yeshua with the Branch of Yahweh described in Isaiah 11:1.

retribution. The onrushing kingdom of God is not an earthly dominion. The Son of man is no mere messiah. Yahweh's kingdom is a realm where the words of peaceful men crush the wiles of the violent. It is a kingdom that rewards those who give all. In the kingdom, the weak find power and the low find exaltation. The arsenal of the kingdom is the heart, not the sword. Let nothing hinder you. Give yourselves utterly to Yahweh's inbreaking kingdom. Hear me! Perhaps you would do so, if only you were awake.

Vindication. Tonight, if Judas's absence is as I suspect, I will suffer torments fashioned by my religious enemies. Take a deep breath. Be unafraid. Stoke your patience. Yahweh will act to vindicate me. If I am muzzled, stones will shout. If I am bound, my shackles will crumble. Even if this body dies, my Father will resurrect it. Yahweh's kingdom is inexorable. We shall meet again. Then I shall exercise Yahweh's power. Doubt will flee. Faithless men shall perish. The repentant shall prevail.

Kingdom. The kingdom of God is not a bigger and better version of human empires. The kingdom of God shatters what has been. The kingdom of God is Yahweh's square peg in humanity's round hole. Human rulers marshal armies and erect earthworks. In a day, fields are strewn with the dead and realms are won or lost. The kingdom of God is otherwise. It starts tiny, hidden, beneath notice. Yahweh's kingdom is like a tiny mustard seed that becomes, once grown, a gigantic bush. In the end, God's kingdom overwhelms utterly, transforming all things. God's kingdom is yeast in a loaf. Unseen, it changes everything from within. In the kingdom, even fruit trees bear out of season.

The kingdom of God takes for its army the human heart; its razor weapons are compassionate action, forthright speech, and resilience. We, in our wanderings, have taken the good news of the kingdom of God to all the Jews of Galilee and Judea. Yahweh intends, however, to take as his citizens any who demonstrate confidence in Yahweh, and reject any who lack that faith. Yahweh's kingdom is bursting its Jewish container. All faithful persons, Jew and gentile alike, will be gathered in my harvest. All chaff will be consumed in fire. A new world dawns.

Do not worry. I have chosen you. You will not die before you see this kingdom of God in its glory. You will see me exercising divine power as Son of man. You will stand beside me, as will all poor, maimed, downtrodden, blind, lame, broken-hearted, peacemaking, diseased, faithful disciples. Yahweh's kingdom is a peasant movement. Be proud to be part of it. Seize it for yourself now. Do not delay. For Yahweh's kingdom thunders toward us with breathtaking rapidity. Do not be overtaken unawares!

John. John announced Yahweh's judgment at the Jordan River. He baptized for the forgiveness of sins, and ignored Temple sacrifices. Yahweh cherishes repentant sinners. I am wholly aligned with John. Yahweh sent John. Yahweh bypassed the Temple and its religious authorities. It would perhaps be more accurate to say that Yahweh, tasting their vile perversions, spat the Temple and its functionaries from his mouth. Those vipers have hidden their evils; they skulk in shadows. They make their students worse than themselves. Yahweh will expose them. Their sins will be broadcast to all. Then they will be consumed in divine fire.

Hearts. Yahweh wants your hearts. All men violate God's laws in some way. Only hatred of Yahweh himself will not be forgiven. Many believe that if they comply with religious laws, Yahweh will love them. They are wrong. Yahweh loves pure hearts. God wants mercy more than compliance, and generosity more than alms. All sins emerge from distorted hearts. That is how men become putrid within. Their visible sins reflect ugliness of heart. People proud of their religiosity are the worst: they pray so others can see, they give to be praised for generosity, and they fast for publicity. Do not imitate them. Pray privately, simply, and quietly. Give in secret; don't even take note of your generosity in your own mind. To do so is dangerous. Fast invisibly. Stay focused on your heart. Introspect. Measure your words; do not blurt. Putrid hearts are easy to come by; pure hearts require some attention to detail. A man's heart is a tree; taste its fruit to know the man. No price is too great when purchasing a pure heart. In the economy of God, to lose much is to gain all.

To know Yahweh is to drown in your inadequacy. Humble people let their inner putrefaction drain away as they cling to God. Humble people become salt, making life tasty. The kingdom of God belongs to people who embrace their inadequacy. This humility comes more easily to people who cannot equivocate their shortcomings. God's kingdom brims with poor people, mourners, quiet persons, people who show mercy, peacemakers, people who ask questions and seek God, people who seek forgiveness readily, people

who give to children, people who are persecuted, repentant tax collectors and whores, people who forgive readily, children, people of childlike simplicity, and people who rely upon God for daily needs. These persons are more likely to have hearts pleasing to Yahweh. A man of pure heart builds his life on a solid rock; putrid-hearted men build on sand. The inwardly-ugly will be washed away in the onrushing cataclysm of the kingdom.

Some matters pose grave risks to your heart. Learn the pressing dangers of anxiety, money, talking, and clamor.

Anxiety. Avoid anxiety about food and houses and clothing. Yahweh knows your needs. He cares for all creatures. How much more God cares for you! Stay focused in the present. Of tomorrow you know little and control less. Ask God, confident of his affection. Wait patiently.

Money. Love of money pollutes a clean heart. Hearts follow desire. Riches tempt one to forsake God in favor of self-assertion. Those who amass wealth already have their reward. Do not aggregate possessions or envy others' things. To love money is to hate God. Wealth is transient; God is immutably forever. If you need excess, hoard joy in God. Yahweh rejects the rich. They have no place in his kingdom. Avoid wealth. If you suffer the misfortune of having wealth, give it away. Stay poor. Keep your heart safe.

Talk. The voice exposes the heart. Never boast. If you find yourself boasting, start over again cleaning out your heart. Your spirituality is plastic; what was once in good shape can again become distorted. Beware! All are inclined to pretend more than is true. Just do what I tell you. Let your life do your talking.

Clamor. Remember! When things get tough or we reach a critical juncture, I go to the wilderness or a mountain and spent time alone. Noise erodes the heart. Quiet restores it.

Suffering. The world gushes suffering like a ruptured pipe. Yahweh relieves suffering as a sign of the inbreaking kingdom. I have healed, exorcized, and repaired sufferers. So too have you, my friends. Still, many more suffer than we have helped. Faith heals. Encourage faith. Pray Yahweh will hasten the kingdom, where suffering of innocents shall cease.

Opponents. Do not emulate evil people. Those who think themselves right with God usually are not. If a person proclaims his righteousness, he stinks to Yahweh. Evil people clamor to lead, but cannot see the way themselves. Religious hypocrites are the worst. To mislead others, they utter words that would please Yahweh, were the words issuing from pure hearts. Religious hypocrites impose convoluted religious rules of their own invention, but ignore those very rules themselves. Evil people do not care about the suffering they propagate. Their doubts about Yahweh lead them to demand signs and omens. They ridicule obvious good when it suits their purposes. Evil people make others sin by discouraging and misguiding them. Evil people will be damned for that! Always, evil people corral money. Jerusalem authorities have remodeled Yahweh's Temple into a livestock trading pit. I went to the Temple and kicked over money changer tables, preached a fiery sermon, and brought Temple functions to a halt for a brief period. Temple spirituality is deficient; if you cannot surpass Temple righteousness, you will never enter the kingdom of God.

Evil people ensnare opponents in word tangles. Evil people are never satisfied in their intellectual wrangling; they flip-flop for convenience and without blushing. Corrupt authorities seek to exercise control as though such belonged to them and not to Yahweh. Evil people are, with respect to God, usurpers. They demand animals to kill, thinking themselves meticulously obedient by so doing. Meanwhile, Yahweh demands mercy and justice and faith, all flowing from pure hearts. He is ignored. Evil people accuse people who do good of stinking motives. Evil people think themselves favored by Yahweh. Whores and Roman soldiers will enter the kingdom of God first, and the Temple establishment last, if at all. Theirs is a perilous position. Jerusalem authorities hate prophets; they murder them. It has always been so. Now they intend to kill me, or so I expect. Yahweh will dismantle the Jerusalem authorities and their Temple. Nothing on Temple mount shall stand when the kingdom breaks over it.

Confront evil people. You do not need to seek them out, but when evil people accost you, speak plainly and truthfully. Do not fear calling them disparaging names, provided the names suit them. Do not let your anger rule you, but use your anger to make your voice unmistakable. You have seen me confront opponents over and over. Speak to them frankly. If they plan evil for you, receive those evils humbly. Ask the evildoer if he would prefer another stab at you. If they steal from you, offer them more from your wallet and do not ask for reimbursement. If you are pressed into forced labor, do twice as much as

demanded. In the end, love evil people, as you would yourself wish to be loved. Doing so leaves their hearts to stew. Some may change their paths, which would be a great joy for Yahweh. But if not, you have shielded your own heart from their reeking vomit.

Recognize evil people without judging them. One's vision blurs when examining one's own sins, but grows telescopic inspecting the faults of others. To avoid judging evildoers demands balance. One must recognize evil people to avoid following them. One must recognize evil people to confront them. But yours is not to condemn. Yahweh judges. Speak plainly to evildoers of their deeds. Keep your heart from slamming the door on perpetrators. Unanticipated repentance remains possible. Barring that, God will judge soon enough. Their damnation lies beyond those concerns appropriate to humble, open-hearted seekers of Yahweh.

Law. Give political governments what they ask for, if the request is indifferent. Reserve your heartfelt loyalty for the kingdom of God. Among political persons, much evil resides. Know you may be called to confront that evil.

Religious governments are much more dangerous. In Jerusalem, they preserve Yahweh's laws, but hedge them all around with manmade prescriptions and pointless distinctions. Keep God's law; break human law when necessary. Remember! As the Son of man ushers in the kingdom of God, Yahweh's law will fall to the wayside, utterly fulfilled.

One must find some perspective about divine law. When God says, Keep the Sabbath holy, does he mean that one cannot do good on the Sabbath? No. The Sabbath exists to help, not injure, man. One is free to work hard on the Sabbath doing good, despite Temple rules.

Men cannot bind or release divine law. Even with a Temple-sanctioned divorce, one has not ceased to fornicate when he remarries. God binds marital partners. Man cannot unbind them. The law forbids murder. The kingdom, however, demands more. Anger is heart-murder; so too, impudent insults. Lust is heart-adultery. Swearing is abusive god-mongering; just say "yes" or "no." Do not let conflicts lie. Resolving disputes matters more than Temple compliance. Honor your parents. No priest can relieve you of that obligation. Look within. Who loves God more?--the Jew who keeps divine ordinances, or the gentile who saves a crime victim's life? This is no easy question. Do both.

All the hundreds of rules in the Torah boil down to two: Love Yahweh wholly, and your neighbor as yourself. God sees every person individually. He embraces the sacrifice of a poor person donating a pittance. He scoffs at the ostentatious largesse of the rich.

You will experience this change of perspective regarding the law as a violent upheaval. That it is!

Mission. You have walked with me from Capernaum, around Galilee, and south, up to Jerusalem. We have seen remarkable healings and exorcisms, announced the kingdom, encouraged repentance, confronted opponents, and loved one another. We have had good days and bad days. Capernaum scoffed at us. Five thousand picnickers cheered our message. If you have been paying attention at all (which is not in evidence tonight), you know that Yahweh sent me on this mission. I called you to join me.

You noticed that my understanding of our task changed midstream. When we began at Galilee's lakeside, I believed that I would preach and train you. When I sent you out to the countryside without me, I expected a great groundswell of enthusiasm to erupt. Yahweh would act, so I thought. The kingdom would roll over us, and I would be installed as Son of man in the clouds with power. But you went and returned. Believe me, you did well! Still, Yahweh checked his divine hand. I struggled to understand, and slowly understanding dawned. I saw that the Son of man must suffer, as did Isaiah's suffering servant, as did the prophets, as did John. Only then is the Son of man qualified to supervise the kingdom of God. I surmised that my tormentors would be Jerusalem authorities. I resigned myself to my restated role, though not without my own measure of objections and trepidation. You, however, did not receive this mission revision politely. Peter, you corrected me, and I rebuffed you. Judas harbored his disappointment, and tonight seeks to compel me toward a messianic insurrection which he imagines preferable. He is wrong, but cannot be deterred, if I read Judas aright.

So, the time is upon us. I will suffer. You will fear and flee in disarray. But then, the kingdom will arrive in power. I will call you to myself.

I remind you now of other matters we have discussed in the course of our travels and work with the poor of the land.

Preaching. Our mission is to tell people about the kingdom of God. Its time is now. That is why I left home. That is why you left your fields and nets and families, and followed me. We just tell

people the news. What happens after that is a matter for them to work out. We are lamps in darkness. When we go places, we let people know what we need. If they welcome us, we stay. If not, we leave. We do not coerce. Do not worry about money as you go on your way. Yahweh provides. So long as you follow me, you will have no permanent home. You must teach others to announce the news. The harvest needs workers.

Family. This journey is a demanding one. Every fellow traveler must realign priorities. Families and jobs must take second place. The family of God has become our first task. When your father or mother needs burial, you may not be able to help dig. If your family disapproves of your choice to follow, let that be. The kingdom brings conflict aplenty. You must stay focused on the kingdom. That may mean that you never have sex again. That may mean you seldom parent your children. You give up nothing when you follow me that Yahweh will not more than compensate.

Rest. We have rested along the way when necessary. We have also sought solitude.

Competitors. Those who heal in the name of the kingdom, leave them be. But do not be fooled. Only those who are with us are with us.

Honors. Some of you have requested honors. Honors, in the kingdom, belong to those who serve. Have you been paying attention?

Forgiveness. Set no limit to forgiveness. When a brother sins, confront him. When he repents, forgive him. Just keep forgiving and forging onward.

Children. Children matter. They always have access to me. Open your arms to children. In Yahweh's kingdom, all citizens resemble children.

Giving. Give freely. Do not ask for terms or reimbursement. If someone asks, give.

Discipleship. Your path will be mine; prepare to suffer. Yahweh has linked glory and suffering inextricably. You will be disparaged. Find encouragement in one another.

Prayer. I have often prayed. Do so yourselves. Find a quiet place and immerse yourself in Yahweh. Pray also with others. Yahweh hears. Persistence matters. Faith and persistence move mountains.

Sadness. I have been sad, even tonight. I have asked Yahweh to grant me a different path. He has not done so. I accept that outcome. Shortly, Yahweh will vindicate our faith and suffering. I shall overcome whatever our opponents do to me. Have faith.

Now I must be going. Wake, friends! Judas, is that you, there in the shadows?

4. **Sifting Rubble.** One requires tools for the task of sifting the literary rubble in which the sayings of Yeshua lie embedded. The canonical texts themselves provide sieves.

4.1. **Synoptic Problem.** The synoptic problem³ is not really a problem, but an insight. The core narrative of Matthew and Luke derives from Mark's earlier tale of Yeshua's life. Mark's story recounts Yeshua's adult baptism by John, temptation in times of much-needed solitude, selection of disciples, peripatetic teaching of growing crowds of the poor, occasional dust-ups with religious authorities, sending disciples to preach in Galilean towns, rising to the attention of political authorities, Yeshua's recognition that things were not going to turn out well for him, travel to Jerusalem from Galilee in the north, confrontations at the Jerusalem Temple, a last meal with the disciples, betrayal by Judas to Jewish authorities, trial before Roman Pilate, condemnation, crucifixion, death, burial, and the empty tomb. Matthew approaches the Marcan storyline with a later, Hellenized Jewish writer's concerns. Luke approaches the Marcan narrative from a yet later, Hellenized gentile point of view. Both Matthew and Luke vigorously seek to augment the hagiography of Yeshua, which enthusiastic bootstrapping was already gaining steam at the time of the earlier composition of Mark.⁴

The synoptic problem reveals, first, that neither Matthew nor Luke knew the course of historical events in Yeshua's life except from Mark's story. This fact excludes the apostle

³ The synoptic gospels share a viewpoint; hence, the designation. The synoptic problem, summarized, explores the fact that Matthew and Luke utilized Mark's narrative as the backbone of their gospels, adding to Mark's storyline other sayings of common source (technically, identified by the German term, *Quelle*, meaning "source"), unique sayings, and new narrative elements. Matthew, Mark, and Luke exhibit a complex chronological and sourcing interrelationship. The "problem" of the synoptics lies in sorting this complexity.

⁴ "Biography of an idealizing or idolizing character." *Webster's Third New International Dictionary*, s.v. "hagiography."

Matthew as the author of Matthew. Matthew and Luke wrote at a time when eyewitness testimony had entered the oral traditions. Neither Matthew nor Luke was troubled by the possibility of eyewitness disconfirmation, nor aided by living eyewitness recollection. This fact dates these gospels to the late first century, when the first generation of Yeshua's disciples had passed. One seeks an impetus that would have driven the eschatological church awaiting Yeshua's imminent return to the extremity of memorializing its story and forming an institution. That impetus was the recognition that Yeshua, contrary to his express promise, was not returning any time soon. The church's oral tradition was too plastic, wholly too fragile to abandon to history's vagaries. The tradition needed to be captured, or, perhaps more accurately, rescued. The synoptic problem further reveals rising political tides within the early Christian community about its Yeshua story. Mark, in the view of later writers, required augmentation. Matthew (perhaps with misguided ardor) connected Yeshua to Jewish messianic expectations, especially in his Old Testament proof-texting. Luke (perhaps with devotional gullibility) adapts Yeshua for gentile audiences utilizing such sources as are available to him (Luke 1:1-4).

Second, both Matthew and Luke retrieve Yeshua sayings firmly entrenched in the oral tradition but excluded from the Marcan narrative. Each utilizes material from a (hypothetical) logia collection, commonly called Q (for the German term "Quelle," meaning source). The Q materials are sayings of Yeshua, not a narrative. Matthew and Luke do not utilize these Q sayings in consistent ways. Compare Matthew 5-7 (Sermon on the Mount) and Luke 6:17-49 (Sermon on the Plain), for example. Matthew and Luke each include logia and stories not contained in Mark. Consider the Lord's Prayer (Matthew 6:9-14 and Luke 11:2-4). Matthew and Luke each report logia found nowhere else. Consider Matthew 5:17 and Luke 15:11-32. **The synoptic problem reveals that Matthew and Luke are ignorant of the context in which these Yeshua snippets were uttered. These later gospel writers are not reporting events, but fictionalizing contexts for sound bytes, organized in a manner that serves their respective rhetorical purposes.** One may inquire whether Matthew and Luke considered Mark's contextualizing of Yeshua's sayings to be authoritative. They did not. Consider, for example, Mark 4:1, Matthew 13:1, Luke 8:4, or Mark 9:35 (in Capernaum), Matthew 23:11 (in the Woe Sermon), Luke 22:26 (after the Last Supper). Matthew and Luke extract Marcan Yeshua logia and reutilize them in different contexts. It is safe to say that for Matthew and Luke, the contexts Mark employs for Yeshua logia are speculative enough to permit fluid readaptation.

So, one learns from the synoptic tangle that Matthew, Mark, and Luke injected contextless sayings (logia) of Yeshua into a traditional bare bones narrative with largely unconstrained literary license. Theirs was a building block process. Each added narrative elements bolstering Yeshua's credentials: virgin birth, astronomical phenomena, childhood lectures, and resurrection accounts, or fantastical healings, for example. When searching for reliable Yeshua sayings in the synoptic morass, our interest lies in the logia themselves, not in the uses or contexts supplied by Mark, Matthew, or Luke. Which among the synoptic Yeshua sayings should be credited, and which set aside, when attempting to hear Yeshua the Nazarene?

From the synoptic structure of the gospels, one arrives at a first sieve for the sayings of Yeshua. Later sayings inconsistent with the Marcan Yeshua are suspect. Mark came first. The author of Mark may have composed during a period when eyewitnesses might have corrected or contradicted Mark's rendition of Yeshua's sayings or events. Matthew and Luke lean upon Mark's storyline. In sorting the Yeshua sayings, logia inconsistent with the Marcan Yeshua should be suspect. Having surmounted this hurdle, a Yeshua saying has not escaped oblivion. Mark too transmitted material of which he had no direct knowledge. The materials Mark utilized had also suffered decades-long transmission in oral form, which transmission pruned, distorted, deleted, and augmented Yeshua's words. Still, Mark and Q remain as close as one may approach the words of Yeshua. This fact leaves us with a sobering prospect. **No sorting leaves us with an unequivocal rendering of Yeshua's perspective. The best one can hope with the extant materials is a penultimate sketch.**

A second sieve also springs from the synoptics. The Marcan Yeshua was too bare for the soaring faith of Matthew's or Luke's audiences. In Matthew and Luke, detailed resurrection narratives complement the empty tomb of Mark. Yeshua, like Mithras, springs from the womb of a virgin, has Persian birth attendants and astronomical marvels, teaches elders while a child, and is resurrected. Events mutate into miracles, recalling feats of Greek demigods. When death steals a

beloved human from us, we tend to recall the deceased's virtues and forget her detriments. Hopes and superstitions and wishful misrecollections augment biography. This is the hagiographic impulse. At some level, hagiography is a remedial grief response. At another, hagiography quenches our thirst for heroes elevated from humankind's mass of muddlers. Gospel sayings or events that exhibit hagiographical excess must be suspect. I throughout assume that Yeshua the Nazarene was a talented human possessed of thoughts, relationships, and actions, but lacking, as do we all, extraordinary divine resources. This assumption offends the Christian orthodox faithful. For that offense, I apologize, without relenting.

Some logia offend the hagiographic impulse. These logia I take to be the most secure among Yeshua's sayings. Far from elevating Yeshua, these sayings discredit him or present him in a disfavorable light. They survive the hagiographical urge because they were too well-entrenched in the oral tradition to be excised by a gospel writer. For that reason, embarrassing logia (for example the repeated promise of imminent return in glory or the curse of the fig tree) this author deems the most reliable of all Yeshua logia. Hagiographical embarrassment is a third sieve.

A fourth sieve comes to light in the gospel writers' tendency to project their current concerns and knowledge into Yeshua's past and sayings. The early church faced many problems, primary among which were A) how should the church cope with Yeshua's failure to return in power as promised and the despair of the faithful at this failure (Luke 19:11 expressly acknowledges this problem), and B) how and under what terms should the community welcome gentiles into faith (see the debates between Paul and the Jerusalem church over gentile compliance with dietary and circumcision laws, which issue occupies the *Epistle to the Romans*). Passages that place such post-Yeshuan concerns in the mouth of Yeshua are suspect.

- 4.2. ***John, Paul, and the Remainder.*** The gospel of John is easily the most beautiful literary composition of the New Testament, comparable only to Paul's I Corinthians 13 paean to love for soaring eloquence. John's Yeshua endears. The problem with John's gospel resides in its lack of interest in the historical Yeshua. John's Yeshua is the cosmic conduit for seven homiletically-polished sermons from on high. John's Jesus is not Yeshua the Nazarene. John's gospel emerged long after the synoptics. Effectively, John repudiates the synoptic Yeshua and the synoptic narrative. John's Yeshua has suffered a theogonic makeover under the scalpel of a Gnostic surgeon. John's Yeshua is suspect.

Saul of Tarsus, who renames himself Paul and self-nominates as an apostle, also evidences little interest in Yeshua, whom Paul never met. Paul's work remains the pinnacle of New Testament intellectual effort, but in Paul's hands, Yeshua becomes a messianic cipher for the new Hellenistic religion Paul frames. Yeshua appears shorn of words and deeds, recast the incarnate god, Christ. To Paul, Yeshua's being, not his words and deeds matter. Gone is the compelling apocalypticist from Galilee, the preacher to poor villagers. Paul invents what we now call Christianity. At its core lies neglect of Yeshua the Nazarene. The church, historically, mimics Pauline and Johannine disinterest in Yeshua. The Yeshua this writer finds compelling is shoved aside by Paul's indomitable risen Christ.

The New Testament's remaining epistles and apocalypse transmit thoughts milling about the later Hellenized and Paulinized gentile church. All evidence scant interest in the man Yeshua.

To find Yeshua's sayings, then, one must linger in the synoptics, and consider, at least briefly, texts that failed to make Mark's, Matthew's, and Luke's cuts for genuine Yeshua logia.

- 4.3. ***Gospel of Thomas.*** The most credible among the extra-canonical Yeshua logia is the collection of sayings mistitled The Gospel of Thomas. This collection, discovered in the Nag Hammadi Gnostic library (1945), which were preserved in a cave, and fragments of it at Oxyrynchus, in a desiccated garbage pit, draws together sayings attributed to Jesus, and utterly lacks the narrative elements that might categorize it as a gospel. Thomas logia will be identified TL followed by the Brill numbering, for the sake of brevity.

Some Thomas logia track sayings **familiar** from the synoptic Yeshua: TL2 concerning seeking and finding, TL5 and TL6 regarding hidden things being revealed, TL10 about judgment, TL11 about alteration of the basic rules of living by Yahweh's intervention, TL12 concerning disciple debates about greatness, TL14 about what goes into and comes out of a man, TL16 on creating divisions, not peace, in the world, TL20 about the mustard seed, the little children saying

of TL22, the few at TL23, light of the world at TL24, loving others at TL25, motes and beams in eyes at TL26, TL32 about the city on the hill, TL33 about lights and bushels, TL34 concerning the blind leading the blind, TL35 about robbers in one's house, TL36 about anxiety over clothing, TL38 (compare Matthew 26:11), TL39 on serpents and doves, TL41 about taking and having, TL44 regarding blasphemy against the holy spirit, TL45 about acts proceeding from hearts, TL46 about John the Baptist and little children in the kingdom, TL47 about serving two masters, new and old wineskins, and patching garments, TL51 about the hidden kingdom, TL54 about the poor and the kingdom, TL55 about leaving family to follow, TL57 about wheat and weeds, TL58 about suffering and life, TL61A about judgment, TL62B about right and left hands, TL63 about the rich man and his barns, TL64 about the spurned dinner invitation, TL65 about the vineyard owner's son, TL66 about the cornerstone, TL68 about blessing in persecution, TL69 about blessing in persecution and hunger, TL70 about the fruits of what lies within, TL73 about the harvest and laborers, TL76 about the pearl and imperishability of the kingdom, TL86 about foxes, birds, and having no place to lay his head, TL89 about the outside and inside, TL90 about Jesus' easy yoke, TL92 about seeking and finding, TL93 about pearls before swine, TL94 about seeking and knocking, TL95 about giving without compensation, TL96 about leaven in bread, TL99 about Jesus' mother and brothers and the kingdom, TL107 about finding the straying sheep, TL110 about the rich giving away their wealth, and TL111 about the apocalypse and judgment.

Some Thomas logia broach subjects addressed by the synoptic Yeshua, but **twist** the import of those sayings off in unfamiliar directions: TL8 concerning men fishing, TL12's emphasis on James's preeminence, TL21 recasting the parable of the field, TL27 about keeping fasts and Sabbaths, TL30 about three gods, TL31 about physicians and friends, TL37 about the second coming, TL40 concerning vines and judgment, TL48 about peace moving mountains, TL49 about solitude and election, TL50 about light and election, TL53 about the heart and circumcision (late and Pauline), TL71 about destroying so none can rebuild, TL75 about the few and many emphasizing solitude, TL78 about the kingdom and John the Baptist's strength, TL79 regarding imminent judgment, TL91 about Jesus' identity, TL95 about giving without compensation, TL100 about giving Caesar his due, TL101 about hating and loving parents like Jesus did, TL104 about fasting and the bridegroom, TL106 about moving mountains, TL109 about a treasure hidden in a field, and TL113 about the hidden kingdom.

Others evidence **influences outside** the work-a-day world of illiterate Jewish subsistence villagers. Consider Thomas's sayings that smack of Gnostic salvation (TL1), contain Hellenistic saws (TL3), promise Stoic cosmic unification (TL4), Gnostic secrets of TL13 and TL17, universal transformation in TL22, Hellenic body-spirit dualism at TL29 and TL112, TL62A about (Gnostic) mysteries, TL67 about self-knowledge and salvation, and TL108 about transpersonal merger and Gnostic salvation.

A few Thomas logia evidence **hagiographical excess**: TL15 about man not born of woman, TL18 and TL19 about the deathlessness of those who know Yeshua's beginning, TL19 about Yeshua's pre-existence, Jesus speaking after death in judgment at TL28, TL43 about disciples challenging Jesus, TL52 about the twenty-four prophets predicting Jesus, TL61B about Christology and light and darkness, TL77 about Jesus' ubiquity, TL82 about being near and far from the kingdom, and TL83 about the light of the father revealed in a man.

Some Thomas logia are intelligible, but **novel**: TL59 about looking for Yahweh, TL60 about the Samaritan lamb corpse, TL72 about dividing, TL80 about finding the body, TL85 about Adam's unworthiness and death, TL88 about giving to angels, TL97 about the trail to the kingdom, TL98 about killing a great man, TL102 about dogs not letting cattle eat, TL103 about preparing for robbers, and TL114 about making women male.

A number of Thomas's logia simply **puzzle**: TL7 about lion transformation, TL42 about becoming passers-by, TL56 about finding corpses, TL74 about the well, TL81 about power and denial, TL84 about pre-existent images, TL87 about depending on the body, and TL105 about sons of harlots.

The Gospel of Thomas lends credence to the hypothesis of a Quelle upon which Matthew and Luke depended, because it shows that contextless compilations of Yeshua sayings existed.

In reading the Gospel of Thomas, one gets a sense for the permutational impetus of intense religious belief interacting with oral and written religious materials. The writer of Thomas undoubtedly transmits sayings of Yeshua as they were delivered to him, but these Yeshua sayings

writhe in his hands, adding elements, sopping up extant mystical ideas, twisting to accommodate the author's mythic preferences. The hagiographical, Hellenistic and Gnostic influences in the Gospel of Thomas are patent. While the Thomas logia may lend credence to synoptic logia, divergent Thomas logia can neither supplant nor supplement the synoptic core.

I have chosen to analyze the Gospel of Thomas because I find it to be the most credible of the non-canonical sources for Yeshua logia. I extend the same generally-dismissive sentiment to the remainder of the apocryphal and non-canonical works. The incipient branching tendencies one finds within the synoptics have run amok in the non-canonical sources. If one admits their multifarious Yeshuas, one forsakes hope of unearthing a comprehensible Yeshua. Surely, this realization must have driven, first, the synoptic writers, who themselves sorted among the available Yeshua sayings, and, second, the canon-asserters (for example, Athanasius). The church's Yeshua, facing the onslaught of droves of adapters and revisionists, thrashed in ideological quicksand. Insisting upon the Marcan Yeshua threw their mutating savior a rope.

4.4. **Summary of Sieves.** To summarize, sieves for authentic Yeshua logia are:

Reliable Sayings of Yeshua

- 4.4.1. Is the logion consistent with logia of Yeshua in the Gospel of Mark (as culled by the following principles)?
- 4.4.2. Is the logion consistent with ideas that might be possessed by Yeshua, an intelligent first-century functionally-illiterate Galilean Jewish peasant living among people of similar circumstances and capabilities? or
- 4.4.3. Does the logion pose an embarrassment to the early church's hagiographical impulses?

Suspect Sayings of Yeshua

- 4.4.4. Does the logion exhibit hagiographical excess? or
- 4.4.5. Does the logion introduce post-Yeshuan theological interests, knowledge, or language? or
- 4.4.6. Is the logion an explanatory interpolation?

5. **Excavating Reliable Sayings of Yeshua.** In what follows I identify and number the Yeshua sayings of Mark, then Matthew, then Luke, categorizing each as reliable or suspect. Suspect logia are further identified as evidencing hagiographical excess ("HE") or presenting anachronisms and post-Yeshuan concerns ("APY"). In the synoptic gospels, I identify 549 logia, 438 of which I deem reliable (80%) and 110 of which I deem suspect (20%). Among suspect logia, 38 are HE (7%) and 72 are APY (13%).

- In the gospel of Mark, I identify 123 logia, 103 of which I deem reliable (84%) and 20 suspect (16%). Among suspect logia, 6 are HE (5%) and 14 APY(11%).
- In the gospel of Matthew, I identify 215 logia, 170 of which I deem reliable (79%) and 45 suspect (21%). Among suspect logia, 13 are HE (6%) and 32 APY(15%).
- In the gospel of Luke, I identify 211 logia, 166 of which I deem reliable (79%) and 45 suspect (21%). Among suspect logia, 19 are HE (9%) and 26 APY(12%).

I have categorized reliable logia by core subject. Each logion is presented once, though it might well contain material that might be differently categorized. Concerning both reliable and suspect logia, I offer rationale for some critical decisions. I offer the gospel writer's context for sayings that would be confusing or opaque without such information. All such contexts are suspect and should be disregarded, once the gist of the logion is clear.

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5.1. Reliable Yeshua Sayings.

5.1.1. *Irruptive Kingdom Logia.*

Logion 1 (Mark 1:15): "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel."

Logion 8 (Mark 2:10): "But that you may know that the Son of man has authority on earth to forgive sins."

Yeshua's self-designation is "Son of man." The name derives from the intertestamental book of Daniel (probably written around the second century B.C., during the period of the Maccabean revolt against the Romans), which was pseudonymously propagated. The apocalyptic vision of Daniel 7:13-14, reads:

"I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed."

Yahweh approves his agent, the son of man, to whom Yahweh gives perpetual rule over mankind. The son of man's rule is an apocalyptic inbreaking divine judgment and power, overwhelming earthly political regimes. The Son of man is not a messiah. Messiahs are various earthly rulers who defeat Israel's political opponents, presumably with the assistance of Yahweh (see Isaiah 45:1). That the early church was aware of this distinction is confirmed by the account of Yeshua rebuking Peter (Mark 8:33, and Matthew 16:23) and by Luke 21:27. There existed a tendency in the disciples during Yeshua's ministry and in the post-Yeshua church to conflate the two concepts. Several rejected logia place messianic affirmations in the mouth of Yeshua.

Son of man sayings have heightened reliability because the later Hellenized church preferred to conceive Yeshua as the Son of God, assimilating Yeshua to Greek cultural demi-gods of the Hellenic pantheon. Son of God sayings have reduced reliability because of their late, non-Jewish interests. Son of man sayings have heightened reliability because of their mild embarrassment to the gospel writers, in that Yeshua plainly failed to establish himself as the Danielic Son of man. Mid-ministry, Yeshua creatively assimilated his Son of man identity to deutero-Isaiah's suffering servant, resulting in Yeshua's conviction that the Son of man would be persecuted and killed. Yeshua's innovation caused a stir among the disciples, who had thought they were participating in a messianic revolution at worst, or the divine moment of judgment at best. Yeshua's change of course may have motivated Judas's betrayal, who might have believed that by forcing Yeshua's hand he could compel Yeshua to fight as a messiah should. Yeshua's evolving sense of identity certainly motivated Peter's dysphoria (Mark 8:33).

Logion 11 (Mark 2:19-20): "Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. The days will come, when the bridegroom is taken away from them, and they will fast in that day."

Logion 12 (Mark 2:21): "No one sews a piece of unshrunk cloth on an old garment; if he does the patch tears away from it, the new from the old, and a worse tear is made."

Logion 13 (Mark 2:22): "And no one puts new wine into old wineskins; if he does, the wine will burst the skins, and the wine is lost, and so are the skins; but new wine is for fresh skins."

Logion 17 (Mark 3:23-27): "How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end. But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man; then indeed he may plunder his house."

Logion 24 (Mark 4:26-29): "The kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seed should sprout and grow, he knows not how. The earth produces of itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, at once he puts in the sickle, because the harvest has come."

Logion 25 (Mark 4:30-32): "With what can we compare the kingdom of God, or what parable shall we use for it? It is like a grain of mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade."

- Logion 56** (Mark 8:38): “For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels.”
- Logion 57** (Mark 9:1): “Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come in power.”
In my view, this logion is the most reliable saying of Yeshua in the synoptics, for it was the most embarrassing and troublesome to the early church, struggling to comprehend the non-return of Yeshua.
- Logion 58** (Mark 9:12-13): (The disciples ask about Malachi 4:5) “Elijah does come first to restore all things; and how is it written of the Son of man, that he should suffer many things and be treated with contempt? But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him.”
- Logion 68** (Mark 9:43-48): “And if your hand causes you to sin, cut it off; it is better for you to enter life maimed than with two hands to go to hell, to the unquenchable fire. And if your foot causes you to sin, cut it off; it is better for you to enter life lame than with two feet to be thrown into hell. And if your eye causes you to sin, pluck it out; it is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, where their worm does not die, and the fire is not quenched.”
- Logion 69** (Mark 9:49): “For every one will be salted with fire.”
- Logion 74** (Mark 10:18): “Why do you call me good? No one is good but God alone.”
- Logion 88** (Mark 11:14,22): (to the fruitless out-of-season fig) “May no one ever eat fruit from you again. . . . Have faith in God.”
- Logion 102** (Mark 13:2): “Do you see these great buildings? There will not be left here one stone upon another, that will not be thrown down.”
- Logion 103A** (Mark 13:26): “And then they will see the Son of man coming in clouds with great power and glory.”
- Logion 104** (Mark 13:30): “Truly, I say to you, this generation will not pass away before all these things take place.”
- Logion 105** (Mark 14:6-8): (when disciples reproached woman for pouring expensive oil on Yeshua) “Let her alone; why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you will, you can do good to them; but you will not always have me. She has done what she could; she has anointed my body beforehand for burying.”
- Logion 120** (Mark 14:62b): “You will see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven.”
- Logion 121** (Mark 15:2b): (to Pilate asking if Yeshua is the Christ) “You have said so.”
- Logion 122** (Mark 15:34): “Eloi, Eloi, lama sabachthani?”
Mark believes this phrase means “My God, my God, why hast thou forsaken me?” If so, it quotes Psalm 22:1, and references the remainder of the psalm. The similarity of the psalm’s description to the events the gospel of Mark describes leads one to doubt the historical reliability of the crucifixion account.
- Logion 125** (Matthew 4:17): “Repent, for the kingdom of heaven is at hand.”
- Logion 146** (Matthew 5:29-30): “If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your eye members than that your whole body be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; it is better that you lose one of your members than that your whole body to into hell.”
- Logion 180** (Matthew 9:15): “Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast.”
- Logion 181** (Matthew 9:16): “And no one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear is made.”
- Logion 182** (Matthew 9:17): “Neither is new wine put into old wineskins; if it is, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved.”
- Logion 190** (Matthew 10:23b): “For truly, I say to you, you will not have gone through all the towns of Israel, before the Son of man comes.”

- Logion 202** (Matthew 11:7-11,13-15): “What did you go out into the wilderness to behold? A reed shaken by the wind? Why then did you go out? To see a man clothed in soft raiment? Behold, those who wear soft raiment are in kings’ houses. Why then did you go out? To see a prophet? Yes, I tell you, and more than a prophet. This is he of whom it is written, ‘Behold, I send my messenger before thy face, who shall prepare thy way before thee.’ Truly, I say to you, among those born of women there has risen no one greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he.” . . . For all the prophets and the law prophesied until John; and if you are willing to accept it, he is Elijah who is to come. He who has ears to hear, let him hear.”
The reference to preparation of the way derives from Malachi 3:1. He who comes before the great and terrible day of the Lord is Elijah, per Malachi 4:5.
- Logion 224** (Matthew 13:31-32): “The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field; it is the smallest of all seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.”
- Logion 225** (Matthew 13:33): “The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened.”
- Logion 230** (Matthew 13:51-52): “Have you understood all this? . . . Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old.”
- Logion 246** (Matthew 16:27): “For the Son of man is to come with his angels in the glory of his Father, and then he will repay every man for what he has done.”
- Logion 247** (Matthew 16:28): “Truly, I say to you, there are some standing here who will not taste death before they see the Son of man coming in his kingdom.”
- Logion 267** (Matthew 19:17A): “Why do you ask me about what is good? One there is who is good.”
- Logion 280** (Matthew 21:2-3): “Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me. If any one says anything to you, you shall say, ‘The Lord has need of them,’ and he will send them immediately.”
- Logion 283** (Matthew 21:19): (to a fig tree) “May no fruit ever come from you again!”
- Logion 289** (Matthew 22:1-14): “The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come. Again he sent other servants, saying, ‘Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.’ But they made light of it and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, ‘The wedding is ready, but those invited are not worthy. Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.’ And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests. But when the king came in to look at the guests, he saw there a man who had no wedding garment; and he said to him, ‘Friend, how did you get in here without a wedding garment?’ And he was speechless. Then the king said to the attendants, ‘Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.’ For many are called but few are chosen.”
- Logion 308** (Matthew 24:34): “Truly, I say to you, this generation will not pass away till all these things take place.”
This logion is embedded in the apocalyptic predictions of Matthew 24.
- Logion 313** (Matthew 26:10-12): “Why do you trouble the woman? For she has done a beautiful thing to me. For you always have the poor with you, but you will not always have me. In pouring this ointment on my body, she has done it to prepare me for burial.”
- Logion 327** (Matthew 26:64) (to the high priest’s inquiry whether Yeshua is the anointed one) “You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven.”

- Logion 345** (Luke 5:34-35): “Can you make wedding guests fast while the bridegroom is with them? The days will come, when the bridegroom is taken away from them, and then they will fast in those days.”
- Logion 346** (Luke 5:36): “No one tears a piece from a new garment and puts it upon an old garment; if he does, he will tear the new, and the piece from the new will not match the old.”
- Logion 347** (Luke 5:37-38): “And no one puts new wine into old wineskins; if he does, the new wine will burst the skins and it will be spilled, and the new skins will be destroyed. But new wine must be put into fresh wineskins. And no one after drinking old wine desires new; . . . The old is good.”
- Logion 375** (Luke 7:24-28): “What did you go out into the wilderness to behold? A reed shaken by the wind? What then did you go out to see? A man clothed in soft raiment? Behold, those who are gorgeously appareled and live in luxury are in kings’ courts. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is he of whom it is written, ‘Behold, I send my messenger before thy face, who shall prepare thy way before thee.’ I tell you, among those born of women none is greater than John; yet he who is least in the kingdom of God is greater than he.”
- Logion 396A** (Luke 9:27): “But I tell you truly, there are some standing here who will not taste death before they see the kingdom of God.”
- Logion 418** (Luke 11:21-22): “When a strong man, fully armed, guards his own palace, his goods are in peace; but when one stronger than he assails him and overcomes him, he takes away his armor in which he trusted, and divides his spoil.”
- Logion 432A** (Luke 12:2-3): “Nothing is covered up that will not be revealed, or hidden that will not be known. Whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed upon the housetops.”
- Logion 444** (Luke 12: 49-50): “I came to cast fire upon the earth; and would that it were already kindled! I have a baptism to be baptized with; and how I am constrained until it is accomplished!”
- Logion 446** (Luke 12:54-56): “When you see a cloud rising in the west, you say at once, ‘A shower is coming’; and so it happens. And when you see the south wind blowing, you say, ‘There will be scorching heat’; and it happens. You hypocrites! You know how to interpret the appearance of earth and sky; but why do you not know how to interpret the present time?”
- Logion 452** (Luke 13:18-19): “What is the kingdom of God like? And to what shall I compare it? It is like a grain of mustard seed which a man took and sowed in his garden; and it grew and became a tree, and the birds of the air made nests in its branches.”
- Logion 453** (Luke 13:20-21); “To what shall I compare the kingdom of God? It is like leaven which a woman took and hid in three measures of meal, till it was all leavened.”
- Logion 462** (Luke 14:16-24): “A man once gave a great banquet, and invited many; and at the time for the banquet he sent his servant to say to those who had been invited, ‘Come; for all is now ready.’ But they all alike began to make excuses. The first said to him, ‘I have bought a field, and I must go out and see it; I pray you, have me excused.’ And another said, ‘I have bought five yoke of oxen, and I go to examine them; I pray you, have me excused.’ And another said, ‘I have married a wife, and therefore I cannot come.’ So the servant came and reported this to his master. Then the householder in anger said to his servant, ‘Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.’ And the servant said, ‘Sir, what you commanded has been done, and still there is room.’ And the master said to the servant, ‘Go compel people to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste my banquet.’”
- Logion 491** (Luke 18:18-19A): “Why do you call me good? No one is good but God alone.”
- Logion 502** (Luke 19:30-31): Go into the village opposite, where on entering you will find a colt tied, on which no one has ever yet sat; untie it and bring it here. If any one asks you, ‘Why are you untying it?’ you shall say this, ‘The Lord has need of it.’”
- Logion 503** (Luke 19:40): (on criticism of crowd praise) “I tell you, if these were silent, the very stones would cry out.”

Logion 509 (Luke 20:34-38): “The sons of this age marry and are given in marriage; but those who are accounted worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, for they cannot die any more, because they are equal to angels and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. Now he is not God of the dead, but of the living; for all live to him.”

Logion 515 (Luke 21:32): “Truly, I say to you, this generation will not pass away till all has taken place.”

5.1.2. *Salvation Logia.*

Logion 10 (Mark 2:17): “Those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners.”

Logion 18 (Mark 3:28-29): “Truly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin.”

Logion 23 (Mark 4:24-25): “Take heed what you hear; the measure you give will be the measure you get, and still more will be given you. For to him who has will more be given; and from him who has not, even what he has will be taken away.”

Logion 28 (Mark 4:40): “Why are you afraid? Have you no faith?”

Logion 34 (Mark 5:36): “Do not fear, only believe.”

Logion 45 (Mark 7:20-23): “What comes out of a man is what defiles a man. For from within, out of the heart of man come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within, and they defile a man.”

Logion 50 (Mark 8:15-21): “Take heed, beware of the leaven of the Pharisees and the leaven of Herod. . . . Why do you discuss the fact that you have no bread? Do you not yet perceive or understand? Are your hearts hardened? Having eyes do you not see, and having ears do you not hear? And do you not remember? When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up? . . . And the seven for the four thousand, how many baskets full of broken pieces did you take up? . . . Do you not yet understand?”

Logion 54 (Mark 8:34-37): “If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake . . . will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can man give in return for his life?”

This logion has been altered by the church’s addition of the cross detail. It seems likely, given Yeshua’s other requests for undivided loyalty, that this logion is otherwise reliable.

Logion 70 (Mark 9:50): Salt is good; but if the salt has lost its saltiness, how will you season it? Have salt in yourselves, and be at peace with one another.”

Logion 76 (Mark 10:23): “How hard it will be for those who have riches to enter the kingdom of God!”

Logion 77 (Mark 10:24): “Children, how hard it is to enter the kingdom of God!”

Logion 78 (Mark 10:25): “It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

Logion 79 (Mark 10:27): (of salvation) “With men it is impossible, but not with God; for all things are possible with God.”

Logion 81 (Mark 10:31): “But many that are first will be last, and the last first.”

Logion 90 (Mark 11:23): “Truly, I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him.”

Logion 91 (Mark 11:24): “Therefore I tell you, whatever you ask in prayer, believe that you receive it, and you will.”

- Logion 92** (Mark 11:25-26): “And whenever you stand praying, forgive, if you have anything against any one; so that your Father also who is in heaven may forgive you your trespasses.”
- Logion 127** (Matthew 5:3): “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”
- Logion 128** (Matthew 5:4): “Blessed are those who mourn, for they shall be comforted.”
- Logion 129** (Matthew 5:5): “Blessed are the meek, for they shall inherit the earth.”
- Logion 130** (Matthew 5:6): “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.”
- Logion 131** (Matthew 5:7): “Blessed are the merciful, for they shall obtain mercy.”
- Logion 132** (Matthew 5:8): “Blessed are the pure in heart, for they shall see God.”
- Logion 133** (Matthew 5:9): “Blessed are the peacemakers, for they shall be called sons of God.”
- Logion 144** (Matthew 5:25-26): “Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison; truly, I say to you, you will never get out till you have paid the last penny.”
- Logion 153** (Matthew 6:1): “Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven.”
- Logion 154** (Matthew 6:2-4): “Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will reward you.”
- Logion 155** (Matthew 6:5-6): “And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Truly, I say to you, they have their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.”
- Logion 156** (Matthew 6:7-13): “And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask him. Pray then like this: Our Father who art in heaven, Hallowed be thy name. Thy Kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread; And forgive us our debts, as we also have forgiven our debtors; And lead us not into temptation, But deliver us from evil.”
- Logion 157** (Matthew 6:14-15): “For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.”
- Logion 158** (Matthew 6:16-18): “And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you.”
- Logion 159** (Matthew 6:19-21): “Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.”
- Logion 160** (Matthew 6:22-23): “The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!”
- Logion 161** (Matthew 6:24): “No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon.”
- Logion 162** (Matthew 6:25-34): “Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink nor about your body, what you shall put on. Is not

life more than food and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God who clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well. Therefore, do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day’s own trouble be sufficient for the day.”

Logion 163 (Matthew 7:1-5): “Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.”

Logion 164 (Matthew 7:6): “Do not give dogs what is holy; and do not throw your pearls before swine, lest they trample them under foot and turn to attack you.”

Logion 165 (Matthew 7:7-11): “Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened. Or what man of you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a serpent? If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!”

Logion 166 (Matthew 7:13-14): “Enter by the narrow gate; for the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few.”

Logion 168 (Matthew 7:15-20): “Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will know them by their fruits.”

Logion 170 (Matthew 7:24-27): “Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it.”

Logion 200 (Matthew 10:42): “And whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward.”

Logion 213 (Matthew 12:31-32): “Therefore I tell you, every sin and blasphemy will be forgiven men, but blasphemy against the Spirit will not be forgiven. And whoever says a word against the Son of man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.”

Logion 216 (Matthew 12:36-37): “I tell you, on the day of judgment men will render account for every careless word they utter; for by your words you will be justified, and by your words you will be condemned.”

Logion 217 (Matthew 12:39, 41-42): “An evil and adulterous generation seeks for a sign; but no sign shall be given to it except the sign of the prophet Jonah. . . . The men of Nineveh will arise at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. The queen of the

South will arise at the judgment with this generation and condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.”

Logion 222 (Matthew 13:11-12): “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to him who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away.”

Logion 227 (Matthew 13:44): “The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field.”

Logion 228 (Matthew 13:45-46): “Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it.”

Logion 229 (Matthew 13:47-50): “Again, the kingdom of heaven is like a net which was thrown into the sea and gathered fish of every kind; when it was full, men drew it ashore and sat down and sorted the good into vessels but threw away the bad. So it will be at the close of the age. The angels will come out and separate the evil from the righteous, and throw them into the furnace of fire; there men will weep and gnash their teeth.”

Logion 241 (Matthew 16:6-12): “Take heed and beware of the leaven of the Pharisees and Sadducees. . . . O men of little faith, why do you discuss among yourselves the fact that you have no bread? Do you not yet perceive? Do you not remember the five loaves of the five thousand, and how many baskets you gathered? Or the seven loaves of the four thousand, and how many baskets you gathered? How is it that you fail to perceive that I did not speak about bread? Beware the leaven of the Pharisees and Sadducees.”

Logion 255 (Matthew 18:3-4): “Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven.”

Logion 257 (Matthew 18:7-9): “Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the man by whom the temptation comes! And if your hand or your foot causes you to sin, cut it off and throw it from you; it is better for you to enter life maimed or lame than with two hands or two feet to be thrown into the eternal fire. And if your eye causes you to sin, pluck it out and throw it from you; it is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire.”

Logion 258 (Matthew 18:10-14): “See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven. What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the hills and go in search of the one that went astray? And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of my Father who is in heaven that one of these little ones should perish.”

Logion 263 (Matthew 18:23-35): “Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, ‘Lord, have patience with me, and I will pay you everything.’ And out of pity for him the lord of the servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, ‘Pay what you owe.’ So his fellow servant fell down and besought him, ‘Have patience with me, and I will pay you.’ He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his lord delivered him to the jailers, till he should pay

all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”

Logion 268 (Matthew 19:17B): “If you would enter life, keep the commandments. . . . You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and, You shall love your neighbor as yourself. . . . If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.”

Logion 269 (Matthew 19:23): “Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven.”

Logion 270 (Matthew 19:24, 26): Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.

Logion 271 (Matthew 19:26): (of salvation) “With men this is impossible, but with God all things are possible.”

Logion 273 (Matthew 19:30): “But many that are first will be last, and the last first.”

Logion 274 (Matthew 20:1-16): “For the kingdom of heaven is like a householder who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for a denarius a day, he sent them into his vineyard. And going out about the third hour he saw others standing idle in the market place; and to them he said, ‘You go into the vineyard too, and whatever is right I will give you.’ So they went. Going out again about the sixth hour and the ninth hour, he did the same. And about the eleventh hour he went out and found others standing; and he said to them, ‘Why do you stand here idle all day?’ They said to him, ‘Because no one has hired us.’ He said to them, ‘You go into the vineyard too.’ And when evening came, the owner of the vineyard said to his steward, ‘Call the laborers and pay them their wages, beginning with the last, up to the first.’ And when those hired about the eleventh hour came, each of them received a denarius. Now when the first came, they thought they would receive more; but each of them also received a denarius. And on receiving it they grumbled at the householder, saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what belongs to you, and go; I choose to give to this last as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity? So the last will be first and the first last.”

Logion 283 (Matthew 21:21B): “Even if you say to this mountain, ‘Be taken up and cast into the sea,’ it will be done.

Logion 285 (Matthew 21:22): “And whatever you ask in prayer, you will receive it, if you have faith.”

Logion 309A (Matthew 25:29): “For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away.”

Logion 350 (Luke 6:20): “Blessed are you poor, for yours is the kingdom of God.”

Logion 351 (Luke 6:21A): “Blessed are you that hunger now, for you shall be satisfied.”

Logion 352 (Luke 6:21B): “Blessed are you that weep now, for you shall laugh.”

Logion 353 (Luke 6:22): “Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the Son of man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.”

Logion 354 (Luke 6:24): “But woe to you that are rich, for you have received your consolation.”

Logion 355 (Luke 6:25A): “Woe to you that are full now, for you shall hunger.”

Logion 356 (Luke 6:25B): “Woe to you that laugh now, for you shall mourn and weep.”

Logion 357 (Luke 6:26): “Woe to you, when all men speak well of you, for so their fathers did to the false prophets.”

Logion 365 (Luke 6:37-38): “Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back.”

- Logion 366** (Luke 6:39): “Can a blind man lead a blind man? Will they not both fall into a pit?”
- Logion 367** (Luke 6:40): “A disciple is not above his teacher, but every one when he is fully taught will be like his teacher.”
- Logion 368** (Luke 6:41-42): “Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘Brother, let me take out the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother’s eye.”
- Logion 369** (Luke 6:43-45): “For no good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit. For figs are not gathered from thorns, nor are grapes picked from a bramble bush. The good man out of the good treasure of his heart produces good, and the evil man out of his evil treasure produces evil; for out of the abundance of the heart his mouth speaks.”
- Logion 370** (Luke 6:46): “Why do you call me ‘Lord, Lord,’ and not do what I tell you?”
- Logion 371** (Luke 6:47-49): “Every one who comes to me and hears my words and does them, I will show you what he is like: he is like a man building a house, who dug deep, and laid the foundation upon rock; and when a flood arose, the stream broke against that house and could not shake it, because it had been well built. But he who hears and does not do them is like a man who built a house on the ground without a foundation; against which the stream broke, and immediately it fell, and the ruin of that house was great.”
- Logion 377** (Luke 7:40-48,50): (to a hospitable opponent) “Simon, I have something to say to you. . . . A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he forgave them both. Now which of them will love him more? . . . You have judged rightly. . . . Do you see this woman? I entered your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little. . . . Your sins are forgiven. . . . Your faith has saved you; go in peace.”
- Logion 395** (Luke 9:25): “For what does it profit a man if he gains the whole world and loses or forfeits himself?”
- Logion 414** (Luke 11:2-4): “When you pray, say: ‘Father, hallowed be thy name. Thy kingdom come. Give us each day our daily bread; and forgive us our sins, for we ourselves forgive every one who is indebted to us; and lead us not into temptation.’”
- Logion 415** (Luke 11:9-10): “Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened.”
- Logion 416** (Luke 11:11-13): “What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”
- Logion 420** (Luke 11:24-26): “When the unclean spirit has gone out of a man, he passes through waterless places seeking rest; and finding none he says, ‘I will return to my house from which I came.’ And when he comes he finds it swept and put in order. Then he goes and brings seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man becomes worse than the first.”
- Logion 422** (Luke 11:29-32): “This generation is an evil generation; it seeks a sign, but no sign shall be given to it except the sign of Jonah. For as Jonah became a sign to the men of Nineveh, so will the Son of man be to this generation. The queen of the South will arise at the judgment with the men of this generation and condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and, behold, something greater than Solomon is here. The men of Nineveh will arise at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.”

Logion 433 (Luke 12:4-7): “I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do. But I will warn you whom to fear: fear him who, after he has killed, has power to cast into hell; yes, I tell you, fear him!”

Logion 435 (Luke 12:8-10): “And I tell you, every one who acknowledges me before men, the Son of man also will acknowledge before the angels of God; but he who denies me before men will be denied before the angels of God. And every one who speaks a word against the Son of man will be forgiven; but he who blasphemes against the Holy Spirit will not be forgiven.”

Logion 438 (Luke 12:15): “Take heed, and beware of all covetousness; for a man’s life does not consist in the abundance of his possessions.”

Logion 439 (Luke 12:16-21): “The land of a rich man brought forth plentifully; and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’ And he said, ‘I will do this; I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.’ But God said to him, ‘Fool! This night your soul is required of you; and the things you have prepared, whose will they be?’ So is he who lays up treasure for himself, and is not rich toward God.”

Logion 440 (Luke 12:22-31): “Therefore I tell you, do not be anxious about your life, what you shall eat, nor about your body, what you shall put on. For life is more than food, and the body more than clothing. Consider the ravens: They neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! And which of you by being anxious can add a cubit to the span of life? If then you are not able to do as small a thing as that, why are you anxious about the rest? Consider the lilies, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass which is alive in the field today and tomorrow is thrown into the oven, how much more will he clothe you, O men of little faith! And do not seek what you are to eat and what you are to drink, nor be of anxious mind. For all the nations of the world seek these things; and your Father knows that you need them. Instead, seek his kingdom, and these things shall be yours as well.”

Logion 441 (Luke 12:32-34): “Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also.”

Logion 447 (Luke 12:57-59): “And why do you not judge for yourselves what is right? As you go with your accuser before the magistrate, make an effort to settle with him on the way, lest he drag you to the judge, and the judge hand you over to the officer, and the officer put you in prison. I tell you, you will never get out till you have paid the very last copper.”

Logion 448 (Luke 13:2-5): (of murdered political prisoners) “Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered thus? I tell you, No; but unless you repent you will all likewise perish. Or those eighteen upon whom the tower of Siloam fell and killed them, do you think that they were worse offenders than all the others who dwelt in Jerusalem? I tell you, No; but unless you repent you will all likewise perish.”

Logion 449 (Luke 13:6-9): “A man had a fig tree planted in his vineyard; and he came seeking fruit on it and found none. And he said to the vinedresser, ‘Lo, these three years I have come seeking fruit on this fig tree, and I find none. Cut it down; why should it use up the ground? And he answered him, ‘Let it alone, sir, this year also, till I dig about it and put on manure. And if it bears fruit next year, well and good; but if not, you can cut it down.’”

This logion may be an attempt to ameliorate the embarrassing “curse of the fig tree” story of Mark 11:12-14,20-21. The logion, however, is consistent with Yeshua’s patience with sinners, and so is retained.

Logion 453A (Luke 13:24): “Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able.”

Logion 454 (Luke 13:25-29): “When once the householder has risen up and shut the door, you will begin to stand outside and to knock at the door, saying, ‘Lord, open to us.’ He will answer you, ‘I do not know where you come from.’ Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’ But he will say, ‘I tell you, I do not know where you come from; depart from me, all you workers of iniquity!’ There you will weep and gnash your teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and you yourselves thrust out. And men will come from east and west, and from north and south, and sit at table in the kingdom of God.”

Logion 455 (Luke 13:30): “And behold, some are last who will be first, and some are first who will be last.”

Logion 461 (Luke 14:12-14): “When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbors, lest they also invite you in return, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed, because they cannot repay you. You will be repaid at the resurrection of the just.”

Logion 467 (Luke 14:34-35A): “Salt is good; but if salt has lost its taste, how shall its saltiness be restored? It is fit neither for the land nor for the dunghill; men throw it away.”

Logion 468 (Luke 14:35B): “He who has ears to hear, let him hear.”

Logion 469 (Luke 15:4-7): “What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost.’ Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.”

Logion 470 (Luke 15:8-10): “Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? And when she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin which I had lost.’ Just so, I tell you, there is joy before the angels of God over one sinner who repents.”

Logion 471 (Luke 15:11-32): “There was a man who had two sons; and the younger of them said to his father, ‘Father, give me the share of property that falls to me.’ And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, ‘How many of my father’s hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.’ And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ But the father said to his servants, ‘Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.’ And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, ‘Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.’ But he was angry and refused to go in. His father came out and entreated him, but he answered his father, ‘Lo, these many years I have served

you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed the fatted calf!’ And he said to him, ‘Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost and is found.’”

Logion 473 (Luke 16:13): “No servant can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon.”

Logion 479 (Luke 17:1-2): “Temptations to sin are sure to come; but woe to him by whom they come! It would be better for him if a millstone were hung round his neck and he were cast into the sea, than that he should cause one of these little ones to sin.”

Logion 487 (Luke 17:33): “Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it.”

Logion 490 (Luke 18:16-17): “Let the children come to me, and do not hinder them; for to such belongs the Kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.”

Logion 492 (Luke 18:20,22): “You know the commandments: ‘Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your father and mother.’ . . . One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me.”

Logion 493 (Luke 18:24-25): “How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

Logion 494 (Luke 18:27): (of salvation of the rich) “What is impossible with men is possible with God.”

Logion 498 (Luke 19:5,9): “Zacchaeus, make haste and come down; for I must stay at your house today. . . . Today salvation has come to this house, since he also is a son of Abraham.”

Logion 501 (Luke 19:26): “I tell you, that to every one who has will more be given; but from him who has not, even what he has will be taken away.”

5.1.3. *Healing Logia.*

Logion 5 (Mark 1:41): “I will; be clean.”

Logion 6 (Mark 1:44): “See that you say nothing to any one; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, for a proof to the people.”

This logion suffers from its messianic secret emphasis, but is otherwise consistent with Yeshua’s emphases.

Logion 7 (Mark 2:5): “My son, your sins are forgiven.”

Logion 9 (Mark 2:8-11): “Why do you question thus in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your pallet and walk?’ But that you may know that the Son of man has authority on earth to forgive sins . . . I say to you, rise, take up your pallet and go home.”

This logion is tainted by its showiness, aimed to augment Yeshua’s authority, but its essence, which is given different settings in Matthew 9:2-8 and Luke 5:18-26 lend the core logion credence).

Logion 29 (Mark 5:8): “Come out of the man, you unclean spirit! . . . What is your name?”

Logion 30 (Mark 5:19): “Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you.”

Logion 32 (Mark 5:34): “Daughter, your faith has made you well; go in peace, and be healed of your disease.”

Logion 33 (Mark 5:36): “Do not fear, only believe.”

Logion 34 (Mark 5:39): “Why do you make a tumult and weep? The child is not dead but sleeping. . . . Talitha cumi . . . Little girl, I say to you, arise.”

Logion 46 (Mark 7:27-29): (To the Syrophenician Greek woman, who claims dogs get table crumbs) “Let the children first be fed, for it is not right to take the children’s bread and

throw it to the dogs. . . . For this saying you may go your way; the demon has left your daughter.”

Logion 47 (Mark 7:36): (Upon restoring sight and speech to the Decapoline deaf and dumb man) “Ephphatha.” (This means, according to Mark, “Be opened.”)

Logion 51 (Mark 8:23,26) (to the blind man whose eyes Yeshua spit on and laid on hands, then sent home) “Do you see anything? . . . “Do not even enter the village.”

Logion 60 (Mark 9:19-25): (Of a boy possessed by a persistent demon) “Oh faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me. . . . How long has he had this? . . . If you can! All things are possible to him who believes. . . . You dumb and deaf spirit, I command you, come out of him and never enter him again. . . . This kind cannot be driven out by anything but prayer.”

Logion 86 (Mark 10:49-52): (to blind Bartimaeus) “Call him. . . . What do you want me to do for you? . . . Go your way; your faith has made you well.”

Logion 171 (Matthew 8:3-4): (to a leper) “I will; be clean. . . . See that you say nothing to any one; but go, show yourself to the priest, and offer the gift that Moses commanded, for a proof to the people.”

Logion 172 (Matthew 8:7,10,13): (to a centurion) “I will come and heal him. . . . Truly I say to you, not even in Israel have I found such faith. . . . Go; be it done for you as you have believed.”

Logion 176 (Matthew 8:32): (to the Gadarene demoniacs) “Go.”

Logion 177 (Matthew 9:2): (to a paralytic) “Take heart, my son; your sins are forgiven.”

Logion 178 (Matthew 9:4-6): “Why do you think evil in your hearts? For which is easier, to say ‘Your sins are forgiven,’ or to say ‘Rise and walk’? But that you may know that the Son of man has authority on earth to forgive sins . . . Rise, take up your bed and go home.”

Logion 183 (Matthew 9:22): (to a hemorrhaging woman who touched his garment) “Take heart, daughter; your faith has made you well.”

Logion 184 (Matthew 9:24): “Depart, for the girl is not dead but sleeping.”

Logion 185 (Matthew 9:28): (to two blind men) “Do you believe that I am able to do this? . . . According to your faith be it done to you. . . . See that no one knows it.”

Logion 238 (Matthew 15:24-28): (to a Canaanite woman) “I was sent only to the lost sheep of the house of Israel. . . . It is not fair to take the children’s bread and throw it to the dogs.” . . . O woman, great is your faith! Be it done for you as you desire.”

Logion 251 (Matthew 17:17): (to the father of epileptic child) “O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me.”

Logion 252 (Matthew 17:20-21): (to the disciples who failed to heal the epileptic son) “Because of your little faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, ‘Move hence to yonder place,’ and it will move; and nothing will be impossible to you.”

Logion 279 (Matthew 20:32): (to two blind men) “What do you want me to do for you?”

Logion 338 (Luke 4:35): “Be silent, and come out of him!”

Logion 341 (Luke 5:13): (to a leper) “I will; be clean. . . . Go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to the people.”

Logion 342 (Luke 5:20,22-24): (to a paralytic) “Man, your sins are forgiven you. . . . Why do you question in your hearts? Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise and walk’? But that you may know that the Son of man has authority on earth to forgive sins . . . I say to you, rise, take up your bed and go home.”

Logion 372 (Luke 7:9): (responding to the centurion’s faith in Yeshua) “I tell you, not even in Israel have I found such faith.”

Logion 387 (Luke 8:30, 39): (to the demon Legion) “What is your name? . . . Return to your home, and declare how much God has done for you.”

Logion 389 (Luke 8:48): (to the hemorrhaging woman) “Daughter, your faith has made you well; go in peace.”

- Logion 390** (Luke 8:50,52,54): (to father of dead daughter) “Do not fear; only believe, and she shall be well. . . . Do not weep; for she is not dead but sleeping. . . . Child, arise.”
- Logion 397** (Luke 9:41): (to a man whose son the disciples could not heal) “O faithless and perverse generation, how long am I to be with you and bear with you. Bring your son here.”
- Logion 450** (Luke 13:12) (to a bent woman) “Woman, you are freed from your infirmity.”
- Logion 483** (Luke 17:14,19): (to ten lepers) “Go and show yourselves to the priests. . . . Rise and go your way; your faith has made you well.”
- Logion 497** (Luke 18:41-42): (to a blind importunate man) “What do you want me to do for you? . . . Receive your sight; your faith has made you well.”
- Logion 499** (Luke 19:10): “For the Son of man came to seek and to save the lost.”

5.1.4. *Opponent Logia.*

- Logion 40** (Mark 7:6-8): “Well did Isaiah prophesy of your hypocrites, as it is written ‘This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching doctrines the precepts of men.’ You leave the commandment of God and hold fast the tradition of men.”
- Logion 41** (Mark 7:9-13): “You have a fine way of rejecting the commandment of God, in order to keep your tradition! For Moses said, ‘Honor your father and your mother’; and, ‘He who speaks evil of father or mother, let him surely die’; but you say, ‘If a man tell his father or his mother, What you would have gained from me is Corban . . . Then you no longer permit him to do anything for his father or mother, thus making void the word of God through your tradition which you hand on. And many such things you do.’”
- Logion 49** (Mark 8:12): “Why does this generation seek a sign? Truly, I say to you, no sign shall be given to this generation.”
- Logion 59** (Mark 9:16): “What are you discussing with them?”
- Logion 67** (Mark 9:42): “Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung round his neck and he were thrown into the sea.”
- Logion 89** (Mark 11:17): “Is it not written ‘My house shall be called a house of prayer for all the nations’? But you have made it a den of robbers.”
This logion refers to Isaiah 56:1-7.
- Logion 93** (Mark 11: 29-33): (to persons questioning his authority) “I will ask you a question; answer me, and I will tell you by what authority I do these things. Was the baptism of John from heaven or from men? Answer me. . . . Neither will I tell you by what authority I do these things.”
- Logion 95** (Mark 12:15-17): “Why put me to the test? Bring me a coin, and let me look at it. . . . Whose likeness and inscription is this? . . . Render to Caesar the things that are Caesar’s and to God the things that are God’s.”
- Logion 96** (Mark 12:24-27): “Is not this why you are wrong, that you know neither the scriptures nor the power of God? For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. And as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God said to him, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not God of the dead, but of the living; you are quite wrong.”
- Logion 98** (Mark 12:34): (to an agreeing scribe) “You are not far from the kingdom of God.”
- Logion 100** (Mark 12:38-40): “Beware of the scribes, who like to go about in long robes, and to have salutations in the market places and the best seats in the synagogues and the places of honor at feasts, who devour widows’ houses and for a pretense make long prayers. They will receive the greater condemnation.”
- Logion 141** (Matthew 5:20): “For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”
- Logion 179** (Matthew 9:12-13): “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.”

Logion 204 (Matthew 11:16-19): “But to what shall I compare this generation? It is like children sitting in the market places and calling to their playmates, ‘We piped to you, and you did not dance; we wailed, and you did not mourn.’ For John came neither eating nor drinking, and they say, ‘He has a demon’; the Son of man came eating and drinking, and they say, ‘Behold, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is justified by her deeds.”

Compare Luke 7:35.

Logion 205 (Matthew 11:20-24): “Woe to you, Chorazin! Woe to you Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, it shall be more tolerable on the day of judgment for Tyre and Sidon than for you. And you Capernaum, will you be exalted to heaven? You shall be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day. But I tell you that it shall be more tolerable on the day of judgment for the land of Sodom than for you.”

Logion 211 (Matthew 12:25-29): “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand; and if Satan casts out Satan, he is divided against himself; how then will his kingdom stand? And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they shall be your judges. But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. Or how can one enter a strong man’s house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house.”

Logion 214 (Matthew 12:33): “Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit.”

Logion 215 (Matthew 12:34-35): “You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. The good man out of his good treasure brings forth good, and the evil man out of his evil treasure brings forth evil.”

Logion 219 (Matthew 12:43-45): “When the unclean spirit has gone out of a man, he passes through waterless places seeking rest, but he finds none. Then he says, ‘I will return to my house from which I came.’ And when he comes he finds it empty, swept, and put in order. Then he goes and brings with him seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man becomes worse than the first. So shall it be also with this evil generation.”

Logion 223 (Matthew 13:24-30): “The kingdom of heaven may be compared to a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. So when the plants came up and bore grain, then the weeds appeared also. And the servants of the householder came and said to him, ‘Sir, did you not sow good seed in your field? How then has it weeds?’ He said to them, ‘An enemy has done this.’ The servants said to him, ‘Then do you want us to go and gather them?’ But he said, ‘No; lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest; and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’”

Logion 226 (Matthew 13:37-43): “He who sows the good seed is the Son of man; the field is the world, and the good seed means the sons of the kingdom; the weeds are the sons of the evil one, and the enemy who sowed them is the devil; the harvest is the close of the age, and the reapers are angels. Just as the weeds are gathered and burned with fire, so will it be at the close of the age. The Son of man will send his angels, and they will gather out of his kingdom all causes of sin and all evildoers, and throw them into the furnace of fire; there men will weep and gnash their teeth. Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.”

Logion 236 (Matthew 15:13-14): “Every plant which my heavenly Father has not planted will be rooted up. Let them alone: They are blind guides. And if a blind man leads a blind man, both will fall into a pit.”

Logion 240 (Matthew 16:2-4): “When it is evening, you say, ‘It will be fair weather; for the sky is red.’ And in the morning, ‘It will be stormy today, for the sky is red and

threatening.’ You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. An evil and adulterous generation seeks for a sign, but no sign shall be given to it except the sign of Jonah.”

Logion 256 (Matthew 18:5-6): “Whoever receives one such child in my name receives me; but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea.”

Logion 282 (Matthew 21:16): (of children praising Yeshua) “Yes; have you never read, ‘Out of the mouth of babes and sucklings thou hast brought perfect praise’?”

Logion 286 (Matthew 21:24-27): (to challengers) “I also will ask you a question; and if you tell me the answer, then I also will tell you by what authority I do these things. The baptism of John, whence was it? From heaven or from men? . . . Neither will I tell you by what authority I do these things.”

Logion 287 (Matthew 21:28-32): “What do you think? A man had two sons; and he went to the first and said, ‘Son, go and work in the vineyard today.’ And he answered, ‘I will not’; but afterward he repented and went. And he went to the second and said the same; and he answered, ‘I go, sir,’ but did not go. Which of the two did the will of his father? . . . Truly, I say to you, the tax collectors and the harlots go into the kingdom of God before you. For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the harlots believed him; and even when you saw it, you did not afterward repent and believe him.”

Logion 290 (Matthew 22:18-22): “Why put me to the test, you hypocrites? Show me the money for the tax. . . . Whose likeness and inscription is this? . . . Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.”

Logion 291 (Matthew 22:29-32): “You are wrong, because you know neither the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. And as for the resurrection of the dead, have you not read what was said to you by God, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not the God of the dead, but of the living.”

Logion 294 (Matthew 23:2-7): “The scribes and Pharisees sit on Moses’ seat; so practice and observe whatever they tell you, but do not what they do; for they preach, but do not practice. They bind heavy burdens, hard to bear, and lay them on men’s shoulders; but they themselves will not move them with their finger. They do all their deeds to be seen by men; for they make their phylacteries broad and their fringes long, and they love the places of honor at feasts and the best seats in the synagogues, and the salutations in the market places, and being called rabbi by men.”

Logion 281 (Matthew 21:13): “It is written, ‘My house shall be called a house of prayer’; but you make it a den of robbers.”

Logion 298 (Matthew 23:13-14): “But woe to you, scribes and Pharisees, hypocrites! because you shut the kingdom of heaven against men; for you neither enter yourselves, nor allow those who would enter to go in.”

Logion 299 (Matthew 23:15): “Woe to you, scribes and Pharisees, hypocrites! for you traverse sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.”

Logion 300 (Matthew 23:16-22): “Woe to you, blind guides, who say, ‘If any one swears by the temple, it is nothing; but if any one swears by the gold of the temple, he is bound by his oath.’ You blind fools! For which is greater, the gold or the temple that has made the gold sacred? And you say, ‘If any one swears by the altar, it is nothing; but if any one swears by the gift that is on the altar, he is bound by his oath.’ You blind men! For which is greater, the gift or the altar that makes the gift sacred? So he who swears by the altar, swears by it and by everything on it; and he who swears by the temple, swears by it and by him who dwells in it; and he who swears by heaven, swears by the throne of God and by him who sits upon it.”

Logion 301 (Matthew 23:23-24): “Woe to you, scribes and Pharisees, hypocrites! for you tithe the mint and dill and cummin, and have neglected the weightier matters of the law,

justice and mercy and faith; these you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel!”

Logion 302 (Matthew 23:25-26): “Woe to you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and of the plate, but inside they are full of extortion and rapacity. You blind Pharisee! first cleanse the inside of the cup and of the plate, that the outside also may be clean.”

Logion 303 (Matthew 23:27-28): “Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men’s bones and all uncleanness. So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity.”

Logion 304 (Matthew 23:29-36): “Woe to you, scribes and Pharisees, hypocrites! for you build the tombs of the prophets and adorn the monuments of the righteous, saying, ‘If we had lived in the days of our fathers, we would have not taken part with them in shedding the blood of the prophets.’ Thus you witness against yourselves, that you are sons of those who murdered, the prophets. Fill up, then, the measure of your fathers. You serpents, you brood of vipers, how are you to escape being sentenced to hell? Therefore, I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will scourge in your synagogues and persecute from town to town, that upon you may come all the righteous blood shed on earth, from the blood of the innocent Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. Truly, I say to you, all this will come upon this generation.”

Logion 305 (Matthew 23:37-39): “O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken and desolate. For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord.’”

Logion 306 (Matthew 24:2): (concerning the Temple buildings) “You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another, that will not be thrown down.”

Logion 376 (Luke 7:31-35): “To what then shall I compare the men of this generation, and what are they like? They are like children sitting in the market place and calling to one another, ‘We piped to you, and you did not dance; we wailed, and you did not weep.’ For John the Baptist has come eating no bread and drinking no wine; and you say, ‘He has a demon.’ The Son of man has come eating and drinking; and you say, ‘Behold, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is justified by all her children.”

Compare Matthew 11:19.

Logion 407 (Luke 10:13-15): “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it shall be more tolerable in the judgment for Tyre and Sidon than for you. And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades.”

Logion 417 (Luke 11:17-20): “Every kingdom divided against itself is laid waste, and house falls upon house. And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they shall be your judges. But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you.”

Logion 425 (Luke 11:39-41): “Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of extortion and wickedness. You fools! Did not he who made the outside make the inside also? But give for alms those things which are within; and behold, everything is clean for you.”

Logion 426 (Luke 11:42): “But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God; these you ought to have done, without neglecting the others.

- Logion 427** (Luke 11:43): “Woe to you Pharisees! For you love the best seat in the synagogues and salutations in the market places.”
- Logion 428** (Luke 11:44): “Woe to you: for you are like graves which are not seen, and men walk over them without knowing it.”
- Logion 429** (Luke 11:46): “Woe to you lawyers also! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.”
- Logion 430** (Luke 11:47): “Woe to you! For you build the tombs of the prophets whom your fathers killed. So you are witnesses and consent to the deeds of your fathers; for they killed them, and you build their tombs. Therefore also the Wisdom of God said, ‘I will send them prophets and apostles, some of whom they will kill and persecute,’ that the blood of all the prophets, shed from the foundation of the world, may be required of this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it shall be required of this generation.”
- Logion 431** (Luke 11:52): “Woe to you lawyers! For you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering.”
- Logion 432** (Luke 12:1B): “Beware of the leaven of the Pharisees, which is hypocrisy.”
- Logion 451** (Luke 13:14B-16): (to criticism of healing on the Sabbath) “You hypocrites! Does not each of you on the Sabbath untie his ox or his ass from the manger, and lead it away to water it? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?”
- Logion 456** (Luke 13:32-33): (to Pharisees warning of Herod’s plots) “Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course. Nevertheless I must go on my way today and tomorrow and the day following; for it cannot be that a prophet should perish away from Jerusalem.’”
Yeshua’s precise foreknowledge of events is hagiographical; however, he probably had general knowledge of his risks in entering Jerusalem and the intentions of his enemies.
- Logion 457** (Luke 13:34-35): “O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken. And I tell you, you will not see me until you say, ‘Blessed is he who comes in the name of the Lord!’”
- Logion 474** (Luke 16:15): “You are those who justify yourselves before men, but God knows your hearts; for what is exalted among men is an abomination in the sight of God.”
- Logion 505** (Luke 19:46): “It is written, ‘My house shall be a house of prayer’; but you have made it a den of robbers.”
- Logion 506** (Luke 20:3-4,8): “I also will ask you a question; now tell me, Was the baptism of John from heaven or from men? . . . Neither will I tell you by what authority I do these things.”
- Logion 508** (Luke 20:25): “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s.”
- Logion 511** (Luke 20:46-47): “Beware of the scribes, who like to go about in long robes, and love salutations in the market places and the best seats in the synagogues and the places of honor at feasts, who devour widows’ houses and for a pretense make long prayers. They will receive the greater condemnation.”

5.1.5. *Law Logia.*

- Logion 14** (Mark 2:25-27): “Have you never read what David did, when he was in need and was hungry, he and those who were with him: how he entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which was not lawful for any but the priests to eat, and also gave it to those who were with him?”
- Logion 15** (Mark 2:27-28): “The Sabbath was made for man, not man for the Sabbath; so the Son of man is lord even of the Sabbath.”
- Logion 16** (Mark 3:3-5) (to a man with withered hand) “Come here. . . . Is it lawful on the Sabbath to do good or to do harm, to save life or to kill? . . . Stretch out your hand.”

- Logion 43** (Mark 7:14-15): “Hear me, all of you, and understand: there is nothing outside a man which by going into him can defile him; but the things which come out of a man are what defile him.”
- Logion 44** (Mark 7:17-29): “Then are you also without understanding? Do you not see that whatever goes into a man from outside cannot defile him, since it enters, not his heart but his stomach, and so passes on?”
- Logion 71** (Mark 10:3-9): “What did Moses command you? . . . For your hardness of heart he wrote you this commandment. But from the beginning of creation, God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one. So they are no longer two but one. What therefore God has joined together, let not man put asunder.”
- Logion 72** (Mark 10:11-12): “Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery.”
- Logion 75** (Mark 10:19-21): “You know the commandments: ‘Do not kill, do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother,’ . . . You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me.”
- Logion 97** (Mark 12:29-31): “The first is, ‘Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”
- Logion 101** (Mark 12:43-44): (observing a widow’s Temple treasury payment) “Truly, I say to you, this poor widow has put in more than all those who are contributing to the treasury. For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living.”
- Logion 140** (Matthew 5:17-19): “Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven.”
- Logion 142** (Matthew 5:21-22): “You have heard that it was said to the men of old, ‘You shall not kill; and whoever kills shall be liable to judgment.’ But I say to you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, ‘You fool!’ shall be liable to the hell of fire.”
- Logion 143** (Matthew 5:23-24): “So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brothers, and then come and offer your gift.”
- Logion 145** (Matthew 5: 27-28): “You have heard that it was said, ‘You shall not commit adultery.’ But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart.”
- Logion 147** (Matthew 5:31-32): “It is also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ But I say to you that every one who divorces his wife, except on the ground of unchastity, makes her an adulteress; and whoever marries a divorced woman commits adultery.”
- Logion 148** (Matthew 5:33-37): “Again you have heard that it was said to the men of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ But I say to you, Do not swear at all, either by heaven, for it is the throne of god, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.”
- Logion 149** (Matthew 5:38-41): “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; and if any one would sue you and take

your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles.”

Logion 152 (Matthew 5:48): “You, therefore, must be perfect, as your heavenly Father is perfect.”

Logion 167 (Matthew 7:12): “So whatever you wish that men would do to you, do so to them; for this is the law and the prophets.”

Note the similarity to Tobit 4:15 (second century B.C.): “And what you hate, do not do to any one.”

Logion 209 (Matthew 12:3-8): “Have you not read what David did, when he was hungry, and those who were with him: how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? Or have you not read in the law how on the Sabbath the priests in the temple profane the Sabbath, and are guiltless? I tell you, something greater than the temple is here. And if you had known what this means, ‘I desire mercy and not sacrifice,’ you would not have condemned the guiltless. For the Son of man is lord of the Sabbath.”

Logion 210 (Matthew 12:11-13): “What man of you, if he has one sheep and it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath. . . . Stretch out your hand.”

Logion 234 (Matthew 15: 3-9): “And why do you transgress the commandment of God for the sake of your tradition? For God commanded, ‘Honor your father and your mother,’ and, ‘He who speaks evil of father or mother, let him surely die.’ But you say, ‘If any one tells his father or his mother, What you would have gained from me is given to God, he need not honor his father.’ So for the sake of your tradition, you have made void the word of God. You hypocrites! Well did Isaiah prophesy of you, when he said: ‘This people honors me with the lips, but their hearts are far from me; in vain do they worship me, teaching as doctrines the precepts of men.’”

Logion 235(Matthew 15:11): “Hear and understand: not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man.”

Logion 237 (Matthew 15:15-20): “Are you also still without understanding? Do you not see that whatever goes into the mouth passes into the stomach, and so passes on? But what comes out of the mouth proceeds from the heart, and this defiles a man. For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man; but to eat with unwashed hands does not defile a man.”

Logion 264 (Matthew 19:4): “Have you not read that he who made them from the beginning made them male and female, and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one’? So they are no longer two but one. What therefore God has joined together, let no man put asunder. . . . For your hardness of heart, Moses allowed you to divorce your wives, but from the beginning it was not so. And I say to you: whoever divorces his wife, except for unchastity, and marries another, commits adultery.”

Logion 292 (Matthew 22:37-40): “You shall love the Lord your God with all you heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets.”

Logion 348 (Luke 6:3-5): “Have you not read what David did when he was hungry, he and those who were with him: how he entered the house of God, and took and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those with him? . . . The Son of man is lord of the Sabbath.”

Logion 349 (Luke 6:8-10): (to a man with withered hand) “Come and stand here. . . . I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it? . . . Stretch out your hand.”

Logion 412 (Luke 10:29-37): (to lawyer inquiring after eternal life, the law, and neighbors) “What is written in the law? How do you read? . . . You have answered right; do this, and you will live. . . . A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead.

Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds. Pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers? . . . Go and do likewise."

Logion 421 (Luke 11:28): "Blessed rather are those who hear the word of God and keep it!"

This logion is suspect for its hagiographical context, but I attribute that to Luke's piety. The logion proper emphasizes the kingdom and response to it, which are core messages of Yeshua.

Logion 458 (Luke 14:3,5): "Is it lawful to heal on the Sabbath, or not? . . . Which of you, having an ass or an ox that has fallen into a well, will not immediately pull him out on a Sabbath day?"

Logion 475 (Luke 16:16): "The law and the prophets were until John; since then the good news of the kingdom of God is preached, and every one enters it violently."

Logion 476 (Luke 16:17): "But it is easier for heaven and earth to pass away, than for one dot of the law to become void."

Logion 477 (Luke 16:18): "Every one who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery."

Logion 489 (Luke 18:10-14): "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for every one who exalts himself will be humbled, but he who humbles himself will be exalted."

Logion 512 (Luke 21:3-4): (on a poor woman's small contribution) "Truly I tell you, this poor widow has put in more than all of them; for they all contributed out of their abundance, but she out of her poverty put in all the living that she had."

5.1.6. *Mission Logia.*

Logion 2 (Mark 1:17): "Follow me and I will make you become fishers of men."

Logion 4 (Mark 1:38): "Let us go on to the next towns, that I may preach there also; for that is why I came out."

Logion 9A (Mark 2:14): "Follow me."

Logion 18 (Mark 3:33-35): "Who are my mother and my brothers? . . . Here are my mother and my brothers! Whoever does the will of God is my brother, and sister, and mother."

Logion 19 (Mark 4:3-9): "Listen! A sower went out to sow. And as he sowed, some seed fell along the path, and the birds came and devoured it. Other seed fell on rocky ground, where it had not much soil, and immediately it sprang up, since it had no depth of soil; and when the sun rose it was scorched, and since it had no root it withered away. Other seed fell among thorns and the thorns grew up and choked it, and it yielded no grain. And other seeds fell into good soil and brought forth grain, growing up and increasing and yielding thirtyfold and sixtyfold and a hundredfold. . . . He who has ears to hear, let him hear."

Logion 22 (Mark 4:21-23): "Is a lamp brought in to be put under a bushel, or under a bed, and not on a stand? For there is nothing hid, except to be made manifest; nor is anything secret, except to come to light. If any man has ears to hear, let him hear."

Logion 26 (Mark 4:35): "Let us go across to the other side."

Logion 35 (Mark 6:4): "A prophet is not without honor, except in his own country, and among his own kin, and in his own house."

- Logion 36** (Mark 6:10-11): “Where you enter a house, stay there until you leave the place. And if any place will not receive you and they refuse to hear you, when you leave, shake off the dust that is on your feet for a testimony against them.”
- Logion 37** (Mark 6:31): “Come away by yourselves to a lonely place, and rest a while.”
- Logion 38** (Mark 6:37): “You give them something to eat. . . . How many loaves have you? Go and see.”
- Logion 48** (Mark 8:2-5): “I have compassion on the crowd, because they have been with me now three days, and have nothing to eat; and if I send them away hungry to their homes, they will faint on the way; and some of them have come a long way. . . . How many loaves have you?”
- Logion 53** (Mark 8:33): (To Peter when Yeshua spoke of his death) “Get behind me, Satan! For you are not on the side of God, but of men.”
- Logion 62** (Mark 9:33): “What were you discussing on the way?”
- Logion 63** (Mark 9:35): “If any one would be first, he must be last of all and servant of all.”
- Logion 64** (Mark 9:37): “Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me.”
- Logion 65** (Mark 9:39-40): (of a non-disciple casting out demons in Yeshua’s name) “Do not forbid him; for no one who does a mighty work in my name will be able soon after to speak evil of me. For he that is not against us is for us.”
- Logion 73** (Mark 10:14-15): “Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.”
- Logion 83** (Mark 10:36-40): “What do you want me to do for you? . . . You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized? . . . The cup that I drink you will drink; and with the baptism with which I am baptized you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.”
- Logion 84** (Mark 10:42-45a): “You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve.”
- Logion 87** (Mark 11:2-3): “Go into the village opposite you, and immediately as you enter it you will find a colt tied, on which no one has ever sat; untie it and bring it. If any one says to you ‘Why are you doing this?’ say, ‘The Lord has need of it and will send it back here immediately.’”
- This action may be Yeshua’s symbolic statement of the text of Zechariah 9:9: “Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt the foal of an ass.”*
- Logion 107** (Mark 14:13-15): “Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the householder, ‘The Teacher says, Where is my guest room, where I am to eat the passover with my disciples? And he will show you a large upper room furnished and ready; there prepare for us.’”
- Logion 108** (Mark 14:18-21): “Truly, I say to you, one of you will betray me, one who is eating with me. . . . It is one of the twelve, one who is dipping bread in the same dish with me. For the Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born.”
- Logion 109** (Mark 14:22-25): “Take; this is my body. . . . This is my blood of the covenant, which is poured out for many. Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.”
- Logion 110** (Mark 14:27): “You will all fall away; for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’”
- Logion 113** (Mark 14:32): “Sit here, while I pray.”

- Logion 114** (Mark 14:34): “My soul is very sorrowful, even to death; remain here, and watch.”
- Logion 115** (Mark 14:36): “Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt.”
- Logion 116** (Mark 14:37): “Simon, are you asleep? Could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.”
- Logion 117** (Mark 14:41-42): “Are you still sleeping and taking your rest? It is enough; the hour has come; the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.”
- Logion 118** (Mark 14:48-49): “Have you come out as against a robber, with swords and clubs to capture me? Day after day I was with you in the temple teaching, and you did not seize me. But let the scriptures be fulfilled.”
- Logion 126** (Matthew 4:19): “Follow me, and I will make you fishers of men.”
- Logion 134** (Matthew 5:10): “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”
- This logion is difficult to evaluate. It certainly reflects later church concerns about persecution, and so may be suspect. But the logion might derive from Yeshua, who was frequently concerned about the persecution of John the Baptist and the eighth century prophets and held them dear. The logion’s proximity to Matthew 5:11-12, which I take to be a late addition to the beatitudes, may weigh against this logion. On the other hand, this logion may have inspired the suspect subsequent logion.*
- Logion 136** (Matthew 5:13): “You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men.”
- Logion 137** (Matthew 5:14a): “You are the light of the world. A city set on a hill cannot be hid.”
- Logion 138** (Matthew 5:15): “Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house.”
- Logion 139** (Matthew 5:15): “Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.”
- Logion 150** (Matthew 5:42): “Give to him who begs from you, and do not refuse him who would borrow from you.”
- Logion 151** (Matthew 5:43-47): “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others?”
- Logion 173** (Matthew 8:11-12): “I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth.”
- Logion 174** (Matthew 8:20): “Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head.”
- Logion 175** (Matthew 8:22): “Follow me, and leave the dead to bury their own dead.”
- Logion 178A** (Matthew 9:9): (to Matthew) “Follow me.”
- Logion 186** (Matthew 9:37-38): “The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.”
- Logion 188** (Matthew 10:7-15): “And preach as you go, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without pay, give without pay. Take no gold, nor silver, nor copper in your belts, no bag for your journey, nor two tunics, nor sandals, nor a staff; for the laborer deserves his food. And whatever town or village you enter, find out who is worthy in it, and stay with him until you depart. As you enter the house, salute it. And if the house is worthy, let

your peace come upon it; but if it is not worthy, let your peace return to you. And if any one will not receive you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly, I say to you, it shall be more tolerable on the day of judgment of the land of Sodom and Gomorrah than for that town.”

Logion 191 (Matthew 10:24-26A): “A disciple is not above his teacher, nor a servant above his master; it is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much more will they malign those of his household. So have no fear of them.”

Logion 192 (Matthew 10:26B-27) “For nothing is covered that will not be revealed, or hidden that will not be known. What I tell you in the dark, utter in the light; and what you hear whispered, proclaim upon the housetops.”

Logion 193 (Matthew 10:28): “And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell.”

Logion 194 (Matthew 10:29-31): “Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father’s will. But even the hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows.”

Logion 196 (Matthew 10:34-37): “Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man’s foes will be those of his own household. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me.”

Logion 198 (Matthew 10:39): “He who finds his life will lose it, and he who loses his life for my sake will find it.”

Note the subtle shift in emphasis between Mark and Matthew. In Matthew, one finds that Yeshua speaks more of loyalty to himself than of participation in the inbreaking kingdom of god. One is tempted to edit the logia of this late hagiography. Editing would however introduce yet more subjectivity into the process of sorting the logia for reliability, and so is rejected.

Logion 201 (Matthew 11:4-6): “Go and tell John [the Baptist] what you hear and see: The blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is he who takes no offense at me.”

This is possibly a reference to Isaiah 61:1-2, corresponding (lightly) to Luke 4:18-19).

Logion 203 (Matthew 11:12): “From the days of John the Baptist until now the kingdom of heaven has suffered violence, and men of violence take it by force.”

Logion 212 (Matthew 11:30): “He who is not with me is against me, and he who does not gather with me scatters.”

Logion 220 (Matthew 12:46-50): “Who is my mother, and who are my brothers? . . . Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother, and sister, and mother.”

Logion 221 (Matthew 13:3-9): “A sower went out to sow. And as he sowed, some seeds fell along the path, and the birds came and devoured them. Other seeds fell on rocky ground, where they had not much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose they were scorched; and since they had no root they withered away. Other seeds fell upon thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. He who has ears, let him hear.”

Logion 231 (Matthew 13:57): “A prophet is not without honor except in his own country and in his own house.”

Logion 232 (Matthew 14:16): “They need not go away; you give them something to eat. . . . Bring them [loaves and fish] here to me.”

Logion 239 (Matthew 15:32): “I have compassion on the crowd, because they have been with me now three days, and have nothing to eat; and I am unwilling to send them away hungry, lest they faint on the way. . . . How many loaves have you?”

Logion 244 (Matthew 16:23): (to Peter, upon Yeshua's change in mission concept) "Get behind me, Satan! You are a hindrance to me; for you are not on the side of God, but of men."

Logion 249 (Matthew 17:9): "Tell no one the vision, until the Son of man is raised from the dead."

This logion is conflated with the transfiguration hagiograph, but the Son of man attribution renders it sufficiently reliable. Yeshua, once his view of his mission came to include fatal conflict with authorities in Jerusalem, would have anticipated resurrection into power as the only course open for the Son of man in his cosmic power.

Logion 250 (Matthew 17: 10-12): "Elijah does come, and he is to restore all things; but I tell you that Elijah has already come, and they did not know him, but did to him whatever they pleased. So also the Son of man will suffer at their hands."

Logion 253 (Matthew 17:22-23): "The Son of man is to be delivered into the hands of men, and they will kill him, and he will be raised on the third day."

Though this logion attributes impossible foreknowledge to Yeshua concerning the timing of resurrection, the remainder of the logion was accessible to him: Yeshua might have surmised that going to Jerusalem would entail his arrest and execution, which would have necessitated his resurrection in order to fulfill his role as Son of man.

Logion 260 (Matthew 18:19): "Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven."

Logion 262 (Matthew 18:22): (to Peter's inquiry about forgiveness) "I do not say to you seven times, but seventy times seven."

Logion 265 (Matthew 19:11-12): (concerning never marrying) "Not all men can receive this precept, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive this, let him receive it."

Logion 266 (Matthew 19:14): "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven."

Logion 276 (Matthew 20:21,22-23): "What do you want? . . . You do not know what you are asking. Are you able to drink the cup that I am to drink? . . . You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father."

Logion 277 (Matthew 20:25-28A): "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve."

Logion 296 (Matthew 23:11): "He who is greatest among you shall be your servant."

Logion 297 (Matthew 23:12): "Whoever exalts himself will be humbled, and whoever humbles himself will be exalted."

Logion 315 (Matthew 26:18): "Go into the city to such a one, and say to him, 'The Teacher says, My time is at hand; I will keep the passover at your house with my disciples.'"

Logion 316 (Matthew 26: 21-24): "Truly, I say to you, one of you will betray me. . . . He who has dipped his hand in the dish with me, will betray me. The Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born."

Logion 318 (Matthew 26:26-27,29): "Take, eat; this is my body. . . . Drink of it, all of you. . . . I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

Logion 320 (Matthew 26:31, 34): "You will all fall away because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'"

Logion 323 (Matthew 26:36, 38-42, 44-46): "Sit here, while I go yonder and pray. . . . My soul is very sorrowful, even to death; remain here, and watch with me. . . . My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. . . .

So, could you not watch with me one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak. . . . My Father, if this cannot pass unless I drink it, thy will be done. . . . Are you still sleeping and taking your rest? Behold the hour is at hand and the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.”

Logion 324 (Matthew 26:50): (to Judas) “Friend, why are you here?”

Logion 325 (Matthew 26:52-53, 55): “Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? . . . Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me.”

Logion 328 (Matthew 27:11B): (to governor asking whether Yeshua is king of the Jews) “You have said so.”

Logion 329 (Matthew 27:46B): “Eli, Eli, lama sabachthani?”

Yeshua cites Psalm 22:1, “My God, my God, why hast thou forsaken me?”. Such a citation reduces the reliability of this logion. Still, Yeshua would have been familiar with the psalm, and might have cited it. That Yeshua would have been experiencing sore distress is consistent with his circumstance. That he would have been trying to point out that his circumstances mirror those described in a particular psalm is not consistent with his circumstance.

Logion 337 (Luke 4:23-24): “Doubtless you will quote to me this proverb, ‘Physician, heal yourself; what we have heard you did at Capernaum, do here also in your own country.’ . . . Truly, I say to you, no prophet is acceptable in his own country. But in truth, I tell you, there were many widows in Israel in the days of Elijah when the heaven was shut up three years and six months, when there came a great famine over all the land; and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. And there were many lepers in Israel in the time of the prophet Elisha; and none of them was cleansed, but only Naaman the Syrian.”

Logion 339 (Luke 4:43): “I must preach the good news of the kingdom of God to the other cities also; for I was sent for this purpose.”

Logion 343 (Luke 5:27): (to a tax collector) “Follow me.”

Logion 344 (Luke 5:31-32): “Those who are well have no need of a physician, but those who are sick; I have not come to call the righteous, but sinners to repentance.”

Logion 358 (Luke 6:27-28): “But I say to you that hear, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you.”

Logion 359 (Luke 6:29A): “To him who strikes you on the cheek, offer the other also.”

Logion 360 (Luke 6:29B): “And from him who takes away your cloak do not withhold your coat as well.”

Logion 361 (Luke 6:30): “Give to every one who begs from you; and of him who takes away your goods do not ask them again.”

Logion 362 (Luke 6:31): “And as you wish that men would do to you, do so to them.”

Logion 363 (Luke 6:32-35): “If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish.”

Logion 364 (Luke 6:36): “Be merciful, even as your Father is merciful.”

Logion 374 (Luke 7:22-23): (to John the Baptist’s envoys) “Go and tell John what you have seen and heard: The blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. And blessed is he who takes no offense at me.”

Logion 378 (Luke 8:5-8): “A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture.

And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold. . . . He who has ears to hear, let him hear.”

Logion 381 (Luke 8:16): “No one after lighting a lamp covers it with a vessel, or puts it under a bed, but puts it on a stand, that those who enter may see the light.”

Logion 382 (Luke 8:17): “For nothing is hid that shall not be made manifest, nor anything secret that shall not be known and come to light.”

Logion 383 (Luke 8:18): “Take heed then how you hear; for to him who has will more be given, and from him who has not, even what he thinks that he has will be taken away.”

Logion 384 (Luke 18:21): “My mother and my brothers are those who hear the word of God and do it.”

Logion 385 (Luke 18:22): “Let us go across to the other side of the lake.”

Logion 391 (Luke 9:3-5): “Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics. And whatever house you enter, stay there, and from there depart. And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them.”

Logion 392 (Luke 9:12-14): “You give them something to eat. . . . Make them sit down in companies, about fifty each.”

Logion 393 (Luke 9:22): “The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised.”

This logion reflects Yeshua’s fundamental change mid-ministry in his conception of the path of the Son of man. It is suspect only to the extent it imports the church’s later knowledge of the time lapse to the claims of resurrection.

Logion 398 (Luke 9:44): “Let these words sink into your ears; for the Son of man is to be delivered into the hands of men.”

Logion 399 (Luke 9:48A): “Whoever receives this child in my name receives me, and whoever receives me receives him who sent me.”

Logion 400 (Luke 9:48B): “For he who is least among you all is the one who is great.”

Logion 401 (Luke 9:50): (on forbidding others to use Yeshua’s name) “Do not forbid him; for he that is not against you is for you.”

Logion 402 (Luke 9:58): “Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head.”

Logion 403 (Luke 9:59-60): (to a person who wished to bury his father before following) “Follow me. . . . Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God.”

Logion 404 (Luke 9:62): (to a person who wished to say farewell to family before following) “No one who puts his hand to the plow and looks back is fit for the kingdom of God.”

Logion 405 (Luke 10:2): “The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.”

Logion 406 (Luke 10:3-12): “Go your way; behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no sandals; and salute no one on the road. Whatever house you enter, first say, ‘Peace be to this house!’ and if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you. And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages; do not go from house to house. Whenever you enter a town and they receive you, eat what is set before you; heal the sick in it and say to them, ‘The kingdom of God has come near to you.’ But whenever you enter a town and they do not receive you, go into its streets and say, ‘Even the dust of your town that clings to our feet, we wipe off against you; nevertheless know this, that the kingdom of God has come near.’ I tell you, that it shall be more tolerable on that day for Sodom than for that town.”

Logion 413 (Luke 10:41-42): “Martha, Martha, you are anxious and troubled about many things’ one thing is needful. Mary has chosen the good portion, which shall not be taken away from her.”

Logion 414A (Luke 11:5-8): “Which of you who has a friend will go to him at midnight and say to him, ‘Friend, lend me three loaves; for a friend of mine has arrived on a journey, and I have nothing to set before him;’ and he will answer from within, ‘Do not bother me;

the door is now shut, and my children are with me in bed; I cannot get up and give you anything?' I tell you, though he will not get up and give him anything because he is his friend, yet because of his importunity he will rise and give him whatever he needs."

Logion 419 (Luke 11:23): "He who is not with me is against me, and he who does not gather *with me scatters.*"

Logion 423 (Luke 11:33): "No one after lighting a lamp puts it in a cellar or under a bushel, but on a stand, that those who enter may see the light."

Logion 424 (Luke 11:34-36): "Your eye is the lamp of your body; when your eye is sound, your whole body is full of light; but when it is not sound, your body is full of darkness. Therefore be careful lest the light in you be darkness. If then your whole body is full of light, having no part in dark, it will be wholly bright, as when a lamp with its rays gives you light."

Logion 434 (Luke 12:6-7): "Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows."

Logion 437 (Luke 12:14): (to a brother seeking his inheritance) "Man, who made me a judge or divider over you?"

Logion 445 (Luke 12:51-53): "Do you think that I have come to give peace on earth? No, I tell you, but rather division; for henceforth in one house there will be five divided, three against two and two against three; they will be divided father against son and son against father, mother against daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

Logion 459 (Luke 14:8-10): "When you are invited by any one to a marriage feast, do not sit down in a place of honor, lest a more eminent man than you be invited by him; and he who invited you both will come and say to you, 'Give place to this man,' and then you will begin with shame to take the lowest place. But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, go up higher'; then you will be honored in the presence of all who sit at table with you."

Logion 460 (Luke 14:11): "For every one who exalts himself will be humbled, and he who humbles himself will be exalted."

Logion 463 (Luke 14:26): "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple."

Logion 465 (Luke 14:28-32): "For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who see it begin to mock him, saying, 'This man began to build, and was not able to finish.' Or what king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends an embassy and asks terms of peace."

Logion 466 (Luke 14:33): "So therefore, whoever of you does not renounce all that he has cannot be my disciple."

Logion 480 (Luke 17:3-4): "Take heed to yourselves; if your brother sins, rebuke him, and if he repents, forgive him; and if he sins against you seven times in the day, and turns to you seven times, and says, 'I repent,' you must forgive him."

Logion 481 (Luke 17:6): "If you had faith as a grain of mustard seed, you could say to this sycamine tree, 'Be rooted up, and be planted in the sea,' and it would obey you."

Although Matthew 17:20 uses this logion in the context of a healing, Luke employs it in response to the disciples' request for an increase of their faith.

Logion 482 (Luke 17:7-10): "Will any one of you, who has a servant plowing or keeping sheep, say to him when he has come in from the field, 'Come at once and sit down at table'? Will he not rather say to him, 'Prepare supper for me, and gird yourself and serve me, till I eat and drink; and afterward you shall eat and drink'? Does he thank the servant because he did what was commanded? So you also, when you have done all that is commanded you, say, 'We are unworthy servants; we have only done what was our duty.'"

Logion 518 (Luke 22:8,10-12): “Go and prepare the passover for us, that we may eat it. . . . Behold, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house which he enters, and tell the householder, ‘The Teacher says to you, Where is the guest room, where I am to eat the Passover with my disciples?’ And he will show you a large upper room furnished; there make ready.”

Logion 519 (Luke 22:15-22): “I have earnestly desired to eat this Passover with you before I suffer; for I tell you I shall not eat it until it is fulfilled in the kingdom of God. . . . Take this, and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes. . . . This is my body. But behold the hand of him who betrays me is with me on the table. For the Son of man goes as it has been determined; but woe to that man by whom he is betrayed!”

Logion 520 (Luke 22:25-27): “The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves.”

Logion 524 (Luke 22:40): “Pray that you may not enter into temptation.”

Logion 525 (Luke 22:42): “Father, if thou art willing, remove this cup from me; nevertheless, not my will, but thine, be done.”

Logion 526 (Luke 22:46): “Why do you sleep? Rise and pray that you may not enter into temptation.”

Logion 527 (Luke 22:48): “Judas, would you betray the Son of man with a kiss?”

Logion 528 (Luke 22:51): (to a disciple who cut off a slave’s ear) “No more of this!”

Logion 529 (Luke 22:52B-53): “Have you come out as against a robber, with swords and clubs? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness.”

Logion 530 (Luke 22:67B-70): (to inquiry whether Yeshua is the *christos*) “If I tell you, you will not believe; and if I ask you, you will not answer. But from now on the Son of man shall be seated at the right hand of the power of God.” . . . You say that I am.”

Logion 531 (Luke 23:3): (to Pilate’s inquiry whether Yeshua is king of the Jews) “You have said so.”

Logion 532 (Luke 23:28-31): “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!’ Then they will begin to say to the mountains, ‘Fall on us’; and to the hills, ‘Cover us.’ For if they do this when the wood is green, what will happen when it is dry?”

This logion may reflect the later church’s persecution concerns and its angst at the non-return of Yeshua. But the logion is not inconsistent with a Yeshua under duress who believes that he will, by submitting to the depredations of his enemies, be rapidly vindicated by Yahweh in demonstrated power. This logion’s reliability is a close call.

Logion 533 (Luke 23:34): “Father, forgive them; for they know not what they do.”

5.2. **Suspect Yeshuan Sayings.** I take all of these logia to exhibit inconsistency with the culled Marcan Yeshua. I have further categorized the suspect logia according to their tendency to idealize Yeshua or inject post-Yeshua concerns into his sayings. Many of the logia exhibit both problems.

5.2.1. *Hagiographical Excess.*

Logion 3 (Mark 1:25): “Be silent, and come out of him!”

Messianic secret sayings serve to explain why those who heard Yeshua failed to understand that he was the Messiah. Christian messianism is a post-Yeshua phenomenon, that mashes together Son of Man apocalypticism with Jewish nationalist aspiration. Some among Yeshua’s followers (Judas?) believed Yeshua to be a Messiah, bringing earthly power and dominion (which was consistent with, but not identical to, the Danielic Son of man prophecy). These persons pressed Yeshua’s

ministry in that direction. Yeshua himself may have vacillated in this regard (Mark 14:62), though, if so, Yeshua's messianic identity had become enmeshed with Isaiah's suffering servant theology (Isaiah 53).

Logion 20 (Mark 4:11-12): "To you has been given the secret of the kingdom of God, but for those outside everything is in parables; so that they may indeed see but not perceive, and may indeed hear but not understand; lest they should turn again, and be forgiven."

This logion is suspect for its messianic secret overtones which serve to explain why eyewitnesses could not confirm that these are, in fact, Yeshua's teachings.

This logion accompanies Yeshua calming a storm, which humans cannot do.

Logion 27 (Mark 4:39): (to a storm on the Sea of Galilee) "Peace! Be still! . . . Why are you afraid? Have you no faith?"

Yeshua calms a storm, which lies beyond human capacity.

Logion 31 (Mark 5:30): (in response to a woman touching Yeshua's garment and feeling "power" go forth from him) "Who touched my garments?"

Humans lack the capacity to transfer power by contact with their clothing.

Logion 39 (Mark 6:50): (while walking on water) "Take heart, it is I; have no fear."

This logion is suspect for its association with the patently hagiographic walking-on-water story.

Logion 61 (Mark 9:31): "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise."

Yeshua could not have had this sort of detailed foreknowledge, though the narrative train seems to require that Yeshua recognized things would not go well for him in Jerusalem. Luke shears from the logion the foreknowledge of death and resurrection (see Luke 9:44).

Logion 175A (Matthew 8:25): "Why are you afraid, O men of little faith?"

This logion suffers by its association with this hagiographical narrative. Yeshua could not control storms.

Logion 206 (Matthew 11:25-26): "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was thy gracious will."

This logion evidences ostentation uncharacteristic of Yeshua. The logion's conjunction with Matthew 11:27 also reduces its reliability.

Logion 207 (Matthew 11:27): "All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him."

This logion reflects a much later Christology, and evidences the Matthean shift from the kingdom to Yeshua himself.

Logion 218 (Matthew 12:40). "For as Jonah was three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the heart of the earth."

This logion put foreknowledge of the details of Yeshua's death in his mouth. Note also that this logion is missing from Luke's rendition at Luke 11:29-32.

Logion 233 (Matthew 14:27,29,31): "Take heart, it is I; have no fear. . . . Come. . . . O man of little faith, why did you doubt?"

This logion places Yeshua walking on water, which humans cannot do, and assisting Peter to do the same.

Logion 242 (Matthew 16:13-17): "Who do men say that the Son of man is? . . . But who do you say that I am? . . . Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my father who is in heaven."

This logion places later church views about Yeshua in the mouth of Yeshua. Its close conjunction with the Petros church logion (Matthew 15:18-20) and an attenuated version of the Marcan messianic secret concept (Matthew 16:20) further weakens it.

Logion 248 (Matthew 17:7): "Rise, and have no fear."

This logion, mired in the transfiguration, is suspect.

Logion 254 (Matthew 17:24-27): "What do you think, Simon? From whom do kings of the earth take toll or tribute? From their sons or from others? . . . Then the sons are free.

However, not to give offense to them, go to the sea and cast a hook, and when you open its mouth you will find a shekel; take that and give it to them for me and for yourself.”

This logion involves a pointless miracle.

Logion 284 (Matthew 21:21B): “You will not only do what has been done to the fig tree . . .”

Matthew has hyperbolized the mysterious fig tree curse to cause immediate death of the tree, and attached this exhortation to magical powers.

Logion 312 (Matthew 26:2): “You know that after two days the Passover is coming, and the Son of man will be delivered up to be crucified.”

Yeshua could not have known the time of arrest or manner of punishment.

Logion 317 (Matthew 26:25): (to Judas asking if Yeshua knew it was he who betrayed him) “You have said so.”

Yeshua could not have known that Judas had betrayed him (nor would Judas have asked).

Logion 330 (Matthew 28:9-10): “Hail! . . . Do not be afraid; go and tell my brethren to go to Galilee, and there they will see me.”

Yeshua speaks to women post-resurrection, which is beyond human capacity.

Logion 331 (Matthew 28:18-20): “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.”

Yeshua speaks post-resurrection to the assembled surviving disciples. The theology represented here is very late, with a fully developed Trinitarian formulation, and full resolution of the non-return despite promise to return issue.

Logion 332 (Luke 2:49): “How is it that you sought me? Did you not know that I must be in my Father’s house?”

Yeshua teaches at the Jerusalem temple, though too immature to have done so.

Logion 333 (Luke 4:4): It is written, ‘Man shall not live by bread alone.’”

Humans do not directly confront or speak with the devil.

Logion 334 (Luke 4:7): “It is written, ‘You shall worship the Lord your God, and him only shall you serve.’”

Humans do not directly confront or speak with the devil, nor does the devil levitate humans.

Logion 335 (Luke 4:12): “It is said, ‘You shall not tempt the Lord you God.’”

Humans do not directly confront or speak with the devil, nor does the devil place humans on building pinnacles.

Logion 336 (Luke 4:18-19,21): “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord. . . . Today this scripture has been fulfilled in your hearing.”

This logion conflates Isaiah 61:1-2 with other thoughts, and is clearly out of character for the Marcan Yeshua, who worked more and provided less riveting explanations of himself. In rejecting this logion, I have reservations. The story provides context for Yeshua’s compelling speaking skills, and though the Marcan Yeshua was captivated by the Son of man mythology, he eventually linked that complex of ideas to deutero-Isaiah’s suffering servant passages. This passage tends to import Yeshua’s conclusions into the commencement of his ministry, glossing over the painful moment of realization when Yeshua grasped that he would not be Yahweh’s strong arm, but rather his broken reed, barring a resurrection. This logion loses the reference to John the Baptist, present in Matthew 11:5, and so appears more suspect in Luke’s synagogue context. Though I reject this logion, I nevertheless accept that Yeshua linked his ministry to Isaiah 61.

Logion 340 (Luke 5:4,10): “Put out in to the deep and let down your nets for a catch. . . . Do not be afraid; henceforth you will be catching men.”

- This logion expands Yeshua's call of Galilean fishermen into a full-blown gaudy miracle. It is wholly inconsistent with the Marcan Yeshua.*
- Logion 373 (Luke 7:14): "Young man, I say to you, arise."
Humans cannot cause the dead to live again. There is also an ostentation in this healing that renders it suspect.
- Logion 386 (Luke 8:25): (to cowed disciples in a storm) "Where is your faith?"
Humans cannot control storms.
- Logion 388 (Luke 8:45,46): "Who was it that touched me? . . . Some one touched me; for I perceive that power has gone forth from me."
Humans cannot sense power drain from clothing encounters, nor can bleeding be stemmed by touching fringes.
- Logion 410 (Luke 10:21-22): "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was thy gracious will. All things have been delivered to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and any one to whom the Son chooses to reveal him."
This logion is suspect for its rampant hagiography and its late Christology. It also contains secret knowledge concepts typical of Gnostic theologies.
- Logion 411 (Luke 10:23-24): "Blessed are the eyes which see what you see! For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it."
This logion looks back from the perspective of the later church, and has a triumphalist tone inconsistent with the Marcan Yeshua.
- Logion 496 (Luke 18:31-33): "Behold, we are going up to Jerusalem, and everything that is written of the Son of man by the prophets will be accomplished. For he will be delivered to the Gentiles, and will be mocked and shamefully treated and spit upon, they will scourge him and kill him, and on the third day he will rise."
This logion attributes knowledge to Yeshua not available to humans. It also oddly describes Yeshua's course in third person.
- Logion 516 (Luke 21: 33): "Heaven and earth will pass away, but my words will not pass away."
This logion makes of Yeshua a cosmic speaker beyond time, which is not possible for humans.
- Logion 521 (Luke 22:28-30): "You are those who have continued with me in my trials; as my Father appointed a kingdom for me, so do I appoint for you that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."
This logion reassures the early church, shaken by Yeshua's non-return, of their place in the divine scheme of the inbreaking kingdom.
- Logion 534 (Luke 23:43): (to criminal crucified next to Yeshua) "Truly, I say to you, today you will be with me in Paradise."
This logion is inconsistent with Yeshua's circumstance. It further reflects a salvation theory distinct from Yeshua's. Yeshua believed himself about to be vindicated, via his voluntary suffering, by Yahweh. He was not going to Paradise, but to resurrection and to reign as Yahweh's divine proxy.
- Logion 535 (Luke 23:46): "Father into thy hands I commit my spirit!"
Yeshua cites Psalm 31:5. Scriptural citations under such stressful circumstances render this logion suspect. The gospel writer may be supplying language he deems appropriate. The sentiment expressed by Psalm 31 may have characterized what Yeshua was feeling: confidence in Yahweh, his redeeming rock and impregnable fortress. Yeshua had been having less confident feelings as recently as Gethsemane.
- Logion 536 (Luke 24:17,19A,25-26): "What is this conversation which you are holding with each other as you walk? . . . What things? . . . O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?"

This logion claims that the resurrected Yeshua spoke to women who failed to recognize him. Dead people cannot speak. The christos emphasis places this logion in the post-Yeshua period, as does the fully developed theological theory of Yeshua's death.

Logion 537 (Luke 24:38-41): "Why are you troubled, and why do questionings arise in your hearts? See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have. . . . Have you anything here to eat?"

This logion attempts to give substance to eyewitness accounts of post-death Yeshua.

Logion 538 (Luke 24:44-49): "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled. . . . Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high."

This logion sets the stage for the resurrected Yeshua stories of Acts, which is the companion volume to the gospel of Luke. Dead men do not speak.

5.2.2. *Anachronisms and Post-Yeshuan Concerns.*

Logion 21 (Mark 4:13-20): "Do you not understand this parable? How then will you understand all the parables? The sower sows the word. And these are the ones along the path, where the word is sown; when they hear, Satan immediately comes and takes away the word which is sown in them. And these in like manner are the ones sown upon rocky ground, who, when they hear the word, immediately receive it with joy; and they have no root in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away. And others are the ones sown among thorns; they are those who hear the word, but the cares of the world, and the delight in riches, and the desire for other things, enter in and choke the word, and it proves unfruitful. But those that were sown upon the good soil are the ones who hear the word and accept it and bear fruit, thirtyfold and sixtyfold and a hundredfold."

Emphasis on "the word" would appear to be a post-Yeshua homiletic concern, as well as concern to educate the disciples in the secret meaning of Yeshua's parables, thereby keeping the messianic secret. The logion also includes concerns about persecution, which concerns did not arise until late in Yeshua's ministry, and were prominent in the early church's experience.

Logion 52 (Mark 8:27-29): "Who do men say that I am? . . . But who do you say that I am?"

This passage is suspect for its messianic secret emphasis and its interest in the christos theory.

Logion 55 (Mark 8:35): "And the gospel's."

This passage reflects post-Yeshua church homiletic concerns.

Logion 66 (Mark 9:41): "For truly I say to you, whoever gives you a cup of water to drink because you bear the name of Christ, will by no means lose his reward."

This formulation post-dates Yeshua, and reflects the early church's christos theology.

Logion 80 (Mark 10:29-30): "Truly, I say to you, there is no one who has left house or brother or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life."

This well-loved logion about reward for suffering evidences concerns of the early persecuted church, not those of Yeshua mid-ministry. The age is "to come," rather than presently breaking in, as Yeshua believed. One suffers for the sake of Yeshua, not the kingdom, which is a move the later church made. This logion is not characteristic of the emphases of the Marcan Yeshua.

Logion 82 (Mark 10:33-34): Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him and spit upon him, and scourge him, and kill him, and after three days he will arise."

This logion attributes to Yeshua a specificity of knowledge unavailable to him during his lifetime.

Logion 85 (Mark 10:45b): “And to give his life as a ransom for many.”

This dangling clause imports a post-Yeshua theological view of Yeshua’s death.

Logion 94 (Mark 12:1-11): “A man planted a vineyard, and set a hedge around it, and dug a pit for the wine press, and built a tower, and let it out to tenants, and went into another country. When the time came, he sent a servant to the tenants, to get from them some of the fruit of the vineyard. And they took him and beat him, and sent him away empty-handed. Again he sent to them another servant, and they wounded him in the head, and treated him shamefully. And he sent another, and him they killed; and so with many others, some they beat and some they killed. He had still one other, a beloved son; finally he sent him to them, saying, ‘They will respect my son.’ But those tenants said to one another, ‘This is the heir, let us kill him, and the inheritance will be ours.’ And they took him and killed him, and cast him out of the vineyard. What will the owner of the vineyard do? He will come and destroy the tenants, and give the vineyard to others. Have you not read this scripture: ‘The very stone which the builders rejected has become the head of the corner; this was the Lord’s doing and it is marvelous in our eyes?’”

This logion contains a late view of the role of Yeshua as son of God, rather than Son of man. It also emphasizes that the Jews have rejected Yeshua as a whole, which occurred long after Yeshua’s death.

Logion 99 (Mark 12:35-37): “How can the scribes say that the Christ is the son of David? David himself, inspired by the Holy Spirit, declared, ‘The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet.’ David himself calls him Lord; so how is he his son?”

This logion reflects the early church’s ongoing rhetoric favoring a christos theology. Yeshua was concerned to be known as the Danielic Son of man.

Logion 103 (Mark 13:5-37): “Take heed that no one leads you astray. Many will come in my name, saying, ‘I am he!’ and they will lead many astray. And when you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places, there will be famines; this is but the beginning of the sufferings. But take heed to yourselves; for they will deliver you up to councils; and you will be beaten in synagogues; and you will stand before governors and kings for my sake, to bear testimony before them. And the gospel must first be preached to all nations. And when they bring you to trial and deliver you up, do not be anxious beforehand what you are to say; but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit. And brother will deliver up brother to death, and the father his child, and the children will rise against parents and have them put to death; and you will be hated by all for my name’s sake. But he who endures to the end will be saved. But when you see the desolating sacrilege set up where it ought not to be (let the reader understand), then let those who are in Judea flee to the mountains; let him who is on the housetop not go down, nor enter his house, to take anything away; and let him who is in the field not turn back to take his mantle. And alas for those who are with child and for those who give suck in those days! Pray that it may not happen in winter. For in those days there will be such tribulation as has not been from the beginning of the creation which God created until now, and never will be. And if the Lord had not shortened the days, no human being would be saved; but for the sake of the elect, whom he chose, he shortened the days. And then if any one says to you, ‘Look, here is the Christ!’ or ‘Look, there he is!’ do not believe it. False Christs and false prophets will arise and show signs and wonders, to lead astray, if possible, the elect. But take heed; I have told you all things beforehand. But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. And then they will see the Son of man coming in clouds with great power and glory. And then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven. From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is

near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly, I say to you, this generation will not pass away before all these things take place. Heaven and earth will pass away, but my words will not pass away. But of that day or that hour no one knows, not even the angels in heaven, not the Son, but only the Father. Take heed, watch; for you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work and commands the doorkeeper to be on the watch. Watch therefore—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or in the morning—lest he come suddenly and find you asleep. And what I say to you I say to all: Watch.”

This entire apocalyptic vision reflects the church's internal struggles with the failure of Yeshua to prevail in his role as Son of man. Two portions of this reflect Yeshua's other teaching: the section on the Son of man in the clouds (Mark 13:26), and the section on the end time arriving during the lifetime of the hearers (Mark 13:30). The logion alerts the reader as a reader, and so loses its own pretense as a saying of Yeshua.

Logion 106 (Mark 14:9): “And truly I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her.”

This logion expresses the concern of the church for its legacy and evangelism.

Logion 111 (Mark 14:28): “But after I am raised up, I will go before you to Galilee.”

Yeshua could not possess this sort of specific knowledge, and expected to be resurrected in power as the Son of man.

Logion 112 (Mark 14:30): “Truly, I say to you, this very night, before the cock crows twice, you will deny me three times.”

Yeshua could not know what would happen specifically with respect to Peter's cowardice.

Logion 119 (Mark 14:62a): (to an inquiry whether Yeshua is the *christos*) “I am.”

The christos designation and Son of Yahweh designations reflect later developments in the church's thinking about Yeshua.

Logion 123 (Matthew 3:15): “Let it be so now; for thus it is fitting for us to fulfil all righteousness.”

The late first century church found itself asserting Yeshua's sinlessness, and was embarrassed by the fact he sought John's baptism for the forgiveness of sins.

Logion 124 (Matthew 4:4,7,10): “‘It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’ . . . Again it is written, ‘You shall not tempt the Lord your God.’ . . . Begone, Satan! For it is written, ‘You shall worship the Lord your God and him only shall you serve.’”

The story indicates Yeshua was alone. Yeshua's answers are all quotations from Deuteronomy: 8:3, 6:16, and 6:13 respectively. Humans cannot speak with Satan.

Logion 135 (Matthew 5:11-12): “Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.”

This logion reflects later church struggles with persecution.

Logion 169 (Matthew 7:21-23): “Not every one who says to me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name? And then will I declare to them, ‘I never knew you; depart from me, you evildoers.’”

This logion reflects later church concerns about imposters and claimants to authority in the flailing early church.

Logion 187 (Matthew 10:5-6): “Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel.”

This logion reflects disputes in the early church about the role of Jew and Gentile in the church, not a problem Yeshua was having in his Galilean ministry.

Logion 189 (Matthew 10:16-23A): “Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves. Beware of men; for they will deliver you up to councils, and flog you in their synagogues, and you will be dragged before governors and kings for my sake, to bear testimony before them and the Gentiles. When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; for it is not you who speak, but the spirit of your Father speaking through you. Brother will deliver up brother to death, and the father his child, and children will rise against parents and have them put to death; and you will be hated by all for my name’s sake. But he who endures to the end will be saved. When they persecute you in one town, flee to the next.”

This logion reflects concerns of the early church in preaching gospel, not problems of the disciples when Yeshua sent them to the Galilean villages.

Logion 195 (Matthew 10:32-33): “So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven.”

This logion reflects persecution and perseverance concerns of the early church.

Logion 197 (Matthew 10:38): “And he who does not take his cross and follow me is not worthy of me.”

This beloved logion reflects knowledge of the outcome in Jerusalem, and therefore cannot come from Yeshua.

Logion 199 (Matthew 10:40-41): “He who receives you receives me, and he who receives me receives him who sent me. He who receives a prophet because he is a prophet shall receive a prophet’s reward, and he who receives a righteous man because he is a righteous man shall receive a righteous man’s reward.”

This logion reflects the concerns of the proselytizing early church.

Logion 208 (Matthew 11:28-30): “Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden light.”

This beloved logion again shifts emphasis from the kingdom to Yeshua personally, characteristic of later church theological developments. It also seems to reflect concerns that occupied the later church: the heavy burdens of Jewish dietary and circumcision compliance. The section, of which this logion is one component (Matthew 11:25-30), may be a much later interpolation into the Matthean narrative.

Logion 218A (Matthew 13:13-17): “This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. With them indeed is fulfilled the prophecy of Isaiah which says: ‘You shall indeed hear but never understand, and you shall indeed see but never perceive, For this people’s heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed, lest they should perceive with their eyes and hear with their ears, and understand with their heart, and turn for me to heal them.’ But blessed are your eyes, for they see, and your ears, for they hear. Truly, I say to you, many prophets and righteous men longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.”

This explanation put in Yeshua’s mouth Matthew’s interest in prophetic proof texting.

This passage also evidences hagiographical excess and Messianic secret leaning.

Logion 219A (Matthew 13:18-23): “Hear then the parable of the sower. When any one hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in his heart; this is what was sown along the path. As for what was sown on rocky ground, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. As for what was sown among thorns, this is he who hears the word, but the cares of the world and the delight in riches choke the word, and it proves unfruitful. As for what was sown on good soil, this is he who hears the word and understands it; he indeed bears fruit, and yields, in one case a hundredfold, in another sixty, in another thirty.”

This explanation, as in Mark, demonstrates post-Yeshua homiletic concerns about the “word.”

Logion 243 (Matthew 16:18-20): “And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”

This logion reflects later church concern for the primacy of the Jewish church and Petrine authority over that church, as the church faced an increasingly gentile constituency, as well as the later interest in christos designations.

Logion 245 (Matthew 16:24-26): “If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it. For what will it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in return for his life?”

This logion reflects the church’s later concern about recantation in the face of Roman persecution, and attributes to Yeshua foreknowledge of the means of his demise.

Logion 259 (Matthew 18:15-18): “If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”

This logion reflects the later concerns of the early church about its congregational discipline, not Yeshua’s concerns mid-ministry.

Logion 261 (Matthew 18:20): “For where two or three are gathered in my name, there am I in the midst of them.”

This logion reflects the early church’s conviction that Yeshua, though he had failed to return as promised, remained in their midst. Yeshua anticipated resurrection, as a vindication of his suffering and ministry, followed by rule of the nations by Yahweh via the Son of man.

Logion 272 (Matthew 19:28-29): “Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name’s sake, will receive a hundredfold, and inherit eternal life.”

This logion answers early church’s dissenters who alleged that since Yeshua had failed to return, they had been duped. It also seeks to augment apostolic authority in the face of challenge.

Logion 275 (Matthew 20:18-19): “Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and scribes, and they will condemn him to death, and deliver him to the Gentiles to be mocked and scourged and crucified, and he will be raised on the third day.”

This logion asserts Yeshua had foreknowledge of specific future events, which knowledge is unavailable to humans.

Logion 278 (Matthew 20:28B): “And to give his life as a ransom for many.”

The appended language imports a later theological interpretation of Yeshua’s death.

Logion 288 (Matthew 21:33-44): “Hear another parable. There was a householder who planted a vineyard, and set a hedge around it and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first, and they did the same to them. Afterward he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and have his inheritance.’ And they took him and cast him out of the vineyard, and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants? . . . Have you never read in the scriptures: ‘The very stone which the builders rejected has become the head of the corner; this was the Lord’s

doing, and it is marvelous in our eyes'? Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it."

This logion contains a late view of the role of Yeshua as son of God, rather than Son of man. It also emphasizes that the Jews have rejected Yeshua as a whole.

Logion 293 (Matthew 22:42-45): "What do you think of the Christ? Whose son is he? . . . How is it then that David, inspired by the Spirit, calls him Lord, saying, 'The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet'? If David thus calls him Lord, how is he his son?"

This logion reflects the early church's later interests in portraying Yeshua as messiah.

Logion 295 (Matthew 23:8-10): "But you are not to be called rabbi, for you have one teacher, and you are all brethren. And call no man your father on earth, for you have one Father, who is in heaven. Neither be called masters, for you have one master, the Christ."

This logion addresses concerns in the early church about status and authority, even calling Yeshua by the term christos, utilized as a proper name.

Logion 307 (Matthew 24:4-33 and 35-51): "Take heed that no one leads you astray. For many will come in my name, saying, 'I am the Christ,' and they will lead many astray. And you will hear of wars and rumors of wars; see that you are not alarmed; for this must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places: all this is but the beginning of the sufferings. Then they will deliver you up to tribulation, and put you to death; and you will be hated by all nations for my name's sake. And then many will fall away, and betray one another, and hate one another. And many false prophets will arise and lead many astray. And because wickedness is multiplied, most men's love will grow cold. But he who endures to the end will be saved. And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come. So when you see the desolating sacrilege spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains; let him who is on the housetop not go down to take what is in his house; and let him who is in the field not turn back to take his mantle. And alas for those who are with child and for those who give suck in those days! Pray that your flight may not be in winter or on a Sabbath. For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. And if those days had not been shortened, no human being would be saved; but for the sake of the elect those days will be shortened. Then if any one says to you, 'Lo, here is the Christ!' or 'There he is!' do not believe it. For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. Lo, I have told you beforehand. So, if they say to you, 'Lo, he is in the wilderness,' do not go out; if they say, 'Lo, he is in the inner rooms,' do not believe it. For as lightning comes from the east and shines as far as the west, so will be the coming of the Son of man. Wherever the body is, there the eagles will be gathered together. Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken; then will appear the sign of the Son of man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory; and he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other. From the fig tree learn its lessons: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see all these things, you know that he is near, at the very gates. . . . Heaven and earth will pass away, but my words will not pass away. But of that day and hour no one knows, not even the angels of heaven, not the Son, but the Father only. As were the days of Noah, so will be the coming of the Son of man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they did not know until the flood came and swept them all away, so will be the coming of the Son of man. Then two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left. Watch therefore, for you do not know on what day your Lord is coming.

But know this, that if the householder had known in what part of the night the thief was coming, he would have watched and would not have let his house be broken into. Therefore you also must be ready; for the Son of man is coming at an hour you do not expect. Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? Blessed is that servant whom his master when he comes will find so doing. Truly, I say to you, he will set him over all his possessions. But if that wicked servant says to himself, 'My master is delayed,' and begins to beat his fellow servants, and eats and drinks with the drunken, the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will punish him and put him with the hypocrites; there men will weep and gnash their teeth."

This long apocalyptic logion addresses the church's dilemma with the never-forthcoming parousia of Yeshua and its apocalyptic tributary.

Logion 309 (Matthew 25:1-13): "Then the kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. For when the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, they all slumbered and slept. But at midnight there was a cry, 'Behold, the bridegroom! Come out to meet him.' Then all those maidens rose and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise replied, 'Perhaps there will not be enough for us and for you; go rather to the dealers and buy for yourselves.' And while they went to buy, the bridegroom came, and those who were ready went in with him to the marriage feast; and the door was shut. Afterwards the other maidens came also, saying, 'Lord, lord, open to us.' But he replied, 'Truly, I say to you, I do not know you.' Watch therefore for you know neither the day nor the hour."

This logion reflects the struggles of the early church with the delayed parousia of Yeshua, and the crisis created by the passing of the eyewitness generation.

Logion 310 (Matthew 25:14-28,30): "For it will be as when a man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received five talents went at once and traded with them; and he made five talents more. So also, he who had two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.' His master said to him, 'Well done, good and faithful servant; for you have been faithful over a little, I will set you over much; enter into the joy of your master.' And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here I have made two talents more.' His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. . . . And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.'"

This logion reflects the struggles of the early church with the delayed parousia of Yeshua, and the crisis created by the passing of the eyewitness generation.

Logion 311 (Matthew 25:31-46): "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate one from another as shepherd separates the sheep from

the goats, and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me. I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? When did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?' And the King will answer, 'Truly, I say to you, as you did it to the least of these my brethren, you did it to me.' Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and did not visit me.' Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life."

This luminous logion reflects the church's struggle with the delayed parousia, and suggests a way forward in understanding fealty to Yeshua in social justice and service. It does not, however, derive from Yeshua, though its sentiment is consistent with that of Yeshua.

Logion 314 (Matthew 26:13): "Truly, I say to you, wherever this gospel is preached in the whole world, what she has done will be told in memory of her."

This logion reflects the later concern of the church about extending the gospel into the Roman world.

Logion 319 (Matthew 26:28): "For this is my blood of the covenant, which is poured out for many for the forgiveness of sins."

This logion reflects later theological developments in the church, not Yeshua's interpretation of these events.

Logion 321 (Matthew 26:31-32): "You will all fall away because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go before you to Galilee."

Yeshua could not possess such specific foreknowledge.

Logion 322 (Matthew 26:34): "Truly, I say to you, this very night, before the cock crow, you will deny me three times."

Yeshua could not foreknow such an event.

Logion 326 (Matthew 26:54, 56A): "But how then should the scriptures be fulfilled, that it must be so? . . . But all this has taken place, that the scriptures of the prophets might be fulfilled."

This logion represents the rhetorical purpose of the author of Matthew in portraying Yeshua's ministry as fulfillment of Jewish prophecy.

Logion 379 (Luke 8:10): "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand."

This is a continuation of the Marcan messianic secret tradition, which served to explain why so few recognized Yeshua as the christos during his ministry. Messianic secret passages are suspect as rhetorical devices.

Logion 380 (Luke 8:11-15): "Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the

good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience.”

Emphasis on “the word” would appear to be a post-Yeshua homiletic concern, as well as concern to educate the disciples in the secret meaning of Yeshua’s parables, thereby keeping the messianic secret.

Logion 394 (Luke 9:23-24): “If any man would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it.”

This logion reflects the later church’s concerns about recantation in the face of persecution. Its express reference to the cross rules out its origin in Yeshua.

Logion 396 (Luke 9:26): “For whoever is ashamed of me and of my words, of him will the Son of man be ashamed when he comes in his glory and the glory of the Father and of the holy angels.”

This logion reflects a later church concern about recantation under persecution.

Logion 408 (Luke 10:16): “He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me.” *This logion expresses the concerns of the early church in its authority struggles and proselytizing concerns.*

Logion 409 (Luke 10:17-20): “I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the powers of the enemy; and nothing shall hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven.”

This logion reflects later church concerns about dangers of and authority for proselytizing, and a fascination with strange religious phenomena.

Logion 436 (Luke 12:11-12): “And when they bring you before the synagogues and the rulers and the authorities, do not be anxious how or what you are to answer or what you are to say; for the Holy Spirit will teach you in that very hour what you ought to say.”

This logion evidences the later church’s concerns under persecution.

Logion 442 (Luke 12:35-40): “Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast, so that they may open to him at once when he comes and knocks. Blessed are those servants whom the master finds awake when he comes; truly, I say to you, he will gird himself and have them sit at table, and he will come and serve them. If he comes in the second watch, or in the third, and finds them so, blessed are those servants! But know this, that if the householder had known at what hour the thief was coming, he would have been awake and would not have left his house to be broken into. You also must be ready; for the Son of man is coming at an hour you do not expect.”

This logion heartens church members discouraged by the non-return of Yeshua, contrary to Yeshua’s oft-repeated promise of imminent return in power. This was a significant problem for the later church.

Logion 443 (Luke 12:42-48): “Who then is the faithful and wise steward, whom his master will set over his household, to give them their portion of food at the proper time? Blessed is that servant whom his master when he comes will find so doing. Truly I tell you, he will set him over all his possessions. But if that servant says to himself, ‘My master is delayed in coming,’ and begins to beat the menservants and the maidservants, and to eat and drink and get drunk, the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will punish him, and put him with the unfaithful. And that servant who knew his master’s will, but did not make ready or act according to his will, shall receive a severe beating. But he who did not know, and did what deserved a beating, shall receive a light beating. Every one to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more.”

This logion reflects later concerns of the early church, as discouragement attending the delayed parousia led to backsliding in behavior and attitude.

Logion 464 (Luke 14:27): “Whoever does not bear his own cross and come after me, cannot be my disciple.”

This logion expresses foreknowledge of the manner of Yeshua's death and addresses concerns of the late first-century church.

Logion 472 (Luke 16:1-12): "There was a rich man who had a steward, and charges were brought to him that this man was wasting his goods. And he called him and said to him, 'What is this that I hear about you? Turn in the account of your stewardship, for you can no longer be steward.' And the steward said to himself, 'What shall I do, since my master is taking the stewardship away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do, so that people may receive me into their houses when I am put out of the stewardship.' So, summoning his master's debtors one by one, he said to the first, 'How much do you owe my master?' He said, 'A hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.' Then he said to another, 'And how much to you owe?' He said, 'A hundred measures of wheat.' He said to him, 'Take your bill, and write eighty.' The master commended the dishonest steward for his prudence; for the sons of this world are wiser in their own generation than the sons of light. And I tell you, make friends for yourselves by means of unrighteous mammon, so that when it fails they may receive you into the eternal habitations. He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much. If then you have not been faithful in the unrighteous mammon, who will entrust to you the true riches? And if you have not been faithful in that which is another's who will give you that which is your own?"

This odd logion contains the locutions "sons of light" and "eternal habitations," both of which emerge from the later church's (possibly Gnostic) influences and modes of expression. The primary concern of the parable is the steward's prudence in bad circumstances, which reflects the later church's plight. In favor of this logion stands its embarrassment quotient, but that embarrassment relates not to the church's disappointment with the logion, but with its ineptitude.

Logion 478 (Luke 16:19-31): "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'"

This logion reflects foreknowledge of what the church later came to believe, that Yeshua was resurrected. It also reflects an intermediary theory that developed later in church history. The thrust of the logion reflects the later church's concerns with proselytizing Jews.

Logion 484 (Luke 17:17-18): "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?"

This logion evidences hagiography of Yeshua, intimating that praising him is to praise God, which is a much later development in the history of the church, and the later church's struggles with the role of foreigners in its midst.

Logion 485 (Luke 17:20-21): "The kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There! for behold, the kingdom of God is in the midst of you.'"

This logion addresses the later church's concern about the non-return of the resurrected Yeshua as the eyewitness generation passed.

Logion 486 (Luke 17:22-32, 34-37): "The days are coming when you will desire to see one of the days of the Son of man, and you will not see it. And they will say to you, 'Lo, there!' or 'Lo, here!' Do not go, do not follow them. For as the lightning flashes and lights up the sky from one side to the other, so will the Son of man be in his day. But first he must suffer many things and be rejected by this generation. As it was in the days of Noah, so will it be in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. Likewise as it was in the days of Lot—they ate, they drank, they bought, they sold, they planted, they built, but on the day when Lot went out from Sodom fire and brimstone rained from heaven and destroyed them all—so will it be on the day when the Son of man is revealed. On that day, let him who is on the housetop, with his goods in the house, not come down to take them away; and likewise let him who is in the field not turn back. Remember Lot's wife. . . . I tell you, in that night there will be two men in one bed; one will be taken and the other left. There will be two women grinding together; one will be taken and the other left. . . . Where the body is, there the eagles will be gathered together."

This logion reflects the church's dilemma confronting the non-return of Yeshua. The author is thrashing about for a non-falsifiable story of Yeshua's inbreaking Son of man powers post-resurrection.

Logion 488 (Luke 18:2-8): "In a certain city there was a judge who neither feared God nor regarded man; and there was a widow in that city who kept coming to him and saying, 'Vindicate me against my adversary.' For a while he refused; but afterward he said to himself, 'Though I neither fear God nor regard man, yet because this widow bothers me, I will vindicate her, or she will wear me out by her continual coming.' . . . Hear what the unrighteous judge says. And will not God vindicate his elect, who cry to him day and night? Will he delay long over them? I tell you, he will vindicate them speedily. Nevertheless, when the Son of man comes, will he find faith on earth?"

This logion addresses the non-return of Yeshua in power, which failure casts doubt for the early community upon the claims of Yeshua.

Logion 495 (Luke 18:29-30): "Truly, I say to you, there is no man who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not receive manifold more in this time, and in the age to come eternal life."

This logion reflects attempts to address the dysphoria in the early church over the non-return of Yeshua, despite his promises to do so.

Logion 500 (Luke 19:12-27): "A nobleman went into a far country to receive kingly power and then return. Calling ten of his servants, he gave them ten pounds, and said to them, 'Trade with these till I come.' But his citizens hated him and sent an embassy after him saying, 'We do not want this man to reign over us.' When he returned, having received the kingly power, he commanded these servants to whom he had given the money, to be called to him, that he might know what they had gained by trading. The first came before him, saying, 'Lord, your pound has made ten pounds more.' And he said to him, 'Well done, good servant! Because you have been faithful in very little, you shall have authority over ten cities.' And the second came, saying, 'Lord, your pound has made five pounds.' And he said to him, 'And you are to be over five cities.' Then another came, saying, 'Lord, here is your pound, which I kept laid away in a napkin; for I was afraid of you, because you are a severe man; you take up what you did not lay down, and reap what you did not sow.' He said to him, 'I will condemn you out of your own mouth, you wicked servant! You knew that I was a severe man, taking what I did not lay down and reaping what I did not sow? Why then did you not put my money into the bank, and at my coming I should have collected it with interest?' And he said to those who stood by, 'Take the pound from him and give it to him who has the ten pounds.' (And they said to him, 'Lord, he has ten pounds!') I tell you, that to every one who has will more be given; but from him who has not, even what he has will be taken away. But as for these

enemies of mine, who did not want me to reign over them, bring them here and slay them before me.”

This logion addresses the later church's internal concerns about the non-return of Yeshua, and seeks to hold the faithful in line despite their growing doubts.

Logion 504 (Luke 19:41-44): “Would that even today you knew the things that make for peace! But now they are hid from your eyes. For the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side, and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you; because you did not know the time of your visitation.”

This logion places in Yeshua's mouth foreknowledge of the Roman destruction of the Temple and subjugation of Jewish rebels in 70 A.D. by Titus.

Logion 507 (Luke 20:9-18): “A man planted a vineyard, and let it out to tenants, and went into another country for a long while. When the time came, he sent a servant to the tenants, that they should give him some of the fruit of the vineyard; but the tenants beat him, and sent him away empty-handed. And he sent another servant; him also they beat and treated shamefully, and sent him away empty-handed. And he sent yet a third; this one they wounded and cast out. Then the owner of the vineyard said, ‘What shall I do? I will send my beloved son; it may be they will respect him.’ But when the tenants saw him, they said to themselves, ‘This is the heir; let us kill him, that the inheritance may be ours.’ And they cast him out of the vineyard and killed him. What then will the owner of the vineyard do to them? He will come and destroy those tenants, and give the vineyard to others.’ When they heard this, they said, ‘God forbid!’ But he looked at them and said, ‘What then is this that is written: ‘The very stone which the builders rejected has become the head of the corner’? Every one who falls on that stone will be broken to pieces; but when it falls on any one it will crush him.”

This logion contains a late view of the role of Yeshua as son of God, rather than Son of man. It also emphasizes that the Jews have rejected Yeshua as a whole.

Logion 510 (Luke 20:41-44): “How can they say that the Christ is David's son? For David himself says in the Book of Psalms, ‘The Lord said to my Lord, Sit at my right hand, till I make thy enemies a stool for thy feet.’ David thus calls him Lord; so how is he his son?”

This logion reflects the post-Yeshua church's interest in proving Yeshua to be the christos. Yeshua rejected this designation, in favor of the Son of man title. The disciples were more interested in Yeshua's possibilities as an earthly ruler and king.

Logion 513 (Luke 21:6,8-31): “As for these things which you see, the days will come when there shall not be left here one stone upon another that will not be thrown down. . . . Take heed that you are not led astray; for many will come in my name, saying, ‘I am he!’ and, ‘The time is at hand!’ Do not go after them. And when you hear of wars and tumults, do not be terrified; for this must first take place, but the end will not be at once. . . . Nation will rise against nation, and kingdom against kingdom; there will be great earthquakes, and in various places famines and pestilences; and there will be terrors and great signs from heaven. But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. This will be a time for you to bear testimony. Settle it therefore in your minds, not to meditate beforehand how to answer; for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. You will be delivered up even by parents and brothers and kinsmen and friends, and some of you they will put to death; for you will be hated by all for my name's sake. But not a hair of your head will perish. By your endurance you will gain your lives. But when you see Jerusalem surrounded by armies, then know that its desolation has come near. Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it; for these are days of vengeance, to fulfil all that is written. Alas for those who are with child and for those who give suck in those days! For great distress shall be upon the earth and wrath upon this people; they will fall by the edge of the sword, and be led captive among all nations; and Jerusalem will be trodden down by the Gentiles, until the times of

the Gentiles are fulfilled. And there will be signs in sun and moon and stars, and upon the earth distress of nations in perplexity at the roaring of the sea and the waves, men fainting with fear and with foreboding of what is coming on the world; for the powers of the heavens will be shaken. And then they will see the Son of man coming in a cloud with power and great glory. Now when these things begin to take place, look up and raise your heads, because your redemption is drawing near.”

The logion reflects the early church’s distress at the non-return of Yeshua, contrary to his promise of return in power, and the passing of the eyewitness generation before that return in power. This logion places knowledge of Titus’s sack of Jerusalem and the destruction of the Second Temple (70 A.D.) in Yeshua’s mouth. This logion is valuable, though suspect as a saying of Yeshua, because Luke 21:27 expressly confirms the church’s grasp of Yeshua’s Son of man designation (see Daniel 7).

Logion 514 (Luke 21:29-31): “Look at the fig tree, and all the trees; as soon as they come out in leaf, you see for yourselves and know that the summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near.”

This logion addresses the early church’s concern about the non-return of Yeshua, and seeks to address the anxiety and discouragement of the community at this fact.

Logion 517 (Luke 21:34-36): “But take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a snare; for it will come upon all who dwell upon the face of the whole earth. But watch at all times, praying that you may have strength to escape all these things that will take place, and to stand before the Son of man.”

This logion addresses the impatience and lack of resilience among some members at their disappointment in Yeshua’s non-return.

Logion 522 (Luke 22:31-32,34): “Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren. . . . I tell you, Peter, the cock will not crow this day, until you three times deny that you know me.”

This logion bolsters Petrine authority, which became a concern of the church much later than Yeshua’s time, and places in the mouth of Yeshua the sort of foreknowledge humans cannot possess.

Logion 523 (Luke 22:35-38): (the last phrase responds to disciples noting the presence of two swords) “When I sent you out with no purse or bag or sandals, did you lack anything? . . . But now, let him who has a purse take it, and likewise a bag. And let him who has no sword sell his mantle and buy one. For I tell you that this scripture must be fulfilled in me, ‘And he was reckoned with transgressors’; for what is written about me has its fulfillment. . . . It is enough.”

This logion addresses concerns of the later church at its persecutions. In a sentiment uncharacteristic of the Marcan or Quelle Yeshua, it advises general preparation and the possibility of defensive violence.

5.2.3. Interlineated Explanation.

Logion 42 (Mark 7:11): “that is, given to God.”

The explanation of the word “corban” would not be words of Yeshua speaking to his Aramaic-speaking listeners.

6. **Tailored Yeshuas.** Many shorn Yeshuas have preceded this Gethsemane Soliloquy Yeshua. Yeshua has been styled a wan German civil religionist, a psychobabble mamby-pamby, an apocalyptic madman, a best friend, a New Age co-religionist, and a loving advocate in the sky. Other characterizations are legion. Yeshua seems pliant; he dons the costume and habits his interpreters prefer.

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Some modern interpreters, who have been very active in recent years (consider the Jesus Seminar⁵ or Rex Weyler⁶), have excised the core apocalyptic message of Yeshua, since they find it inconsistent with the message a modern wisdom-seeker might prefer that Yeshua had preached. Clearly, Yeshua was wrong about the irruptive kingdom and his role in it. That embarrasses those of us who hold Yeshua dear. Apocalyptists are perennial, and often more than a bit unhinged. Yeshua's apocalypticism demotes his message. Nevertheless, redacting Yeshua's apocalypticism does violence to his message and person. Yeshua was an errant apocalyptist. His interpreters should bite that bullet, regardless the affection in which they hold Yeshua. Yeshua's ministry began in John's camp; John was a fiery hermit of unabashed apocalyptic bent (Matthew 3). Yeshua's self-designation was "Son of man," which terminology plainly derives from an intertestamental apocalypse (Daniel 7). Yeshua's sense of urgency, apparent throughout his ministry, underscores the onrushing kingdom he believed to be emergent. Yeshua's change of concept concerning his ministry preserved his faith in the irruptive kingdom when Yahweh failed to act mid-ministry. Yeshua concluded there was yet one miserable duty to perform in Jerusalem before the kingdom arrived. Yeshua's repudiation of Messiah-sayers evidences his conviction of an event exceeding mere earthly rule. Yeshua hoped that, even if killed, resurrection and elevation to divine power would follow close on death's heels. Apocalypticism permeates Yeshua's sayings. In redacting Yeshua's onrushing kingdom, one banishes much of Yeshua. Yeshua was wrong—about the kingdom, about himself. His error demonstrates humanity. Are we not all, to some extent, awry about what might come to pass and who we are? Yeshua remains, apocalypticism intact, a fascinating, compelling, influential persona, comfortably-situated among axial thinkers.

One may fairly ask why one should prefer the Gethsemane Soliloquy Yeshua to others. My answer is this: Do not prefer this Yeshua. I have honestly brokered each logion to the best of my ability and knowledge. The abilities and knowledge of others exceed mine. Yeshua has mattered to me for many decades. No other deceased person has more deeply influenced my decision-making. I have, by this analytical task and restatement of Yeshua's message, set to rest certain of my difficulties. I am satisfied.

Few others will be. That is the nature of these texts, and of Yeshua himself.

⁵ "The Jesus Seminar became convinced that Jesus was not an apocalyptic prophet like John, because many of his parables and many of his aphorisms do not portray him as anticipating imminent divine judgment." Robert W. Funk and the Jesus Seminar. *The Gospel of Jesus, According to the Jesus Seminar*. Santa Rosa, California: Polebridge Press, 1999, at page 92.

⁶ "Nowhere does Jesus talk about a future apocalyptic kingdom." Rex Weyler. *The Jesus Sayings: The Quest for His Authentic Message*. Toronto: House of Anansi Press Inc., 2008, at page 113.