

EUANGELION (THAT WE CALL GOSPEL) IS A GREEK WORD
AND SIGNIFIES GOOD, MERRY, GLAD, AND JOYFUL TIDINGS
THAT MAKES A MAN'S HEART GLAD, AND MAKES HIM SING,
DANCE, AND LEAP FOR JOY. - - WILLIAM TYNDALE

THE INDIGENOUS GOSPEL

Evangelion da-Mehallete / Gospel of the Combined

the melding of texts Oriental & Occidental

THE GOOD READ, GOOD SPELL VERSION

GOOD FOR PRIVATE STUDY, GOOD FOR PUBLIC WORSHIP.

GOOD FOR DISCOVERING THE POSSIBILITIES INHERENT IN FAITH.

GOOD FOR REVEALING GOD'S' PRESENT KINGDOM & HIS KINGDOM TO COME.

GOOD FOR THE AMENDMENT OF LIFE & MOLDING OF CHARACTER.

GOOD FOR REPAIR, REFLECTION, AND REGENERATION.

GOOD FOR THE HONORING OF GOD'S NAME.

"I have manifested thy name
unto the men which thou
gavest me out of the world.
Hallowed be thy name."

Good spell ~ Gospel ~ Evangel

a recommendation

My dear children, I am very anxious that you should know something about the History of Jesus Christ. For everybody ought to know about Him. No one ever lived, who was so good, so kind, so gentle, and so sorry for all people who did wrong, or in any way ill or miserable, as he was. And as he is now in Heaven, where we hope to go, and all to meet each other after we are dead, and there be happy always together, you never can think what a good place Heaven is, without knowing who he was and what he did.

- - Charles Dickens, 1846

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the Ancient Gospel series, vol. 1

Evangelion da-Mehallete / Gospel of the Combined a sayings—deeds gospel extracted from ancient texts

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~ ~ ~

A NAZARENE NARRATIVE GOSPEL MS PEPYS 2498 TRANSLATED

AS

"SWEET JESUS" — CHAUCERIAN ENGLISH INTO MODERN ENGLISH

~ ~ ~

THE LIEGE DIATESSARON

The Testimony of Three

“On the mouth of two and three witnesses may every word stand.

And ye are witnesses of these things.” -- Jesus

~ ~ ~

“For we have not followed cunningly devised fables, when we made

known unto you the power and coming of our Lord Jesus Christ,

but were eye-witnesses of his majesty.” -- Peter

“That which our ears have heard [our ear-witness]; that which our eyes

have seen [our eyewitness]; and that which our hands have handled of

the Word of Life [God’s prophetic witness]; we declare unto you that

God is light, and that in him there is no darkness at all.” -- John

“I saw in the way a light from heaven, above the brightness of the sun,

shining round about me and them which journeyed with me. . . . And

when we were all fallen to the earth, I heard a voice speaking unto me,

and saying in the Hebrew tongue, ‘Saul, Saul, why persecutest thou

me? it is hard for thee to kick against the pricks.’ And I said, ‘Who art

thou, Lord?’ And he said, ‘I am Jesus whom thou persecutest.’”

-- Paul

prologues

§. *From the Epistle to the Hebrews, a Gospel overview:*

In former times God spoke in various ways
to our forefathers through the prophets,
but in these last days he hath spoken unto us by his Son,
whom he hath appointed heir of all things,
and through whom he made the cosmos.

Being the brightness of his glory,
and the express image of his person,
the Son upholds all things by the power of his word.

For verily he took not on him the nature of angels;
but he took on him the seed of Abraham.

Wherefore in all things it behooved him
to be made like unto his brethren,
that he might be a merciful and faithful high priest
in things pertaining to God,
to make reconciliation for the sins of the people.

For in that he himself hath suffered being tempted,
he is able to succor them that are tempted.

§. *To Theophilus, Temple High Priest, Jerusalem, from Luke, the evangelist:*

Wherefore as many have turned their hand to document the fulfilment in our midst of the prophetic word passed down from the beginning by eyewitnesses to copyists, it seemed fitting to me also, as one who has traced these developments back to their origin, to put before thee, O worthy Theophilus, my own ordered account, augmenting others already brought to thy notice, that thou shouldst have this further confirmation.

§ 1. Of the divinity of our sweet lord Jesus Christ,
God almighty.

Our sweet lord Jesus Christ:
in his divinity was before all creatures,
for he made all creatures through his own sweet might.

For he is strong and mighty through God the father.

And he, though unchanging in his divinity,
truly became man and gave life and light and grace
to all mankind for to know God.

For he, through the law and prophecy,
was promised to the folk
that they should believe in God the father.

But when he came into this world,
there were many who would not receive him.

Nevertheless, to such as did receive him,
he gave grace to be God's sons.

For all who would receive of the fullness of his grace,
are those who believe in him aright.

Never was there a man who hath seen God bodily.

Therefore God's son became a man
so as to teach all mankind
how they could see God spiritually.

And he came as a man of the lineage
of saint David and saint Abraham,
for he was specially behoten [promised] to them.

§. *John's Prologue:*

In the beginning was the Word / Logos
and the Word was with God / Theon,
and Theos * was the Word.

He was in the beginning with God.

Through him all things were made;
and without him nothing was made
that has been made.

In him was Life,
and this Life enlightened all of humanity.

Amid the darkness the Light shone,
but the darkness did not master it.

There was a man sent from God
whose name was John.

He came as a witness to testify
concerning the Light,
that through him all might believe.

He himself was not this Light;
but came as a witness to the Light.

The true Light that enlightens everyone
was coming into the world.

He was in the world,
and though the world
was made through him,
yet the world knew him not.

He came to his own,
but his own received him not.

Yet to all who did receive him,
to those exercising faith in his name,

those he privileged to become
the children of God –
children born not of blood [natural descent],
nor of human desire,
nor of a husband's will,
but of God.

The Word became flesh and dwelt among us.

We have seen his glory,
the glory as of the only begotten Son
who came from the Father,
full of grace and truth.

John testified concerning him.
He cried forth, saying:

“This is the one I spoke about when I said:
‘He who comes after me
ranks ahead of me
because he was before me.’”)

Out of his fullness [pleroma]
we have all received grace piled upon grace.

For the law was given through Moses;
but grace and truth
came through Jesus Christ.

No one has ever seen God at any time,
the only begotten Son,
who is in the bosom of the Father,
he hath made him known.

* Theos: divine / a god / God:

In translating *Theos* (Θεός), as always, the intent is to be true to authorial intent. Only in this instance, in this context, theologians & grammarians differ; let the reader decide.

Nativity / Youth

§ 2. Of the conception of sweet Jesus
Christ. How he was conceived.

In the time of King Herod, who was pagan and held God's folk in servitude and reigned in Jerusalem, there was a good man, a certain priest whose name was Zachariah, of the division of Beth Abiam / the house of Abijah, and his wife called Elizabeth, Aaron's kin.

Now both of them were righteous before God and were walking in all his commandments and in the uprightness of the LORD Jehovah without reproach.

But no son had they, by reason that Elizabeth was barren and both of them were advanced in days.

§. *The angel Gabriel appears to Zachariah in the Temple.*

So befell it at a great feast that Zachariah, at the hour that was assigned to him, offered incense at the high altar and all the folk were without, standing in prayer at the season of incense, while he alone was in the Temple and besought God for the salvation of the people.

And in that same hour an angel of the LORD Jehovah alighted and stood at the right half of the altar of incense, & Zachariah when he saw the angel was afraid and had great dread.

And the angel comforted him and said that the intercessory prayer he had offered on behalf of the folk had been heard by God, and that his wife would conceive & bear a son who should be named John, of which birth he & all the folk would have great joy.

And he said to him that he would come before him who would save the people in the Holy Ghost and do so in the virtue / in the power of Elijah the prophet. For he would be full of the Holy Ghost, even from his mother's womb, and this would keep him from the likings [i.e., from the temptations] of this world. And a

great part of the folk would he turn to God and to the right beliefs of the patriarchs & of the prophets, and prepare a people conformable to God.

The angel saith to him:

“Fear not, Zachariah;
for lo, God hath hearkened to the voice of thy prayer,
and thy wife Elizabeth shall bear thee a son,
and thou shalt call his name John.

And thou shalt have joy and boasting,
and many shall rejoice in his birth;
because he shall be great before the LORD Jehovah,
and wine and strong drink he shall not drink,
and with the Holy Ghost he shall be filled,
while yet he is in the womb of his mother,
and many of the children of Israel
shall he turn to the LORD Jehovah their God.

And he shall go before him
in the spirit and power of Elijah,
to turn the hearts of the fathers to the children,
and the disobedient to the wisdom of the just;
to make ready a people prepared for the LORD Jehovah.”

And Zachariah said unto the angel,

“Whereby shall I know this?
for I am an old man,
and my wife well stricken in years.”

And the angel answering said unto him,

“I am Gabriel;
and am sent to speak unto thee,
and to show thee these glad tidings.

And behold thou shalt be dumb,
and not able to speak,
until the day that these things shall be preformed,
because thou believest not my words,
which shall be fulfilled in their season.”

& all the folk abided Zachariah without and wondered greatly why he tarried so long.

And he came out & mute, unable to speak to them, and they perceived that he had seen a vision in the Temple: for he beckoned unto them, and remained speechless.

And he made them tokens and signs and it came to pass, that as soon as the days of his ministration were accomplished, he departed and went him to his own house.

And after those days his wife Elizabeth conceived, and hid herself five months until sure that she was with child and that God had done her this honor, saying,

“Thus hath the LORD Jehovah
dealt with me in the days
wherein he looked on me,
to take away my reproach among men.”

§. *The Annunciation:*

In the sixth month after she [Elizabeth] had conceived John, the angel Gabriel was sent by God unto the city of Galilee, which was named Nazareth, to a maiden who was betrothed to a man whose name was Joseph, of the house of David & the maiden's name was Mary.

And the angel came in unto her, and said:

“Hail, thou that art highly favored,
the LORD Jehovah is with thee:
blessed art thou among women.”

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her:

“Fear not, Mary:

for thou hast found favor with God.

And, behold, thou shalt conceive in thy womb,

and bring forth a son,

and shalt call his name Jesus.

He shall be great, and shall be called

the Son of the Highest:

and Jehovah God shall give unto him

the throne of his father David:

and he shall reign over the house of Jacob for ever;

and of his kingdom there shall be no end.”

And then answered Mary the angel and said:

“How should this be in that I have never

fellowshipped after the flesh with man?”

And the angel spoke to her further and said:

“The Holy Ghost shall alight within thee

and God himself shall overshadow thee.

And therefore he who shall be born of

thee shall be called God's son.

And know thee well that Elizabeth thy cousin,

who was called barren,

hath conceived a son in her old age -

that six months have elapsed since.

Believe then that God can do that which he will,

for with God nothing shall be impossible.”

Then Mary answered and said:

“Lo, here am I, God's handmaid;
so be it done to me as thou hast said.”

And the angel parted from her then.

§. *Mary's visit to her kinswoman, Elizabeth, and Elizabeth's response:*

& also in those same days Mary arose out of Galilee and went up in haste to the hill-country to a town of Judaea and entered into Zachariah's house & greeted Elizabeth. & forthwith it came to pass when Elizabeth heard her voice, also forthwith made the child great joy, the babe leapt in her womb. And she was full of the Holy Ghost, & began to cry out with a loud voice and to honor Mary over all other woman and her child, & told Mary what were these tidings:

“Thou art the blessed among women,
and blessed is the fruit of thy womb!

What is it hath done me this,
that the mother of my Lord
should come to me?

For lo, when the voice of thy greeting fell in my ears,
with great joy leapt the babe in my womb!

And happy is it for her which shall believe
that there cometh to pass
a fulfillment for those things
that were spoken with her from the LORD.”

§. *Mary's Magnificat.*

Then Mary responded & thanked God and said the psalm of Magnificat all out:

“My soul doth magnify the LORD Jehovah,
and my spirit hath rejoiced
in God my Savior.

For he hath regarded
the low estate of his handmaiden:

for behold. from henceforth
all generations shall call me blessed.

For he that is mighty hath done to me great things -
and holy is his name.

And his mercy is on them that fear him,
from generation to generation.

He hath wrought strength with his arm
and hath scattered the proud
in the imagination of their hearts.

And he hath brought down
the mighty from their thrones
and lifted up them of low degree.

He hath filled the hungry
with good things
but sent the rich empty away.

And he hath cared for Israel his son,
in remembrance of his mercy;
as he spoke to our fathers,
to Abraham
and to his seed for ever.”

Now Mary billeted with Elizabeth her kinswoman about three months and afterward went again to Nazareth to her house.

§. *The meditation of Joseph:*

Now was the birth of the Messiah so: after Mary his mother returned, before Joseph had her espoused, he so perceived that she was great with child & not willing to make her a public example, just Joseph meditated on putting her away privately, for that he was righteous & did not want to have a part in sin.

§. *The dream granted Joseph:*

And as swiftly as he had that thought so came God's angel to him in a vision of the night & told him:

“Joseph son of David,
fear not to take Mary thy betrothed,
for that which is being born from her
is conceived from the Holy Spirit.
Now she will bear thee a son,
and his name thou shalt call JESUS /
Jehovah is Salvation,
that is to say, Redeemer,
for he shall save / redeem his people from their sins.”

Now this came to pass that might be fulfilled that which was said by the LORD Jehovah through the mouth of Isaiah the prophet who had said:

“Behold, a virgin shall conceive
and shall bear a son,
and his name shall be called Emmanuel,
which being interpreted is,
'Our God with us.'”

And Joseph, being raised from sleep, awoke and did as the angel of the LORD commanded him: he took Mary, and he purely was dwelling with her until she bare the son; and he called his name JESUS.

§. *Birth of John the Forerunner:*

And when the time of Elizabeth's child-bearing was accomplished she bare a son, and her neighbors and her family members heard that the LORD Jehovah had multiplied his mercy unto her, and they were rejoicing for her.

And it was the eighth day when they came to circumcise the lad, and they were calling him by the name of his father Zachariah.

And his mother said :

“Not so, but he shall be called John.”

And they said to her :

“There is none of thy kindred
that is called by this name 'John.'”

And they had said to his father also how he wished that he should be called; and he asked for a writing-tablet and wrote on it:

“John is his name,”

and in the same hour was loosed the band of his tongue. And he blessed God and all of them were astonished.

And fear came on all their neighbors, and in all the hill-country of Judaea where these things were being spoken, and they were laying them up in their heart & were saying:

“What will this lad become,
whom the hand of the LORD Jehovah is with?”

And Zachariah his father was filled with the Holy Ghost and he prophesied and said:

“Blessed is the God of Israel;
that hath visited his people,
and made for it a redemption,
and raised up for us a horn of life
in the house of his servant David,
as he said by the mouth
of his holy prophets, from eternity;
that hath snatched us away to life
from the hand of our enemies
and of all that hate us,

that he might perform the mercy
promised to our fathers.

And he hath remembered his holy covenant,
the oaths that he swore to Abraham our father,
that he would grant us, free from fear,
deliverance out of our enemies' hands,
that we might serve before him
in uprightness and in righteousness
all the days of our life.

And thou, lad, shalt thou be called:
'Prophet of the Most High,'
for thou shalt go before the countenance of the LORD,
to make ready his ways
that he may give the knowledge of life
to his people by the forgiveness of their sins,
because of the mercy of the compassion of our God,
wherewith he will visit us as the sunrise from on high;
thou shalt shine on them that in darkness
and in the shadows of death are sitting
that we may direct our feet in the way of peace."

& the child waxed & thrived & was comforted by the Holy Ghost.

And as soon as he had come of age he went into the desert & dwelled there until
the day of the showing of him unto Israel when the Holy Ghost commanded him
to go and preach the coming of Jesus Christ.

§ 3. Of the birth of Jesus Christ.

And it came to pass in those days that there went out a decree that all the world
should be enrolled for Caesar Augustus, Emperor of Rome, commanded that
every man should bring a penny to the steward of the country, & that he make
acknowledgment that he was subject to the Emperor of Rome.

(And this taxing was first made when Cyrenus was governor of Syria.)

And because of that decree the people of the villages went to the towns under which they were, there to record their family.

& therefore Joseph and Mary his spouse who was great with child in Nazareth, went up from Galilee, unto Beth Lehem [House of Bread], so as to appear in his home city, inasmuch as he was kindred to King David who was of Beth Lehem, & his wife also. They had to remain without lodging, because of the people that had collected there.

And while they were dwelling there, so came the time for her, Mary, to have her child, & was delivered of her first child, a son.

And she herself wound him in swaddling clothes & laid him in a creche where an ox & an ass stood in a shed made of twigs because there was no room at the inn, for in all that house there was no place else to stay so suitable to lay him down as that.

And awake in the countryside, abiding in the field, were shepherds keeping their beasts, & lo there came an angel of the LORD Jehovah from heaven & stood beside them and the glory of the LORD Jehovah was shining upon them, so that the night was all illuminated.

& so sorely afraid were the shepherds that they stood astonished. & the angel comforted them saying that it behooved them to witness that Jesus Christ, who would save his folk, was born in Bethlehem, through whom they & all the folk would have great joy.

And he told them what token they should find, that is, to wit, a little child in swaddling clothes & laid in an ass's creche. And with that came the angels so glorious from heaven & showed themselves to the shepherds & praised God and said:

"Gloria in excelsis Deo"

"Glory to God in the highest."

The angel saith to them:

“Fear ye not;
because lo, I announce to you a great joy
that shall be for all the world -
that there hath been born for you to-day
a Life-giver,
who is the Lord, the Messiah,
in the City of David.
Lo, this is for you the sign:
ye will find the babe wrapped in swaddling clothes
and laid in a manger.”

And suddenly there appeared by him a host, and the many angels of heaven glorify God and say:

“Glory to God in the highest,
and peace in earth,
and favor to the sons of men.”

And as soon as the angels were again arisen into heaven, & having shown themselves to the shepherds, the shepherds counseled together and were saying one to the other:

“Come, let us go to Beth Lehem
and see this which hath come to pass,
as the angel hath shown us.”

& the shepherds proceeded forthwith to Beth Lehem where they found Mary and Joseph and the child laid in a creche, & they well saw that it was he of whom the angels had told them.

And they told other folk of the amazing events which they had heard and seen that night, & thanked God that he had showed them this great miracle.

Now everyone that was hearing the shepherds were declaring about the things they had seen and heard were astonished and wondering, but Mary stored up all these things in her heart and was comparing them in her mind.

And the eighth day the child was circumcised, & his name was named Jesus, as the angel had said ere he was conceived.

And when the days of her purification were accomplished, according as it is written in the law of Moses, then they took him up to Jerusalem, that they might make him stand before the LORD as is written in the Law of the LORD:

“Every first-born male opening the matrix,
the Holy one of the LORD Jehovah he shall be called,
and that he might offer the sacrifice,
as is written in the law of the LORD Jehovah:
a pair of turtle-doves, or two young doves.”

Afterward when Jesus was born in Beth Lehem of Judah in the days of Herod, upon the twelfth day, so came there Magi [philosopher-kings, sages, wise men] from the East unto Jerusalem & asked:

“where was the King of the Jews who was born,
whose star we ourselves have seen in the east
and have come to honor him / bow down before his face.”

Then when King Herod heard of this, he grew alarmed, & all that were in the City.

And all the high priests and masters of the Law were hastily assembled, and they were asked where Christ should be born. & they answered,

“In Beth Lehem of Judea,”
where God had so promised through the prophets,
for thus is it written:

“Thou also, Beth Lehem of Judah,
art not less than the kingdom of Judah;
for from thee shall go forth the king
that shall tend my people Israel.”

Then Herod called the three kings privately & asked them when first they had seen the star, & sent them unto Beth Lehem. & he told them:

“Go and search diligently after the child,
and on finding him, send me word,
that I may come & do him honor / bow down myself before him.”

And after they had heard the king speak, and received command from the king,
they went themselves forth toward Bethlehem.

And, lo, again the star which they had seen before in the East shown itself unto
them, & guided them until that they had come to where the child was born, and
stood over him.

And they who were so led by the star had great joy, and entered into the house
& found the child & Mary his mother & fell to the earth on their knees and hon-
ored the child, and opened their treasure and offered him gold & frankincense
and myrrh.

And as their thoughts turned again to Herod, so the angel came to them at night
in a vision & said they should not wend their way back again by Herod. & they
returned by another way to their country.

§ 4. How our Lord Jesus was offered
at the altar.

While Herod was seeking to understand the coming of the kings, so the day
came that Mary should purify herself in the Temple after the Law of Moses,
and offered her child to God and brought him again to the priests.

Then Mary with Joseph came unto Jerusalem, & brought her son & offered all
that the poor should.

And there was in Jerusalem a man who was righteous & meek whose name was
Symeon, and he desired the coming of Jesus Christ in his time. And the Holy
Ghost who was within him, promised him that he should not die before his having
seen the LORD's Messiah, i.e., Jehovah's' anointed one, Jesus Christ.

And at that time this holy man came by the revelation of the Holy Ghost unto
the Temple, and also, Joseph & Mary, to do what the law commanded, came for
to offer Jesus in the Temple.

And then Symeon came & took him betwixt his arms & thanked God and said:

"Nunc dimittis, domine, seruum tuum in pace.

Now Lord allowest thou thy servant to depart in peace,
according to thy word –
even thy servant, as thou hast said.

'For lo, mine eyes have seen thy mercy
which thou hast made ready
before the face of all the people /
a light to lighten the Gentiles, -
a light for revelation of the peoples,
and the glory of thy people Israel."

Now had Joseph and Mary, his father and his mother, great wonder of the things men said of their child. And Symeon blessed them & said to Mary his mother:

"See thou, lady,
this child is come
for to reveal the will of many of our folk,
& many shall fall
through rejection of him,
and many shall rise through him,
and be his banner, a sign of contention
against whom men shall oppose;
& his life that thou lovest as thine own,
shall suffer death & passion.

(Yea, a sword shall pass through thy own soul also,
that the thoughts of many hearts may be revealed.)"

Then was there another, an elderly widow, a prophetess, the daughter of Phanuel of the tribe of Asher, whose name was Anna, and seven years only with a husband she was after her virginity. And she was a widow of about four score

and four years, and this person used not to go forth from the Temple, but served God in fastings and in supplications night and day. - and she also stood up in the same hour and gave thanks to the LORD, and she was speaking openly about him with every one who were gathered there, that looked for redemption in Jerusalem. And well they knew that he was the Christ, & thanked God openly.

And when Joseph had done all that fell to him to do in the Temple, and when they had preformed all things according to the Law of the LORD Jehovah, they returned again to the country of Galilee, to their own city Nazareth.

§ 5. How sweet Jesus was exiled.

Afterward came the angel of the LORD & appeared to Joseph in a vision, & said to him:

“Arise, take the child & the mother
& flee to Egypt
and there wait in Egypt
until that you receive word from me;
for Herod will seek the young child
so as to slay him.”

And he arose all so swiftly by night, and took the child & the mother & went to Egypt, and dwelled there until that Herod was dead: that it might be fulfilled which was spoken of by the LORD Jehovah by the prophet, saying,

“Out of Egypt have I called my son.”

And when Herod perceived that the kings were returned to their country, and that in doing so had beguiled him, then he waxed wrathful, and sent over all his men & did slay all the children in Beth Lehem and in all the country round about who were less than two years in age, in accordance with the time when he had inquired of the kings who had seen the star.

§ *The massacre of the innocents:*

Then was accomplished the word which Jeremiah the prophet said:

“A voice was heard in Ramtha,
wailing and weeping and much groaning,
the voice of Rachel who weepeth over her sons
and will not be comforted,
because they are not!”

§ *The Exiles return:*

But so soon as Herod was dead, so came the angel of the LORD in a dream to Joseph in Egypt and told him:

“Arise, take the young child and his mother
and go into the land of Israel.

Turn again unto Bethlehem,
for they are dead who sought to slay the child.”

And Joseph dreaded his turning again unto Beth Lehem, for it was Herod's son Archelaus who now reigned in Judea in the room of his father. In response to the admonishment of the angel in a vision, he led the child and his mother into the country of Galilee and he came thither and dwelt in a certain city called Nazareth: that it might be fulfilled which was spoken by the prophet,

“He shall be called a Nazarene.”

[Hebrew: consonants NZR - Branch].

And the child waxed and prospered & was full of the grace of the Almighty God.

§ 6. Of the childhood of Jesus Christ.

And when that Jesus Christ was twelve years old, it so befell at the feast of Passover that Joseph and Mary went up to Jerusalem, as they and his kinfolk were wont to do each year, and Jesus went with them.

And when the days of the Feast were finished, and when that they should return from the feast again to Nazareth, the lad Jesus was left behind in the City; he stayed in Jerusalem.

And his kinsfolk knew it not, for they were supposing that with their company he

went forth, and when they had come a journey of one day they were seeking him, even Jesus among their company and among whoso knew them.

Then, finding him not, they doubled back to Jerusalem for to seek the child.

And on the third day they found him in the Temple among the masters of the Law, hearing and asking.

And all who had seen him & heard were aghast at his wit & of his answers.

And then spake his mother to him & said:

“Son why hast thou thus dealt with us?

Behold, we have sought thee with much sorrow /
for, lo, I and thy father, sorrowing and grieving,
were much seeking thee.”

And Jesus answered:

“Wherefore sought ye me?

Know ye not well

that at the Father's House

it is fitting for me to be,

that I might be about my Father's business?”

And they understood not what he said, for he spoke of his father in heaven. And he came down from the Temple and went with them to Nazareth. And his mother held all these things in her heart.

And from that time forward Jesus showed his wisdom & his courtesy [i.e., his kindness] day by day, which made him to be loved of God & of the folk.

L i n e a g e

The book of the generation of Jesus Christ, * the son of David, the son of Abraham.

* [Kristos, Greek; Mashiach, Hebrew, Anointed, English,] a title, not a name, broadly applied to a Savior-type figure promised in Scripture. Historically, at the time of their succession, priests and kings were anointed with holy oil.]

Abraham begat Isaac;
and Isaac begat Jacob;
and Jacob begat Judas
and his brethren;
and Judas begat Phares
and Zara of Thamar;
and Phares begat Esrom;
and Esrom begat Aram;
and Aram begat Aminadab;
and Aminadab begat Naasson;
and Naasson begat Salmon;
and Salmon begat Booz of Rachab;
and Booz begat Obed of Ruth;
and Obed begat Jesse;
and Jesse begat David the king;
and David the king begat Solomon
of her that had been the wife
of Urias;
and Solomon begat Roboam;
and Roboam begat Abia;
and Abia begat Asa;
and Asa begat Josaphat;
and Josaphat begat Joram;
and Joram begat Ozias;
and Ozias begat Joatham;
and Joatham begat Achaz;
and Achaz begat Ezekias;
and Ezekias begat Manasses;
and Manasses begat Amon;
and Amon begat Josias;
and Josias begat Jechonias

and his brethren, about the time
they were carried away to Babylon:
and after they were brought to
Babylon,
Jechonias begat Salathiel;
and Salathiel begat Zorobabel;
and Zorobabel begat Abiud;
and Abiud begat Eliakim;
and Eliakim begat Azor;
and Azor begat Sadoc;
and Sadoc begat Achim;
and Achim begat Eliud;
and Eliud begat Eleazar;
and Eleazar begat Matthan;
and Matthan begat Jacob;
and Jacob begat Joseph
the husband of Mary,
of whom was born Jesus,
who is called Christ.

So all the generations from Abraham
to David are fourteen generations;
and from David until the carrying
away into Babylon are fourteen gen-
erations; and from the carrying away
into Babylon unto Christ are four-
teen generations.

~

And Jesus himself began to be about
thirty years of age, being (as was sup-
posed) the son of Joseph,

which was the son of Heli,
which was the son of Matthat,
which was the son of Levi,
which was the son of Melchi,
which was the son of Janna,
which was the son of Joseph,
which was the son of Mattathias,
which was the son of Amos,
which was the son of Naum,
which was the son of Eslí,
which was the son of Nagge,
which was the son of Maath,
which was the son of Mattathias,
which was the son of Semeí,
which was the son of Joseph,
which was the son of Juda,
which was the son of Joanna,
which was the son of Rhesa,
which was the son of Zorobabel,
which was the son of Salathiel,
which was the son of Neri,
which was the son of Melchi,
which was the son of Addi,
which was the son of Cosam,
which was the son of Elmodam,
which was the son of Er,
which was the son of Jose,
which was the son of Eliezer,
which was the son of Jorim,
which was the son of Matthat,
which was the son of Levi,
which was the son of Simeon,
which was the son of Juda,
which was the son of Joseph,
which was the son of Jonan,
which was the son of Eliakim,
which was the son of Melea,

which was the son of Menan,
which was the son of Mattatha,
which was the son of Nathan,
which was the son of David,
which was the son of Jesse,
which was the son of Obed,
which was the son of Booz,
which was the son of Salmon,
which was the son of Naasson,
which was the son of Aminadab,
which was the son of Aram,
which was the son of Esrom,
which was the son of Phares,
which was the son of Juda,
which was the son of Jacob,
which was the son of Isaac,
which was the son of Abraham,
which was the son of Thara,
which was the son of Nachor,
which was the son of Saruch,
which was the son of Ragau,
which was the son of Phalec,
which was the son of Heber,
which was the son of Sala,
which was the son of Cainan,
which was the son of Arphaxad,
which was the son of Sem,
which was the son of Noe,
which was the son of Lamech,
which was the son of Mathusala,
which was the son of Enoch,
which was the son of Jared,
which was the son of Maleleel,
which was the son of Cainan,
which was the son of Enos,
which was the son of Seth,
which was the son of Adam,

which was the son of God.

m i n i s t r y

The beginning of the gospel of Jesus Christ, the Son of God.

§ 7. How that Jesus was baptized.

When John himself had been baptized, he went into the desert [i.e., into the waste places of the wilderness] until he was thirty years old.

And came the Holy Ghost & bade John to go forth for to preach to the folk that they turn them for to receive Christ, for he was nigh.

Now in the fifteenth year, in the reign of Tiberius Caesar, in the governorship of Pontius Pilate, procurator of the land of Judaea, Herod being tetrarch in Galilee, and Philip his brother tetrarch in the country of Ituraea and in the district of Trachonitis, and Lysanias tetrarch in the country of the Abilenes, in the high priesthood of Hanan [Annas] and of Caiaphas, and the kingdom of Jerusalem was then partitioned by the Romans into four parts.

In those days came the word of God and the spirit of our Lord upon John the Baptist, the son of Zachariah, who was preaching the gospel of God in the wilderness of Judaea and in all the country round about Jordan the baptism of repentance for remission of sins; in the prophecy of Isaiah the prophet, saying:

“As it is written in the prophets,

‘Behold I send my messenger before thy face,
which shall prepare thy way before thee.

Repent,
for the kingdom of heaven hath drawn nigh.’”

And this is the witness of John when they sent unto him from Jerusalem Jews and chief priests and Levites, and they ask him:

“Who art thou?”

And he confessed, and denied not; but confessed,

“I am not the Messiah.”

And they asked him,

“What then?

Art thou Elijah?”

And he saith,

“I am not.”

And they say to him:

“And art thou not the prophet?”

He saith to them:

“No.”

Then say they to him:

“And who art thou?

Tell us,

that we may give an answer to those that sent us.

What sayest thou of thyself?”

“I am the voice

that calleth in the wilderness,

‘Prepare a way for the LORD,

and direct the paths of our God!

All the valleys shall be filled,

and all the mountains and heights

shall become low,

and the bad ways

shall become better,

and the uneven ones

shall be smoothed,

and the rough shall become level
and the broken country a plain.

And the honor of the LORD Jehovah shall be revealed
and all flesh shall see it together,
the consolation of God,
for the mouth of the LORD Jehovah hath spoken,
as said Isaiah the prophet."

This is the same man who came to give testimony of the light so that by the light the folk might become believing.

He was not the light but was a witness of the light.

And John went all through the region of the river Jordan and preached that folk should acknowledge their sins, and they were baptized in the name of the one who would come after him.

And John's food was not but ramesones [garlic] and wild-nepes [bryony], and his meat was locusts and honey of the waste & his raiment was of camel's hair, and a leathern girdle about his loins / a thong about his middle.

Then were coming unto him men of Jerusalem and all Judaea and all the other side round about the river Jordan, religious folk, called Pharisees, for to be baptized by him and he was baptizing them in the river Jordan, each one confessing their sins.

Now when he saw the multitudes, publicans and Pharisees and Sadducees * coming to his baptism, John told them that they should seek repentance, & that they should not put their trust in their kinship connection with those who sometime past were well pleasing to God: for God might make good men of those also who have no such hope before them. And God would not delay having each man done by him according as he deserved.

*[T saduim, the Hebraic word means literally 'descendants of T sadoq', i.e., 'Zadok', the priest as named in Ezekiel 44:15]

And he said to them:

"Offspring of vipers,
who is it hath shown you to flee
from the wrath that is coming?

Bring forth therefore fruits fit for repentance;
and do not begin to say in yourselves

'For a father we have Abraham,'

for I say to you
that God is able from these stones
to raise up sons to Abraham.

And lo, the axe hath arrived at the root of the trees;
every tree therefore
that bringeth not forth good fruit
is hewn down and goeth unto the fire."

And then asked these folk, the multitude, of him:

"What shall we do, and live?"

And John answered them that they should give alms to the poor for the love of God. He saith to them:

"He that hath two coats,
let him give one of them
to him that hath not;
and he that hath food,
let him do likewise."

And also they asked him regarding the publicans [Rome's hireling tax collectors], what they should do. And there came toll-gatherers also to be baptized. They say to him:

"What shall we do?"

And he answered and said that they should grieve no man nor unjustly find occasion to wrong any man, but hold each man only to his due.

He saith to them:

"Do not exact any more above
that which is appointed to you."

And soldiers also had asked him and thy say to him:

"What shall we do, even we?"

He saith to them:

"Do not oppress any one,
and do not use violence on any one;
sufficient to you are your allowances."

And then all the folk began to wonder whether John was the Christ [i.e., the Messiah], and sent Jews from Jerusalem & the Pharisees and priests and the deacons [i.e., Levitical servants] to him so as to ask him who he was.

And he answered them that he was not Christ, nor Elijah, nor a prophet.

And they beseeched him that he should give some answer to them which they might convey to those who had sent them.

And to all of them he said that it was he of whom Isaiah the prophet spake who would come before Christ to make ready the way.

And the folk who were hearing him were in expectation, meditating in themselves and reasoned in their hearts concerning John, whether haply he were the Christ; and saying:

"Can then he be the Messiah?"

And they asked him why he baptized the folk if he were neither Christ, nor Elijah, nor a prophet. And they were sending and saying to him:

"Why therefore dost thou baptize,
if thou art not the Messiah,
nor Elijah,
nor the prophet?"

§. *The waters of repentance.*

And John answered them, he saith to them:

"I indeed wash you with the waters of repentance
but there standeth another on earth among you
whom ye know not, he who is without peer,
& who is greater and more worthy than I am,
who shall baptize you in the Holy Ghost.
He that cometh after me is stronger than I,
the thongs of whose shoes
I am not worthy to stoop down
and unloose or take up his shoes;
he shall baptize you with the fire of the Holy Spirit,
and with fire,
who holdeth a fan in his hand and cleanseth his threshing-floor,
and gathereth the wheat into his barns for storage,
and the chaff he burneth with fire unquenchable.
He shall judge all men just as he finds them,
and he shall mete out to them that which they deserve."

Many other things also John the Baptist preached to the people; and this was in Bethania across the Jordan where he baptized the people at that time.

And in that time came Jesus from Nazareth to the river Jordan so as to be baptized / immersed by John the Baptist.

But John, declining, said that it would better befall him to be baptized of him, than Jesus of him.

"I am fit that thou shouldst baptize me,
and thou unto me hast come?"

And Jesus answered & bade him do it, for it was proper to have it done so for the sake of giving to others a worthy example in all manner of things & namely in lowliness.

Jesus saith to him:

"Allow it at present,
for thus it becomes us
to fulfill all righteousness."

And then John agreed to it and baptized Jesus.

And it happened when he was baptized, he went straightway out of the water and lo, the heavens were opened to him, so came the brightness of heaven, and was in prayer for them who would receive baptism in his name.

When the Lord came up out of the water, the whole fountain of the Holy Ghost descended upon him, and rested on him.

And the voice came from heaven of God his father & said to him:

"Thou art my dear son,
in whom I am well pleased.
In all the prophets I awaited you,
that you might come
and that I might rest in you."

And immediately a great light shone on the place.

When John saw it, he said to Jesus:

"Who are you, Lord?"

And again a voice from heaven came to him:

"This is my beloved Son
on whom my pleasure rests."

John the Baptist saw the Holy Ghost, the Spirit of God, in the semblance of a dove descending upon him, & alighted within him.

Then he gave his testimony, and said:

"I saw the spirit of God come from heaven

in the semblance of a dove, and remain upon him,
that is the one who shall baptize in the Holy Ghost,
and I saw him and bare record
that he is the Son of God."

And Jesus then entered into his thirtieth year of age, & as yet thought men that he had been Joseph's son.

§ 8. Of the fasting of our Lord Jesus
Christ.

Jesus, being full of the Holy Ghost, returned from Jordan. As soon as he had given witness at his baptism, so he went away from the folk, led into the wilderness by the Holy Ghost to be tempted of the devil.

In those days he did eat nothing; and when he had been with the wild savage beasts in fasting forty days & forty nights, he hungered.

And then came the tempter, the devil, to him & said:

"If thou art God's son,
then make bread of the stones
through thine own word."

And Jesus answered him that not by the bread of bodily substance, but God through his commandments may wholly sustain man & said:

"It is written
'Not by bread alone liveth man,
but by every utterance
that goeth forth from the mouth of Jehovah.'"

After that the fiend took him & led him to a high mountain, and showed him woods & fields & towns and showed him all the kingdoms of the world in a moment of time and their glory & all the fair things of this world, & promised him that he would give him all that if he would fall down and honor him and said to him:

"All these kingdoms,
their power and their glory, to thee I will give ,
because to me are they delivered –
and to whomsoever I will I give;
if thou wilt fall down and worship before me,
for thee shall it all be."

Then Jesus answered and said to him:

"Get thee behind me Satan;
for it is written
'The LORD Jehovah thy God thou shalt worship,
and him alone shalt thou serve.'"

Then the fiend took him & brought him to Jerusalem, to the Holy Hill, and made him stand upon the corner & there set him upon a pillar on high in the Temple, & said to him:

"If thou be the son of God,
cast thyself down from hence."

For God himself had promised by David the prophet that his angel should bear him up over all, that he not be hurt and said to him:

"For it is written:
'To his angels he shall command concerning thee,
that on their hands and arms
they should bear thee up,
that thou shouldest never dash
with thy foot against a stone.'"

Again Jesus answered and said to him:

"It is written
'Thou shalt not tempt the LORD Jehovah and thy God.'"

God prevent it that man should tempt him
by asking for help to be saved,
but not help himself."

And when Satan the Accuser finished all his temptations he departed from him for a season, and lo, angels drew near and were serving Jesus.

§ 9. Of the first disciples that Jesus had with him.

Having been thus in the wilderness, Jesus came again to John the Baptist, & John as soon as he saw him said:

"Lo, here is God's lamb,
who taketh away the sin of the world.

This is he of whom I spake,
that a man would come after me
who was before me.

And for the purpose of witnessing to him,
so came I to baptize him,
as the folk & I saw the Holy Ghost alight within him
in the likeness of a white dove;
& that was a token for to know Christ.

And to me he gave the Holy Ghost
when he sent me to baptize.
& therefore I say that this is God's son."

Another time when John & two of his disciples were standing together & saw where Jesus went, & he said:

"Lo there goes God's lamb!"

And the disciples went to Jesus and asked him where it was that he was going. And Jesus himself turned round, and saw them coming after him and saith to them:

"What seek ye?"

They say to him:

"Rabban, that is to say, Master, where abidest thou?"

And Jesus answered them. He saith:

"Come and ye shall see."

Then they went with him & Jesus led them to his abode & harbored them that night; for it was passed the third hour of the afternoon.

One of those two was Andrew, Simon Peter's brother.

And he went & sought Simon, his brother, who was Saint Peter & told him that he had found Christ / the Anointed One, & brought him to Jesus.

"We have found the Messiah."

And Jesus looked on him and said to him:

"Thou Simon son of Jona, thou shalt be called Kepha";

which is interpreted in Greek 'Petros' [stone].

And on the morrow Jesus wished to go forth to Galilee and called Philip, who was their cousin from Beth Saïda, from the city of Andrew and of Simon.

And our Lord said to him:

"Come after me."

& after which Philip found Nathaniel & told him

"We have found him

of whom Moses in the law, and the prophets did write of yore,
Jesus of Nazareth, son of Joseph."

Then Nathaniel saith to him:

"From Nazareth can aught of good come forth?"

Philip saith to him:

"Come and thou shalt see."

& led him to Jesus. & when Jesus saw Nathaniel coming to him, he said:

"Thou art a righteous Jew
indeed in whom there is no treachery / no guile."

And then spake Nathaniel & asked Jesus how that he knew him.

"Whereby knowest thou me?"

& Jesus said how that he had seen him under a fig tree before that Philip had called him.

"Before that Philip called you,
when you were under the fig tree, I saw you."

And then said Nathaniel:

"Rabbi, master, thou art God's son, & thou art king of Israel."

And Jesus answered him and said:

"Believest thou because I saw thee under a fig tree?
For of a truth thou shalt see greater things than this,
for the heavens shall undo / shall open
& God's angels ascending and alighting
upon me, the Son of man."

§ 10. How Jesus made wine of water.

[This chapter's underlying base text is that which is found in *MS Pepys 2498*, with select expansions thereof placed within brackets, which expansions were derived from the common Greek textual tradition the John Wesley translation.]

On the third day came Jesus into Galilee, & was led unto a feast [a marriage in Cana] [and both Jesus] with his disciples [were invited to the marriage] where his mother was.

And it so befell that the wine had failed. And his mother said to him

"They have no wine."

And Jesus said [to her],

["Woman what is that to me and thee] mine hour is not yet come."

& then said his mother to the servants:

"Whatsoever he saith unto you, do it."

Now there were six jars [of stone] that the good man & from which all the men did wash [after the manner of purifying of the Jews], each of them measuring three gallons [two or three measures apiece].

And Jesus told them take them up and bring them forth to him.

"Fill the waterpots with water."

[And they filled them up to the brim.]

And he saith unto them,

"Draw out now, and bear unto the governor of the feast."

And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) and as soon as the good man had drunk thereof, he called the butler [the bridegroom] to him and said:

"Every wise man first setteth forth the best wine

& when the men be drunken from that

then they set forth that which is less worthy.

& thou hast kept back the best wine until now."

This was the first miracle which Jesus had performed in Cana of Galilee, and manifested forth his glory. & for that his disciples believed in him.

§ 11. What Jesus did when first he
showed himself.

After that Jesus went with his mother & with his disciples into Capernaum & dwelled there awhile.

§. *The money-changers driven from the Temple.*

And also soon, to attend the feast of Passover, he went him up to Jerusalem, & came within the Temple and found there men selling oxen & sheep & pigeon for the offering. & he saw sitting there money-changers for to make change.

And Jesus made scourges of small cords & drove them out of there with their beasts, the sheep and the oxen, & poured out the changer's money & threw over their tables.

As for those who sold the pigeons, he told them go away, and that they make his Father's house no more an house of merchandise.

"Take away these things from hence,
and do not make the House of my Father
a house of merchandise."

And his disciples recollected that it was written that the zeal he had for this house would Christ's flesh consume.

"The zeal of thine house hath eaten me up."

And the Jews saw how they responded to him, and then asked him what token he could show them & where had he learned that he had the power [i.e., the authority] to act as he did. The Jews say to him:

"What is this sign that thou showest us,
that thou doest these things?"

And Jesus answered them and said to them that if they destroyed the Temple he would make it again on the third day:

"Pull down the Temple
and in three days I will raise it up."

And the Jews answered him again & said:

"In forty and six years was this Temple built,
and dost thou in three days build it?"

But they understood him as referring to the Temple made of stone, whereas he spoke with regard to the Temple of his own body. But when he arose from among the dead his disciples remembered that these things he had said, and they believed the Scriptures and the word that our Lord said.

And as he was there in Jerusalem at the feast of Passover, in the days of unleavened bread, many believed on him for the sake of the marvelous deeds which he did, because they were seeing the signs that he did.

But he placed not his trust in them, for he well knew their hearts and their thoughts and needed not that any should testify of man for he knew what was in man.

§. *Nicodemus*

Now there was a prince of the Jews, a Pharisee, a man by the name of Nicodemus. & he came by night to Jesus & said to him that he well knew that he had come from God, for no man could do the miracles which he did if God were not with him.

"Rabbi, we know that from God
thou hast been sent to us as a teacher,
because no one can do these miracles
save he that God is with."

And Jesus said unto him that he must believe more than this, for no man will gain entry to heaven's bliss except by water and except through the Holy Ghost by being born another time.

"Amen, amen, I say to thee
if one be not born anew [again],
one cannot see the kingdom of God."

Nicodemus saith to him:

"How can an aged man be born?"

Can he really again enter the womb of his mother
and anew be born?"

Our Lord saith to him:

"Amen, amen [in truth, in very truth], I say to thee
If one is not born from spirit and water
one cannot enter the kingdom of God.

That which is born from flesh is flesh,
because from flesh it is born;
and that which is born from spirit is Spirit,
because God is a spirit,
and from God it hath been born.

And marvel not that I said to thee
that it behooves you to be born from above [again].

The wind - it listeth where it will,
and its voice that only thou hearest,
but from whence it hath come thou knowest not,
nor whither it goeth;
so is every man
that is born from water and from Spirit."

Nicodemus answered and said to him:

"How can this be?"

Jesus answered and said to him:

"Art thou the teacher of Israel,
and these things knowest thou not?

Amen, amen, I say to thee that
that which we know we are speaking,
and that which we see we bear witness of,
and our witness ye receive not.

If of the things which are on earth
I have said to you and ye believe not,
how if of the things which are in heaven
I shall say to you will ye believe me?

No one hath gone up to heaven
save he that came down from heaven,
the Son of Man that was in heaven.

And as Moses raised up an adder
in the wilderness for to save the folk,
so must it be that he is raised on a cross,
that all who believe would be saved.

For God so loved the world
he sent forth his son into the world
that all who believe in him
would have life without end.

The reason why God sent his son into the world
was not to condemn it,
but he sent him forth in order to save it
that whoso believed in him
would never be condemned.

And whoso believed not in him
shall be condemned soon enough,
inasmuch as he believed not in God's son.

And this is the cause for judgment,
that God sent him as light into the world
& the folk loved darkness more than light,
for their deeds were wicked.

& whoso doeth evil favoreth darkness rather than light,
neither cometh to the light,
lest his deeds should be reprov'd.

And whoso doth well, he cometh boldly unto the light,
that his deeds may be made manifest,
that they are wrought in God.
& whoso doth so,
it seemeth well that such be with God.

§ 12. How John bade Jesus Christ
come again.

After that Jesus came into Judea with his disciples & baptized the folk there.
& John in another part also baptized the folk in Ain [Aenon] to one side of a
city called Salem, where was good abundance of water, and folk were coming to
him and being baptized; for not yet had John fallen into prison.

Now there had been a dispute among the disciples of John with the Jews about
the purification of baptism. And then came the Jews to John's disciples & said
that Jesus' baptism was better than was their's.

Then came John's disciples to their master & told him that he whom he baptized
in the river Jordan baptized in Judea, and all the folk were leaving their baptizing
and went to his:

"Rabban, he that was with thee on the other side of the Jordan
and thou didst bear witness of him,
lo, he also baptizeth, and all the folk unto him are coming!"

And John answered them & said that they knew well what he had told them be-
forehand often enough, that he was not the Christ but he was sent before him:

"A man can receive nothing, except it be given him from heaven /
Man has no more than that which is given him from above out of heaven.
But ye yourselves bear witness to me of this
that I said that I am not the Messiah,
but that I am a messenger that had been sent before him."

& John said that Jesus was as the spouse & he came as his friend / as his best
man, & that he had great joy that Jesus was more exalted than he:

“For he that hath the bride, he is the bridegroom;
but the bridegroom’s friend that standeth by and heareth him speak
is the one who is gladdened by the voice of the bridegroom:
this gladness has happened, and is fulfilled in me /
and with great joy rejoiceth
because of the voice of the bridegroom —
therefore is my joy complete.”

For it was fitting that Jesus must wax & that he wane. Forasmuch as what there
is between heaven and earth, so much was the difference between them.

“It is befitting for him to increase and me to diminish.

For he that cometh from above is above all,
and he that is from the earth is from the earth [earthly],
and from the earth he speaketh;
and he that from heaven cometh is above all —

That which he seeth and heareth
he beareth witness of,
and his witness not every man receiveth.”

For God his father had given him the Holy Ghost without measure, & all things
he had in his power. And therefore whoso believed in him he should have life
without end. And whoso believed not in him he should not see the bliss that lasts
for ever, but God would evermore be wroth with him without end.

“Not by measure did the Father give the Spirit to his Son,
but he loveth him, and hath given all things into his hand.

He that hath received his testimony,
hath affirmed that God is true.

For he whom God hath sent,
speaketh the words of God.

He that believeth on the Son, hath everlasting light:
but he that obeyeth not the Son, shall not see life;
but the wrath of God abideth on him.”

§ 13. How Jesus left Judea & went
into Galilee.

Afterward John the Baptist came & reproved Herod, the king, of all his wicked deeds which he had done, & namely that he had left his brother, Philip, bereft of his wife & had himself espoused her. And Herod had him named in an indictment & had him bound & cast him into prison.

And all who were of his court were much opposed to John the Baptist, & had slain him in haste but they much dreaded [i.e., feared] the folk. And especially Herod's wife was ever waiting for the opportunity to slay him, but she could not approach him inasmuch as Herod kept him always, for that he dreaded him much - for he knew well that he was a good, holy man & forsooth [of a truth] a prophet.

And when Jesus heard that John had been seized, he turned his face to Galilee and left Nazareth, and sojourned in Capernaum, by the seashore by the districts of Zebulun and of Naphtali, that might be fulfilled the prophecy of Isaiah, saying:

“The land of Zebulun and the land of Naphtali,
the way of the sea, beyond the river Jordan, Galilee of the peoples;
the people that was sitting in darkness have seen a great light,
and those that were sitting in the shadows of death,
a great light hath risen upon them.”

And as soon as Jesus heard that John had been delivered up / imprisoned, & that the Pharisees were grumbling that he was baptizing so many folk, (though Jesus himself baptized not, but his disciples,) then Jesus withdrew from Judea & returned in the power of the spirit to Galilee, and the fame of him ran forth in all that region round about; and he was teaching them in their synagogues, and was glorified of everyone and everything he said was praised and lauded by the people. From then Jesus began to preach and to say:

“The time is fulfilled,
and the kingdom of heaven hath drawn nigh /
the reign of God is at hand:
repent ye, and believe in his gospel.”

Now it behooved him to pass through a manner of folk who were called Samaritans, who were half Jewish, & another half pagan: so that he came beside a city of Samaria called Sychar [Shechem], near the field which Jacob had given to Joseph his son.

Now Jacob's well was there. Jesus came and sat besides that well, so that he might rest himself from the fatigue of the road.

& his disciples were gone into town so as to buy their food - for it was nigh upon midday / the sixth hour - so came there a woman of the Samaritans for to fetch water, & Jesus besought her that she would give him a drink. Jesus saith to her:

"Give me water to drink."

& she answered him & said, how might she give him a drink, allowing that he was a Jew and she a Samaritan? - for the Jews neither ate nor drank with them.

"Lo, thou art a Jew;
how askest thou me for water to drink,
seeing that I am a Samaritan?"

And Jesus answered her and said

"If thou hadst known the gift of God,
and who is this that said to thee
'Give me to drink,'
thou hadst asked him
and he would have given thee
quick water [i.e., living water]."

And she asked:

"Canst thou be greater than our father Jacob,
he that gave us this well,
and he also drank of it,
and his sons and his flock?"

My Lord, not even a bucket [i.e. a waterpot] hast thou

and the well is deep;
whence hast thou living water?"

And Jesus answered her and said:

"Every one that shall drink of this water will thirst again,
and every one that shall drink of the water
which I will give him will not thirst again for ever,
but that water which I will give him
will be in him a spring of water to life eternal."

And the woman answered him with scorn & said:

"Sir, give me of that water,
that I be not thirsty,
neither come hither to draw."

Then Jesus told her:

"Go, call to me thy husband and come hither."

& she said that she had no husband & Jesus answered her and said

"Well saidst thou 'I have no husband,'
for five husbands hast thou had,
and this one that thou hast now is not thy husband;
this thou hast said true."

And quickly she changed the subject & said:

"My Lord, I well see that thou art a prophet.
Now tell me whether it is better for to worship here,
over upon mount Gerizim,
as our ancestors did,
or over in Jerusalem?"

And Jesus said to her that the time was coming when man would need give no further regard either to the one or to the other, but men would honor God & the Holy Ghost in all places.

“Woman, believe me that the hour cometh,
when not in this hill neither in Jerusalem
shall they worship the Father.

Ye worship that which ye know not,
and we worship that which we know,
for life is from Judah;
but the hour cometh and now it is,
when the true worshipers shall worship
the Father in spirit and in truth,
for the Father seeketh such to worship him.

God is a Spirit:
and they that worship him
must worship him in spirit and in truth.”

Then answered the woman & said she knew full well that Christ [the Anointed One] would come soon & that he would make wise and teach all what they should do.

“I know that Messiah cometh, which is called Christ:
when he is come, he will tell us all things.

He will make clear to us everything.”

Jesus saith unto her:

“I am he that am speaking with thee.”

With that came his disciples from the city, & had great wonder that he spake with the Samaritan; but none of them asked what he asked of her

“What seekest thou?”

or,

“Why talkest thou with her?”

And she left there her bucket / waterpot & went her to the city, & told the folk

there that she had found a man who had told her all about her deeds which she had done in private, & besought them to go forth for themselves to discern whether it were Christ or not.

“Come, see a man,
which told me all things that ever I did:
is not this the Christ?”

Meanwhile his disciples besought him to have something to eat, saying:

“Master, eat.”

And he answered them:

“I have such food to eat ye know not of.”

And then they asked each other if any man had brought him anything to eat. And then he told them that his food was wholly to do the will of God who had sent him to earth.

“My food is to do the will
of him that sent me,
and to finish his work.

Say not ye,

‘There are yet four months,
and then cometh harvest?’

Behold, I say unto you,

Lift up your eyes, and look on the fields;
for they are white already to harvest.

And he that reapeth receiveth wages,
and gathereth fruit unto life eternal:
that both he that soweth and he that reapeth
may rejoice together.

And herein is that saying true,

‘One soweth, and another reapeth.’

I sent you to reap
that whereon ye bestowed no labor:
other men labored,
and ye are entered into their labors.”

And then out of the city came the Samaritans to him and many believed in him through the testimony of the woman for saying:

“He told me all ever I did.”

& besought they him to enter into their city and tarry with them. And he entered and dwelled with them two days. & many believed in him because of his message & said to the woman:

“Now we believe not because of thine word,
for we have seen for ourselves & heard
that he is truly a prophet,
indeed the Christ, the Savior of the world.”

And the third day Jesus went out of the city and came into Galilee, & said that every prophet is less honored in his own country than in other strange countries [i.e., in distant, foreign lands].

And on account of the miracles that they had seen him do there & at the Passover [feast] in Jerusalem, so was he received by the folk of the region.

§ 14. How that Jesus healed the
Provost's son.

Afterward came Jesus unto Cana, Galilee, the place where he had made wine of water.

And the provost's son [a royal courtier, minor nobility] was sick at Capernaum. And when this nobleman had heard that Jesus was coming into Judea from Galilee, he came to Jesus and besought him to go unto Capernaum to heal his son.

And Jesus reproved him and said

“Except ye see signs and wonders,
ye will not believe.”

And the provost besought him to swiftly hasten himself & go forth with him ere that his son were dead.

The nobleman saith unto him,

“Sir, come down ere my child die.”

And Jesus answered him and said that his son was whole and strong:

“Go thy way; thy son liveth.”

And, believing that which Jesus told him, he set forth. And as he approached Capernaum, his servants came to meet him and told him that his son was whole and healthy.

“Thy son liveth.”

And then enquired he of them the hour when his son began to mend, & they said unto him:

“Yesterday, at the midday hour the fever left him.”

And then he understood full well that it was the selfsame hour when Jesus said “Thy son liveth.” And from that time forward he believed in Jesus, and all his household.

This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

§ 15. How that Jesus preached from
the ship of Peter the Apostle.

So then came Jesus unto the sea of Tiberias [the sea of Galilee, the lake of Gennesaret], and many folk showed up to hear the word of God.

And he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

And it came to pass that, as the people pressed upon him to hear the word of God as he stood by the lake of Gennesaret, there were there two ships anchored beside each other on the water, and the fishermen had gone out of them for to wash their nets.

And Jesus entered one of the ships, which was Simon Peter's, and besought him that he steer the ship a little from the land and so he sat down and talked to the folk from out of the ship. And when that he had ceased from his speaking, he bade them steer the ship into the deep and to lower their nets. He said unto Simon,

“Launch out into the deep,
and let down your nets for a catch.”

And Simon answering said unto him,

“Master,
we have travailed all night
& had taken naught,
but upon thy word
I will lower down the net.”

And as soon as he had thrown in his net, he took so many fish that his net was nearly torn.

And he beckoned to his comrades / his partners James & John, which were in the other ship, who were Zebedee's sons, and Simon's fellow laborers. And they came forth to help him and filled both ships so fully that they were at the point of sinking.

And when Simon Peter saw this, he fell on his face before the feet of Jesus & besought him that he be allowed to leave the boat inasmuch as he was sinful, saying:

“Depart from me;
for I am a sinful man,
O Lord.”

For he was astonished, and all of them were with him, James, and John, the sons of Zebedee, which were partners with Simon, at the taking of the fish and Jesus answered and said to Simon:

"Have no dread:
come ye after me,
and I shall make you
to become fishers of men,
for thou shalt fish after men
from this time forward."

And they also swiftly brought their ships to shore and left all that they had & followed Jesus for awhile. And so then they returned again to their trade, even until Jesus should call upon them another time.

§ 16. How that Jesus came unto
Nazareth.

So then came Jesus into Nazareth where he had been brought up / was nourished, and he entered the synagogue on the Sabbath-day as was his wont.

And there was given him the book of Isaiah the prophet, and he stood up to read a lesson pertaining to the godliness of Christ.

When he opened the book he found the place that is written:

"The Spirit of Jehovah is upon me,
because of which he hath anointed me
to announce good tidings to the poor;
and he hath dispatched me
to preach deliverance to the captives,
and to the blind, the recovering of sight,
and I will set at liberty them that are broken;
and to preach the acceptable year
of the Lord Jehovah."

And he rolled up the volume and gave it to the servant and sat down, and the eyes of all of them that were in the synagogue on him were looking / were fastened. And he began to say to them:

"Today hath this book been accomplished. /
Today is this scripture fulfilled in your ears. "

And he told them that it was of himself of whom the prophets had often spoke.

And they well granted this and bore him good witness and beheld indeed his fair bearing and had great wonder at his sweet / gracious words which proceeded out of his mouth, and yet said among themselves:

"What! Is this not Joseph's son?"

And Jesus answered them and said that they might suggest that he do in their city the marvels he had done in other places; but he said this he could not do: for indeed no prophet is as much honored in his own country as he is in foreign regions. And thus the prophets of old revealed themselves to strangers in a manner otherwise than they did to their own folk:

"Perchance ye will say to me this similitude:

'Physician, heal thyself;'

whatsoever we have heard done in Capernaum,
do also here in thy country."

In truth, I say to you:

There is no prophet that is received in his city
and among his own kin, and in his own house.

In truth, I say to you:

For Elijah the prophet was sent not to any widow of Israel
when the famine lasted more than three & a half years,
but to a widow who lived amongst the pagans
in the land of Sychar,
that she might get relief by him;

nor did Elisha the prophet heal any leper in Israel,
except Naaman who was a pagan and a Syrian. / MS Pepys 2498
Many widows there were in the House of Israel
in the days of Elijah the prophet,
when the heavens were shut up three years and six months,
when a great famine was in all the land,
and unto none of them was Elijah sent
but to Zarephath, a widow woman
who lived at Sarepta in the land of Sidon;
and many lepers there were in the House of Israel
in the days of Elisha the prophet, and none of them
was cleansed but only Naaman, a Gentile who was from Syria."

And when Jesus had spoken this, all they that were in the synagogue waxed wrathful / that is, grew very angry and rose up all together & led him out of the town upon the slope of the mount on which their town was built and would have tumbled him down it headlong. But Jesus passed through the midst of them and escaped and went on his way.

§. *From Diatessaronic sources, an expansion of the common Greek text:*

He [Jesus] showed the power of his majesty when he was cast down from the height into the depth and was not hurt. When they cast him down, he did not fall and was not harmed. Through their midst he passed and flew down to Capernaum.

§ 17. How that Jesus called Peter
and his fellows.

Then Jesus left Nazareth and he went to Capernaum & began boldly to preach and to teach men to repent of their sins, & said that the bliss of God was nigh them that would believe steadfastly in the coming of Jesus Christ, and saying:

“The time is fulfilled,
and the kingdom / the reign of God is at hand:

repent ye,
and believe the Good News.”

And then Jesus came walking beside the sea of Tiberias / sea of Galilee, and saw two brothers, Simon called Kepha and Andrew his brother, casting their nets into the sea, because they were fishers. And Jesus called them to him and said to them that if they come & follow him, and he should make them fishers to fish after men:

“Come after me
and I will make you fishers of men.”

And they in the same hour left their boats and their nets and followed him.

And when he removed thence, as Jesus went a little further ahead, he saw James & John his brother with Zebedee, their father, while they were sitting in their boat, dressing their nets, & he called them and they in the same hour left their nets and left Zebedee their father with the hired men in the boat and went after him.

§ 18. How that Jesus cast a fiend
out of a man.

After that entered Jesus with them into Capernaum, a city of Galilee, & came straightway unto the synagogue upon a Sabbath, and began to preach such that all the folk there had great wonder at his teaching, for his word was with power, for as one authorized he was teaching and not as the scribes.

Now was there a man among them in that same synagogue who had a fiend / an unclean spirit within him.

And the fiend began to cry out with a loud voice, & asked Jesus if he were come for to cast away him and other fiends out of the land ere their time had come, and said that he well knew who he was:

“Let us alone;
what have we to do with thee,
Jesus the Nazarene?”

Hast thou come to destroy us?
I know thee who thou art,
that thou art the Holy One of God!"

And Jesus rebuked him and commanded him that he hold himself still and said:
"Shut thy mouth and go forth from him."

And that unclean spirit threw him down in the midst, and when it had cried out with a mighty voice it fled from the man right away, not at all having hurt him. & all who saw it were astonished, and they were saying one to another:

"What is this new teaching,
that he hath authority
and with power commandeth these unclean spirits
and they obey him and go forth?"

And the fame of this went all about the country of Galilee.

§. *Peter's mother-in-law healed:*

And then Jesus rose up and went out of the synagogue and straightway he came to Peter's and Andrew's house and James and John were with him.

Peter's wife's mother / Peter's mother-in-law, was there in a strong fever, & all of them besought aid for her. And Jesus drew near and stood over her and took hold of her and held her by the hand and he rebuked her fever and in the same hour it left her, and straightway, made whole, she arose and was serving them.

§. *Fiends divulging Jesus' identity rebuked:*

And at evening as soon as the sun was gone to rest, so all the sick & the dumb & the blind & afflicted men abounding in that city gathered together at the door.

All they that had them that were infirm with stubborn infirmities, that had any sick with divers diseases brought them unto him; and on each one of them he laid his hand, and he was healing them all, that it might be fulfilled that which was said by the mouth of Isaiah the prophet, and thus was fulfilled the prophecy prophesied:

"He shall take our pains and shall bear our infirmities. /

He shall take our diseases from us, and shall release us from our sicknesses."

& the fiends were going forth from many, whom Jesus chased off before him, so cried & said,

"Thou art the Son of God!"

And Jesus was rebuking them and was not suffering them to say it, [and] commanded them to be still and to leave off their crying, & that they not make this known because they knew him, that he was the Messiah.

And with the morrow of the day, at the early dawn, he came forth and went privately to a solitary place to worship, and there he was praying. And Simon and those with him were seeking him, and when they found him they say to him:

"Many folk were seeking thee"

And because of the power of those miracles each city to which he came would fain have kept him / indeed multitudes were seeking him and they came unto him and they took hold of him that he should not go away from them. And Jesus answered thereto that it was fitting for him to preach in other cities as well as theirs, for he had been sent for that purpose:

"To other cities also it behooves me
that I announce the kingdom [the reign] of God.

Let us unto the next towns go,
that I may preach there also;
for thus came I forth / for therefore am I sent."

& he went forth preaching and chasing the fiends from before him throughout all the Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing all manner of malady, and all manner of disease among the people. And his fame went throughout all Syria, and they brought unto him all those ailing, those suffering diverse diseases and torments, the demon possessed, epileptics, and the paralyzed; and he healed them.

And great crowds followed him – from Galilee and the Decapolis and Jerusalem and Judea, and from the lands beyond the Jordan

§ 19. How that Jesus chased away
six thousand & six hundred and
sixty & six fiends, and afterward
he passed over the sea.

When Jesus saw so great a press of folk following him, he commanded his disciples that they should go & pass the sea of Tiberias toward the county of Galilee in Gerasa. And while they were going in the way, and made towards the ship, there came a certain man a scribe, and said to him:

"I will come after thee
wither thou goest."

And Jesus answered him & said that he had no place of his own for to go.

"For the birds have their nests
& the foxes have their holes,
and I have not a habitation
where I may rest my head."

And then to another scribe Jesus spake & bade that he should follow him.

"Come after me."

And he answered & besought Jesus that he might go first and bury his father.

"My Lord,
permit me first to go and bury my father,
and I will come."

And Jesus answered him & told him let the dead men bury the dead bodies, and that he go forth to preach the bliss of God:

"Leave the dead to bury their dead
and thou come after me

and go and announce
the reign [the kingdom] of God."

Another scribe there was one who said that he would serve Jesus, but he besought him that he might go home & order his things and his house.

"I will come after thee, my Lord,
but first permit me to go
and show it to the sons of my house,
and I will come."

And Jesus answered him and said this would not be a thing conformable with the bliss of God:

"No one putteth his hand on the ploughshare
and looketh behind him,
and becometh again fit for the kingdom of God."

And when Jesus came to the ship with his disciples it was nigh upon evening time, he said to them:

"Let us cross over to the other side of the lake."

And when they had sent away the multitude, they took him even as he was in the ship. And Jesus' ship went forth with other little ships over the water and there came a swift, strong storm of weather that all the ships were nigh full of water and at the point of floundering. And Jesus was then asleep on a cushion / pillow in the hinder part of the ship in an oriole / portico.

And his disciples drew near to him and awoke him, and besought him that he save them, that they were near to perishing:

"Master, carest thou not that we perish?"

Our Lord, save our lives,
because lo, we are perishing!"

And forthwith Jesus arose and rebuked the wind, that it blow no more; and commanded the sea for to be still:

"Peace, be still."

And the wind ceased, and there was a great calm, and soon it was still. And he saith to them:

"O, lacking in faith,
wherefore are ye fearful?
How is it that ye have no faith?"

But they, being afraid, were wondering and saying one to another:

"Who then is this,
that even the winds and the sea
he commandeth
and they obey him?"

And all the folk marveled greatly that the wind and the sea were so still and bowed so to his will.

And they had sailed to the country of the Gadarenes, to the other side of the sea, which is opposite of Galilee.

And as soon as he had arrived on the land, when he was come out of the ship, so came two afflicted by fiends out from amongst the graves, proud & quite stout, so that no man durst pass on account of them, for there was no place that could hold them. And always these two demoniac stood in the crevasses of the rocks, crying out and yelling and beating themselves against the hard rocks.

And as soon as they saw Jesus, they ran up to him and fell down & worshiped/venerated him, and charged him on God's behalf that he not drive them out of the country.

And a certain [of the two demoniacs] out of the city, a long while bedeviled by an unclean spirit, met him with no garments. In no house was he dwelling but abode among the tombs; and no man could bind him, no, not with chains: because that he had often been bound with fetters and chains, and the chains had been wrenched asunder by him, and the shackles broken en in pieces: neither could any

man subdue him. For a long time, had that unclean spirit, been cleaving to him, and was driven by that same demon into solitary places. And always, night and day, he was in the mountains, and in the tombs, and with screams was screaming out and was smiting himself with stones.

But when he saw Jesus afar off, he ran, fell and worshiped/venerated him, and cried with a loud voice, and said

"What have I to do with thee,
Jesus, son of the most high God?
I beseech/abjure thee by God,
that thou torment me not."

For he had commanded the unclean spirit to come out of the man [and] was saying to him:

"Go forth, thou unclean spirit from the man."

And also the fiends besought him that he not torment them any more, that he not drive them to hell - for he bade them begone.

And he, Jesus, was asking him, saying:

"What is thy name?"

And he saith to him:

"Legion."

because many demons were entered into him. And Jesus then asked them how many were there.

And the fiends answered and said that they were a legion (legion being a number amounting to six thousand and six hundred and sixty and six.)

"Legion is our name,
because we are many in him."

And those demons were beseeching him that he not command them to go out into the deep, that he would not send them to Gehenna and not cast them out.

Now there was grazing there nigh unto the mountains, a far way off from them, a certain goodly herd of swine, and those demons were urging him that he would permit them to enter into that herd:

"If thou dost cast us out,
send us to that herd of swine,
that we may enter into them."

And Jesus so granted and forthwith gave them leave. He saith to them:

"Go."

Now they went forth out of the man and entered into the swine, and immediately all that herd leapt up and rushed violently down a steep bank and plunged into the lake. Well over two thousand of them drowned themselves in its waters.

And when the herdsmen saw this they fled to the city and to the towns thereabout, & told the tidings of this occurrence which had taken place regarding the fiends and of the swine. Then people went out to see what it was that was done.

And then came all the folk running to Jesus and found a demoniac, him that had the legion, sitting at Jesus' feet, clad and modest, and altogether whole and in his right mind.

And they that saw it declared to them how the demon possessed man was saved alive and also concerning the swine.

And they were all amazed at this, and all of them, even all that multitude of the country of the Gadarenes round about, met with Jesus, and when they saw him, besought him that he would remove from their neighborhood, and besought him that he would go his way far out of that country, to depart out of their coasts, so much did they dread him.

And so Jesus went him into the ship and departed.

Now that man from whom had gone forth those demons sought him out and was asking him that he might be with him. Howbeit Jesus suffered it not but dismissed him and bade them who were healed to dwell and abide and tell the folk of the

country how they were delivered of the legion of fiends and said to him:

"Return to thy house
and the house of thy kinsfolk,
and declare to them
what things the LORD Jehovah
hath done for thee
and how he hath compassion on thee."

And he departed and went away and was proclaiming throughout the entire Decapolis how great things Jesus did for him: and all men did marvel.

And when Jesus went up to the boat and crossed over to the other side a great multitude gathered together unto him by the side of the sea.

And when Jesus came unto Galilee all the folk came to him, a great multitude received him, for him they were looking, for they had greatly longed for his coming.

§ 20. How that Jesus saved a man
who was paralytic, and called
Matthew to himself.

Then again after some days came Jesus unto Capernaum and preached in a house, and it was noised about that he was in the house.

And straightway many folk were gathered together, and so many scribes and so many Pharisees set round about him, that there was no room to receive them, no, not so much as about the door, that none could come to him.

And he preached the word unto them and the power was in Jesus that he should be healing.

And with that they came unto him and brought a man sick of the palsy, lying on a pallet borne of four, and would have brought him in and laid him before Jesus.

And when they saw that they could not enter nigh unto him on account of the

folk and for the press such as it was, they clambered up on the house top and unpacked its tiles and made a great gap, and through the rafters of the house they lowered the paralytic with his bed into the midst before Jesus.

And when he saw their faith he said to the paralytic:

"Man, be of good cheer/
son, be of good cheer,
thy sins be forgiven thee!"

And behold the scribes and the Pharisees and teachers of the law, began thinking and said that he had committed a misdeed [i.e., had blasphemed], for what he did that fell not except to God to do, and that was to forgive sins, saying:

"Why does this man doth speak?

Who is this that speaketh blasphemy?

Who is it can forgive sins save God alone?"

And Jesus understood immediately what they were thinking and asked them why they thought evil. For which was done more lightly: to forgive him his sins or save him from his evil condition?

Jesus said to them:

"Why think ye evil in your heart?

Which is the easier, to say to the paralyzed man

'Thy sins are forgiven thee,'

or to say

'Arise, take up thy bed, and walk'?

But that ye may know yourselves

that I, the Son of Man,

have the power on earth

to forgive sins." -

Then said he to the paralytic, afflicted of the palsy -

"To thee I say,
'Arise, take up thy bed,
and bear it home with thee."

And in the same hour he arose before them and took up that whereon he lay, and went to his house, glorifying God.

And he and all the folk thanked God who had given Jesus such power.

And when the multitude saw they were afraid, and astonishment took hold of them all, and they were glorifying God who gave this authority to men and saying

"We never saw it on this fashion.

We have seen wonders
and great things today."

And then Jesus went forth by the coast of the sea, and all the folk followed him, and then he taught them.

Later after these things, as our Lord again passed by the town, he saw a publican / a tax collector named Matthew Levi, the son of Alphaeus, that was sitting at the toll-gatherers' place [the tax office / the seat of customs / a table of exchange], and Jesus bade him cease. He said to him:

"Come after me."

And immediately he left everything, arose up, and came after him and made him a great banquet for a great gathering of folks in his own house.

And as it came to pass, that, as Jesus sat at table in his house, behold, many publicans and other notorious sinful men came together & sat down together with Jesus and with his disciples, for there were many such among his followers.

Then when the scribes and Pharisees see it, they came and asked of Jesus' disciples why was it that he ate with such folk:

"Wherefore with toll-collectors and notorious sinners
are ye and your teacher eating and drinking?"

Now he, when he heard these words, Jesus answered & said that he came to call sinful men to repent & not men who were righteous. For why make whole the man who hath no need of a physician but seek out instead the man with something the matter, for God would rather have pity and mercy than vengeance:

"The healthy ones do not need a healer,
but they that are ill.

But go, learn what is meant by

'Mercy I seek and not sacrifice,' /

'For I desire steadfast-love more than offering.'

for I came not that I might call the righteous,
but sinners to repentance."

Then came the disciples of John the Baptist, and the Pharisees, who fasted, and asked why Jesus' disciples fasted not even as they did.

"Why is it that we and the Pharisees often fast, and thy disciples fast not? /
Why do your disciples not afflict themselves like us and the Pharisees?"

And Jesus answered that it was not fitting that the fellows who were at the bridal feast should fast while the feast lasted, but when the bridal feast should conclude, then should they fast. So saith our Lord to them:

"The sons of the bride-chamber
cannot keep a time of mourning
as long as the bridegroom is with them;
but the days will come,
that the bridegroom will be taken up from them,
and then they will fast in those days."

Saith also Jesus to the disciples a parable:

"Have ye understood these things, all of them?"

They say to him:

"Yea."

He saith to them:

"Therefore, every scribe
that is instructed in the kingdom / reign of heaven
is like to a man, the master of a house,
who bringeth forth from his treasures the new and the old."

And the other half of that he had to say to them was that:

"No wise man would repair old clothes out of new cloth /
who doubles a new cloth on an old garment,
the reason for which being
that the new cloth would tear away from the old garment
& then were it for the worse, making for a very bad tear in it.

No wise man doth mix the new wine with the old lees / sediments,
for both of them would be lost.

And no man putteth new wine into old bottles or old wine skins;
else the new wine will burst the bottles or the wine skins,
and be spilled,
and the bottles or the wine skins shall perish.

But new wine must be put into new bottles or new wine skins;
and both are preserved.

No man that has good old wine
would drink of the new wine,
for the old they like better."

§ 21. How that Jesus raised a maiden
from death to life & healed
a woman.

And then after Jesus had spoken thus so came there a prince who was named
Jarius, and he was a chief of the synagogue - & fell on his knees at Jesus' feet
& honored him & besought him that he would come and enter his house & touch

his daughter who was about twelve years old, then nigh unto death. - & he had no child but one.

“Lord, my daughter will be dead now;
please come and lay your hand upon her; and make her alive.”

And Jesus arose up immediately and went with him, and his disciples followed him and great was the press of folk with them, including a woman who had a bloody flux for twelve years (and according to the Law of old should not have come into the city among men).

And this woman had suffered many things of many physicians and had spent all that she had, all her living, and she was not but worse. Thus it happened that this woman came among the press of folk & touched Jesus' garments, for she said to herself that if she could but touch the skirts of Jesus' mantle she should be made whole. And she meditated in herself and saith:

“Even if the garment of Jesus I should go and touch I should be healed.”

And she drew near from behind him and took hold of the skirt / fringe of his garment, and the issue of her blood stood still. And Jesus stopped and turned round and asked who had touched him:

“Who is it touched me?”

& none amongst them all would acknowledge it. And when all of them were denying, Peter answered & said that it was a great wonder that he would ask who had touched him, given all the folk then pressing in on him & nigh upon him.

Peter / Kepha saith to him:

“Rabban, the multitudes are pressing upon thee and coming,
and sayest thou

‘Who touched me?’”

And Jesus said he well knew that someone had touched him, because virtue had gone forth from him with which to heal someone. Jesus saith to him:

“Some one touched me, for I know that power hath gone forth from me.”

And Jesus stood still & beheld who it was.

And the woman, when she saw that she could not be hid, that not even this escaped his notice, quaked & fell on her knees at Jesus' feet and cried to him for mercy & so told all the folk, informing them as to what had transpired, for what reason she touched, and how straightway she was healed before every one she confessed.

But Jesus bade her go in peace, for her true faith had saved her.

He said to her:

"My daughter, be of good comfort;
thy faith hath saved thee alive,
go in peace, healed of your affliction."

And when Jesus had thus spoke, there came some from the chief of the synagogue's house certain which told them that his daughter was dead, and that he should trouble Jesus no further on her account.

"Your daughter is dead;
why trouble you the master further?"

And Jesus, when he heard this, not heeding the word spoken, saith unto the ruler of the synagogue, that he be not fearful, but that he believe steadfastly that he can heal her, & that he would save her:

"Fear not;
only indeed believe,
and thy daughter will live."

And when they came to the house of that man, and saw the tumult, and saw the singers and the multitude that was making a noise, he did not suffer any one to enter but Kephah and James and John and the father and mother of the girl.

And when Jesus came into the princes' house, then he found the maiden dead, & all the folk weeping & wailing and lamenting over her on account of her death. And Jesus told them that they should weep not, by reason that she was not dead. And all of them scorned him.

Saith Jesus to them:

"Why make ye this ado, and weep?
Weep ye not but remove ye yonder,
for the girl hath not died;
she is indeed sleeping."

Now they were laughing at him, in that they were knowing that she had died.

Then Jesus drove them all out of the house, & took the father & the maiden's mother & Peter & James & his brother, John, & came in where she lay.

Grasping her by the hand, he said aloud:

"Talitha Cumi,"
maiden, arise up.

& right away her spirit returned and straightaway she arose up & came forth walking.

And Jesus then commanded that they should give her to eat, for she was twelve years old.

And her parents were astonished with a great astonishment, but Jesus strictly charged them to tell no man what was done.

But for naught, for the woman went & told all the country regarding what had happened to her. And this tale, the fame thereof, went forth in all that land.

§ 22. How that Jesus healed two
blind men.

And as Jesus our Lord departed thence and proceeded forward and passed by, so he came upon & met two blind men who followed him; & clave to him and cried out with a loud voice for mercy from Christ.

"Have compassion on us, thou son of David!"

And when Jesus was come into his home, they came before him.

And Jesus asked them whether they believed he could heal them:

"Believe ye that I can do this?"

& they said unto him,

"Yes, our Lord, we believe."

And Jesus answered them & said, truly according to their faith so be it done. Then touched he their eyes and said:

"As ye have believed shall it be to you."

& they saw immediately. And in the same hour their eyes were opened; and Jesus charged them sternly that they should go & tell no man: and said to them:

"Lo, see that ye say it not to any man."

but they went forth & spoke of this all over the country. And so soon as they were gone, so was there presented to him a dumb speechless man who had a fiend within him. Upon his working a cure, when the demon was cast out, the mute spoke: and the folk had great wonder, and said that there was not in Israel anything like this seen:

"It was never so seen in Israel."

But the Pharisees said that he drove away fiends through the power of Beelzebub, their prince.

§ 23. How that Jesus was despised
in his own country.

So then Jesus removed from thence, and came unto his own country, to Nazareth, with his disciples, and preached in the towns thereabout, and was teaching them in their houses of assembly [synagogues].

And the folk had great wonder regarding his wit and regarding his works, & began to speak among themselves & said:

"Whence cometh to this one all these things,
this wisdom that is given to him and this power that cometh out of his hands?"

What! Is this not Joseph's son, the carpenter, & Mary's?
And the men & the women of his kindred,
his brothers James and Joseph and Simon and Judas?
And his sisters, all of them
are they not all sitting here among us?"

And they were offended at him. & thus did they say & thus did they scorn him among themselves.

And Jesus answered them & said that prophets were not without honor save in their own country, & namely by those who should have been their friends & their acquaintances.

Jesus said to them:

"There is not a prophet who is insulted,
save in his city and in his house."

And thus were they so unbelieving he did not there many mighty works, save that he laid his hands upon a few sick folk, and healed them. And he marveled because of their unbelief.

§ 24. How that Jesus chose his twelve
disciples.

Afterward Jesus went preaching over all the country of Galilee and the villages and teaching in the synagogues and was preaching the gospel of the kingdom and was healing all torments and all infirmities in the people.

And the tale of him was heard in all Syria; and they brought to him all those that were holden by diverse diseases, that were infirm with stubborn infirmities and with hateful torments and many that were epileptics, struck with palsies and those who were demon possessed, and those who were lunatics, and he - on each one of them, was laying his hand and healing them all. & so many were the folk who followed him from all of the lands round about, & so many were the sick who were brought to him that they were not all able to come to him.

And there went after him great multitudes from Galilee and from the Ten Cities / the Decapolis and from Jerusalem and from Judea and from beyond Jordan.

And then in those same days went forth Jesus to the hill country, to mount Tabor, to pray, and there he remained the whole night until dawn in devotion to God; and when day dawned upon the morrow he called his disciples to him, and that he might send them forth to preach, and have power to heal sicknesses, and to cast out demons & chose from them the Twelve whom he named Apostles to be by him, and these are the names of his twelve disciples: -

first Simon whom also he called Kepha (Peter),
and Andrew his brother,
and James the son of Zebedee
and John his brother
(he called them 'Benai-Regsh', his Boanerges
which is as much to say "sons of thunder");
and Philip and Bartholomew
and Thomas and Matthew the toll-gatherer [tax collector]
and James the son of Alphaeus
and Simon the Cananaean called Zealores [Zealot],
and Lebbaeus / Judas Thaddaeus of James,
and Judas Scariot who himself was the betrayer.

Now when he saw the multitudes he went up and sat in the hill, and when he was sat down his disciples drew near unto him, and when he had chosen and ordained the twelve apostles & had them named, he delivered to them the ten commandments of the renewed law - not through duress, but by way of promise - and he opened his mouth and taught them, saying:

§. *Beatitudes:*

"Blessed be ye poor of spirit [i.e.,
conscious of your spiritual needs];
for unto such is the bliss of heaven.

[Blessed are those who wait for they
shall be comforted. - - *Shem Tob*]

Blessed be the meek:
for such shall inherit the land.

Blessed be ye who weep now: for ye
shall be comforted, ye shall laugh.

Blessed be ye who desire righteous-
ness in food and drink,
for such shall be filled.

Blessed be ye who have been merci-
ful: for such shall have mercy.

Blessed be ye who have clean hearts:
for such shall see God.

Blessed be ye who love peace: for
ye shall be called God's sons.

[Blessed are those who are persecut-
ed for righteousness for theirs is
the kingdom of God. - - *Bal Tob*]

Blessed be ye who are shamed & har-
assed for the sake of righteousness:
for to such is the bliss of heaven.

- - *MS Pepys 2498*

Happy are the poor in spirit:
for theirs is the kingdom of heaven.

Happy are they that mourn:
for they shall be comforted.

Happy are the meek:
for they shall inherit the earth.

Happy are they that hunger and
thirst after righteousness:
for they shall be satisfied.

Happy are the merciful:
for they shall obtain mercy.

Happy are the pure in heart:
for they shall see God.

Happy are the peacemakers:
for they shall be called the
children of God.

Happy are they who are perse-
cuted for righteousness' sake:
for theirs is the kingdom of heaven.

Happy are ye when men shall revile
and persecute you, and say all manner
of evil against you falsely, for my sake.

Rejoice and be exceedingly glad:
for great is your reward in heaven:
for so persecuted they the proph-
ets before you. - - *John Wesley*

And when he had thus spoke, Messiah Jesus turned to direct his words to the apostles and began to teach them, and said what they should be, & said that they should be more profitable and skillful than any of the scribes and the Pharisees of the venerable Law [the Law of old]: by reason of their being the light of the world who should teach all others, & be self-governing & wise.

"Ye are the salt of the earth;

 excellent is salt

but if the salt be not right and lose its savour,

 wherewith shall one season it

or how will its saltiness be restored?

Neither for the land is it of use,

 nor for the dung heap;

it is thenceforth good for nothing.

but to be cast out or thrown away,

 and trodden under foot,

 men will trample upon it."

"Ye are the light of the world;

 a city built on a hill cannot be hid.

And no one lighteth a lamp

 and setteth it under a bushel

 or under a bed, or in a concealed place

but he setteth it on the lamp stand,

 and it shineth for all those who are in the house

that they which enter in may see.

So let your light shine before men

 that they may see your fair deeds,

and glorify your Father in heaven."

Moreover Messiah Jesus said to his disciples:

"Think not that I have come

 that I might cancel or annul

 the law and the prophets;

I have not come that I might cancel or annul them,
but to fulfil / confirm them.

For verily I say unto you,
until heaven and earth shall depart or shall pass away,
not one Jod-letter, or one corner
shall pass away from the law
till everything come to pass.

Every one therefore that would transgress
one of the least of these commandments,
and shall teach so to men,
he shall be called least in the kingdom of heaven;
but whoso shall uphold and teach them,
he shall be called great in the kingdom of heaven.

For I say to you,
Except your righteousness shall abound
more than the scribes and the Pharisees,
ye shall in no wise enter into the kingdom of heaven.

Ye have heard that it was said to them of old time
'Thou shalt not kill / thou shalt do no murder;
and whoso shall kill / shall do murder
shall be condemned in judgement.'

But I say to you,
Whoso shall be wroth with his brother without cause
shall be condemned to judgement;
and he that shall say to his brother
'Raca' [a Hebrew term of opprobrium]
shall be condemned to the assembly;
and whoso shall say to his brother
'Fool'
shall be condemned to the Gehenna of fire.

When therefore thou offerest
thy offering before the altar,
and there thou shalt recollect
that thy brother hath aught against thee of enmity,
leave thy offering there before the altar,
and go first be reconciled with thy brother,
and then come and offer thy offering.

Be agreed with thine adversary quickly
while yet with him thou art in the way;
lest thine adversary deliver thee up to the judge,
and the judge deliver thee up to the officer,
and thou fall into prison, and verily, I say to thee,
'Thou wilt not go forth from thence
till thou give the last mite / the last farthing.'"

Jesus said to his disciples:

"Ye have heard that it was said to them of old time
'Thou shalt not commit adultery.'

But I say to you,

'Whoso looketh on a woman to lust after her
hath already committed adultery with her in his heart.

But if thy right eye causeth thee to offend,
pluck it out, and cast it from thee:

for it is profitable for thee
that one of thy members should perish,
and not that thy whole body should be cast into hell'"

Moreover Messiah Jesus said to his disciples"

"The Torah / the Law saith:

'Whoso shall leave or shall put away his wife,
save for the cause of whoredom,
let him give her a writing of divorcement,'

but I say unto you,
‘That whoso putteth away his wife,
against whom adultery hath not been alleged,
he causeth her to commit adultery.
And whoso taketh a forsaken one committeth adultery.’”

§. *Regarding the making of oaths:*

“Again ye have heard
that it hath been said to them of old time:
‘Thou shalt not swear an oath of falsehood,
but shalt give to Jehovah thy oath.’
But I say to you,
‘Ye, your own selves, shall not swear: -
not by the heavens,
because they are the throne of God;
nor by the earth,
because it is the footstool that is under his feet;
nor by Jerusalem,
because it is the city of God/
the city of the great King;
nor yet by thy head shalt thou swear,
because thou canst not make in it
one single lock black or white.
But your word shall be
‘Yea, yea,’ and ‘Nay, nay;’
now whatsoever is more than these is from the Evil One.”

§. *Forbearance, not vengeance:*

“Again ye have heard what is said in the Torah:
‘Eye for eye, and tooth for tooth.’
But I say to you,

‘Ye shall not stand up against the Evil One,
do not repay evil for evil;
but he that smiteth thee on thy cheek,
offer him the other;
and he that willeth to go to law with thee
and take away thy shirt [chaluq, a shirt-like garment],
let him take away thy cloak
[me’il, a more valuable outer cover] also;
and he that saith to thee
that thou shouldest go with him a mile
or a thousand steps,
go with him two others
or two thousand steps.’
And he that asketh thee – give to him,
and he that would borrow from thee – forbid him not.”

Moreover Jesus said to his disciples:

“Ye have heard that it hath been said to them of old time

‘Love thy neighbor and hate thine enemy.’

But I say to you,

‘Be loving to your enemies,
and pray for those that persecute you,

so that ye may become

the sons of your Father in heaven,

he that maketh his sun to rise

on the good and on the evil,

and sendeth down his rain

on the upright and on the wicked.’

For if ye be loving to them that are loving to you

what is your reward?

For so even the toll-gathers do.

And if ye greet your brethren only
what is your kindness?
Nay do not the pagans do so?
Become therefore perfect,
as your Father in heaven is perfect.
There is no disciple that is perfect
as his Rabbi in teaching.”

Moreover Messiah Jesus said to his disciples:

“Beware that ye doest not your gift-giving before men,
so that ye may be seen of them,
else ye have no reward with your Father in heaven.

Whenso therefore thou doest alms,
do not blow a trumpet before thee,
as the respecters of persons do
in the synagogues and in the streets,
so that they may be praised by men;
amen, I say to you
that they have received their reward.

But thou, what time thou doest alms,
let not thy left hand know what thy right hand doeth,
that thy alms may be in secret,
and thy Father that seeth in secret will repay thee.”

Moreover Messiah Jesus said to his disciples:

“And what time thou prayest,
be not as those respecters of persons,
that love to stand in the synagogues
and in the corners of the streets to pray,
that they may be seen by men:

I say to you that they have received their reward.

But thou, whensoever thou prayest,
enter thou into the inner chamber,
and shut the door in thy face,
and pray to thy Father in secret,
and thy Father that seeth in secret will repay thee.

“But when ye pray,
do not be babbling as the respecters of persons /
use not vain repetitions, as the heathens,
for they hope that by much speaking
they are heard.

Be not therefore like them,
for your Father knoweth
what is required for you /
what things ye have need of,
before ever ye ask it of him.

But when ye pray, thus be praying:

Our father who art in heaven,
hallowed be thy name /
let your name be set apart,
Thy kingdom come.
Thy will be done on earth,
as it is in heaven.

Give us this day our daily bread,
that it may sustain us
and forgive us our debts,
as we forgive our debtors,

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,

and the power and the glory,
for ever and ever. Amen

For if ye forgive men their trespasses,
your Father in heaven
will also forgive you;
but if ye yourselves forgive not
men their trespasses,
neither will the Father
forgive you your trespasses."

§. *On fasting:*

"And whensoever ye fast,
do not be as the respecters of persons,
that make gloomy their faces,
that they may be seen by men
that they are indeed fasting –
and amen, I say to you
that they have received their reward.

But thou, whensoever thou dost fast,
wash thy face and anoint thy head,
that thou be not seen by men
that thou art indeed fasting,
but by thy Father that knoweth in secret,
and the Father that seeth in secret
shall repay / reward thee."

Moreover Messiah Jesus said to his disciples:

"Lay not up for yourselves treasure in the earth,
where the moth and rust consume,
and where thieves break through and steal.
But lay up for yourselves treasure in heaven,

where neither moth or rust doth consume,
nor thieves break through and steal.
For where your treasure shall be,
your heart shall be there also."

§. *On the revealing of secrets:*

"For there is nothing secret
that shall not be revealed,
neither aught concealed
that shall not be known
and come into the open.

See what ye have heard;
for he that hath,
it shall be given / added to him
and he which hath not,
even that which he was supposing that he hath
shall be taken away from him."

§. *On singleness of purpose:*

"For the lamp of the body is the eye:
if thine eye be single,
thy whole body also will be light;
but if thine eye be evil,
thy whole body also is dark.

Take heed / be thou therefore wary
lest the light in thee should be darkened /
should be darkness.

And if the light in thee is dark,
thy darkness - how great it will be!
If then thy whole body be full of light,

not having any part dark,
the whole shall be full of light,
as when a lamp enlighteneth thee
with its bright shining."

§. *On choosing whom you will serve:*

"No man can serve two lords;
else the one he will hate
and the other he will love,
or the one he will endure
and the other he will despise:
ye cannot serve God and mammon."

§. *Behold the birds of the air and the lilies of the field:*

"Therefore I say unto you,
take not thought for your life,
what ye shall eat, or what ye shall drink;
nor yet for your body, what ye shall put on.

Is not the life more than meat, and the body than raiment?

Behold the birds of the air:

for they sow not,
neither do they reap,
nor gather into barns;
yet your heavenly Father feedeth them.

Are ye not much better than they?

And which of you by taking thought can add to his age
the smallest measure or even one cubit to his stature?

And why take ye thought for raiment?

Consider the lilies of the field, how they grow;

they toil not, neither do they spin:
and yet I say unto you, that even Solomon in all his glory
was not arrayed like one of these.

Now if God so clothe the grass of the field,
which today is,
and tomorrow is cast into the oven,
shall he not much more clothe you,
O ye of little faith?
Therefore take not thought, saying,
“What shall we eat?”
or “What shall we drink?”
or “What shall we wear?”
(for after all these things do the heathens seek:)
for your heavenly Father knoweth
you have need for all these things.
But seek ye first the kingdom of God,
and his righteousness;
and all these things shall be added unto you.
Be not therefore anxious for the morrow:
for tomorrow shall take thought for itself.
Sufficient unto the day is the evil thereof.”

Moreover Messiah Jesus said to his disciples”

“Judge not, that ye be not judged.
For with what judgment ye judge,
ye shall be judged:
and with what measure ye mete,
it shall be measured to you.
And why beholdest thou
the mote in thy brother's eye,
but observest not the beam in thine own eye?
Or how sayest thou to thy brother?,
Let me pull out the mote from thine eye;

and, behold, a beam is in thine own eye
Thou hypocrite,
first cast out the beam out of thine own eye;
and then shalt thou see clearly
to cast the mote out of thy brother's eye."

Messiah Jesus said to his disciples:

"Give not a holy thing to dogs,
neither cast pearls before swine,
lest they trample on them with their feet,
and return and rend you."

§. *Asking and receiving:*

"Ask, and it shall be given you;
seek, and ye shall find;
knock, and it shall be opened to you:
For every one that asketh receiveth;
and he that seeketh findeth;
and to him that knocketh
it shall be opened."

§. *The giver of good gifts:*

"What man is there of you,
who if his son ask bread,
will give him a stone?
And if he ask a fish,
will he give him a serpent?
If ye then, being evil,
know how to give good gifts to your children,
how much more will your Father who is in heaven
give good things to them that ask him."

§. *The Golden Rule:*

"Everything therefore whatever ye would
that men should do to you,
be ye doing to them;
for this is the law and the prophets."

Messiah Jesus said to his disciples:

"Enter by the strait gate,
because wide is the gate,
and broad is the way
that leadeth to destruction,
and many there be that go therein.
How strait the gate and narrow the way
that leadeth unto life,
and few are they which find it!"

§. *Beware of wolves in sheep clothing:*

"But beware of false prophets,
who come to you in sheep's clothing,
but inwardly they are ravenous wolves.
By their fruits ye shall know them.
"Do men gather grapes from thorns,
or figs from thistles?
So every good tree bringeth forth good fruit;
but the corrupt tree bringeth forth evil fruit.
A good tree cannot bring forth evil fruit,
neither can a corrupt tree bring forth good fruit.
Every tree that bringeth not forth good fruit
is hewn down, and cast into the fire.
Wherefore by their fruits ye shall know them."

Moreover Messiah Jesus said to his disciples:

“Not every one that saith to me,
 ‘Lord, Lord,’
 shall enter into the kingdom of heaven;
but he that doeth the will
 of my Father who is in heaven.

Many will say to me in that day,
 ‘Lord, Lord,
have we not eaten and drunken,
 and in thy name prophesied
 and in thy name cast out devils
 and in thy name have done
 many wonderful works?’

And then will I declare to them,
 ‘I never knew you:
 depart from me,
 ye that work iniquity’:

Therefore whoso heareth these my sayings,
 and doeth them,
I will liken him to a wise man,
 who built his house on the rock.

And the rain descended, and the floods came,
 and the winds blew, and beat on that house;
 and it fell not:
for it was founded on the rock.

But every one that heareth these my sayings,
 and doeth them not,
shall be likened to a foolish man,
 who built his house on the sand:

And the rain descended, and the floods came,

and the winds blew, and beat on that house;
and it fell and great was the fall of it.”

And when Jesus had taught them about the works which are profitable - what they should do, & the understanding which they should have in their believing, & how they should flee the false prophets who would subjugate them and finished these his words, the people were astonished at his teaching, for as one authorized he was teaching them, and not as their scribes and the Pharisees.

Then Jesus went down with them to the folk who abided them in a fair plain.

§ 25. How that Jesus healed and
made well all that came to him
in the plain.

When Jesus came amongst them in the plain, the folk that came from all Judaea and from Jerusalem and Tyre and from Sidon surrounded him all about to hear him speak, & for to be healed from all their infirmities & made well by him: and they that were vexed with unclean spirits: and they were healed.

And the whole multitude sought to touch him: for virtue so came from him that all were healed who touched him.

And then began Jesus to rehearse [i.e., to recite] the ten commandments & the sermon which he had preached to his apostles shortly before, and said that it behooved them to be of more steadfast faith / faithfulness than were they of the venerable Law, [the Law of old] and that they must love their enemies, and be of good mein and long suffering in all things, and do to every man as they would that men do to them.

And he said that at all points they must be such that unbelieving folk would not take from them a wicked example, & that they show forth their faith / faithfulness through deeds & not through words alone.

And at the end he said, that they which do according to that which they heard from him should never be overcome, no more than a house that has a good foun-

dation would fall down due to wind or flood: but that which hath a false foundation, it will not weather the tempest but founder and collapse altogether.

And he lifted up his eyes on his disciples and said

"Happy is it for the poor,
that theirs is the kingdom of heaven!
Happy is it for them that hunger now,
that they shall be satisfied!
Happy is it for them that weep now,
that they shall laugh!
Happy is it for you,
what time men hate you
and separate you from their company
and reproach you,
and put forth concerning you
a name that is evil,
because of the Son of Man.
Now ye, rejoice ye in that hour
and exult and leap for joy
that your reward is great in heaven,
for so were their fathers doing to the prophets."

§. *Four woes:*

"Nevertheless, woe to you, rich,
that ye have received what you ask for.
Woe to you that laugh now,
that ye shall weep and mourn!
Woe unto you that are full!
for ye shall hunger.
Woe to you
when all men speak well of you,

for so were they their fathers doing
to the prophets of lying [i.e., false prophets]."

§. *On exercising forbearance:*

"Now to you I say that hear:

Be loving to your enemies
and do what is well to them that hate you,
bless them that curse you
and pray for them that oppress you/
that despitefully use you.

And him that smiteth thee on the cheek,
offer him the other;
and he that taketh away thy cloak,
- forbid him not to take thy coat also.

And him that asketh thee, give to him;
and him that would take away what is thine,
require it not back / ask them not again.

And as ye would that men should do to you what is well,
so likewise do to them.

And if ye are loving to them that are loving to you,
what is your kindness?

And if ye do what is good to every one that doeth by you
what is your kindness?

Even the sinners so do.

And if ye lend to him that ye hope to be repaid by,
what is your kindness?

For lo, even sinners to sinners lend
that they may be repaid as much again.

And be good to them and lend,
and do not give up hope of any one,

that your reward may become great in heaven
and ye may become the sons of the Most High,
he who is gentle with the evil
and with the ungrateful for kindness.
Be ye therefore compassionate / merciful,
as your Father also is compassionate / merciful."

§. *On the making of invidious comparisons:*

"Judge not, that ye be not judged.
For with what judgement ye judge, ye are judged.
Condemn not that ye be not condemned;
forgive and ye shall be forgiven,
and with the measure which ye mete
it is meted to you.
Give, and it shall be given unto you;
good measure,
pressed down, and shaken together,
and running over,
shall men give into your bosom.
See what ye have heard;
for he that hath, it shall be given to him,
and he which hath not,
even that which he was supposing
that he hath will be taken away from him."

§. *On the virtue of giving:*

"It is blessed to be a giver rather than to be a receiver.
[It is more blessed to give than to receive]."

§. *Clarity of vision begins at home:*

And he spake a parable unto them,

"Can the blind man lead the blind man
and not both of them fall into a ditch?

Now, what is the mote that in thy brother's eye thou dost see,
and the beam that is in thine eye thou dost not examine?

The disciple is not above his master,
but every one that is mature,
shall be as his master.

Or how canst thou say to thy brother,
'Let me put forth the mote / the speck from thine eye,'
for lo, in thine own eye a beam is set?

Thou hypocrite / thou respecter of persons!
remove first the beam from thine eye,
and then it will appear to thee how /
and then it will be approved for thee
to remove the splinter from thy brother's eye."

§. *Prophets true versus prophets false:*

"Keep yourselves from prophets of falsehood,
which come unto you in lambs' clothing,
and within they are ravening wolves."

§. *On recognizing a tree by its fruit:*

"Every good tree bringeth forth good fruits,
and the evil tree bringeth forth evil fruits.

For there is no good tree that puts forth evil fruits,
nor an evil tree that brings forth good fruit.

Every tree from its fruit is known;
they do not pick from thorns figs,
nor from bushes do they gather in grapes.

Every tree therefore

that bringeth not forth good fruits
is hewn down and falleth into the fire;
for they do not pluck from thorns grapes,
nor figs from briers.

The good man from the good treasures
in his heart bringeth forth good things,
and the evil man from the evil treasures
in his heart bringeth forth evil things,
for from the abundance of the heart
speaketh the mouth."

§. *Out of the heart go words good and evil:*

"Offspring of vipers,
how can ye speak good things, ye that are evil?
For from the superfluities of the heart
doth the mouth bring forth;
and the good man from the good treasures in his heart
bringeth forth good things,
and the evil man from the evil treasures
in his heart evil things doth speak.

But I say to you,

'Every idle word that men shall speak,
they shall give for it an answer in the day of judgement.'

For from thy words thou shalt be justified,
and from thy words thou shalt be condemned."

§. *Differentiating lip service differs from real service:*

"Not every one therefore that shall say unto me
'My Lord, my Lord,'
entereth into the kingdom of heaven.

Now why call ye me
 'My Lord, my Lord,'
and that which I say to you ye do not?
He which doeth the will of my Father which is in heaven,
 he shall enter into the kingdom of heaven.
For many will say to me in that day,
 'Our Lord, our Lord,
 in thy name we have not eaten and drunken,
 and in thy name prophesied,
 and in thy name cast out devils,
 and in thy name done many mighty works?'
Then I shall say to them,
 'Never have I known you;
 go ye away from me, doers of wickedness.'"

§. *On the benefits to be derived from heeding God's commands:*

"For every one that cometh unto me
 and heareth these my words and doeth them,
I will liken him to a wise man
 that digged and went deep
and laid the foundation on the rock,
and the rain came down, and the rivers came,
and the winds blew, and were dashed against that same house
and it fell not, because its foundations on the rock were laid.
And every one that heareth these my words
 and doeth them not,
shall be likened to a foolish man,
 that built his house upon the sand,
and the rain came down,
and the rivers came, and the winds blew,

and were dashed against that same house,
and it fell, and its fall was great."

§ 26. How that Jesus healed a leper
of his malady.

When Jesus had ended his discourse, and all these words were fulfilled in the hearing of the people, he went down & joined with the folk heading toward Capernaum, so came there a leper, full of leprosy, & did him homage & fell down before him on his knees and said:

"Sir, if thou wilt,
thou might make me whole."

Now Jesus had compassion on him and, moved with compassion, put forth his hand and touched him, and said to him:

"I will. Now be cleansed."

And straightway as soon as he had spoken, in the same hour, his leprosy departed from him and he was entirely whole.

And Jesus bade him tell no man that he had healed him, but that he go to offer the offering which is commanded that they should offer who are healed to be clean.

And he straitly charged him, and forthwith sent him away; and saith to him:

"Beware lest thou say it to any man,
but go shew thyself to the priests,
and offer for thy cleansing
an offering as Moses commanded
that it should be for them for a witness."

But he went forth and spoke all over the country and to blaze abroad the matter, insomuch that Jesus could no longer enter into the city on account of the great press of the folk: but he had to stay without in deserted places.

And yet there came more & more folk on all sides of him and great multitudes

came together to hear from him and be healed of their infirmities, but many times he would get away from them in the wilderness so as to worship his father in heaven.

§ 27. How that Jesus healed
a centurion's servant.

One time when he had ended all his sayings in the hearing of the people, Jesus entered Capernaum, a certain centurion, a great officer of a hundred pagan [i.e. gentile] officers, had there a slave, a sergeant smitten with the palsy, and the officer, having heard of Jesus, besought the most honorable Jews of the city that they would beseech Jesus on his behalf, to help save his servant alive, for he was well loved and dear and near to die. And saying,

“Lord, my servant lies at home sick of the palsy, grievously tormented.”

And so they came to Jesus & earnestly besought him that he would heal the centurion's servant. And they said to him that it would be well worth doing so inasmuch as he loved much the folk, & that he had constructed a synagoge.

“He is worthy that thou shouldst do for him this,
for he loveth our people
and a synagogue also he hath built for us.”

And Jesus answered them and said that he would do it gladly,

“I will come and heal him.”

& so Jesus went forth with them. And when Jesus came nigh to the house, the centurion sent his friends to Jesus, and gave him the message that he should not trouble himself to come further:

“My Lord, do not trouble,
for I am not worthy
that thou shouldst enter under my dwelling;
wherefore neither thought I myself worthy to come unto thee:
but say with a word / but speak the word only
and my lad will be healed.

For I also am a man under authority,
and I have authority myself also,
and there are soldiers under my hand;
and I say to this one 'Go,' and he goeth,
and to another 'Come,' and he cometh,
and to my slave I say 'Do so much,' and he doeth it."

And when Jesus heard he wondered, and he turned and said to them who followed him:

"Amen / of a truth, I tell you,
I have not found so great faith / faithfulness,
no, not in Israel
that I have not found so much truth in any Jew
as there is in this pagan.

And I tell you that many pagans will come from afar,
that many shall come from the East and from the West,
& shall be with the patriarchs in rest,
and shall sit down to eat with Abraham and Isaac and Jacob
in the kingdom of heaven,
and the sons of the kingdom shall go forth into the outer darkness;
there shall be the weeping and gnashing of teeth,
penalty without end.

And there are last that shall be first, and first last."

And then said Jesus of the centurion to them who were sent to him:

"Rightly shall it be even as he hath believed."

And Jesus said to the centurion,

"Go thy way;
and as thou hast believed,
be it unto thee."

and in the same hour his lad was healed. & they returned home & found the servant healed.

§ 28. How that Jesus sent his twelve
apostles forth to preach.

So then went Jesus walking through all the cities and through all the villages, and was teaching in their synagogues and was preaching the gospel of the kingdom and was healing the sick of every pain and infirmity.

Now when he saw the multitudes he had compassion upon them. And so many were the folk who were following him that they became as it were like weary sheep that were overcome along the way, let loose as a flock that had no shepherd.

And then called Jesus together unto himself his twelve apostles, and sent them forth two by two, to preach the kingdom of God and gave them power & authority over all spirits for to drive away fiends, to cast out unclean spirits; and to cure diseases & sent them over all, and bade them to go boldly among the Jews and preach that Christ was nigh, that the kingdom of heaven is at hand: and to do so without any compensation that they should heal all the sick folk. And he bade them that they take with them neither gold, nor silver nor other goods along the way, that they take neither bread nor scrip nor two tunics or a staff, but only themselves on foot and a rod in their hand. Jesus commanded them, saying:

"Get not for yourselves gold nor silver,
nor even copper or brass in your purses,
nor scrip for your journey, nor yet staves;
neither bread, neither money;
for the workman is worthy of his food;
and no wallet [haversack] for the way
and not two coats and no shoes -
sandals be ye shod with - and no staff.

And our Lord said to them:

"In the way of the peoples / the Gentiles ye shall not go,
and into a town of the Samaritans ye shall not enter,
but go rather to the flock that hath strayed /
to the lost sheep from the House of Israel.

Into whatever town ye enter,
be asking who is worthy,
and there be until you go forth.

And whatever house what time ye enter,
give a greeting to that house,
be saying

‘Peace be in this house.’

And if it be that that house is worthy,
your peace shall rest upon it;
and if there is there a son of peace,
your peace shall rest upon it;
and if not, upon you it shall return.

And in the same house
be ye eating and drinking of their store,
everything such as men set before thee,
for the labourer is worthy of his food;
whatever house ye enter into,
there be until ye go forth from thence /
remove not from house to house.

And whatever city ye enter into and they receive you,
heal the infirm, raise the dead,
cleanse the lepers, and cast out the devils;
freely ye have received, freely give, and be saying,

‘The kingdom / the reign of God hath drawn nigh upon you.’”

And if any men them refuse, then he [Jesus] told them to wend their way out of that city or out of that village, & that they should wipe the dust from under their feet upon their heads in witness of their having received nothing from them.

“Whoso receiveth you not and heareth not your words,
what time ye go forth from that house or from that city
be shaking off the dust of your feet, and say in its streets

“Lo, even the dust that cleaveth to our feet we shake off;
that it may be for them a testimony –
but nevertheless know this,
that the kingdom of God hath come nigh.”

And he said to them that Sodom and Gomorrah should have a softer judgment
then they should who received them not.

“And amen, I say to you
that for the land of Sodom and Gomorra
it shall be tolerable in the day of judgment
rather than for that town.”

And so then Jesus warned them of the pains and torments which they would suffer
for his love.

§. *On being dove innocent, on being serpent wise:*

And he bade them be wise as a serpent and as simple as a dove.

“Lo, I send you as lambs among wolves;
be therefore cunning as serpents and simple as doves.”

§. *Regarding persecution:*

“Beware of men, who will deliver you up to courts of justice,
and who shall scourge you in their synagogues.

And before kings and governors
ye shall stand for my name's sake,
and for a witness unto them,
even to them and the peoples.”

§. *Spontaneity of utterance:*

“Now what time they bring you up to the synagogues
before the ruling powers and authorities
be ye not anxious as to how ye shall make excuse
or what ye shall speak,

for it is given you in that hour what ye shall say;
for not ye are speaking,
but the Spirit of your Father in you is speaking.
The Holy Spirit will teach you in that hour
that which it behooves that ye should say."

§. *Internecline strife:*

"For the brother will deliver up his brother to death,
and the father will deliver up his son to death,
and the sons will rise up against their fathers,
and will put them to death.
And men will be hating you for my name's sake;
but he which shall endure unto the last, he shall live."

§. *Perseverance in well-doing:*

"What time they persecute you in this town,
flee ye from it to another,
and if in the other they persecute you,
flee ye to another;
for amen, I say to you,
Ye will not even finish all the towns
of the House of Israel
until the Son of Man shall come."

§. *On withstanding false accusation:*

"There is no disciple that is more than his Rabbi;
it is enough for the disciple
that he should be as his Rabbi,
and the slave as his master.
And if the master of the house
they have called Beelzebub,
his household how shall they call them?"

Be not therefore afraid of them,
for there is nothing secret
that shall not be revealed,
nor aught concealed
that shall not be known."

§. *Disciples encouraged to be bold:*

"That which I say to you in the darkness,
say it yourselves in the light,
and that which ye hear in your ears,
preach on the rooftops.
For there is nothing hid,
which shall not be manifested;
neither was anything kept secret,
but that it should come abroad."

§. *Fear not man but reverence God:*

"And be not afraid of them that kill the body,
but the soul they have not authority to kill;
but be afraid rather of him
who can cast body and soul into Gehenna."

§. *God's eye is on the sparrow:*

"Two sparrows are sold for a farthing,
and one of them apart from your Father
falleth not on the earth;
and even the locks of your hair
are all of them numbered.
Be not therefore afraid,
because ye are more than many sparrows."

§. *The good confession:*

"Now I say to you every one
that shall confess me before men,
I myself also will confess him
before the Father in heaven;
and whoso shall deny me before men,
I myself also will deny him
before my Father in heaven,
and before his angels."

§. *Not tranquility but a sword:*

"Suppose ye that tranquillity
I have come to make in the earth?
I say to you Nay, but divisions.
I have not come to lay tranquillity in the earth,
but division of minds and a sword.
For I am come to set a man at variance,
against his father,
and the daughter against her mother,
and the daughter-in-law against her mother-in-law,
and a man's foes
shall be they of his own household."

§. *No Cross, no Crown:*

"Now, he that loveth his father or his mother more than me,
he is not worthy of me;
and he that loveth his son or his daughter more than me,
he is not worthy of me.
And every one that doth not take up his Cross
and come after me is not worthy of me.
For he that findeth his life shall lose it,
and he that shall lose his life for my sake shall find it."

And at the end he consoled them and said that whoso had steadfast faith he would be safe, and that those who received them would also have good reward even as would those who received himself, or God Almighty, his father.

He that heareth you,
me it is he heareth;
and he that defraudeth you,
me it is he defraudeth;
and he that defraudeth me,
defraudeth him that sent me;
and he that heareth me,
heareth him that sent me.

He that receiveth a prophet
in the name of a prophet
taketh the reward of a prophet,
and he that receiveth a righteous man
in the name of a righteous man,
taketh the reward of a righteous man.

And whoso shall give to drink
to one of these little ones
a cup of cold water in the name of discipleship -
amen, I say to you
that his reward shall not perish."

And it came to pass, when Jesus had made an end of instructing his twelve disciples, he departed thence to teach and to preach in their cities.

And once he had taught them what should be done, & thus consoled them, they departed, and went through the towns and about the countryside heralding the Gospel, and healing every where, and proclaimed repentance / that men should repent, and drove the fiends away and cast out demons, and anointed with oil many that were sick, and healed them.

§ 29. How that Jesus raised the
widow's son from death to life.

Then the day after, went Jesus into a city which was called Nain, and many of his disciples walked with him and much folk besides.

& as they came nigh to the gate of the city, lo, so came a dead body upon a bier past him, and the folk of the city followed it. & it was a widow's son, and she had none other than him. And she went weeping and lamenting her son.

And Jesus when he saw her weep, had great pity on her, & bade her that she weep not. The Lord said unto her:

“Weep not.”

And he went and touched the bier with his hand, & then those who bore it stood still. & Jesus said to the dead one:

“Youth, to thee I say ‘Arise.’”

And he that was dead arose immediately, he sat up and began to speak. And Jesus lifted him by the hand and betook him to his mother. & all the folk then were abashed and thanked God and said:

“A great prophet hath arisen among us,
and God hath visited his people.”

And news of that deed went out over all Judea, and all about the region.

And John the Baptist's disciples, on coming to the prison where he was, told him of the marvels that Jesus had done, so as to learn from John whether Jesus was the Christ.

§ 30. How that John the Baptist sent
inquiry to Jesus.

John answered them & said that they might see for themselves and hear whether he were the Christ, and bade them go to Jesus on his behalf & ask him whether he would reveal himself if he were Christ, or should each man understand this title as belonging to another.

John despatched two of his disciples and sent word to him. And when they came to Jesus they told him what John had bade them say:

“John the Baptist sent us unto thee and saith:

‘Art thou he that cometh,
or for another
is it that we are waiting?’”

And then in that same hour Jesus healed and made well many who were sick and wounded, & he gave speech & sight to many who were blind & dumb, & he drove away fiends; & said to John's messengers that they were to go back again to John & tell him what they had heard & seen.

“Go your way and shew John.

Declare to him,

that which ye see and that which ye hear;
that the blind see, the lame go,
the leper hath been cleansed,
the deaf hear, the dead rise and live,
& the poor have been chosen
to receive the glad tidings of God's word,
and blessed be they who are not offended by me.”

And when that John's messengers were gone, then said Jesus to the folk about John, that he was not like a reed which stirreth and waveth with every wind,

“What went ye forth to the desert to see? -
a reed that by the wind is shaken?

But if not, what went ye forth to see? -
a man that with soft garments is clothed?

Lo, they that gorgeously appareled,
with soft things are clad, are in kings' palaces.

Nor is he nourished with delicious food and drink
as are other men who be in this world.

But if not, what went ye forth to see? - a prophet?
Yea, I say to you that he is more than the prophets,
for he is the angel / messenger whom God promised
who should come & make the way before Christ.

This is he of whom it is written,
'Lo, I send my messenger before thy face,
that he may prepare a way before thee!"

And at the end he said there never was a greater man born of woman.

"Amen / in truth, I say to you,
there hath not arisen among them that are born of women
one greater than John the Baptist,
but he that is little in the kingdom of heaven is greater than he.

But from the days of John the Baptist, even until now,
the kingdom of heaven suffers violence,
and the violent take it by force /
the kingdom of heaven has been strongly advancing,
but powerful forces have arisen to oppose it /
the kingdom of heaven has been strongly advancing
and they that are determined have been claiming their place in it. *

[* Please see the endnote applying to this verse.]

For all the prophets and the Law prophesied until John.
And if ye wish to receive it,
he is Elijah which the prophets said was for to come;
he that hath ears to hear, let him hear."

And all the more folk that were baptized by John, even the tax-collectors, when
they then heard how he was praised by Jesus, having been baptized with the
baptism of John, they acclaimed God and thanked him.

But the masters of the Law and the Pharisees who were not baptized by him,
scorned what Jesus had said and rejected the council of God against themselves.

& when Jesus saw this, he said they were comparable to children who neither laugh nor wept with their fellows.

"Now to whom shall I liken this generation?

What are they like?

They are like unto children that sit in the street / in the marketplace, and, calling one to another, send word to their fellows, and say:

'We have sung unto you / we have piped unto you
and ye have not danced,
and we have wailed to you / we have mourned to you
and ye have not lamented / ye have not wept.'

For there came unto you John,
neither eating nor drinking, and ye say:

'A devil in him!'

And there came the Son of Man,
eating and drinking, and ye say:

'Lo, a man who is a gluttonous eater
and a drinker, a winebibber,
and a friend of toll-gatherers and of sinners!'

And wisdom hath been justified of all her children.
[So fools judge the wise.]"

§ 31. How Jesus converted the Magdalene.

Then a Pharisee besought Jesus that he might eat with him. And Jesus entered into his house and sat down to eat.

And a woman who had seven fiends within her, and was taken in that city to be a sinful woman, heard tell of Jesus' eating there.

And she brought a box of ointment and went and stood behind him, and anointed Jesus' feet, and made all wet his feet with the tears of her eyes, and wiped them with her hair, and kissed his feet and anointed them.

And when the Pharisee saw how Jesus permitted her to do this, to touch him and to anoint his feet, he thought in his heart

"This man, if he were a prophet,
would know who she is,
or what the tale is of that woman,
the sinner, that hath touched him. –
and would not have suffered her
to touch him so as she did."

And then replied Jesus to that Pharisee, saying,

"One thing have I to tell thee."

and the Pharisee, seeking a reply, said,

"Good Master, tell me."

And Jesus then said,

"A creditor had two debtors;
one of whom owed him five hundred pence
and the other, fifty pence.

Now neither of them had sufficient guilders to repay it
and he forgave them both their debt.

Now, I ask, which of them did he love most?"

"I believe,"

responded the Pharisee,

"whom he forgave most."

And Jesus said to him that he had judged aright.

And then Jesus turned to the woman and began to speak:

"Simon, seest this woman?"

I entered into thine house
and thou gavest me no water for my feet,

and yet she wetted my feet with her tears
and wiped my feet with her hair.

And thou kissed not my mouth,
and yet she, since she came in,
has not ceased kissing my feet.

And thou washed not my head nor my eyes,
and yet she has anointed my feet with ointment -
for which thing I tell you
that many sins have been forgiven her.

And therefore I love her much
by reason that the one to whom most
is forgiven is most loved."

And then said Jesus to the woman that her sins were forgiven.

And those who were seated at the meal thought to themselves:

"What, is he that he is able to forgive sins?"

And Jesus said to her:

"Thy faith hath saved thee alive;
go, woman, and be in peace."

§. *Jesus' entourage underwritten by the voluntary support of various women.*

And she, Mary called Magdalene from whom seven demons he cast out, went forth with other women whom Jesus had healed of their evil spirits and infirmaries, and who had followed him and supported him, spending their own private goods - Joanna, wife of Kuza, Herod's steward, and Susanna, and many others - and after these things, they followed Jesus through all the cities and the villages announcing the kingdom [reign] of God, his Twelve also with him.

§ 32. How Jesus chose for himself
sixty and twelve disciples.

And afterwards Jesus chose sixty & twelve disciples, & sent them before him two by two together over all the country, into every city and place, whither he himself would be coming. Therefore said he to his disciples:

"The harvest is great but the harvesters are few;
entreat ye therefore the Lord of the harvest
that he should send forth harvesters for his harvest.

Go your ways:
behold I send you forth as lambs in the midst of wolves."

And he told them to proceed expeditiously, & to carry neither bag nor script nor hose nor shoes: but to demonstrate & witness for peace wherever they go; to eat and to drink what so men give them, and to heal all the sick wherever they find them and without compensation, and to bring the folk to understand that Christ was near at hand to them.

And if any city forsook them, then he told them that they should gather the dust from under their feet, and say that they would no more receive even their dust, on account of their not acknowledging their sins & hearing their preaching.

And they should tell them that Christ was nigh at hand, & that they should know full well that Sodom and Gomorrah will have a softer judgment on the day of doom than will they.

"For whoso receiveth thee,
he receiveth me;
and whoso despiseth thee,
he despiseth me.
& whoso despiseth me,
despiseeth him
who sent me hither."

And then Jesus began to upbraid the cities where he had preached and done many miracles, for their not repenting - Chorazin, Bethsaida, and Capernaum; & said that if so many miracles had been done among the pagans [i.e., among the gentiles], they would have repented, and therefore they would have a harder judgment than would the pagans.

§. *The rebuking of certain cities:*

Then began Jesus to reproach cities in which he showed many mighty works, and they repented not. And he said:

"Woe to thee, Korazin / Chorazin!
 woe to thee, Beth Saïda / Bethsaida!
for if in Tyre and in Sidon
 had happened the mighty works
 that have happened in you,
then perchance in sackcloth and in ashes
 they had repented long ago;
therefore I say to you
 that for Tyre and for Sidon
it shall be easy in the day of judgement rather than for thee.

And thou, Kapharnahum / Capernaum!
 not unto heaven shalt thou be uplifted,
but unto Sheol shalt thou go down;
 for if in Sodom had happened the mighty works
that have happened in thee,
 it had been standing until today.

Therefore, I say that for the land of Sodom
 it shall be more tolerable in the day of judgement,
 than for thee.

He that heareth you, heareth me;
 and he that rejecteth you, rejecteth me;
and he that rejecteth me, rejecteth him that sent me."

§ 33. How that Jesus received
 his disciples when they
 came to him again.

And soon afterwards all of Jesus' seventy disciples returned to him again with much joy and told him how that the fiends were subject to them in his name.

They say:

"Our Lord,
even the devils are subject to us in thy name."

And Jesus said to them that they should have power to chase away the serpents and the scorpions and all manner of fiends in his name, and not in their own name: but that they should look well to keep themselves from vainglory.

"Why for,"

he said,

"I saw Satan fall as lightning
from heaven for his pride.

Lo, I give you authority
that ye should be treading
on serpents and scorpions
and over all the power of the enemy,
and nothing by any means
shall hurt or injure you.

Notwithstanding in this rejoice not,
that the fiends be subject to you,
and if that the fiends be subject to you,
have not pride nor joy,
but rather rejoice / be full of joy
that you have been chosen
for the bliss of heaven by name /
because your names are written in heaven."

And at that very time Jesus began to call upon the Holy Ghost and offer graces & thanked God his father that he had chosen the simple and the low of heart to show such great things, and not the wise or the great men.

Jesus exulted in the Holy Spirit and said:

"I give thanks to thee, Father,

Lord of heaven and of earth,
that thou hast kept secret
these things from the wise
and from the understanding
and hast revealed them to children;
yea, my Father,
that so it seemed good in thy sight."

And then he spoke & urged all who were travailing & heavy burdened that they should come to him & he would comfort them.

"Come unto me, ye toilers and bearers
of heavy burdens, and I will ease you.
And bear my yoke upon you, and learn from me
that I am easy and meek in my heart,
and ye shall find ease for your souls.
For my yoke is gentle and my burden light."

And afterwards he turned round and said to his disciples that they were blessed who could see his works & hear his teachings. Why, it was for this that many prophets & kings had desired & yet it had not been granted them.

"Everything hath been delivered unto me from my Father,
and no one knoweth who the Son is save the Father,
neither who the Father is save the Son,
and he to whom the Son shall be willing to reveal him.
Happy is it for the eyes
that see that which ye have seen!
for I say to you
that many prophets and kings
have wished that they might see that which ye see,
and they have not seen;
and to hear that which ye hear
and they have not heard."

§ 34. How Jesus answered them who
asked him which was the great-
est commandment of the law.

And when he said these things, there rose up a great master of the Law that was standing by to tempt him that drew near and asked Jesus what should he do that he might have life without end. He saith to him:

"In the law how is it written,
and how hast thou read?"

And Jesus asked him what commanded the Law that men should do. & he answered and said that:

"Thou shalt love the LORD Jehovah thy God
from all thy heart
and from all thy power
and from all thy soul
and from all thy mind,
and thy neighbor as thyself."

And Jesus bade him so do & he would have life without end:

"Rightly hast thou said;
these things do and thou shalt live."

Now he was wishing to justify himself; & saith he to Jesus:

"And who is my neighbor?"

Jesus saith to him every man, & told him a tale of a man who went from Jerusalem to Jericho and was taken in by thieves and despoiled and wounded almost unto death.

"A certain man was going down from Jerusalem to Jericho
and fell into the hands of the robbers,
and they stripped him and beat him and left him
between dead and alive, and went away.

And a certain priest chanced to have been coming down
in that way, and he saw him and passed by him.

And a Levite also when he arrived at that place
saw him and passed by him.

But a certain Samaritan,
when he was journeying in that same way
and had arrived by him,
saw him and had compassion on him.

And he drew nigh and bound up his wounds
and poured upon them wine and oil,
and made him ride on his ass
and brought him to an inn and fed him.

And on the morrow of the day he paid out two denars
and gave them to the hostler [innkeeper],
and said:

‘Nourish him; and what time I have returned,
that which it doth cost thee again I will repay thee.’”

And then asked Jesus of the master which of all three were the neighbor to him
who was wounded.

“Which is it of these three appeareth to thee
that he was the neighbor of him
that fell into the hands of the robbers?”

& he answered,

“he who had pity on him.”

And Jesus told him go & do likewise.

“Go, and thou also so be doing.”

Which is to say, that he should do to every man as to his neighbor.

§ 35. How Martha harbored Jesus
Christ.

Afterwards Jesus came unto a village and entered into Martha's house (Martha's sister being the Magdalene), and she took pains to put Jesus well-at-ease, and to serve him and please him as she was wont to do.

But Mary let her do all her will and she went and sat at Jesus' feet to hear his words.

And then Martha came and stood before Jesus and said:

"Sir, hast thou not noticed
that my sister alloweth me to serve by myself alone?
Bid her to help me."

And Jesus answered her and said:

"Martha, Martha,
thou art well busy about many things
and now nothing matters
but one thing.
Mary hath chosen for herself the better part
of which she shall not be bereft."

§ 36. How Jesus taught his disciples
to pray.

Then it so happened that Jesus was in prayer, and when he was finished one of his disciples besought him:

"Our Lord, teach us to pray,
as John taught his disciples."

He saith to them:

"And whensoever ye pray,

do not be babbling as the respecters of persons / hypocrites,
for they hope that by much speaking they are heard.

Be not therefore like to them,
for your Father knoweth what is required for you
before ever ye ask it.”

And Jesus told them to recite the Pater noster / Our Father earnestly & with
good will:

“Our Father in heaven,
thy name be hallowed.

Thy kingdom come.

And thy wishes be done
in earth as in heaven.

Give us today our daily bread / bread for tomorrow.

And forgive us our debts,
so that we also may forgive our debtors.

And bring us not into temptation,
but deliver us from the Evil One.

Because thine is the kingdom and the glory,
for ever and ever, Amen.”

Then Jesus related a parable regarding one who turned up at a friend's house
past midnight. And Jesus said to them:

“Which is there of you who shall have a friend,
and he shall go unto him in the middle of the night
and say to him,

‘My friend, let me borrow three loaves
for the coming of some guests from afar
and I have nothing to set before them’;
and beat at the door and cried,

and would not let him have any rest
nor let his children sleep.

And he will answer from within and say to him,

'Do not bother me,
because the door is shut and the children
are with me in the bed,
I cannot rise and give to thee.'

I say to you,
if because of friendship he will not rise and give to him,
because of his importunity he will rise,
and give him as much as is required for him."

Then Jesus said:

"Whoso maketh earnest supplication with open heart,
his prayer shalt be heard before God.

For which cause men who have children,
though it may be that they are themselves wicked,
give them of their goods and contradict them not:
and much more shalt thy father in heaven give to them
who beseech him with the good will of their heart.

And I also, I say to you
Ask, and it shall be given to you;
seek, and ye shall find;
knock, and it shall be opened to you.

For every man that asketh receiveth,
and every one that seeketh findeth,
and every one that knocketh -
it is opened to him.

Now which of you whose son shall ask him for bread -
doth he hand him a stone?

Or if for a fish he should ask -
doth he instead of a fish give him a serpent?
And if for an egg he should ask -
doth he hand him a scorpion?
And if ye that are evil
know good gifts to give to your sons,
how much rather the Father from heaven
will give a holy Spirit to them that ask him?"

§ 37. How Jesus excused his disciples
when they had taken ears of
corn upon the Sabbath.

Thus it came to pass at that time that Jesus went walking upon a Sabbath day,
the second Sabbath after the first through the cornfields.

And his disciples being hungry, went before Jesus and they began plucking the
ears of corn and rubbed the kernels between their hands and ate.

When the Jews and the Pharisees saw them, they accused them to Jesus that
they had done this on the Sabbath:

"Lo, why are thy disciples doing
that which is not lawful to do
on the Sabbath days?"

And Jesus asked them if they had not read in the Book how David, when he
had no other food to eat, ate the holy bread which no man should eat but the
priest.

And on the other hand he said that priests who serve in the Temple and honor
not the Sabbath have been excused through the dignity of the Temple. He
saith to them:

"Have ye not read what David did
when he was hungry,

and they that were with him,
how he entered the house of God
in the days of Abiathar the high priest,
and ate of the Shewbread,
that for him was not lawful to eat,
nor for them that were with him,
but for the priests only?
Or have ye not read in the Law
that the priests in the Temple -
they profane the Sabbath, and are without sins?
And here be something of greater dignity
& more worthy than the Temple.
And if that ye understood what the Scripture saith,
that God loveth mercy more than vengeance,
thou wouldst not have condemned the innocent.
For the Sabbath was made for man,
not man for the Sabbath:
and I am Lord of the Sabbath.
For the Lord of the Sabbath is the Son of Man."

§ 38. How that Jesus healed the
paralytic's hand.

And when he removed from thence, it came to pass also on another Sabbath, when Jesus entered into a synagogue and taught, and, lo, there came a man before him there whose right hand was withered.

And the scribes, masters [of the Law] and the Pharisees set a watch to see whether he would heal any man upon the Sabbath, for then they could bring accusation against him. And others there were asking if any man should heal another on the Sabbath and saying:

"If so be it were lawful on the Sabbath-day to heal?"

that they might be able to accuse him.

But he knew their thoughts. He saith to them:

"What man is there of you that hath a sheep,
and it fall into a pit on the Sabbath-day,
and doth not draw and take it up?

How much more therefore is a man than a sheep!

Hence, it is lawful on the Sabbath to do well."

And Jesus commanded the man that he go and stand in the middle of the floor.

Saith he to that man:

"Rise up, and stand forth in the midst."

And he went and did so.

And Jesus asked them whether men should do good or evil on the Sabbath:

"I will ask you one thing;
is it lawful on the Sabbath days
to do good or to do evil?
to save life, or destroy it?"

& they held themselves still & answered not.

And Jesus then said to them, which of them was it who would not wash his sheep upon the Sabbath if it had fallen into a foul ditch. And yet we should rather help a man than we should a sheep. And then said Jesus:

"Well do I say that men do good deeds on the Sabbath."

And he began to look on them right wrathfully for he was angered on account of their blindness.

The man with a withered hand was a mason who begged for help in this word,

"I was a mason who worked with my hands for a living;
I beg you, Jesus,
restore me to health
so that I may not have to shamefully beg for food."

And looking round about them all with anger, being grieved at the deadness of their hearts, and he said to that man,

"Stretch forth thy hand;"

and he put forth his hand and instantly it was made whole, restored like its fellow.

§ 39. How that Jesus healed all who followed him.

And right away the Pharisees with the Herodians were filled with madness; and conferred one with another and took council together against him that they might destroy him. Then the Pharisees and the publicans [Roman hirelings] went forth and bespoke how they might overcome Jesus.

But Jesus knew, and removed from thence and went away with his disciples toward the sea as he fled from them and great was the multitude of folk who followed him on every side from Galilee and from Judaea and from Jerusalem and from Idumea and from the other side of the Jordan and from the seacoast of Tyre and from Sidon, when they had heard what great things he did, came unto him.

And he had said to his disciples that they should bring near to wait on him a small boat because of the multitudes, lest they should throng him, for he had healed many; insomuch as now all who were diseased pressed upon him for to touch him, and there, as many as were afflicted, he healed all who were before him.

And then went Jesus into the ship and set himself there on account of the press of folk. And they sat about on the brink.

And Jesus began to preach and he sought them that they should not tell where he was, that might be fulfilled, which was said by the mouth of Isaiah the prophet, saying:

"Lo, my servant in whom I have been pleased,
and my beloved in whom my soul hath delighted;
my spirit will I put upon him,
that he should preach judgement to the peoples.
He shall not cry out nor strive,
neither shall any man hear his voice in the street.
The bruised reed shall not be broken,
and smoking flax shall he not quench /
the lamp that smouldereth shall not be quenched,
until he send forth the judgement unto victory;
and for his name the peoples shall hope /
in his name shall the Gentiles trust."

And those on whom were plagues of unclean spirits, when they saw him come,
were falling to their knees before him and were crying out and saying:

"Thou art the Son of God!"

And Jesus forbade them from revealing this & threatened them greatly if they
did so.

§ 40. How that Jesus healed the
possessed blind man who had
a fiend within him and drove
him out of him.

So then came Jesus into a house, and the folk followed him and proceeded so
much to crowd about him that he and his disciples were unable to eat. And the
disciples felt themselves cruelly slighted and ignored on account of Jesus having
been so busy attending to the folk to heal them.

And when his friends, his brothers, heard they went out in order to fetch him in,
to lay hands on him, for they were saying:

"He hath gone out of his mind, he is besides himself."

.And Jesus would not cease, for then they brought near before him a certain blind man, that had a devil upon him, and was deaf and dumb [speechless]. He healed him, and drove a fiend out of him and right away the deaf-mute began to speak, and saw and heard. And all the multitudes were wondering, and all the folk then said that it seemed well to them that he was the Christ, and were saying,

"Can then this be the son of David?"

But the masters [of the Law] & the Pharisees who were from Jerusalem, when they heard, said that he drove the small fiends away through the power of Beelzebub, their prince. The Pharisees said:

"This fellow doth not cast out devils,
but by Beelzebub the chief of the demons."

Now, when he saw their mind, he called them all together and overcame them with five reasons to show that what they said was not of the truth. He said to them:

"Satan cannot cast out Satan.

Every kingdom that shall be divided against itself
shall be desolated,
and every house and city that shall be divided against itself
shall not stand.

And if Satan doth cast out Satan, against himself is divided;
how therefore will his kingdom stand?

And if I by Beelzebub cast out devils from your sons, -
by what do they cast them out?

Therefore they shall be for you judges.

But if I by the Spirit of God / by the finger of God
cast out devils,
henceforth the kingdom of God
hath drawn nigh upon you."

§. *Vanquishing the strong man:*

"Now whensoever the strong man armed keepeth his court,
in tranquility is his property;
but if there shall come one that is stronger than he
and shall overcome him,
he will take away his armor which he trusted in,
and his plunder also he divideth for himself.

For how can anyone enter the house of the strong man,
and spoil his things,
except first he bind the strong man himself,
and then spoil his house?"

§. *On choosing sides:*

"He that is not with me is against me,
and he that gathereth not with me
scattereth indeed."

§. *On blaspheming the Holy Spirit:*

"Therefore amen, amen, I say to you
All sins that they blaspheme shall be forgiven to men,
but everyone that blasphemeth against the Holy Spirit,
it shall not be forgiven him.

And every one that shall say a word against the Son of Man,
it shall be forgiven him;
but every one that against the Holy Spirit shall blaspheme,
it shall not be forgiven him,
not in this world
nor in the world that is to be."

For they were saying

"An unclean spirit is in him."

And then drew near unto him some of the scribes and Pharisees.

They told him that he should show some token up in the firmament [i.e., a sign in the heavens] and thereby demonstrate his power to them. and they say to him:

"Teacher,
we wish to see from thee some sign."

And when the multitudes were gathering together and when Jesus saw that the folk were aroused to wrath against him, he answered them & said that they should have no other token than that of Jonah the prophet.

"This generation evil and adulterous -
a sign it seeketh,
and a sign shall not be given to it,
save the sign of Jonah the prophet,
as Jonah was a sign to the Ninevites,
so the Son of Man also to this generation."

For just as Jonah was three nights & three days in the whale's belly and then was cast upon the land, as a sign to the folk of Nineveh that they should be saved if they would believe in him; so also should Jesus himself be in an earthen grave and afterwards arise from death to life.

"For as Jonah was in the belly of the fish
three days and three nights,
so the Son of Man also shall be
in the heart of the earth
three days and three nights."

And then Jesus said that the folk of Ninevah should condemn them on the day of judgment for they believed Jonah's preaching though he showed them no miracles, and yet they believed not him who did so many miracles: and also should the Queen of Sheba do so, who was a pagan [i.e. of foreign nation, a gentile], for she came from afar for to hear the wisdom of Solomon; and yet they would not believe in him who taught them God's Law in their own country far better than did Solomon.

“The menfolk of Nineve will stand up in judgement
with this generation,
and will make it guilty,
in that they repented at the preaching of Jonah,
and lo, a greater than Jonah is here.

The queen of the South will stand up in judgement
with this generation,
and will make it guilty,
in that she came from the other sides of the earth,
that she might hear the wisdom of Solomon,
and lo, a greater than Solomon is here.”

§. *Risks attendant to superficial reform:*

And he told them also that it should betide them [i.e., come to pass] even as it betided a man possessed by a fiend, who, after it was driven out of him, would make no amendment [i.e., would not change his ways]. For then came that fiend again to that man and brought with him seven fiends worse than he was, and they entered into that man with all their foul fellowship.

“The unclean spirit,
what time it hath come forth from a man,
goeth traveling about in places where there is no water,
that it may find for itself ease;
and what time it hath found none it saith:

‘I will return and go to my house from whence I came forth.’

And what time it hath come
and found it empty and swept and garnished,
and it goeth and taketh seven other spirits worse than itself,
and they enter and dwell therein,
and the last state of that man cometh worse than the first state.

So shall it be to this same evil generation.”

§. *Obeying God trumps kinship connections:*

And upon saying these words so graciously and so wisely, there came a woman in a kirtel [i.e., an outer covering] from the midst of the multitude with a loud voice said to him:

"Happy is it for the womb that carried thee,
and for the breasts that gave thee suck!"

Jesus saith to her:

"Happy is it for them that hear the word of God and keep it."

and all the folk raised high their voices and cried:

"Blessed be the womb which bore thee
and the teats which thou sucked."

And Jesus answered them:

"But certainly, blessed be they who hear God's word and keep it."

§. *Jesus defines his spiritual family:*

And as Jesus spoke thus comfortingly to the folk, lo, his mother and his brothers were standing outside, seeking to speak with him, and sent him word bidding him to come and speak with her.

And one said to him:

"Behold, thy mother and thy brethren stand without,
seeking for thee, desiring to see thee."

But he answered and said to that one which told him:

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

And Jesus answered them who called him, that all they who heard his words and did them, he loved just as well as his mother and his other kin.

And he stretched forth his hand towards his disciples and said:

"Lo, my mother; and lo, my brothers!

For every one which doeth the will of my Father in heaven,
this one is my brother
and my sister and my mother."

§ 41. How Jesus answered the
Pharisee who blamed him.

Then as he spoke a certain Pharisee besought Jesus that he come and breakfast with him. And this invitation he accepted.

And as he was sitting down to the meal, when the Pharisee saw it, he thought in his heart that Jesus trespassed, forasmuch as Jesus did not rise [for hand washing] before that he ate, after the usage of their laws, as they themselves did.

"Wherefore hath he not baptized [i.e., washed] himself
before his breakfast?"

And Jesus perceived his wicked thoughts & his hypocrisy, and the wicked example set by the masters [of the Law].

And he said to them that a harder judgment and vengeance than was ever exacted since Abel was slain, would God exact on them for their unbelief.

Our Lord saith to him:

"Ye Pharisees indeed!

It is the outside of the cup and of the dish ye cleanse,
and your inside is full of extortion and evil.

Ye lacking in mind!

Hath not he that made what is outside
made what is inside also?

But that which is inside of the dish, the food,
if you give that as alms to the poor,
and lo, then everything will be clean to you!

But woe to you scribes and Pharisees!
Ye that tithe mint and rue and all manner of herbs,
and pass over judgment and the love of God.
Now these ought ye to have done,
and not to have left the others undone."

§. *With regard to self-preferment:*

"Woe to you scribes and Pharisees!
Ye that love the honorable seats in the synagogues,
and greeting in the streets.
Woe to you,
ye that are graves,
and men walk upon you and know it not!"

§. *On burdening the poor:*

And one of the scribes answered and said to him:

"Teacher,
when these things thou sayest
us also thou dost insult."

He saith to him:

"To you also woe, ye scribes!
Ye that take up heavy burdens
and lay them on the shoulders of men,
and ye yourselves
not even with one of your fingers touch them."

§. *On the slaying of God's prophets:*

"Woe to you,
ye that build the graves of the prophets
whom your fathers killed!"

Hence ye bear witness to and make confession
of the deed of your fathers,
and ye are the sons of those, the murders!

Therefore the wisdom of God hath said:

'I will send among them prophets and apostles;
some of them they will kill and persecute,
that the blood of all the prophets may be requited
that hath been shed,
lo, from the time that the world was created
unto this generation,
from the blood of Habel
even unto the blood of Zacharia son of Barachia,
him that was killed between the altar and the Temple.'

Amen, I say to you
that it will be requited from this same generation."

§. *On concealing the key of knowledge:*

"Woe to you, scribes,
ye have concealed the keys of knowledge!
Ye yourselves have not entered,
and them that are entering
ye have hindered."

And when he was saying these things against them in the sight of all the people
it began to be displeasing to the scribes and Pharisees, and they were disputing
with him about many things, and were seeking to take hold of a pretext against
him, that they might be able to accuse him.

§. *Heralding transparency from the rooftop:*

And when a great multitude was gathered unto him, so as to trample one on the
other, he had begun to say to his disciples:

"First beware of the leaven of the Pharisees,
which is respect of persons / hypocrisy.

For there is nothing secret
that shall not be revealed,
nor aught concealed
that shall not be known.

For what things in the darkness ye have said
in the light shall be heard,
and that which in the inner chambers
in the ears ye have whispered
on the roofs shall be proclaimed."

§. *On fearing God, not man*

"Now I say to you, my friends:

Be ye not afraid of them that kill the body,
and afterwards nothing are able to do.

But I will shew you of whom ye shall be afraid;
be afraid of him who after they killeth
hath authority to cast into Ghenna
yea, I say to you that of him it behooves to be afraid.

Five sparrows are sold for a farthing,
and not one of them is lost before God;
for even the locks of the hair of your head are numbered by him.

Be therefore not afraid,
because ye are much more than the multitude of sparrows.

Now I say to you

Every one that shall confess me before men,
the son of Man also will confess him before his holy angels;
and he which denieth me before men,
there will be a denial of him before the angels of God."

§ 42. How that Jesus taught his
disciples to flee avarice by the
example of two brothers.

Afterwards it so befell that the press of folk about Jesus became so great that they trod one upon another, and it was then that he first began to warn his disciples openly regarding avarice, that they keep themselves well away from it.

And he warned them, and bade them be bold regarding the persecutions and torments that the Pharisees would do them on account of their love for him.

And so came a certain man from that multitude and besought Jesus that he would say to his brother that he should give him his half of their father's heritage.

"Teacher, say to my brother
that he should divide with me
the land and the inheritance."

And Jesus answered him and said:

"Man, who maketh me judge and divider over you?"

And he said to the multitudes:

"Take heed, and beware ye of all covetousness;
for a man's life consists not in the superfluity of possessions."

To his disciples Jesus said that they should keep themselves well away from avarice.

"For this reason no amount of worldly provision
is able to save the life of a rich man."

And then he told them a fitting parable, a similitude, regarding a man who had riches and a vast crop of grain one year.

"The ground of a certain rich man brought forth plentifully -
whose grain had thriven well upon the field.

And he was thinking within himself, saying,

‘What shall I do, in that I have no room where to store my produce /
I have not barns enough in which to store my grain?’

And he said,

‘This will I do: I will pull down my granaries and enlarge them,
and there will I gather in my produce.’¹

And he saith to his soul:

‘Lo, soul, many good things are laid up for thee for many years;
take thine ease: eat, drink and be merry.’¹

As he thought thus, a voice on God’s behalf saith to him at that time:

‘Wretched fool, this night thy soul shall be required of thee /
in this night thy soul shall be parted from thy body /
in this very night fiends will fetch thy soul unto hell:
and who shall then have all that which thou hast gathered?

These things that thou hast made ready - whose will they be?’

So is he which layeth up for himself treasures and in God is not rich.

He thought to tear down his barn and make it greater,
he would rest himself, eat and drink and make feast
for many years to come

and God said to him:

‘Lo, in this night thy life they require of thee.’

And thus shall it befall all,”

said Jesus,

“who hoardeth up unto themselves
yet are not rich toward God.”

And then Jesus began to teach his disciples that they were not to busy themselves about their sustenance, nor about their food, nor about their drink, nor about their clothing: but that they were to be full of alms-giving and thus turn away judgment from themselves. And he said to his disciples:

“Therefore I say to you,

Be not anxious for your life what ye shall eat,
neither for your bodies wherewith ye shall be clothed;
for the life is more than food,
and the body is more than raiment.

Consider the birds of the heaven –
for they neither sow nor reap,
and have no store-chambers, nor granaries –
and God, your Father in heaven, nourisheth them;
are ye not therefore more than they?

But which of you can add unto his stature one cubit,
that about clothing too ye are anxious?

But if not even a little thing ye can do,
why are ye anxious about the rest?

Consider the lilies of the plain how they grow,
that they spin not nor weave,
and yet I say to you
that not even Solomon in all his glory
was arrayed like one of these.

But if the grass of the fields that today is on the hills
and tomorrow is withered and falleth into the furnace,
God doth clothe,
how much more over you will he be careful,
O lacking in faith?

Be not anxious and say

'What shall we eat and what shall we drink,
and wherewith shall we be covered?'

and be occupied in these things,
neither be ye of doubtful mind;
for all these things the peoples of the earth doth seek after,
but your Father knoweth
that for you also they are required.

Henceforth, rather, seek ye the kingdom of God,
and all these things shall be added unto you.

Fear not little flock to whom your Father
willeth to give the kingdom, /
for it is your Father's good pleasure
to give you the kingdom.

Sell everything that ye have and give alms,
and make for yourselves purses that wear not out / which wax not old,
and a treasure also that is not exhausted in heaven you will have,
where no thief approacheth, nor moth corrupteth;
for where your treasure is, there will be your heart also."

§. *On maintaining watchfulness:*

"Let your loins be girt about [i.e., hitch up your tunic about your waist]
and may your lamps be burning,
and ye be like folk waiting for their lord
whenso he shall withdraw from the wedding-feast,
what time he hath come and knocked
that straightaway they may open to him.

Happy is it for those servants,
whose lord shall come and find them watching; amen, I say to you,
that he will gird his loins [i.e., tuck his tunic into his belt]
and make them sit down to a meal and serve them!

And if in the first watch he come and find them watching
happy is it for them,
whom he will make sit down to a meal and will serve;
or if in the second watch or the third he come
and find them watching, happy is it for those!

But this know ye,
that if the master of the house were to know at which hour
the thief would be coming,
he would not suffer that his house should be broken through.

Ye also, be ye ready,
for in an hour that ye know not will come the Son of Man."

Then Peter said unto him,

"Lord, speakest thou this parable unto us, or even to all?"

And the Lord said,

"Who then is that faithful and wise steward,
whom his lord shall make ruler over his household,
to give them their portion of meat in due season?"

Blessed is that servant, whom his lord when he cometh shall find so doing.

Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart,

'My lord delayeth his coming;'

and shall begin to beat the menservants and maidens,
and to eat and drink, and to be drunken;
the lord of that servant will come in a day when he looketh not for him,
and at an hour when he is not aware, and will cut him in sunder,
and will appoint him his portion with the unbelievers.

And that servant, which knew his lord's will, and prepared not himself,
neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes,
shall be beaten with few stripes.

For unto whomsoever much is given, of him shall be much required:
and to whom men have committed much, of him they will ask the more.

§. *Not tranquility but division:*

"For a fire I have come to lay in the earth,
and how I would, if already it had been kindled!

And a baptism I have that I should be baptized with,
and how much I am in a strait until it be accomplished!
Suppose ye that I am come to give peace on earth?
I say to you 'Nay but divisions.'
For from now there will be five in one house -
they will be divided three against two,
and two against three;
the father will be divided against the son
and the son against the father,
the wife against her daughter
and the daughter against her mother,
and the mother-in-law against her bride
and the bride against her mother-in-law."

And afterwards he turned toward the folk and admonished them to judge the time of Christ's coming even as they judged what was to come by the vault of heaven and by the skies.

"For if what time ye see a cloud arise in the west,
ye say
'Rain is coming;'
and so betideth it, it is so.
And if ye see the wind turneth toward the south,
ye say that it is to be a heat wave: and so it is.
Respecters of persons!
The countenance of the heaven and of the earth
ye know how to prove;
this time and its signs do ye not observe?
And in yourselves ye judge not truthfully.
But why do ye not also judge the marvels that ye now see? -
for such has never come to be until now.

Now then believe that Christ is come,
otherwise vengeance shall be taken upon you."

§ *On agreeing quickly with one's adversary:*

"What time thou goest with thy adversary unto the ruler,
while yet with him thou art in the way give him his profit
that thou mayest be quit of him,
lest he make thee guilty before the judge,
and the judge deliver thee up to the officer,
and the officer cast thee into prison,
I say to thee:
thou wilt not go forth from thence,
till thou repay the last mite."

§ 43. How that Jesus admonished the
folk to repent, using as an
example Galileans slain by Pilate.

At that selfsame time there came some folk to Jesus and told him how Pilate had slain a great number of Galileans who had gone with a false prophet upon Mt. Gerizim and offered their offerings there, and Pilate came and slew them all whose blood Pilate mingled with their sacrifices. & then Jesus said,

"And those eighteen
on whom fell the tower in Shiloah and killed them,
suppose ye that they were sinners
more than all the men that dwell in Jerusalem?

Suppose ye that these Galileans were sinners
more than all the Galileans,
that thus it chanced to them?

I say to you 'Nay;
but ye also, if ye will not repent,
thus will ye perish all of you.

Think not that the men of Galilee were the worst men of that country
even though they had met such a death:
but as a warning God had allowed it to happen
so as to warn others thereby
that they might amend their ways.

As a warning, God allowed eighteen men to be cast down from a tower
in Siloam in Jerusalem, so as to bring about amendment in all the others.”

And then by way of a parable Jesus told of a man who had a fig among his vines
which had borne no fruit. And he instructed the vine-dresser to hew it up. And
the vine-dresser besought / urged him to let it remain standing yet another year
& to prune it well, with determination. And if it bare fruit, that were well: and if it
bore none, he should do away with it the next year.

“A certain man, he had a fig-tree in his vineyard,
and he came and sought on it fruit and found none.

He saith to the husbandman / the keeper of the vineyard:

“Lo, it is three years, since I have been coming
and seeking fruit from this fig-tree,
and I find none; cut it down,
wherefore doth it cumber the ground?”

That husbandman answering saith to him:

‘My lord, allow it this year also,
till I shall have tilled it and dunged it:
and if it hath brought forth fruit, well and good;
and if not, next season thou shalt cut it down.’”

§ 44. How Jesus healed a woman who
was botched [marred, disfigured].

Afterwards it befell on the seventh day that Jesus preached in a synagogue and
healed an afflicted woman who had been eighteen winters bent over crooked and
could not stretch herself out, such as for her to be able to sit up, and Jesus saw
her and he called her and said to her:

"Woman, thou art loosed from thine infirmity."

And he laid his hands on her, and straightway her torso was stretched out; and she was glorifying God. And the masters of the synagogue were scornful and the chief of the synagogue displeased because of Jesus having healed her on the Sabbath and they commanded the folk thereabout that they come six days for to be healed by Jesus, but not upon the Sabbath and said to the multitudes:

"Six are the days in the week in which it is fitting to work;
in them be coming and being healed, and not on the Sabbath-day."

And then Jesus responded, saying to them:

"Ye hypocrites! Which of you is it who would not unbind his beasts,
his ass or his ox from his stall,
& let them go drink upon the Sabbath?"

And is it not to serve a higher purpose for to unbind this gentle woman,
a daughter of Abraham,
upon the Sabbath whom the fiend had bound all these eighteen winters?
Was it not fitting that she should be loosed from this bond
on the Sabbath-day?"

And when he had thus completed what he said, all his adversaries that were standing up against him experienced great shame and were confounded, and all the other folk had great joy because of all the marvels that were coming to pass by his hand, things which he did with such dignity.

§ 45. How Jesus preached through
parables from a ship.

So then on that same day, Jesus went forth from the house and sat by the sea. And there came so great a press of folk about him and great multitudes from the cities were coming unto him and gathering about him, that he entered into a boat, and, with all the multitude standing on the sea shore, he began to teach many things by way of parables [i.e., similitudes], and he told them in his teaching, that he was like unto the man who soweth his seeds.

"Harken; behold, the sower went forth to sow his seeds;
and it came to pass when he sowed,
some fell by the wayside, and was trodden upon
and the birds of the heaven came and ate it.
Now, other fell on the rock, on stony ground,
and there was not much earth,
and in the same hour it sprouted,
because there was no depth of soil;
and with the shining of the sun, that was upon the land, it dried up,
and because it had not cast a root in the soil
and lacked moisture it withered away.
Other fell among the thorns,
and the thorns sprang up with it and choked it
and it yielded no fruit.
Now other fell into good earth,
and did yield fruit that sprang up and increased,
and brought forth, some an hundred, some sixty, and some thirty."

And he said to them

"Every one that hath ears to hear, let him hear."

Then, when Jesus was alone, his disciples drew near with the twelve and besought him that he should reveal to them these parables:

"What is this similitude?"

"Wherefore in parables speakest thou with them?"

And Jesus was saying to them that they were blessed that they had grace to understand his teaching, but the folk were not so privileged to understand it.
And he answered and said to them:

"Because to you is given to know
the mystery of the kingdom of heaven [the reign of God],
but to them that are without - it is not given to know
but all these things are done in parables."

For he that hath, it shall be given to him, and he shall have more abundance
[it shall be added to him]; and he that hath not,
even that also which he hath shall be subtracted [taken away] from him.

Therefore in parables do I speak with them,
that seeing they may see, and not perceive;
and hearing they may hear, and not understand;
lest at any time they should be converted,
and their sins should be forgiven them.

And the prophecy of Isaiah shall be accomplished,
who had said,

‘Ye shall hear indeed,
and shall not understand,
and a vision ye shall see,
and shall not perceive;
for the heart of this people is waxed gross
and their ears they have made heavy [are dull of hearing],
that they should not hear,
and their eyes they have closed,
lest at any time they should see with their eyes
and hear with their ears,
and understand with their heart,
and turn round [be converted],
and their sins should be forgiven them
and I should heal them.’

“But as for yours,
happy is it for your eyes that see;
and happy for your ears that hear!

For amen, I say to you
that many prophets and righteous men have longed
that they might see that which ye see,
and they have not seen;

and to hear that which ye hear,
and they have not heard.”

And he said unto them,

“Know ye not this parable?
and how then will ye know all parables?

But ye, now hear ye the similitude of the sower as follows:

the seed is the word of God; and they by the way –
these are they that hear God’s word,
and every man that heareth the word of the kingdom
and understandeth not,

the Evil One, Satan, cometh
and snatcheth away the seed from his heart;
that he should not believe and live;
this is that which was sown by the way-side.

And that which was sown on the rock,
this is he which heareth the word,
and with joy hastily receiveth it and for a time believe.

And because it hath no root,
a little while it remaineth in him,
but, what time there is temptation, distress or persecution
because of the word, quickly he is offended.

And that which fell among the thorns,
this is he which heareth the word,
and is with the care of this world,
and with the deceitfulness of riches,
and in the pleasantness of living,
they choke him, and he becometh without fruit.

And that which fell in the good land,
that is he which heareth the word
and attendeth to it with a heart sincere and good,

and taken hold and giveth fruit in patience,
some an hundred, and some sixty, and some thirty."

Next he told them another similitude, that he was like unto the man who sowed good wheat in the field. And erstwhile when folk were sleeping, so his enemy came and sowed about darnel [a noxious weed] and said to them:

"Like is the kingdom of heaven to a man
that sowed good seed in his field;
and when folk slept, the enemy came,
and sowed tares among the wheat, and went away.

And when the green blade grew, and brought forth fruit,
then the tares were seen.

And the slaves of the master of the house drew near,
and say to him:

'Our lord, was it not good seed
thou sowedst in thy field?
Whence are there in it tares?'

Now, he said to them:

'A man that is an enemy did this.'

His slaves say to him:

'If thou wilt, we will go and pluck them.'

He saith to them:

'Nay, lest when ye are plucking the tares,
ye root up also the wheat with them;
but leave them growing up together until the harvest,
and in the time of the harvest,

I will say to the reapers:

"Pluck first the tares and bind them into bundles
as for the fire,
and the wheat gather into barns of mine."

And then he told them regarding those who did this, that they are like the corn which grows night and day continually until the harvest and yet comes not to be at all profitable. And he said:

"So is the kingdom of God,
as if a man should cast seed into the ground;
and should sleep, and rise night and day,
and the seed should spring and grow up,
he knoweth not how.

For the earth bringeth forth fruit of herself;
first the blade, then the ear,
after that the full corn in the ear.

But when the fruit is brought forth
immediately he putteth in the sickle,
because the harvest is come."

And afterwards he told them that they should be like unto grain which grew wonderfully tall, though it be little when a kernel.

And he was saying to them another similitude [analogy]:

"Whereunto shall we liken the kingdom of God?
Or with what comparison shall we compare it?
Like is the kingdom of heaven to a grain of mustard,
that a man took and sowed it in his field.

And it is the least of all seeds,
and what time it had grown up,
it is greater than all herbs,
and becometh a tree,
and the winged fowl of the heaven come
and settle in its branches."

Then he said they were all to be compared to the leaven that maketh the dough sour and causes it to rise, though it be little.

"To what shall I liken the kingdom of God?

It is like to leaven which a wise woman took up,
and hid in three bushels of meal until all of it was leavened."

All these things spake Jesus the word in parables to the multitudes as they were able to hear it, and without parables he was not speaking with them; and when they were alone, he expounded all things to his disciples; and the word was accomplished that was said by the prophet, who had said

"I will open my mouth in similitudes,
and I will speak things secret from of old."

Then he left the multitudes, and came to the house, and his disciples drew near before him, and say to him:

"Explain to us that similitude of the tares of the field."

Now he answered and said to them:

"The sower of the good seed is the Son of Man,
and the field is the world,
but the good seed - they are the sons of the kingdom;
and the tares are the sons of the Evil One,
and the sower is the Evil One,
and the harvest is the conclusion of the world,
and the reapers are the angels.

Just therefore as the tares are plucked,
and burn in the fire,
so shall it be in the conclusion of the world:
the Son of Man will send his angels,
that they may choose out from the place of the kingdom
all offenses / all things that offend,
and all them that do wickedness,
and they shall cast them into the furnace of fire;
there shall be the weeping and the gnashing of teeth!

Then shall the righteous shine forth as the sun
in the kingdom of their Father.

He that hath ears to hear, let him hear."

And then he told them another parable of treasure which was hidden in a field,
and another parable about a precious marguerite / pearl.

He said:

"Like is the kingdom of heaven
to treasure that is laid in a field;
and when a man found it, he hid it,
and out of his joy he went
and sold everything that he had,
and bought himself that field.

Again, like is the kingdom of heaven
to a great net that fell into the sea,
and of every kind it gathered.

Now when it was full
they took it up on the sea shore,
and sat and chose out the fishes -
the good as good,
and those that were bad they threw out.

So shall it be in the end of the world:
the angels will go forth and will separate the evil
from among the righteous,
and shall cast them into the furnace of fire;
there shall be the weeping and the gnashing of teeth!"

§. *The pearl of great price:*

"Again, like is the kingdom of heaven to a man, a merchant,
that was seeking good pearls;
and, when he found a pearl good and of great price,

he went and sold everything that he had,
and came and bought it for himself.

& he asked them whether they understood it as they ought. And they answered,
"Yea, Lord."

Then he said unto them:

"And therefore every wise master [of the Law] / a scribe,
instructed unto the kingdom of heaven,
is like unto a man that is a householder,
who betokeneth [i.e., determineth] the weight
that ought to be taken out of his treasure things old & new,
after the appropriate season."

§ 46. How that Jesus came another
time unto his own country.

And he went out from thence, and next went to his own country, and his disciples follow him, and Jesus preached in a synagogue such that they all had great wonder and said amongst themselves:

"What! Is this not Joseph's son, the carpenter?

What! & is not Mary his mother?

Be it not that James and John and Simon and Judas are his brothers?

& his sisters, are they not here with us?

Whence come all these things to this one?

How is it then that it came to him

that he is thus wise and thus mighty?"

And they were offended at him.

And Jesus answered them & said:

"There is not a prophet who is insulted,
save in his city and in his house,

that no prophet is so much believed
in his own country
as he is in strange countries."

And few miracles did he there on account of their unbelief.

§ 47. How the Jews followed Jesus
on account of his having healed
a man on the Sabbath.

Afterwards Jesus went to a feast in Jerusalem.

And it so befell that there was in Jerusalem a cistern which had five porticoes, where all of the afflicted were laid down having all manner of illness, and their understanding was that oftentimes the angel would come & stir the water, as he was wont to do.

And whoso might come first to the water, after that the angel had stirred it, he would be healed of whatever manner of ailment that he had.

Now there was there a man who had lain sick for eight and thirty years.

And Jesus came upon the Sabbath & saw that he had long lain there ill, & he asked him if he would be healed of his illness.

"Wouldest thou become sound?"

He saith to him:

"My Lord,
I have no man who will bear me to the water
what time they have been troubled,
for every day ere I am coming
another before me goeth down."

Jesus saith to him:

"rise, take up thy bed,
and walk and go to thy house!"

And in the same hour that man was made whole and strong, and rose up and bore his bed homeward. And that same day it was the Sabbath.

And then said the Jews once they learned that he had been healed at the water, that he should not be carrying his bed upon the Sabbath:

"It is the Sabbath;
it is not lawful for thee to take up thy bed."

He saith to them:

"He that made me whole, he said to me
'Take up thy bed and walk.'"

They say to him:

"Who is this man that said to thee
'Take up thy bed and walk'?"

And he that was healed did not know who it was, for Jesus had removed from the place elsewhere because of the crowd of people.

After these things Jesus had found him that was healed in the Temple, and said to him:

"Lo, thou art whole; sin not again,
lest there chance to thee a worse than the former one!"

And that man went and said to the Jews that

'it was Jesus that made me whole.'

And then the Jews pursued Jesus by reason that he had healed & made whole the sick man upon the Sabbath.

In response to this, Jesus gave an extended reply, showing them openly why he could well do all things on the Sabbath.

"My Father worketh hitherto,
and I work."

Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them,

“Verily, verily, I say unto you,
the Son can do nothing of himself,
but what he seeth the Father do:
for what things soever he doeth,
these also doeth the Son likewise.

For the Father loveth the Son,
and sheweth him all things that himself doeth:
and he will shew him greater works than these,
that ye may marvel.

For as the Father raiseth up the dead,
and quickeneth them;
even so the Son quickeneth whom he will.

For the Father judgeth no man,
but hath committed all judgment unto the Son:
that all men should honor the Son,
even as they honor the Father.

He that honoreth not the Son
honoreth not the Father which hath sent him.

Verily, verily, I say unto you,
he that heareth my word,
and believeth on him that sent me,
hath eternal life,
and shall not come into condemnation;
but is passed from death unto life.

Verily, verily, I say unto you,
the hour is coming, and now is,
when the dead shall hear

the voice of the Son of God:
and they that hear shall live.

For as the Father hath life in himself;
so hath he given to the Son to have life in himself;
and hath given him authority to execute judgment also,
because he is the Son of man.

Marvel not at this:
for the hour is coming,
in the which all that are in the graves
shall hear his voice,
and shall come forth;
they that have done good,
unto the resurrection of life;
and they that have done evil,
unto the resurrection of damnation.

I can of mine own self do nothing:
as I hear, I judge:
and my judgment is just;
because I seek not mine own will,
but the will of the Father which hath sent me.

If I bear witness of myself, my witness is not true.
There is another that beareth witness of me;
and I know that the witness
which he witnesseth of me is true.

Ye sent unto John, and he bare witness unto the truth.

But I receive not testimony from man:
but these things I say, that ye might be saved.

He was a burning and a shining light:
and ye were willing for a season to rejoice in his light.

But I have greater witness than that of John:
for the works which the Father hath given me to finish,
the same works that I do, bear witness of me,
that the Father hath sent me.

And the Father himself, which hath sent me,
hath borne witness of me.

Ye have neither heard his voice at any time,
nor seen his shape.

And ye have not his word abiding in you:
for whom he hath sent, him ye believe not.

Search the Scriptures;
for in them ye think ye have eternal life:
and they are they which testify of me.

And ye will not come to me,
that ye might have life.

I receive not honour from men.

But I know you,
that ye have not the love of God in you.

I am come in my Father's name,
and ye receive me not:
if another shall come in his own name,
him ye will receive.

How can ye believe, which receive honor one of another,
and seek not the honor that cometh from God only?

Do not think that I will accuse you to the Father:
there is one that accuseth you,
even Moses, in whom ye trust.

For had ye believed Moses,
ye would have believed me;
for he wrote of me.

But if ye believe not his writings,
how shall ye believe my words?"

§ 48. How that Jesus went privately unto
the desert when that he had heard
tell that John the Baptist had been
beheaded by Herod.

Now at the time Herod the Tetrarch heard the rumor of Jesus, for his fame had
become known to him well, and he said to his slaves:

"This is John the Baptist,
he hath risen from among the dead,
therefore great is his power."

For Herod himself had sent forth and had seized John and bound him, and cast
him into prison because of Herodia the wife of Philip his brother; for John had
been saying to him:

"It is not lawful for thee that she should be a wife of thine."

He was wishing to kill him, and was afraid of the people, because as a prophet
they were holding John.

Then Herodia was threatening him and was wishing to kill him, and could not, for
Herod was afraid of that same John, for he knew him for a righteous man, and
a holy, and was protecting him, and many things that he used to hear from him he
did, and gladly used to hear him.

Then it came to pass that Herod held a feast in honor of his own birth with all
the great lords of the country, his chiliarchs and the chiefs of Galilee in atten-
dance.

There came the daughter of Herodias and so tumbled [i.e., danced] before the
king amidst all the folk, and pleased so well the king and all who were there, that
he swore that she should have what thing she besought of him, though she should
ask of him half his kingdom.

And the king said to the girl:

"Ask of me,
and I will give to thee unto the half of my kingdom."

And he sware to her with an oath.

And the girl went out and took council with her mother, saying:

"What shall I ask?"

And her mother commanded her that she should ask for nothing more of the king than John the Baptist's head. She saith to her:

"Give me here on a platter [a serving dish]
the head of John the Baptist."

And she came in at once in haste unto the king, and saith to him:

"I will that thou give me this very hour
the head of John the Baptist on a platter."

And the king became so sorrowful; but not for other than the oath he had sworn & for the noblemen of the land that were assembled there, so let he his sorrow pass and would not remain dolorous, but he commanded a soldier of his guard that John's head be brought to him on a platter. And he went and cut off his head in the prison and he brought the head in one of the flat vessels of wood and gave it to the girl and she claimed it and carried it away and gave it to her mother.

And when the disciples of John heard, they drew near and took up his corpse, and laid it in a tomb and buried him and they came to Jesus and told him how John was martyred. And when Jesus heard it he went up into the boat and turned his face unto the wilderness. So when the people knew it, they went after him by foot from all the cities.

And the apostles themselves, when they were returned, gathered themselves together unto Jesus and told Jesus how that they had wrought and preached.

And Jesus bade them all to follow him privately into the wilderness, and that they rest themselves a little while - inasmuch as they had travailed greatly, and they had not space and not leisure enough for to eat on account of the press of folk.

And he said to them:

"Come, let us go aside to the wilderness ourselves alone,
and take your ease a little."

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And when Jesus had gone into the wilderness with his disciples, they were in a boat alone. And Jesus took them all with him and passed over the water unto a private place in the wilderness, and went him up upon a mountain and there he sat himself down with his disciples.

§ 49. How that Jesus, when he went
into the wilderness, fed five
thousand men with five loaves.

The folk espied him from every side, as to which half [of the country] that he were gone. And many saw them and recognized them, and went by land after him from all the cities. And all the folk of that country hurried about, and brought all the sick men and the blind and the crooked [i.e., lame].

And the Passover, a feast of the Jews, was nigh.

And he went down out of that mountain for he had great pity for them; for they were all, as it were, like sheep by the wayside,. And Jesus received them and began to comfort them with his sweet / gracious words about the kingdom of God, and he healed all the sick that had need of healing of their maladies and he had compassion upon them in that they were like to sheep which have no shepherd.

And when it was evening time and the day began to decline:, his disciples drew near to him, the twelve coming to him said, that he should let men fetch him food for that day:

"The place is desolate, and the time is passing by;
dismiss those multitudes that they may go to the villages round us
and buy for themselves somewhat to eat."

And Jesus told his disciples to give the poor men food, and he saith to them:

"They need not go; you yourselves give them something to eat."

And they answered and said to him that they had not wherewith for to give them:

Shall we go and buy for a hundred dinars bread,
and bring to them as they eat?"

And when Jesus saw that more were coming, then said he to Philip:

"Wherefore might we buy food with which to feed all this folk?"

And that he said to prove / to test him, for he well knew what he would do. And Philip answered & said that two hundred pennies worth of bread should not suffice for to part among them, each of them receiving only a sliver of bread.

And Jesus asked them how many loaves they had. He saith to them:

"Go and see how many pieces of bread there are with you."

And Andrew said that there was a child who had five barley loaves and two fish, but this was worth but little among so many folk.

"We have nothing here besides five loaves and two fishes."

So he said to them:

"Bring them to me."

And he commanded them that they should all sit at meat on the green grass, and they sat down to meat companies by companies of hundreds by hundreds and by fifty; and he took those five pieces of bread and the two fishes.

And Jesus looking toward the heavens said grace to his Father, and blessed the loaves and the fish and broke them & when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the two fishes as much as they would, delivered them to his disciples, that they gave it to the folk and they divided to all and gave it to the folk.

When they were filled, he said unto his disciples:

"Gather up the fragments that remain, that nothing be lost."

And they ate and were satisfied, and they took up from before them the frag-

ments, twelve baskets full of the super-abundance of these five loaves and of those two fishes. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

And all the folk, when they had seen the miracle that Jesus did, and had fed them so plentifully with so little by way of provision, they said that certainly he was truly a prophet.

“This is of a truth that prophet
that should come into the world.”

For they well saw that there were five thousand men, without counting children, & without counting women.

And then they spoke amongst themselves that they would all make him their king by force.

When Jesus therefore perceived that they would come and take him by force immediately he commanded his disciples that they should go up into the boat, that they should go before him to the other side before unto Beth Saída, while yet he was dismissing the multitude. As Jesus commanded them, his disciples went down unto the sea and entered into a ship and went over the sea toward Capernaum.

And when he had sent the folk away, he departed again into a mountain apart to pray: and when evening was come, he was there himself alone.

But the boat was now in the midst of the lake, tossed with waves: for the wind was contrary, and he on the land, it so befell that his disciples were overwhelmed by a tempest which in no manner could they avoid and he saw them toiling in rowing, for the wind was contrary to them.

And then after about the fourth watch of the night, when they had rowed five and twenty or thirty furlongs, towards daybreak, when he saw them tormented from fear of the waves, he came unto them walking on the water and was wishing that he should pass them and he made as if he would have passed them by. And when

the disciples saw him on the water and walking, and drawing nigh unto the ship, they had such great dread that they quaked and they gave a cry and said it was not but a phantom. And immediately Jesus spoke to them and bade them not to be fearful, for it was himself and said to them:

"Be assured,
take courage;
it is I,
be not afraid!"

And then answered Peter and said:

"Sir, if it be thee,
command that I come to thee upon the water."

And Jesus bade that he should come. He saith to him:

"Come."

And Simon Kephah came down from the boat, and was walking on the water, and came unto Jesus.

And so came a great wind blast, & when he saw the wind, that it was boisterous, Peter was sore afraid & began to sink down. And he called with a loud voice to Jesus and said:

"My Lord, save my life!"

And, immediately, Jesus put forth his hand, and took hold of him, and he said to him:

"O, lacking in faith,
wherefore didst thou doubt?"

And Jesus bade him forthwith to take his hand & to hold him thereby, asking him why he was sore afraid: & he led him with him to the ship.

And he went up unto them to the boat, and the wind ceased and the tempest began to abate & immediately the ship was where they wanted to be, the land whither they went. And sore amazed beyond measure, they were wondering among

themselves, for they had not perceived from the bread, because their heart was blind. Then they willingly received him into the ship. And those in the boat came near and worshiped / venerated him, and say:

"Truly thou art the son of God!"

When they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightaway they knew him. And when the men of that place had knowledge of him, they sent out into all that country round about, and began to carry about in beds those that were sick, where they heard he was. And wherever he entered, into villages, cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made perfectly whole.

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) When the people therefore saw that Jesus was not there, neither his disciples, they boarded another ship that came forth from Tiberias, and went unto Capernaum, seeking to find Jesus.

And when they had found him on the other side of the sea, they asked Jesus how it fared with him and how it betided him and they said unto him,

"Rabbi, when camest thou hither?"

And Jesus answered them & said that they sought him not for the sake of his teachings but rather for him to give them food. And he told them they should seek such food as never more should rot [i.e., was imperishable]:

"Verily, verily, I say unto you,
ye seek me, not because ye saw signs,
but because ye did eat of the loaves,
and were filled.

Labor not for the meat which perisheth,
but for that meat which endureth unto eternal life,
which the Son of man shall give unto you:
for him hath God the Father sealed.”

Then said they unto him,

“What shall we do,
that we might work the works of God?”

Jesus answered and said unto them,

“This is the work of God,
that ye believe on him
whom he hath sent.”

And they answered and said that their ancestors had eaten manna in the wilderness when Moses had led them out of Egypt.

They said therefore unto him:

“What sign shewest thou then,
that we may see, and believe thee?
what dost thou work?

Our fathers did eat manna in the desert;
as it is written,

‘He gave them bread from heaven to eat.’”

And Jesus said to them that it was not Moses who gave them manna, but God his Father who gave it to them.

And he would give them more than that if they would believe in him, for he would give them his own body and his own blood. And if they would eat it and would drink it, they should have life without end: and without that, they should never have life without end.

Then Jesus said unto them:

“In truth, in very truth, I say unto you,
Moses gave you not that bread from heaven;
but my Father giveth you the true bread from heaven.

For the bread of God is he which cometh down
from heaven, and giveth life unto the world.”

Then said they unto him,

“Lord, evermore give us this bread.”

And Jesus said unto them,

“I am the bread of life:
he that cometh to me shall never hunger;
and he that believeth on me shall never thirst.

But I said unto you,
that ye also have seen me,
and believe not.

All that the Father giveth me shall come to me;
and him that cometh to me
I will in no wise cast out.

For I came down from heaven,
not to do mine own will,
but the will of him that sent me.

And this is the Father's will which hath sent me,
that of all which he hath given me
I should lose nothing,
but should raise it up again at the last day.

And this is the will of him that sent me,
that every one which seeth the Son,
and believeth on him,
may have eternal life:
and I will raise him up at the last day.”

The Jews then murmured at him, because he said,

“I am the bread which came down from heaven.”

And they said,

“Is not this Jesus Bar-

Joseph, the son of Joseph,

whose father and mother we know?

how is it then that he saith,

‘I came down from heaven?’”

Jesus therefore answered and said unto them,

“Murmur not among yourselves.

No man can come to me,

except the Father which hath sent me draw him:

and I will raise him up at the last day.

It is written in the prophets,

‘And they shall be all taught of God.’

Every man therefore that hath heard,

and hath learned of the Father,

cometh unto me.

Not that any man hath seen the Father,

save he which is of God,

he hath seen the Father.

Verily, verily, I say unto you,

he that believeth on me hath eternal life.

I am that bread of life.

Your fathers did eat manna in the wilderness,

and are dead.

This is the bread which cometh down from heaven,

that a man may eat thereof, and not die.

I am the living bread which came down from heaven:
if any man eat of this bread, he shall live for ever:
and the bread that I will give is my flesh,
which I will give for the life of the world."

The Jews therefore strove among themselves, saying,

"How can this man give us his flesh to eat?"

Then Jesus said unto them,

"Verily, verily, I say unto you,
except ye eat the flesh of the Son of man,
and drink his blood,
ye have no life in you.

Whoso eateth my flesh, and drinketh my blood,
hath eternal life;
and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood,
dwelleth in me, and I in him.

As the living Father hath sent me, and I live by the Father:
so he that eateth me, even he shall live by me.

This is that bread which came down from heaven:
not as your fathers did eat manna, and are dead:
he that eateth of this bread shall live for ever."

These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said,

"This is an hard saying;
who can hear it?"

When Jesus knew in himself that his disciples murmured at it, he said unto them,

"Doth this offend you?"

What and if ye shall see the Son of man
ascend up where he was before?

It is the spirit that quickeneth;
the flesh profiteth nothing;
the words that I speak unto you,
they are spirit, and they are life.

But there are some of you that believe not.”

For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said,

“Therefore said I unto you,
that no man can come unto me,
except it were given unto him of my Father.”

From that time many of his disciples went back, and walked no more with him.

Then said Jesus unto the twelve,

“Will ye also go away?”

Then Simon Peter answered him,

“Lord, to whom shall we go?

Thou hast a teaching so righteous and word so sweet,
and thou offereth us life without end.

And though we understand not all that thou sayest,
we well know that thou art the Christ, the Son of the living God.”

And then said Jesus:

“Have not I chosen you twelve, and one of you is a fiend?”

And that he said of one of the twelve, Judas Iscariot, who betrayed him.

50. How that Jesus healed all those
who came to him in Gennesaret.

In that time Jesus went to Gennesaret.

And when they crossed over and when they went up to the dry land, this was soon known by all the folk of that region; & immediately from all about the countryside they rushed and brought all the sick to Jesus, carrying them in beds.

And wheresoever Jesus was entering into cities or villages or farmsteads, in the streets they were; laying the beds of the infirm, and they besought him, dropping to their knees, asking nothing else than that they might touch only the fringe of his mantle, even if the skirt of his cloak. & this he granted them. And all they that touched him were healed.

§ 51. How that Jesus answered the
masters [of the Law] who
reproved his disciples for
not washing their hands
before their eating bread.

Next Jesus came unto Galilee.

Then drew near unto him scribes and Pharisees from Jerusalem, the masters [of the Law], and when they saw some of his disciples eating bread with defiled, that is to say, with unwashed hands, in a manner contrary to the usage of the Jews who washed before they ate, they found fault.

For all the Jews and the Pharisees, except they wash their hands oft, eat not. They asked Jesus why his disciples kept not the Law according to the usages held by their ancestors, the tradition of the elders. And when they come from the street market, except they wash themselves, they eat not. And many other practices there be, which they retain, as the washing of cups, and pots, brazen vessels, and of tables. Then the Pharisees and scribes asked him, saying:

"Wherefore do thy disciples
transgress the commandments of our ancients?
for they wash not their hands what time they eat bread."

And Jesus asked them why was it that they did not keep God's commandment; because God commanded that man should help father & mother.

“Why do you also transgress the commandment of God by your tradition?”

And the Jews answered and said that it was better to give their chattel [i.e., their wealth] unto the Temple rather than giving it either to father or to mother. And many other things did they against God's Law through their own ordinances & through their traditions. Now Jesus answered and said to them:

“Ye respecter of persons / hypocrites,
well did Isaiah the prophet prophesy of you,
as it is written,

‘This people draw nigh unto me with their mouths,
with their lips they honoreth me,
but their heart is far from me.

But in vain do they worship me,
teaching for doctrines the commandments of men.’

For laying aside the commandment of God,
you hold the tradition of men, as the walking of pots and cups:
and many other such like things you do.

And he said unto them:

Full well do ye, in that ye reject the commandments of God
that ye may set up your own commandments.

For God commanded through Moses, saying:

‘Honor thy father and thy mother,
and he that curseth his father or his mother shall indeed die.’

But ye say each to his father and his mother:

‘It is Corban, (that is to say, a gift) my offering –
by whatsoever thou shalt be profited from me!’

and ye allow him no more to honor his father or his mother or do ought!

Thus have ye made God's command, God's word of none effect
through your tradition / because of your commandments,
which ye have delivered: and many like things do ye.”

And then Jesus called the folk unto him and said that the food which entered into their mouths was not what defiled a man, nor what shamed him. And he summoned the multitude and said to them:

“Hear all of you and understand and be persuaded,
that not that which entereth the mouth defileth the man,
but that which cometh forth from the mouth, that defileth the man.
He that hath ears to hear, let him hear.”

And when Jesus came again to the house where he was abiding, then drew near his disciples and say to him that the Pharisees were scandalized by his words:

“Knowest thou that the Pharisees,
when they heard this word, were offended?”

But he answered and said to them:

“Every plant that my Father in heaven
hath not planted shall be rooted up.
Let them be, pay them no heed,
they are blind leaders of the blind;
but the blind man that leadeth the blind man
with him falleth in the ditch, for they were all blind.”

And when he was entering the house from the multitude Simon Kepha (Peter) besought him with good will of heart that he would speak openly regarding his intent, and said to him:

“Explain to us this similitude.”

And Jesus answered & said that that which entered into the mouth entered not within the heart, & therefore defiled not the soul. But from the heart through the mouth come many wicked words, & thoughts, manslaughters [murders], adulteries, fornications, false witnesses, slanders, envy, pride, & folly: & all these things soil the soul. But to eat food with unwashed hands does not defile the soul. And he saith to him:

“So even ye are stubborn? Do not even ye yet understand?”

Do ye not know that everything
which entereth the mouth, to the belly it goeth,
and from there is disposed of in the sewage catchment?"

This he said, making all foods ritually clean. And he said:

But that which cometh forth from the mouth,
from the heart it cometh forth,
and it is that which defileth the man.

For from the heart come forth evil thoughts of men
of murder and of adultery, and of fornication, and of theft,
covetousness, ill-will, guile, lasciviousness and false witness,
and an evil eye, blasphemy, pride, folly, – all these of evil –
from within come forth and are they that defile the man.

For when any one shall eat bread with unwashen hands,
he is not defiled."

§ 52. How Jesus healed the
Canaanite's daughter.

So from thence Jesus arose and departed into the coasts of Tyre and Sidon of Phoenicia toward Syria and toward Gades, and entered into a house, and would have no man know it: but he could not be hid.

&, behold, a woman of Canaan, a heathen woman of that region, a Syro-Phoenician, drew near and fell at Jesus' feet and besought his mercy that he would cast out a fiend that was in her daughter, saying:

"Have mercy on me, O Lord, thou son of David;
my daughter is grievously vexed with a fiend."

And Jesus answered her not a word. And his disciples besought him that he would drive the fiend from her, for she had cried to them and besought them to intercede on her behalf.

"Send her away; for she crieth after us."

And Jesus answered them & said that he was not sent but to the Jews.

"I have not been sent save after the flock
which hath strayed from the House of Israel."

And Jesus then went forth from there all privately and entered into a house.
And the woman then drew near and fell at his feet and besought his mercy and saith to him:

"My Lord, help me!"

And Jesus said to her that it was not good to take the children's bread and give it to the hounds. He answered:

"Suffer first the sons to be satisfied.
It is not fitting to take the sons' bread and to cast it to the dogs."

And she answered and said that the hounds under the table eat the crumbs that fall off their laps. The woman saith to him:

"Yes, my Lord, even the dogs eat the morsels
that drop down from the sons' table and live."

And then said Jesus to the woman:

"Oh woman, great is thy faith!
& just as thou wilt, so be it done,
& for thy true words is the fiend
gone out of thy daughter."

And her daughter was healed from that hour. And when she returned to her home, she found her daughter lying upon her bed and the fiend was out of her.

§ 53. How Jesus healed the dumb
& the deaf, [i.e., a deaf-mute]
& went him home unto Galilee.

And again when Jesus went forth from the border of Tyre and Sidon he came by the coast of the sea of Galilee between the border of the Ten cities / through the midst of the coasts of Decapolis.

And a man brought another man who was deaf & dumb, & besought Jesus that he would touch him and they were beseeching him that he lay on him his hand. And Jesus took him & led him away from the folk, and spat in his ears and touched his tongue with his spittle and looked up to heaven and kneeled down and groaned and said:

“Ephphathía,” that is, “Open and hear.”

And in the same hour his ears were opened and the bond of his tongue was loosed and he had spoken easily.

And Jesus commanded him that he should tell no man. And the more he told them this, the more they publicized it abroad and the more they all marveled. And they were wondering beyond measure when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, saying:

“He hath done all things well,
he maketh the deaf-mutes that they both hear and speak!”

And Jesus went up upon a mountain and there sat down. And all the folk followed him, and brought with them the dumb & the deaf & the blind & the crooked and the feeble and all the sick, and cast them down at Jesus feet, and he healed each one.

§ 54. How Jesus fed four thousand
men.

Now in those same days again, when there was a great multitude and they had not wherewith to eat, Jesus called his disciples and said to them:

“I have compassion on this multitude,
for lo, three days they have remained by me
and there is not wherewith for them to eat,
and if so be that I should dismiss them fasting to their houses
they would be fainting on the way;
for divers of them have come from afar.”

And then said his disciples that they had not the wherewithal to feed them, nor could so much bread as would behoove them be had in the wilderness.

His disciples say to him:

"From whence canst thou here satisfy them
with bread in the wilderness?"

And he asked them and saith to them:

"How many pieces of bread are there by you?"

They say to him:

"Naught but seven loaves of bread and a few small fishes."

And he commanded the folk that they should sit down upon the ground.

And he took those seven pieces of bread & performed graces & gave thanks to his Father God & blessed it & brake it & gave it to his disciples to part among the folk.

And little fish they had and upon them also having blessed, he said that they should set them also before them.

And they ate and were satisfied, and they took up the super-abundance of the fragments seven panniers / baskets full of leftovers.

The folk that ate were about four thousand men, besides children and women & then Jesus let them pass on and he dismissed them.

§ 55. How Jesus answered the
Pharisees in Magadan.

Then went Jesus straightaway to a ship and sat in it with his disciples, and they came into the parts of Dalmanutha, into the coasts by the hill of Magadan.

& there came forth the Pharisees and the Sadducees, and began to question him and were tempting him, & besought Jesus that he would show them some manner of token / a sign from heaven.

And Jesus answered them that by the token of fair weather and of tempest they could know & therefore they should not have but that sign of Jonah the prophet. He sighed deeply in his spirit and said to them:

"When it is evening, ye say,

'It will be fair weather:
for the sky is red.'

And in the morning,

'it will be foul weather today:
for the sky is red and lowering.'

O ye hypocrites,

ye can discern the face of the sky;
but can ye not discern the signs of the times?

Why doth this generation seeketh a sign?

A generation evil and adulterous - a sign it seeketh,
and a sign shall not be given to it,
save the sign of Jonah the prophet."

And he left them again and sat in the boat, and went to the other side of the lake.

§ 56. How that Jesus comforted his
disciples when they had for-
gotten to take bread with them.

And when he came to the other side, his disciples forgot to carry for themselves any bread, for not one loaf was there with them in the boat.

And Jesus told them that they should flee the wickedness of the Pharisees & of the Sadducees and of the Herodians.

And Jesus cautioned them, saying:

"Beware of the leaven of the Pharisees
and of the Sadducees
and the leaven of Herod."

And they were thinking among themselves that they had not taken for themselves bread. And Jesus perceived their little faith, & urged them that they should bethink them of the leftovers from the five loaves and how many men were fed therewith. Jesus said to them:

"Why think ye that ye have no bread O, lacking in faith?

Not even until now do ye know nor understand?

Until now is your heart blinded,
and eyes have ye and see not,
and ears have ye, and hear not?

And do ye not recollect the five pieces of bread,
and the five thousand, also, that ate of them,
and how many baskets ye took up from before them?

Neither also those seven pieces of bread
that four thousand ate of,
and how many panniers ye took up?

How is it ye do not understand,
that not concerning bread said I to you,

'Beware of the leaven of the Pharisees and of the Sadducees?'"

Then understood they, that not concerning the leaven of the Pharisees and of the Sadducees said he to them 'Beware,' but of the teaching of the Pharisees and of the Sadducees, that they should flee the views of the Pharisees & that of men of false belief.

§ 57. How Jesus spit in a blind man's
eyes and healed him.

So then Jesus came to Beth Saïda. & they brought a blind man before him, & all besought him that he would touch him. And Jesus took him by the hand & led him forth out of the village, and spat in his eyes and touched him with his hand & asked him whether he could see anything and saith to him:

"What wilt thou see?"

And the man looked up, and said that he could see men go about and that they were as trees:

"Yea, I have seen men as trees walking."

And Jesus touched his eyes again, and made him look up, after which he was restored and could see all manner of things and saw every man clearly. And Jesus bade him go home to his own house, & that he tell no man anything.

"Not even into the village shalt thou enter, nor tell it to any in the town."

§ 58. How that Herod feared Jesus.

With the passage of time, Herod the Tetrarch heard tell of the apostles going forth about the villages and the cities announcing the gospel and healing in every place [and of] the works which Jesus had performed. & he dreaded him, for he heard tell that John the Baptist was risen from death to life, and he thought this also himself. He was perplexed thereat because some folks were saying:

"John hath risen from among the dead";

And some others said that it was some other of the prophets of old who was risen from death to life:

"Elijah hath appeared."

or

"One of the prophets of old hath arisen from among the dead."

But when Herod heard thereof, he was saying unto his attendants:

"This is John the Baptist, whom I beheaded:

he is risen from the dead;

and therefore mighty works do shew forth themselves in him.

The head of John I cut off;

who then is this I hear these things about?"

Therefore he desired much to see Jesus.

§ 59. How Jesus bore himself at
the Feast of Lodges where
he saved a woman & healed
a blind man.

After that, Jesus yet walked in Galilee, for he would not walk in Jewry, because the Jews sought to kill him. Now the Jew's Feast of Lodges [Booths/Tabernacles] drew nigh.

And his kinsmen therefore bade him that if he did marvels on God's behalf that he should go then to the feast in Jerusalem:

“Depart hence, and go into Judaea,
that thy disciples also may see the deeds that thou doest.

For there is no one that doeth anything in concealment,
and he himself seeketh to be known openly.

If thou do these things, show thyself to the world.”

For till then not even his brethren had believed him. And then said Jesus that he would not go to the feast, for the time to reveal himself was not yet:

“My time is not yet come:
but your time at every season is ready.

The world cannot hate you;
but me –
the world hateth me, because I bear witness of it,
that its deeds are evil.”

But he bade them to wend their way up to the feast, for their time was ever now: for the world loved them & hated him, for he spake ill of it.

“Go ye up unto this feast:
I go not up yet unto this feast:
for my time is not yet full come.”

When he had said these words unto them, he yet abode in Galilee.

§. *Again our Lord wends his way to Jerusalem.*

And then his kinsmen went to the feast and Jesus tarried behind after their leaving, after which he went up, not openly, but as it were covertly, in concealment.

Then the Jews sought him at the feast, and were saying:

“Where is he?”

& the folk who had come to the feast asked greatly after Jesus. And there was much murmuring among the people concerning him: for some said,

“He is a good man”:

others said,

“Nay; but he was wicked and deceiveth the people,
leading them astray.”

Howbeit no man spake openly of him for fear of the Jews.

And when the feast was at its height, now halfway over, then came Jesus unto the Temple and taught the folk.

And the Jews marveled greatly how well he knew the Law, saying,

“How knoweth this man letters, having never learned?”

And then Jesus reproved them who would have slain him, and showed them wherein they were wrong. For did they not circumcise on the Sabbath?

And yet they answered and said that he committed a transgression, to heal and make men whole on the Sabbath.

His teaching was not of himself, but of God his Father who had sent him there. Therefore he answered them and said that:

“My teaching is not mine,
but his that sent me.

If any man will do his will, he shall know of the teaching,
whether it be of God, or whether I speak of myself.

He that speaketh of himself seeketh his own glory:
but he that seeketh his glory that sent him,
the same is true, and no unrighteousness is in him.
Did not Moses give you the law,
and yet none of you keepeth the law?
Why go ye about to kill me?"

The people answered and said,

"Thou hast a demon: who goeth about to kill thee?"

Jesus answered and said unto them,

"I have done one deed before your eyes, and ye all marvel.
Moses therefore gave unto you circumcision;
(not because it is of Moses, but of the fathers;)
and ye on the Sabbath day circumcise a man.
If a man on the Sabbath day receive circumcision,
that the law of Moses should not be broken;
are ye angry at me, because I have made a man
every whit whole on the Sabbath day?
Judge not according to the appearance,
but judge righteous judgment."

And then some said it was Christ [i.e., the Messiah, the Anointed One]. And some said it was a wonder that the rulers had not taken him into custody, inasmuch as they sought him so as to slay him & there he was present and in person.

Then said some of them of Jerusalem,

"Is not this he, whom they were seeking to kill?"

But, lo, he standeth and speaketh boldly,
and they say nothing to him.

Perchance our rulers know indeed
that this is the Messiah.

Howbeit we know this man whence he is:
but when Christ cometh, no man knoweth whence he is.”

Then cried Jesus in the Temple as he taught, saying:

“Ye both know me, and ye know whence I am:
and I am not come of myself,
but he that sent me is true, whom ye know not.

But I know him: for I am from him, and he hath sent me.”

Then they sought to take hold of him: but no man laid hands on him, for his hour was not yet come. And many of the people believed on him, and said,

“When Christ cometh,
will he do more miracles than these which this man hath done?”

And when Jesus had spoken much to the folk, the rulers & the Pharisees heard and saw how the folk were greatly influenced by his preaching, and gathered together men and set officers to take Jesus. Then said Jesus unto them,

“Yet a little while am I with you,
and then I go unto him that sent me.
Ye shall seek me, and shall not find me:
and where I am, thither ye cannot come.”

Then said the Jews among themselves,

“Whither will he go, that we shall not find him?
Will he go unto the dispersed among the Gentiles,
and teach the Gentiles?

What manner of saying is this that he said,

‘Ye shall seek me, and shall not find me:
and where I am, thither ye cannot come?’”

In the last day, that great day of the feast, Jesus stood and cried, saying,

“If any man thirst,
let him come unto me, and drink.

He that believeth on me, as the Scripture hath said,
out of his belly shall flow rivers of living water.”

(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) Many of the people therefore, when they heard this saying, said,

“Of a truth this is the Prophet.”

Others said,

“This is the Christ.”

But some said,

“Shall Christ come out of Galilee?

Hath not the Scripture said,
that Christ cometh of the seed of David,
and out of Beth Lehem village, where David was?”

So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

And they [the Temple rulers] asked the soldiers why they did not bring Jesus with them. And the officers answered and said:

“Never yet was there a man who spoke as Jesus did.”

[For] as soon as they heard his word they could not muster the will to do ill by him nor do him harm, but they returned again to their commanding officers. And the Temple rulers asked:

“How! What! Are ye beguiled?

Can ye also be going astray?

Consider of the rulers and the Pharisees,
that none of them has ever yet believed in him,
but only this lewd folk,
the mob who know not the law,
who are accursed.”

And then spake Nicodemus - he who it was who had come before to Jesus by night, a good man - & said that the Law condemned no man without due process.

“Can the Law judge a man at the first,
before ever we have heard from him,
and know what he doeth?”

And they asked him wrathfully if he were from Galilee, and said that no prophet could come from there. They say

“Canst thou also be from Galilee?
Search and see that a prophet from Galilee hath not arisen.”

& thus they went home to their dwellings and Jesus went unto the mount of Olives. And early in the morning upon the morrow Jesus entered into the Temple, and all the people came unto him; and he sat down & taught the folk.

§. *A calculated setup for a trick question, the authorities seize a shameless woman.*

And then came the masters of the Law and the Pharisees, and brought among all the folk a woman who had been taken in adultery, and when they set her in their midst, they say to him:

“Master, this woman was taken in adultery, in the very act.”

And they told Jesus this and asked him what they should do with her - for Moses commanded that such a woman should be stoned to death.

“Now Moses in the law commanded us,
that such should be stoned:
but what sayest thou?”

And they did this in order to tempt him, that they might have grounds for accusing him, for if he said “Stone her,” they would have all denounced him, saying that had been too hasty & too cruel. And the folk who held him as being so full of pity and of mercy would have loved him the less for it. And if he had said, “Let her go free,” they would then have taken him and held him as one who had acted against the Law of God.

And then when Jesus saw them come he began to stoop down, and with his finger wrote on the ground, as though he heard them not, and portrayed in the earth that the woman had no shame, nor was she shamed.

And when they stood before him and continued feloniously [i.e., deceitfully] asking him what were they to do with this woman, Jesus straightened up, & beheld them right hard, and said unto them:

“Let him who is without sin among you cast the first stone at her.”

And immediately he stooped down another time and continued writing in the earth. And the Jews which heard it, being convicted by their own conscience, forthwith went out of the Temple, even the eldest first, unto the last: they slunk away as soon as they could go: and Jesus was left alone, and the woman standing in the midst.

And when Jesus saw that they were all gone, when Jesus lifted up himself, and saw none but the woman, then he turned toward the woman and very graciously said:

“Woman, where be they who accuse thee?
Doth no man condemn thee?”

She said:

“No sir, no man.”

And Jesus answered her and said:

“Neither shall I condemn thee.
Go, and sin no more / keep thyself from sins henceforth.”

§. *Jesus, the light of the world.*

Then spake Jesus again unto them, saying,

“I am the light of the world:
he that followeth me shall not walk in darkness,
but shall find the light of life.”

The Pharisees therefore said unto him,

“Thou bearest witness of thyself;
thy witness is not true.”

Jesus answered and said unto them,

“Though I bear record of myself, yet my record is true:
for I know whence I came, and whither I go;
but ye cannot tell whence I come, and whither I go.
Ye judge after the flesh; I judge no man.
And yet if I judge, my judgment is true:
for I am not alone, but I and the Father that sent me.
It is also written in your law,
that the testimony of two men is true.
I am one that bear witness of myself,
and the Father that sent me beareth witness of me.”

Then said they unto him,

“Where is thy Father?”

Jesus answered,

“Ye neither know me, nor my Father:
if ye had known me,
ye should have known my Father also.”

These words spake Jesus in the treasury, as he taught in the Temple: and no man laid hands on him; for his hour was not yet come. Then said Jesus again unto them,

“I go my way, and ye shall seek me, and shall die in your sins:
whither I go, ye cannot come.”

Then said the Jews,

“Will he kill himself?”

because he saith,

‘Whither I go, ye cannot come.’”

And he said unto them,

“Ye are from beneath; I am from above:
ye are of this world; I am not of this world.
I said therefore unto you,
that ye shall die in your sins:
for if ye believe not that I am he,
ye shall die in your sins.”

Then said they unto him,

“Who art thou?”

And Jesus saith unto them,

“Even the same that I said unto you from the beginning.
I have many things to say and to judge of you:
but he that sent me is true;
and I speak to the world those things
which I have heard of him.”

They understood not that he spake to them of the Father.

Then said Jesus unto them,

“When ye have lifted up the Son of man,
then shall ye know that I am he,
and that I do nothing of myself;
but as my Father hath taught me,
I speak these things.

And he that sent me is with me:
the Father hath not left me alone;
for I do always those things that please him.”

As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him,

“If ye continue in my word,
then are ye my disciples indeed;
and ye shall know the truth,
and the truth shall make you free.”

They answered him,

“We be Abraham's seed,
and were never in bondage to any man:
how sayest thou,
'Ye shall be free'?”

Jesus answered them,

“Verily, verily, I say unto you,
whoso committeth sin is the servant of sin.
And the servant abideth not in the house for ever:
but the Son abideth ever.
If the Son therefore shall make you free,
ye shall be free indeed.”

And then began Jesus to prove that he was God's son, and that they were the devil's children / the spawn of Satan, and not Abraham's sons, and so greatly did he anger them that they were ready to have him stoned.

“I know that ye are Abraham's seed;
but ye seek to kill me,
because my word hath no place in you.
I speak that which I have seen with my Father:
and ye do that which ye have seen with your father.”

They answered and said unto him,

“Abraham is our father.”

Jesus saith unto them,

“If ye were Abraham's children,
ye would do the works of Abraham.

But now ye seek to kill me,
a man that hath told you the truth,
which I have heard of God:
this did not Abraham.
Ye do the deeds of your father.”

Then said they to him,

“We be not born of fornication;
we have one Father, even God.”

Jesus said unto them,

“If God were your Father,
ye would have been loving to me:
for I proceeded forth and came from God;
neither came I of myself, but he sent me.

Why do ye not understand my speech?
even because ye cannot hear my word.

Ye are of your father the devil,
and the lusts of your father ye will do.

He was a murderer from the beginning,
and abode not in the truth,
because there is no truth in him.

When he speaketh a lie, he speaketh of his own:
for he is a liar, and the father of it.

And because I tell you the truth, ye believe me not.

Which of you convinceth me of sin?

And if I say the truth, why do ye not believe me?

He that is of God heareth God's words:
ye therefore hear them not,
because ye are not of God.”

Then answered the Jews, and said unto him,

“Say we not well that thou art a Samaritan,
and a demon is upon thee?”

Jesus answered,

“I have not a demon;
but I honor my Father, and ye do dishonor me.

And I seek not mine own glory:
there is one that seeketh and judgeth.

Verily, verily, I say unto you,
If a man keep my saying, he shall never see death.”

Then said the Jews unto him,

“Now we know that thou hast a demon.

Abraham is dead, and the prophets;
and thou sayest,

‘If a man keep my saying,
he shall never taste of death.’

Art thou greater than our father Abraham, which is dead?

And the prophets are dead: whom makest thou thyself?”

Jesus answered,

“If I honor myself, my honor is nothing:

it is my Father that honoreth me;
of whom ye say, that he is your God:

yet ye have not known him;
but I know him: and if I should say,

‘I know him not,’

I shall be a liar like unto you:

but I know him, and keep his saying.

Your father Abraham rejoiced to see my day:
and he saw it, and was glad.”

Then said the Jews unto him,
“Thou art not yet fifty years old,
and hast thou seen Abraham?”

Jesus said unto them,
“Verily, verily, I say unto you,
before Abraham was, I am.”

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

§. *Sight is conferred by Jesus on one born blind.*

And as Jesus passed by, he saw a blind man sitting there who had been so his entire life from birth. And Jesus' disciples asked him whether that it was on account of his sins that he was blind, or otherwise for the sins of his forebearers that he was born blind, saying,

“Master, who did sin, this man, or his parents,
that he was born blind?”

And Jesus said to them for neither, but to show the power of God in him:

“Neither hath this man sinned, nor his parents:
but that the works of God
should be made manifest in him.

I must work the works of him that sent me, while it is day:
the night cometh, when no man can work.

As long as I am in the world,
I am the light of the world.”

When he had thus spoken, then Jesus spat into the earth & made a little clay with his spittle and smeared the blind man's eyes, and said unto him,

“Go, wash in the pool of Siloam,”

And he went, & washed & came again to Jesus seeing.

Now his neighbors who had seen him blind & poor, knew him not when they saw him seeing, said,

“Is not this he that sat and begged?”

Some said,

“This is he:”

others said,

“He is like him”:

but he said,

“I am he.”

Therefore said they unto him,

“How were thine eyes opened?”

But then he told them that Jesus had healed him. He answered and said,

“A man that is called Jesus made clay,
and anointed mine eyes, and said unto me,
‘Go to the pool of Siloam, and wash’
and I went and washed, and I received sight.”

Then said they unto him,

“Where is he?”

He said,

“I know not.”

Because this was on the Sabbath when Jesus made the clay, and opened his eyes, his neighbors led him to the Pharisees.

Then again the Pharisees also asked him how and in what manner he had received his sight.

He said unto them,

“He put clay upon mine eyes, and I washed, and do see.”

Therefore said some of the Pharisees,

“This man is not of God,
because he keepeth not the Sabbath day.”

Others said,

“How can a man that is a sinner do such miracles?”

And there was a division among them. They say unto the blind man again,

“What sayest thou of him,
that he hath opened thine eyes?”

He said,

“He is a prophet.”

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

And they asked them, saying,

“Is this your son, who ye say was born blind?
how then doth he now see?”

His parents answered them and said,

“We know that this is our son,
and that he was born blind:
but by what means he now seeth, we know not;
or who hath opened his eyes, we know not:
he is of age; ask him: he shall speak for himself.”

These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

Therefore said his parents,

“He is of age; ask him.”

Then again called they the man that was blind, and said unto him,

“Give God the praise:
we know that this man is a sinner.”

He answered and said,

“Whether he be a sinner or no, I know not:
one thing I know,
that, whereas I was blind, now I see.”

Then said they to him again,

“What did he to thee?
How opened he thine eyes?”

He answered them,

“I have told you already,
and ye did not hear:
wherefore would ye hear it again?
Will ye also be his disciples?”

Then they reviled him, and said,

“Thou art his disciple;
but we are Moses' disciples.
We know that God spake unto Moses:
as for this fellow,
we know not from whence he is.”

The man answered and said unto them,

“Why herein is a marvelous thing,
that ye know not from whence he is,
and yet he hath opened mine eyes.

Now we know that God heareth not sinners:

but if any man be a worshiper of God,
and doeth his will, him he heareth.

Since the world began was it not heard that any man
opened the eyes of one that was born blind.

If this man were not of God, he could do nothing.”

And he told them that Jesus had done it upon the Sabbath. And he said it to them so sweetly and with such dignity for Jesus' sake, that for pure ire they drove him away.

They answered and said unto him,

“Thou wast altogether born in sins,
and dost thou teach us?”

Now the Jews had adjudged among themselves that whoso acknowledged that Jesus was Christ should be driven out of their synagogue. And they cast him out.

And Jesus heard tell how they drove him away, and went after him, himself in search of him. And when Jesus had found him, he asked him:

“Dost thou believe on the Son of God?”

He answered and asked who that was:

“Who is he, Lord,
that I might believe on him?”

And Jesus said unto him,

“Thou hast seen him,
and he that speaketh with thee is he.
I am he.”

And he fell down forthwith at his feet and honored him, & said:

“Lord, I believe.”

§. *Jesus, the true shepherd.*

And Jesus began to show that he was the very light of this world and true shepherd, and that the rulers & the Pharisees were indeed blind and thieves, manslayers who were taught by the fiend.

And Jesus said:

“For judgment I am come into this world,
that those which are blind might see;
and those that see might become blind.”

And some of the Pharisees which were with him heard these words, and said unto him,

“Are we blind also?”

Jesus said unto them,

“If ye were blind, ye should have no sin:
but ye say,
‘We see’;

therefore your sin remaineth.

Verily, verily, I say unto you,
he that entereth not by the door
into the sheepfold,
but climbeth up some other way,
the same is a thief and a robber.

But he that entereth in by the door
is the shepherd of the sheep.

To him the door-keeper openeth;
and the sheep hear his voice:
and he calleth his own sheep by name,
and leadeth them out.

And when he putteth forth his own sheep,

he goeth before them,
and the sheep follow him:
for they know his voice.
And a stranger will they not follow,
but will flee from him:
for they know not the voice of strangers.”

These things spake Jesus with them in a parable, but they understood not.

Then said Jesus unto them again,

“Verily, verily, I say unto you,
I am the door of the sheep.

All that ever came before me are thieves and robbers:
but the sheep did not hear them.

I am the door: by me if any man enter in,
he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy:
I am come that they might have life,
and that they might have it more abundantly.

I am the good shepherd:
the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd,
whose own the sheep are not,
seeth the wolf coming, and leaveth the sheep, and fleeth:
and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is an hireling,
and careth not for the sheep.

I am the good shepherd, and know my sheep,
and am known of mine.

As the Father knoweth me, even so know I the Father:
and I lay down my life for the sheep.

And other sheep I have,
which are not of this fold:
them also I must bring,
and they shall hear my voice;
and there shall be one fold, and one shepherd.

Therefore doth my Father love me,
because I lay down my life,
that I might take it again.

No man taketh it from me,
but I lay it down of myself.
I have power to lay it down,
and I have power to take it again.

This commandment have I received of my Father.”

There was a division therefore again among the Jews for these sayings. And many of them said,

“He hath a demon, and is mad;
why stand ye and hear ye him?”

Others said,

“These are not the words of him that hath a demon.
Can a demon open the eyes of the blind?”

§ 60. How that Jesus first warned his
disciples of his passion.

Afterwards Jesus went forth, and his disciples, to the villages of Caesarea of Philip, and when he was alone and his disciples, it so befell that Jesus, praying along the way, and his disciples with him, asked his disciples what the folk said of him, what type of man were he:

“Whom do men say that I the Son of man am?
What say folk of me that I am?”

And his disciples say to him:

"There are that say 'It is John the Baptist';
others say 'It is Elijah';
others say, 'It is Jeremiah';
others say, 'It is one of the prophets of old that is risen again.'"

And then he asked them who they held him to be. Saith he to them:

"And ye, what say ye that I am?"

And Simon Peter answered and said to him:

"Thou art the Messiah / the Christ,
the son of the all holy living God!"

And then Jesus answered him and said:

"Happy is it for thee, Simon Barjona [son of Jona],
to whom flesh and blood hath not revealed it,
but my Father in heaven!

Of a truth I say that thou art Kepha / Peter, the Stone,
and on this stone I shall found my community /
I shall build my house of prayer,
and the doors of Sheol [the underworld] shall not overpower it.

And thou shalt have power in heaven and on earth & in hell.

To thee I will give the keys
of the doors of the kingdom of heaven,
and everything which thou shalt bind on earth
must be that which is already bound in heaven,
and that which thou shalt forgive on earth
must be that which is already forgiven in heaven."

Then he straitly charged these same disciples of his, and commanded them that
to no one should they say of him that he was Jesus the Messiah.

And then Jesus began to show to his disciples that it behooved him to wend his

way to Jerusalem for to be condemned by the men who abide there - the masters of the Law & the rulers and the folk - and for to be slain: and the third day he would arise from death to life.

"The Son of man is about to suffer much and be rejected
by the elders and the chief priests and the scribes,
and they will kill him,
and the third day he will rise and openly speak the word.

Set ye words in your ears,
for the Son of Man is about to be delivered into the hands of men."

And then Peter began to gainsay him for saying so, by reason that such should never betide him. And Simon Kepha drew near and, as if pitying him said to him:

"Be it far from thee, my Lord! This shall not be!"

But Jesus when he turned himself round and looked on his disciples, rebuked Kepha / Peter, even Simon, and said to him:

"Thou adversary, fleeth from me,
get thee behind me, Satan,
a stumbling-block art thou to me,
for thou grievest me;
in that thou dost not consider the things of God,
but of men,
for thou takest not God's side but man's"

And then Jesus summoned all the folk to him with his disciples and said whoso would follow him must forsake himself and every day take up his cross upon his back and follow him and he was saying:

"Whoso willeth to come after me,
let him deny himself
and take up his cross every day and come after me.

For he that willeth to save his life shall lose it,
and he that shall lose his life for my sake
and because of my gospel shall find it / save it.

For what is a man profited / what should a man gain,
if he should get the whole world and lack his life /
if he should lose his own soul?

Or what shall a man give in exchange for his soul?

Everyone who acknowledges me before men
the Son of Man will acknowledge him before the angels of God.

For every one that shall be ashamed of me, and of my words,
among the sons of this adulterous and sinful generation,
the Son of Man also will be ashamed of him what time he cometh
in the glory of his Father, and the holy angels
but he who denies me before men
will be denied before the angels of God.

For the Son of Man is about to come
in the glory of his Father with his angels,
and then he shall repay / reward
each man according to his deeds.”

And he said to them there were such in that place who would not die before their
seeing him come again and he would go unto bliss with his Father to be glorified.

“Amen / of a truth, I say to you
that there are some of these that stand here,
that shall not taste death
until they see the Son or Man coming in his kingdom,
and until they have seen the kingdom of God
come with power and in his glory.”

§ 61. How Jesus was transfigured,
and healed a man who was a
lunatic.

Six days / about eight days after these words, it came to pass that Jesus took
Peter & James and John his brother and went unto a high mountain apart to
pray in private and he was transfigured before them.

And whilst he was there, as Jesus prayed, the fashion of his countenance was altered before their eyes and his face became resplendent like the sun, and his raiment became as white as snow & very bright, his clothing glistening as no fuller [that being a cloth worker] on earth could whiten them.

And, behold, then came two men speaking with him, which were Moses and Elijah, that appeared in glory, and they were talking with Jesus; and spoke about his decease which he should accomplish at Jerusalem and told how he would be tormented.

But Simon Peter and those that were with him had become weighed down with much sleep, and when they came awake they saw his glory and those two persons that were standing by him.

And it came to pass, as they departed from him / when they began to separate, Peter then said to Jesus:

"Rabbi / Lord / Master, it is well that we should be here;
if thou wilt, we will construct here three booths / tabernacles –
for thee one and for Moses one and for Elijah one."

And he said this for dread, for he knew not what he was saying. And with that, while he was yet speaking, lo, they saw a bright cloud in the firmament overshadowing them, and when they saw these entering into the cloud they were afraid, and lo, a voice came out of that cloud and spoke to them & said:

"This is my beloved son
with whom I am well pleased.
Now hear ye him!"

And when the voice was past, Jesus was found alone. And when his disciples heard, they were afraid exceedingly and fell to the earth on their faces.

And Jesus drew near and touched them and raised them up, and said to them:

"Arise, and be not afraid / fear not."

And suddenly, when they had lifted up their eyes, they looked round about, & saw naught any save Jesus alone with themselves.

And as they made their descent from the mountain, Jesus warned them that they should tell no man what they had heard and seen, that is, the vision, until that he were arisen from death to life, saying to them:

"Beware lest to any one ye say the vision,
what time he, the Son of Man,
should arise from among the dead."

And they kept silent, and told no man in those days any of those things which they had seen, until the Son of Man had risen from the dead.

And the word they took hold of as with themselves, questioning one with another what that the rising from the dead should mean, meditating and saying

"What is then this word that he saith
'What time he hath risen from the dead?'"

And his disciples were asking him and saying:

"Wherefore say the scribes
that Elijah cometh first?"

Jesus answered and he saith to them:

"Elijah verily cometh first that he may restore all things.
And how is it written of the Son of Man?
is it not that he should suffer much
and be set at naught and be crucified?
But I say to you that Elijah hath come,
and they knew him not,
but did with him all that they would, as it is written of him;
so also the Son of Man is about to endure from them."

Then understood his disciples that of John the Baptist he said to them so.

And then they asked him whether Elijah would come before the Day of Judgment, and Jesus answered them and said:

"Yes. He shall come and improve the state of the folk,
but they shall do to him also that which they did to John the Baptist."

And upon the following day, after Jesus had come down from the mountain,
there came much folk about him.

And Jesus came and found the masters of the Law disputing with his disciples
before the folk.

And forthwith, as soon as they saw him, they ran en masse up to him and saluted
him with much excitement.

And Jesus asked the scribes over what issue did they dispute:

"What seek ye with them?"

And when Jesus came to the multitude, a certain man of the company came and
fell on his knees, and said that he had led his son who was a lunatic to his disci-
ples, & his disciples could not heal him and was beseeching him and saying to him:

"Teacher, my Lord, have compassion on me!

I have brought unto thee my son which hath a dumb spirit.

I implore thee, look upon my son, for he is my only child -

have mercy on him, for a spirit he hath, a demon of lunacy,

which overcometh him and, sore vexed, evils he endureth,

for how many times he falleth into the fire and how many times into the water!

and, lo, wheresoever the spirit overtaketh him,

of a sudden it casteth him down and he suddenly cries out

and foameth and gnasheth his teeth and pineth away,

and it tears at him that he foams again,

and bruising him it scarcely doth it depart from him

what time hath convulsed him;

and I brought him near to thy disciples

and said to thy disciples

that they should cast it out,

and they could not and were not able to heal him."

And Jesus bade him bring his son before him and Jesus answering said,

"Ah faithless and perverse generation!

Until when shall I be with you and endure you?

Bring near to me thy son hither."

And while he brought him near unto him, as he was yet a-coming, straightaway that demon threw him down and tore at him and left him wallowing on the ground, foaming.

And when he saw the spirit cast him down in the same hour, Jesus asked the father how long had he been thus afflicted?

"How long is it ago since this came unto him"

And he answered and said, ever since he was a little child; and often since then the wicked fiend had cast him into the fire & into water for to have slain him:

"Lo from his boyhood,

and often in the fire it hath cast him

and in the water that it might destroy him;

but as much as thou canst, my Lord,

have compassion upon us!

But if thou could, do so according to thy will,

sweet sir, help me."

And Jesus answered him and said:

"I may well do this if thou will believe it.

All things are possible to him that believeth."

And straightaway the father of the child cried out, and with tears weeping, said:

"Sir, I will believe,

but help me of my unbelief."

And immediately as the child came toward Jesus, he fell down as he was wont to do, and of a grisly demeanor [a frightful appearance].

And when Jesus saw that the folk came running together, he rebuked the foul spirit and charged the fiend to go out of him immediately, saying to him:

"Thee I command, deaf spirit that speakest not,
go forth from him and no more enter into him."

And the spirit cried out and convulsed him much and went forth from him in haste, and he became as one dead; that many said that he was dead and many had supposed that he had died. And so Jesus swiftly took up the child by his hand and raised him up and delivered him to his father. And all of them wondered at the greatness of God.

§. *The faith that moves mountains.*

And when Jesus came home to his inn [i.e., his place of abode], then drew near unto him his disciples, and say to him privately between themselves and him why it was that they could not drive out the fiend:

"Wherefore were we ourselves not able to cast it out?"

And Jesus answered them and said:

"On account of the feeble / little faith that ye had."

And also he said to them that if they had steadfast faith they could then do all things, but this manner of fiend was not to be driven out except through prayer & through me:

"For in truth, I say to you,
if so be that there be in you
faith as a grain of mustard,
ye shall say to this hill
'remove from hence and stand elsewhere,'
and it will remove, and naught shall overpower you,
and naught shall be impossible to you.

Howbeit, I say unto you, this kind cannot be cast out /
and by nothing goeth forth,
save by fasting and by prayer."

§ 62. How Jesus another time warned
his disciples of his passion.

And when they went forth from thence, they were journeying covertly through Galilee, and he was not willing that any one should be aware of him. And while they dwelled in Galilee, and every one was wondering at all that he was doing, another time Jesus forewarned his disciples regarding his passion and of his resurrection. And he urged them that they should think upon it when the time came, what it was he had said to them beforehand:

“Let these sayings sink down into your ear:
for the Son of man shall be delivered /
shall be betrayed into the hands of men:
and they shall kill him, and the third day
he shall be raised again.”

And all of them became very sorrowful & very somber, and it grieved them exceedingly, for they knew not whether he said this truly or else by way of a parable. And they were not recognizing aught that he said to them because it was kept hidden from them that they should not recognize it; and none of them durst ask him his intent, nor his will.

§ 63. How Jesus paid the tax, and
along the way taught his
disciples to be always meek
and mild & lowly of heart.

After that Jesus came unto Capernaum (Kapharnalium). And then there came the collectors of the two drachmas a head tax for the emperor of Rome and asked Simon Peter whether or not Jesus paid taxes.

“Thy Rabbi – doth he not give his two drachmas?”

And Simon Peter saith:

“Yes.”

And when Simon Peter came home, forthwith when they entered the house, Jesus met him & asked whether kings take taxes from their sons or from strangers.

"What seemeth to thee, Simon?

The kings of the earth -

from whom do they collect toll and head-money?

From their sons, or from strangers?"

And Simon Peter said unto him:

"From strangers."

"Then are the sons free?"

asked Jesus.

"Yea,"

said Simon.

Jesus saith:

"Then do thou give also as being an alien to them.

But so that we do not arouse their wrath, go to the sea,"

he said,

"& cast thine hook,

and in the mouth of the first fish that thou takest

thou shalt find a penny (stater) -

which is worth the tax for two.

Give it for me and for thee."

And he came to Kapharnahum, and when he entered his house, Jesus asked his disciples:

"What were ye speaking one with another in the way?"

And all of them held their peace.

They were silent, because they were thinking who should be the greatest among

them. They had entertained among themselves this thought in disputing along the way and came and put the matter to Jesus. And Jesus, perceiving the thoughts of their heart, sat down and called his Twelve, and said to them:

"He that willeth to be first
shall be last of every one
and servant of every one."

Now Jesus, when he knew their thoughts, called a child to himself and did have him stand by his side and laid his arm about him, and said to his disciples that except they were as mild of heart as a child, that they should not enter into the bliss of heaven.

"In truth, I say to you, if ye turn not yourselves, and become as children/
and except ye convert yourselves from your pride of heart
and become as this child,
ye shall not enter into the kingdom of heaven.

For which,"
he said,

"whoso humbleth himself as doth this child,
he is most worthy in the kingdom of heaven.

He that receiveth such a child as this lad in my name,
he receiveth me;
and he that receiveth me, receiveth him who sent me.

And as for the greatest among you all, he is the least.

For he which is least among you, like this lad,
he is greatest in the kingdom of heaven."

And then answered John and said to him:

"Rabban, we saw one casting out fiends in thy name,
and we forbad him on the ground that he cometh not after us."

But Jesus saith to them that they should forbid him not; for no man, he said, who did miracles in his name could at any time thereafter speak ill of him:

"Forbid him not, for there is no one
who doeth aught in my name
and can say against me what is evil;
for he that is not against us is with us.

For every one that shall give you
to drink a cup of water in the name
that ye are the Messiah's -
amen, I say to you that he hath not lost his reward."

And whoso was against him, he were as one against himself. And whoso leadeth
astray a child who believed in him, it would be better if he had not been born.
And he had said to his disciples:

"It cannot be that offenses should not come,
nevertheless woe to him by whose hand the offense come!

And every one that shall offend one of these little ones
which believe in me, it were profitable for him
that an ass's millstone should be hanged about his neck,
and he be sunk in the depths of the sea.

Woe to the world from the offenses that come!

For it is necessary that offences should come,
but woe to the man by whose hand the offences come!

But if thy hand or thy foot offend thee,
cut it off, and throw it from thee;
for it is profitable for thee that thou shouldest come unto life
being lame or being mutilated,
and not having two hands and two feet
then fall into the Gehenna of fire.

And if so be that thy right eye offend thee,
pluck out and throw it from thee;
for it is profitable for thee
that thou shouldest enter life having one eye,

and not having two eyes go to the Gehenna of fire,
where neither their worm dieth nor is their fire quenched.
And, if thy right hand offend thee, cut it off and throw it from thee,
for it is profitable for thee that one of thy members should perish,
and not all thy body go to Gehenna.
For every one with fire shall be salted,
and every sacrifice with salt shall be salted.
Salt is good: but if the salt hath lost his saltiness,
wherewith will you season it?
Have salt in yourselves, and have peace one with another.
See lest ye disdain one of these little ones which believe in me;
for I say to you that their angels do in heaven
always see the countenance of my Father in heaven,
and that the Son of Man came
that he might seek and to save alive that which was lost."

And then Jesus taught them that they should confront privately any men who commit a misdeed against them, and forgive them if they seek forgiveness; but if they were unwilling to make amends for their trespass, then this should be shown to a ministering elder, but if they are disobedient to the ministering elder, let them pass out of their company.

"And all that the faithful community will judge
and it shall stand and be confirmed before me.
The reason for this being, where two or three
are gathered together in my name, there am I amongst them.
But if thy brother hath trespassed against thee,
reprove him between thyself and him only;
if he hath heard thee, thou hast inherited thy brother.
And if he will not hear thee, take with thee again one or two,
that on the mouth of two and three witnesses
may every word stand.

But if he will not hear them, say it to the Assembly,
and if the faithful Community he will not hear,
he shall be accounted by thee
as the pagan and as the toll-gatherer.”

And he had said to them:

“And in truth, I say to you,
all that ye shall bind in earth shall be bound in heaven,
and that which ye shall forgive on earth
must be already forgiven in heaven.

Again, in truth, I say to you,

If two of you shall consent in earth on what they shall ask,
it shall be to them from my Father in heaven.”

And then drew near unto him Simon Kepha (Peter) [who] asked how often
should he forgive:

“My Lord, how many times,
if so be that my brother trespass against me, shall I forgive him?

Until seven times in one day?”

And Jesus told him then a tale about a king that reapplied the debt upon his
officer, inasmuch as he had not done unto others as the king had done for him:
and his Father will do so likewise to them, except if they forgive with good heart
all their neighbors. The Lord answered and said to him,

“Yea, I say to thee, if thy brother have sinned in word
and have done thee amends, seven times in a day receive him.

Not seven, but even I say to you, as many as seventy times seven.

For also among the prophets sin was found in them
even after they had been anointed by the Holy Spirit.

Beware in your selves:

if thy brother have sinned, rebuke him;
if he have repented, forgive him,

And if seven times in the day he sin against thee,
and seven times he turn round unto thee
and say to thee

'I repent,'

forgive him.

Therefore, like is the kingdom of heaven to a man, a king,
that wished to take a reckoning from his slaves.

And when he began to take the reckoning,
there drew near before him one of them,
that owed him ten thousand talents.

And when he had not aught to repay,
he commanded that he should be sold,
he and his wife and his sons,
and that all that he had should be taken.

And that slave fell down and worshiped his lord,
and said:

'Be lenient with me,
and everything will I repay thee.'

And his lord had compassion on him, and dismissed him,
the debt too he forgave him.

And that slave went forth,
and found one of his fellow-servants,
that had owed him an hundred denars,
and he took hold of him, and was strangling him.

And that fellow-servant of his fell down,
and was beseeching him, and was saying to him:

'Be lenient with me,
and I also will repay'.

Now, he did not receive his supplication,

but went and cast him into prison,
until he should repay him that which he owed.

Now, when his fellow-servants saw what had transpired,
it grieved them exceedingly,
and they went and showed to their lord
everything which had happened.

Then his lord called him and said to him:

'Evil slave, all that debt I forgave thee,
because thou didst beseech me;
oughtest not thou also to have been
merciful to thy fellow servant,
even as I myself was merciful to thee?'

And his lord was wroth with him,
and delivered him up
that he might be scourged
until he should repay all the debt.

So will my Father in heaven do to you,
except ye forgive each one his brother
from your hearts."

§ 64. How that the Samaritans would
not harbor Jesus.

So then went Jesus into Galilee, and afterwards unto Jerusalem for to suffer his passion, when the time was come that he should be received up, he resolutely set his face to go to Jerusalem.

And when he came by Samaria he sent his messengers before his face so as to beseech them that they would receive him and they went and entered a certain village of the Samaritans, that they might prepare for him; and they received them not, the reason being that his countenance to Jerusalem was set to go.

Now when his disciples James and John saw it, they said to him:

"Sir, would ye that we call down fire from heaven and burn them?"

And Jesus turned about & rebuked them & said:

"Know ye not how that ye shouldst bear yourselves sweetly & softly?"

The reason being that he had not come in order to take vengeance on the folk,
but for to save them.

"Ye know not of what spirit ye are,
for he, the Son of Man,
came not to destroy lives
but to save life."

And then went Jesus unto another town.

And as he made his way along, while going to Jerusalem, so asked a man of him
if few folk would be saved:

"My Lord, are they few that live?"

And Jesus answered that much of the folk would perish, but that many on every
side of the world would be saved: & the first would be last, & the last would be
first.

"Fight thou to enter by the strait gate;
for I say to you
many will wish to enter --
and will not be able.

From the hour that the master of the house shall arise
and shall shut the gate,
and ye be standing outside and knocking at the gate,
and saying

'Our Lord, our Lord, open to us,'
he will answer and say to you
'I know you not whence ye are.'

Then ye will begin to say:

'Before thee we have eaten and drunk,
and in our streets thou hast walked.'

Then he will say to you:

'Of a truth, I say to you
I know you not whence ye are;
depart ye from me,
for ye are all workers of falsehood / iniquity.'

And in those same days there drew near some of the Pharisees and the Pharisees begged Jesus go away, lest Herod slay him:

"Go forth, go away hence,
because Herod wisheth to kill thee."

And Jesus answered & said:

"Go ye to that sly fox and say to him
that I shall drive away fiends today,
& tomorrow, & the third day,
and then shall it be ended.

For it behooves me that today and tomorrow
and the day after tomorrow I should journey,
because it has not been heard of
that a prophet should die outside of Jerusalem."

§ 65. How Jesus healed one with
dropsy [edema] & preached
to the folk about lowliness

Then befell upon a day, upon a Sabbath, that Jesus entered into the house of a ruling Pharisee for to eat bread.

And a certain man who had the dropsy stood before Jesus.

And the Jews watched to see whether he would heal any man upon the Sabbath.

And Jesus asked of the masters [of the Law, i.e., the scribes] & of the Pharisees if men should do good on the Sabbath:

"Whether it be lawful to heal on the Sabbath, or no?"

And they held themselves still, & answered not.

And Jesus touched the man, & healed him immediately and dismissed him, and he asked which of them it were who would not have drawn up his ox or his ass upon the Sabbath, if it were fallen in a foul ditch:

"Which is there of you
whose son or whose ox or whose ass
shall fall into a well on the Sabbath-day
and he doth not immediately draw and take him up?"

And they would give him no answer.

And then Jesus taught his hosts this similitude that when bidden to a feast, they should not choose the highest seats [or] the chief place at entertainments.

He said to them:

"Whensoever thou art bidden to a wedding,
do not go and sit down to eat in the honorable place;
that there be not there one
who is more honorable than thou,
and he come that hath bidden thee
and him say to thee

'Give place to this one,'
and then ashamed
thou wilt sit down to eat in the last place.

But what time thou hast been bidden,
go and sit down to eat in the last place,
that what time he hath come which hath bidden thee
he may say to thee:

'My friend, come up above,'
and thou shalt have glory in the eyes of all the guests.
For every one that shall uplift himself
shall be humbled,
and every one that shall humble himself
shall be uplifted."

And he taught his hosts also that when they make a feast they should call the miserable & the poor, those who cannot reward them, and that it would be God who would repay in the other world. And he was saying to the lord of the supper also:

"What time thou break the fast or preparest a supper,
do not call thy friends nor even thy brothers nor thy relations
nor thy neighbors that are rich,
lest they also may call thee and thou have repayment.

But what time thou makest a supper, call the poor and the blind
and the halt and the suffering, and happy is it for thee
that they have not wherewith they may repay thee;
and thy repayment shall be in the rising of the righteous."

And when one of them that were sitting at meat had heard these things he saith to him that he was well blessed who may eat in the bliss of heaven:

"Happy is it for him
that shall break the fast
in the kingdom of God!"

Our Lord Jesus answered and said that many more might eat there if only they wanted to be there.

And then Jesus told a tale about a man who made a great feast. & when it was all ready, then all the folk forsook him, & did not go thereto: someone wanted to see the town, someone wanted to prove [i.e., try out] his oxen; someone had taken a wife. And the high men of the country forsook his feast, & made him wroth,

and said that none of them would eat with him. And then did he call the poor and the sick in their stead, and filled full his house, and they feasted. Our Lord saith to him:

"A certain man had made a great supper and called many,
and he sent his servants at the season of the entertainment
that he might say to those bidden that they should come,
'for lo,' quoth he, 'Come; for all things are now ready.'

And they all with one consent began immediately to excuse themselves.

The first saith to him:

'A field have I bought, a piece of ground,
and I need to go forth and see it,
a farm, and I must go thither and inspect the farm;
I beseech thee, please excuse me.'

And another saith:

'Five yoke of oxen have I bought, five pairs for five yokes,
and I must go to prove them;
I pray thee, please have me excused.'

And a third said:

'A wife I have taken, and therefore I cannot come.'

And that servant came and reported these things to his lord.

Then the master of the house was wroth,

and he said to his servant:

'Go forth quickly to the streets
and lanes of the city,
and bring in hither the poor
and the crippled and the suffering and the blinded.'

And the servant said:

'My lord, lo, that which thou didst command has been done,
and still there is room at the entertainment.'

Saith the lord to his servant:

'Go forth to the highways and to between the hedges
and make them come in,
that my house may be filled;
for I say to you that none of these folk
that were called shall taste of my banquet supper.'

§ 66. How Jesus spoke by the way
against fleshly lusts.

So then went Jesus forth toward Jerusalem, and much folk followed him. And he turned himself about, and said that whoso would come to him he must leave all fleshly likings and loves, and take his cross upon his back and come after him, if he would be his disciple:

"He that cometh unto me
and hateth not his father and his mother
and his brothers and his sisters
and his wife and his sons -
yea, himself also -
a disciple he cannot become of mine.

And he that doth not take up his Cross and come after me -
a disciple he cannot become of mine."

And also he said to them, that when one buildeth and raiseth a high tower, that person first thinks through whether he is able to complete it,

"For which is there of you that would build a tower,
and doth not first sit down and reckon the cost of it,
if so be that he have wherewith to finish it?

Else, if he shall lay the foundation
and have not been able to finish,
all that see it will be mocking at him and saying:

'This man began to build a tower and was not able to finish.'

Or what king is there going forth to fight with another king,
who having but ten thousand men
doth not first sit down to reflect whether he is able to hold out
against him who cometh with twenty thousand men;
and if not, while yet a great way off from the field of battle,
he sendeth an ambassage
and seeketh to know the terms for peace.

So every man of you
that doth not leave all his property -
my disciple he cannot become.

It behooveth him who would be my disciple,
to give the most careful attention to letting go
of all such things as would be disturbing to my love.

Salt is good: but if the salt have lost his savior,
wherewith shall it be seasoned?
It is neither fit for the land, nor yet for the dungill;
but men cast it out.

He that hath ears to hear, let him hear."

§ 67. How Jesus answered him who
was grumbling about sinful men.

And the toll-gatherers and sinners were drawing near to him that they might hear
him, and the scribes and the Pharisees were murmuring and saying:

"This man receiveth sinners and eateth with them."

And then Jesus told them three tales, thereby illustrating for them how they
should conduct themselves. He saith unto them this similitude, saying:

"Which of you that hath an hundred sheep and one of them be lost,
doth not leave the ninety and nine in the open country/
on the mountain or in the desert where they graze,
and go and seek that which was lost until he find it?"

And what time he hath found it, truly, I say to you
that he rejoiceth over it more than over those ninety and nine
which were not strayed,
he layeth it on his shoulders and rejoiceth /
he takes it upon his neck with joy and carries it home,
and cometh to his house, and calleth his friends and his neighbors too,
and saith to them:

'Rejoice with me, that I have found my sheep that was lost.'

Now I say to you that so there will be joy in heaven
over one sinner that doth repent
more than over ninety and nine righteous for whom
is not required repentance.

So your Father in heaven willeth not
that one of these little ones should be lost.

Or what woman that hath ten drachmas
and she lose one of them, doth not light a lamp
and brush the house and seek it carefully until she find it?

And what time she hath found it she calleth her friends
and her neighbors, and saith to them:

'Rejoice with me,
that I have found my drachma that was lost.'

I say to you that so there will be joy before all the angels of God
over one sinner that repenteth."

He was saying to them again:

"A certain man - he had two sons.

The younger saith to him:

'My father,
give me the inheritance
that cometh to me from thy house.'

And he divided to them all his property.

And after a few days that younger son of his
gathered together everything that came to him
and went to a far country,
and there he scattered his property in foods which are not fitting,
because he was living wastefully with harlots.

And when he exhausted everything that he had,
and there was a mighty famine in that country,
he went and attached himself to one of the men of that country.

And he sent him to a field to tend swine,
and he was longing to eat of those husks of the sea
that the swine were eating,
and no one was giving to him.

And when he came to himself he said:

'How many hired men are now in my father's house
for whom bread aboundeth,
and I perish here of my hunger?

But I will arise and go unto my father and I will say to him:

'My father, I have sinned against heaven and before thee,
and I am not worthy henceforth
that I should be called thy son;
make me as one of thy hired men.'

And he arose and came unto his father;
and while yet he was far off his father saw him
and had compassion upon him,
and he ran and fell on his neck and kissed him.

And his son said to him:

'My father, I have sinned against heaven and before thee
and henceforth I am not worthy that I should be called thy son.'

Saith his father to his servants:

'Bring forth quickly the best robe and clothe him.

And set a ring on his hand and provide him with shoes,
and fetch and kill that fatted calf;

let us eat and be merry,

for that this my son was dead and is alive,
and was lost and hath been found.'

And they began to be merry.

And that elder son of his was in the field,
and when he came and drew near unto the house
he heard a sound of singing and music.

And he called one of the lads and asked him:

'What is this sound of singing I hear?'

And he saith to him:

'Thy brother hath come,
and thy father hath killed that fatted calf,
for that he hath received him whole.'

And he was wroth, and was not willing to enter,
and his father went forth and was beseeching him.

He saith to him, to his father:

'Lo, how many years I do for thee bondservice
and I have not transgressed thy commands,
and never one kid hast thou given me,
that I might be merry with my friends;
and this thy son, when he hath wasted
thy property with harlots -
thou hast slaughtered for him the fatted calf!'

He saith to him:

'My son, thou at all times art with me,
and everything of mine is thine;
but to be merry and to rejoice it was fitting for thee,
for that this thy brother was a dead man
and is alive, and was a lost man and hath been found.'

Jesus said,

"For why is it that a shepherd hath more joy in a forlorn beast
when he hath found it,
than he would over an hundred other beasts.

And more joy hath a woman over a penny
which hath gone missing, when she hath found it,
than over ten others pennies which she hath in her coffer.

And, also, hath the father more joy
over his son who hath trespassed & done wrong,
though he come home entirely barefoot & naked,
if he is ready to mend his ways, than he hath
for all his other sons who never did anything
against their father's commandments."

And also, said Jesus:

"more joyful an hundred times over are the angels
over a sinful man who repenteth,
than they are over a thousand other righteous individuals
who have no need to repent."

§ 68. How Jesus taught his disciples
to be full of pity, & upbraided
the Pharisees for their felonies
& their envy.

Then Jesus taught his disciples to be piteous, and told them a parable about a steward whose lord decided on removing him from his position as the keeper of an estate which had been entrusted to him, for this lord had heard tell that the steward had wasted his goods.

And the steward acquired for himself many friends by reducing their indebtedness to his lord.

And when his lord heard tell of it, he thanked God & praised him for that he had done so wisely. Jesus said:

"For the folk of the world are wiser in their manner of dealing than are other men towards them."

And Jesus was saying again to his disciples:

"A certain rich man there was,
and he had a steward
and he was accused before him
as having squandered his property.

And his lord called him and said to him:

'What is this that I hear about thee?
Come, give a reckoning of thy office,
for thou canst no more be steward to me.'

That steward saith in himself:

'What shall I do, now that my lord
dismisses me from my stewardship?
Work I can't and to beg I am ashamed.
I know what I must resolve to do on leaving my position,
that I might yet find welcome in people's homes.'

And he sent and called one of the debtors of his lord
and he said to the first:

'How much owest thou to my lord?'

He saith to him:

'An hundred firkins of oil.'

He saith to him:

'Take thy bill and sit down quickly and write fifty.'

And afterwards he saith to another:

'And thou, how much owest thou to my lord?'

He saith to him:

'An hundred cors of wheat.'

And he saith unto him:

'Take thy bill, and write eighty.'

And the lord commended the dishonest steward

in that he did shrewdly,

for the sons of this world

are more astute in this their generation

than are the sons of light.

And I myself say to you

Make for yourselves friends from this mammon of wickedness,

that when its value hath been exhausted

they may receive you into their eternal dwellings.

For he that is trustworthy in small ways is trustworthy in great ways,

and he that in little matters is wicked is also so in great.

If of a truth with the mammon of wickedness ye are untrustworthy,

who will entrust to you real wealth?

And if with what is not your own ye are unfaithful,

who will give to you what is your own?

For there is no slave that can serve two lords;
else the one he will hate and the other he will love,
or the one he will endure and the other he will despise:
ye cannot serve God and mammon."

Now the Pharisees, who were covetous, heard tell how Jesus taught his disciple to give alms and to despise this world; and therefore they laughed him to scorn, for that [in their view] God's promise was to help & honor them who keep the Law of old. And then Jesus showed them that in the Law of old, God hated avarice and loved repentance.

Jesus upbraided them for their hypocrisy, and told them that the time of the world's goods will not last but unto the time of John the Baptist, for from that time forward God's promise to his servants is the bliss of heaven: and whoso will have it must conquer it with strength.

And told them a parable. He saith to them:

"Ye are they that justify themselves in the eyes of men;
now God knoweth your hearts,
that that which is high among men is filthy before God.

The law and the prophets were until John –
henceforth the reign of God is announced,
and everyone to it is pressed."

He said:

"Once there was a rich man who lived so comfortably
also as luxuriously as he could
and each day ate delicious foods
[and] was clothed in purple and fine garments,
and every day was making merry;
and a certain poor man there was, a leper,
whose name was Lazar, who came to his gate
who was full of sores & of vermin, and he only desired

the crumbs which lay on the rich man's table
and was longing to fill his belly from that
which was falling from the wealthy man's table.

And no man would give him aught,
but took hounds and chased him from the gate.

And the dogs also were coming and licking his sores on his feet.

And eventually it came to pass that the leper died,
and his soul was taken & borne of angels
and laid on Abraham's bosom.

And afterwards the rich man died and was buried
and his soul was borne of fiends and cast into Sheol,
[where] he lifted up his eyes, being tormented,
and he was seeing Abraham from afar and Lazar in his bosom.

And he called and said:

'My father Abraham, have compassion on me,
and send Lazar that he may dip the tip of his finger
in water and cool for me my tongue,
for lo, I am tormented in this flame!'

Abraham saith to him:

'My son, remember that thou didst receive
thy good things in thy life,
and likewise Lazar also his evil things;
and now here he taketh his ease and thou art tormented.

And with all these same things a great gulf is set
between us and you, that they that wish to cross over
hence unto you should not be able,
nor from there cross over unto us.'

He saith:

'Why then I beseech thee, my father,

that thou send him to my father's house,
for I have five brothers;
that he may bear witness unto them,
lest they also come to this place of torment.

Saith Abraham:

'They have Moses and the prophets;
let them hear them.'

He saith to him:

'Nay, my father Abraham but if one from the dead
should go unto them they would repent.'

He saith to him:

'If Moses and the prophets they hear not,
neither if one from the dead should go would they believe him.'

And inasmuch as their state was diverse in this world,
by as much is it diverse in that other world."

§ 69. How Jesus taught his disciples
how they should flee iniquity.

So then another time Jesus taught his disciples that they should flee iniquity;
and that they should rebuke them who commit misdeeds, or who they see doing
wrong; and that they should forgive them who ask for forgiveness, who seek for-
giveness, as often times as they repent of them.

"Beware in yourselves:

if thy brother have sinned, rebuke him;
if he have repented, forgive him.

And if seven times in the day he sin against thee,
and seven times he turn round unto thee and say to thee
'I repent,'
forgive him."

Then the apostles sought out Jesus that he would strengthen their faith [and] say to our Lord:

"Add to us faith / Increase our faith."

And Jesus answered them that if they believe steadfastly, they would accomplish all that they want to do. He saith to them:

"If there were in you faith as a grain of mustard,
ye would be saying to a hill
that it should remove from hence and it would remove,
and to a mulberry-tree

'Be rooted up and be planted in the sea,'
and it would obey you."

And above all other considerations, he besought them not to brag on their deeds.

"For who is it of you that hath a servant driving the plough
or tending the flock,
who saith to his servant as soon as he cometh
from the field straightway:

'Go and eat'?

But first he saith to him that he should prepare his lord's food:

'Make ready for me something that I may sup,
and gird thy loins and serve me
until I shall have eaten and drunk,
and afterwards thou also shalt eat and drink.'

Doth he thank that servant because he did the things
that were commanded him?

And no man thanks him for all that he hath done.

And also I tell you,"

saith Jesus,

"when ye have done all this that you were commanded to do,
say then:

'We are unworthy and unaccomplished servants.

We have done what we ought to have done as a matter of debt."

§ 70. How Jesus healed ten lepers.

And when he was going to Jerusalem and was passing through between the Samaritans and the Galilaeans to Jericho, after that Jesus came to the entrance of a town.

And, lo, ten lepers came forth to meet him. From afar, they lifted up their voice and say to him:

"Jesus, Rabban / Teacher, have compassion on us!"

and cried unto him for mercy.

When he saw them Jesus bade them go and show themselves to the priests, that they might witness it. He saith to them:

"Go, shew yourselves to the priests."

And as they went, while they were going, they were all of them cleansed.

And one of them, who was a Samaritan, as soon as he saw that he was clean, returned again and with a loud voice was glorifying God, and he fell on his face before the feet of Jesus and was giving him thanks and thanked God, and cried to him for mercy.

And then said Jesus:

"What! Were not all ten cleansed?

Where then are the nine?

Why hath none of all of them returned and thanked God,

[and] give glory to God,

save this one that is of a strange people / a foreigner?"

And Jesus bade him arise and go forth, for he saith to him:

"Go, thy faith hath saved thee alive."

§ 71. How Jesus responded to the
Pharisee who asked him when
the Christ should come.

So then the Pharisees came, and asked Jesus when Christ should come and say to him:

"When cometh the kingdom of God?"

And Jesus answered them & said that the Reign of Christ would not come through observation; otherwise all the world would know full well when he came:

"The kingdom of God cometh not with observation,
and they will not say

'Lo, here it is,' or 'Lo, there it is';

for, behold, the kingdom of God is within you / is in your midst!

And for thyself take note, Christ is amongst you." *

[* Please see the endnote addressing certain issues raised by this verse.]

Then said Jesus to his disciples that the time will come one day when they will desire to see him on earth, and yet they will see him not: but before that should come to pass he must be forsaken by the folk, and suffer diverse pains:

"The days will come that ye will long to see
one of the days of the Son of Man,
and ye will not see it.

And if they shall say to you,

'Lo, there he is' and 'Lo, here he is' -

let them not lead you astray and do not go.

For just as the lightning lighteneth
from the uttermost parts of heaven

even unto the ends thereof,
so will be the day of the Son of Man.

But first he is about to suffer in many things
and be rejected by this generation.”

And then they said to him how should it be at his coming? And he taught them how to prepare for that event, which will be so dreadful, ordering themselves & amending themselves through prayer and humility.

And he said to them that it behooved them all to pray: and he gave them all a parable regarding a wicked miser who was in a city, who long withheld the inheritance rights of a widow, & then so much did she beseech him for mercy that at last he did right by her just so as to deliver himself from her.

“A certain judge there was in a certain city,
that of God was not afraid
and for men had no reverence.

And a certain widow there was in that same city,
and she was coming unto him a long while
and saying to him:

‘Requite me / avenge me of my adversary.’

And he was not willing.

And afterwards that judge said in himself:

‘Though of God I am not afraid
and for men I have no reverence,
yet this widow at all times doth troubleth me -
I will requite her,
else at all times she will be coming and bothering me.’”

And our Lord said:

“Hear ye what saith the wicked judge;
and much more shall God do for them who have been chosen,
if they beseech him night and day.

God therefore - will he not rather avenge his chosen
that call to him by day and by night,
and be lenient with them?

I say to you that he will avenge them speedily.

Nevertheless, will then the Son of Man
come and find faith / faithfulness on the earth?"

And so then he told them another parable regarding a people who trusted in
their goods & their riches and in themselves that they are the righteous and were
disdaining many [and] despised other men. He said:

"Two people went up to the Temple to pray,
one a Pharisee and the other a toll-gatherer.

And that Pharisee was standing by himself,
and these things was he praying:

'I thank thee, God,
that I have not been as the rest of the folk,
the extortioners and the wicked and the adulterers,
and not as this toll-gatherer;
but I fast twice in the week and I tithe every thing that I possess.'

Now that toll-gatherer stood afar off,
& was not daring that even his eyes he should lift up to heaven,
but secretly beat his chest and cried:

'God, have mercy on me a sinner!'

And well know ye,"

said Jesus,

"that the publican was heard before God.

I say to you
that this one went down to his house justified more than that one.

The Pharisee [was] refused for this reason,

that whoso exalteth himself, he will be humbled;
& whoso lowereth himself, he shall be raised up."

§ 72. How Jesus responded to the Pharisee who asked
him if a man might leave his wife for any reason.

And it came to pass, when Jesus finished these words, he removed from Galilee,
and came to the border of Judea, to the farther side of Jordan.

The people resort to him again and there came after him a great multitude, and
as he was accustomed, he was healing and teaching them there.

And there drew near unto him the Pharisees, and they were asking him, tempting
him:

"Tell us if so be that it is lawful
for a man to dismiss his wife for every cause."

And Jesus asked them:

"What said Moses to you?"

& they told him what Moses said that whoso leaves his wife, he must write a bill
of divorcement, & then let her go.

"Moses permitted us
that we should write a bill of remission
and give it her and dismiss her.

Why therefore did Moses command
that he who would dismiss
his wife should give her a letter of divorce?"

And Jesus answered them & said that it was on account of acrimony and trans-
gression that Moses allowed this concession, that he might not be slain by them,
but from the time that God formed woman of man, he forbade that man should
let his wife go, neither for father nor for mother.

"Moses - it is because of the hardness of your heart

he permitted you this commandment to dismiss your wives,
but from the beginning of creation it was not so."

Have ye not read

that he, that made the male, from
the beginning the female also made?

Therefore, for this cause shall the man
leave his father and his mother,
and shall attach himself / cleave to his wife,
and the two of them [the twain] shall become one flesh.

Henceforth, they have become not two [no more twain],
but are one flesh;
what therefore God hath coupled / joined together,
let not man separate / put asunder.

And another time his disciples asked him at their dwelling regarding this matter.
And Jesus said to them that a man should not leave his wife for any reason, except if it were for whoredom [i.e., for adultery], and likewise the woman should not leave her husband:

"and for no reason may they take up with another."

It hath been said,

'He that dismisseth his wife shall give her a letter of divorce.'

But I say to you,

'He that dismisseth his wife,
concerning whom there hath not been alleged adultery,
he commiteth adultery;
and he that taketh up a divorced woman
doth indeed commit adultery.'

And if a woman shall put away her husband,
and be married to another,
she committeth adultery."

And then answered his disciples and said that if this were so, then it is not good to take a wife.

And Jesus answered them & said that some men are chaste by nature, and some through strength, and some through their good will for God's love; and that not all are so; but whoso can be, so let it be.

His disciples say to him:

"If so there is blame between man and wife,
it is not profitable to take a wife."

Jesus saith to them:

"Not every one is sufficient for this word,
but they to whom it is given from God.

For there are eunuchs that from their mother's womb were eunuchs,
and there are eunuchs that men have made,
and there are those that have made themselves eunuchs
for the kingdom of heaven's sake.

But he that is capable in power to endure, let him endure."

§ 73. How Jesus blessed the children
and embraced them.

Then they came to Jesus and brought near to him children, even babes; and a man came and offered his children, that he should touch them and bless them; and Jesus' disciples rebuked them who presented them.

When Jesus saw this, it displeased him, and he called the disciples to himself & bade them that they should let the children come to him:

"Suffer the children to come unto me,
and forbid them not that they should come unto me;
for they that are such as these,
theirs is the kingdom of heaven,
for of such is the bliss of heaven.

In truth, I say to you
whoso is not such as a child is,
he that shall not receive the kingdom of God as this child,
he shall not enter therein."

And then Jesus embraced the children and laid his hand on them and blessed them, and he went forth.

§ 74. How Jesus responded to the
ruler who asked him how he
might be saved.

As Jesus went by the way, lo, so came there running a certain ruler who was rich and young, & kneeled before Jesus and asked him what he should do for to have life without end.

"Good teacher,
what good things shall I do that I may inherit life eternal?"

And Jesus saith to him:

"Why dost thou call me good?
And why dost thou ask me about the Good One?
for one is good, - God.
Now if thou dost wish to enter life,
keep the commandments."

And Jesus said to him:

"Whoso will have life without end,
look that he keep the commandments of God."

He saith to him:

"Which?"

Jesus said,

"You know the commandments."

And Jesus recited to him the commandments of the Law of old:

"Now the commandments thou knowest them:
if thou dost wish to enter life,
'Thou shalt not kill,'
and
'Thou shalt not commit adultery,'
and
'Thou shalt not thiefe,'
and
'Thou shalt not bear false witness,
'Honor thy father and thy mother,'
and
'Be loving to thy neighbor as thyself.'"

And he said he had kept them all his life: and he asked where yet had he fallen short. That youth saith to him:

"Teacher, these all - I have kept them,
lo, from when I was a child;
what yet lack I?"

And Jesus beheld him amiably, and said to him that if he would be perfect and draw a sigh of relief [i.e., have assurance], that he go & sell all his goods and give them to poor men & come and follow him, & he would have it all before him as treasure in heaven.

"One thing is yet lacking to thee;
if thou dost wish to become perfect,
go sell thy property, everything that thou hast,
and give to the poor,
and thou shalt have treasure in heaven,
and take thy Cross, and come after me."

When the rich young man heard that saying he began to scratch his head in displeasure. The Lord said to him:

"How can you say,
'I have done the law and prophets,'
since it is written in the law:
'Love your neighbor as yourself;'
and behold your many brothers,
who are sons of Abraham,
are covered in dung, dying from hunger,
while your house is filled with many good things,
and not one of the good things goes out to them."

And when that youth heard this word, it pained him and he went away grieved,
all sorrowful and mournful, because he was very rich, having much property.

And then said Jesus to his disciples that with difficulty should any rich man enter into the bliss of heaven. And Jesus turned to Simon, his disciple sitting with him, and looked upon his disciples and said:

"Children, in truth, I say to you,
how hard it is for a rich man to enter the kingdom of heaven.
Now, again, I say to you, Simon, son of John,
it is easier for a camel to creep through the eye of a needle
than for a rich man to enter into the kingdom of heaven."

Now, again, when his disciples heard it, they were astonished, and marveled all the more at his words, and were afraid exceedingly, saying:

"Who then can live, who can be saved?"

& then answered Jesus and said, that he could not name them, because God would chastise him. And Jesus looking upon them said:

"With men it is impossible, but not with God:
for with God everything is possible.
The things which are impossible with men
are possible with God."

And then asked Simon Kepha of Jesus:

"Behold. We have forsaken all.

And what shall be our reward,
who have forsaken all & have followed thee?"

And Jesus answered and saith to them:

"In truth, I say to you,
'Ye that have come after me,
in the new birth / in the regeneration,
what time the Son of Man sitteth on the Throne of his glory,
ye also shall sit yourselves upon twelve thrones,
and shall judge the twelve families of the House of Israel.'

And every man that hath left houses,
and brothers, or sisters, or mother, or father
or sons, or wife, or fields,
for my sake and for my gospel's,
and for the kingdom of God's sake,
shall receive an hundredfold in this present time,
houses and brothers and sisters and mothers
and sons and fields, with persecution,
and in the world to come he shall inherit life eternal.

But there are many first that shall be last,
and last that shall be first."

§. *The just assertion of prerogative:*

"Now, like is the kingdom of heaven to a man,
the master of a house / a householder, that went forth at dawn
to hire laborers for his vineyard;
and he settled with those same laborers
for one denar to laborer for one day;
and he sent them to his vineyard.

And he went forth at the third hour,

and saw others standing in the street
and idling, and he said to them:

'Go ye also to the vineyard,
and that which it is fitting I will give you.'

And they went;

and he went forth again at the sixth hour,
and at the ninth hour, and did likewise.

And he went forth at the eleventh hour,
and found others standing, and he said to them:

'Why are ye standing and idling all the day?'

They say to him:

'No man hath hired us.'

He saith to them:

'Go ye also to the vineyard,
and what is right I will give you.'

And when it was evening,
the lord of the vineyard said to his steward:

'Call those laborers, and give them their hire,
and begin from the last until the first.'

Now, when there came those of the eleventh hour,
they took up a denar each.

And when the first came they were supposing
that to them he would give more, -
and they also took a denar each.

And, when they saw, they murmured against
the master of the house, and they say to him:

'These last - one hour have they tilled,
and thou hast made them equal with us,
that have borne the burden of the whole day in the heat.'

But he answered and said to one of them:

'My friend, do not trouble me;
was it not for a denar thou didst settle with me?

Take thine own and go, and if I am willing
that I should give to this last as to thee,
have I not authority to do with mine own that which I will?

Or perchance thine eye is evil, that I am good?'

So shall the last be first, and the first shall be last,
for many are the called and few the chosen."

[see endnote, page 429, regarding this parable]

§ 75. How Jesus warned his disciple
the third time of his passion.

After that, when Jesus went forth towards Jerusalem, all who were wending their way there with him were greatly abashed & afraid, lest they be seen there. Now as they were on the road going up to Jerusalem with Jesus walking on ahead of them, they were amazed, and those who followed were fearful, and again he took the twelve apostles aside, & he told them between himself and them that which was about to befall him, that as soon as they came to Jerusalem the Holy Scriptures would be fulfilled, including all the prophecies that were of his passion and of his resurrection. And he told them all the details. And they understood it not, for he would not make them too sorrowful.

"Lo, we go up to Jerusalem,
and the Son of Man is delivered up
to the chief priests and to the scribes,
and they will condemn him to death,
and will deliver him up to the peoples,
and they will mock at him, and scourge him,
and spit in his face and crucify him,
and the third day he will rise."

And this saying was hid from them, neither knew they what things were spoken.

Then drew near unto him the mother of the sons of Zebedee, she and her sons, James and John, and she fell down and worshiped him, and was asking a certain thing of him. And he said unto her:

"What wouldest thou?"

She besought him that they might sit with him, one on the right hand and the other on the left hand, nearer to him than any other during his reign:

"My Lord, that these my two sons may sit one on thy right, and one on thy left in thy kingdom and in thy glory."

And James and John, the sons of Zebedee, come unto him, saying:

"Master, we would that you should do for us whatso we shall desire."

And he said unto them:

"What would you that I should do for you?"

They said unto him:

"Grant unto us that we may sit, one on your right hand, and the other on your left hand, in your glory."

And Jesus answered them that they knew not what it was they sought. And then he asked them if they could drink of his drink, & be baptized in his baptism:

"Ye know not what ye are asking.

Are ye able to drink this cup that I am about to drink or be baptized with the baptism that I am baptized with?"

They say:

"Yea, we are able."

And then said Jesus that they could drink of his drink, and in his baptism be baptized; but to sit on his right side or on his left side, that he would not grant them or his cousins, but to them whom his Father ordained.

"That ye should drink this cup ye are able; and that ye should be baptized

with the baptism wherewith I am able;
but that ye should sit one on my right, and one on my left,
this is not mine that I should give it to you,
but to those for whom it hath been made ready by my Father."

And right away, when the Ten heard, immediately, they were envious that the two brothers had made such a request. They were wroth, murmuring against James and against John.

And Jesus called them to him, and said to them that it should not be among them as it was among profane men: for whoso would be the greatest authority among them should be the servant to all as he himself had been among them as their servant, for to give his life to rescue all who are sinful from pain [i.e., to save them from the anguish of punishment and separation].

"Ye know that the chiefs of the peoples
are their lords, and their nobles exercise authority over them.

Now, among you it shall not be so,
but he that would with you be the great one / the chief,
let him be to you a servant,
and he that would with you be first,
let him be to you a servant;
even as the Son of Man came not to be served but to serve,
and to give his life to be a redemption / a ransom for many.

But ye, seek ye that from littleness ye may increase,
and not from greatness become little."

§ 76. How Jesus healed a blind man
as he entered into Jericho.

And when Jesus was near to enter Jericho, right then a certain blind man, Timaeus Bar Timaeus, was sitting by the wayside and begging. And when he heard the sound of a multitude passing by he was asking the folk who were near, who it was that passed by:

"Who is this?"

They say to him:

"Jesus of Nazareth is passing by."

And he began immediately crying to Jesus that he should have mercy on him and said:

"Jesus, son of David, have mercy on me!"

And they that were going before Jesus who were walking along bade him hold his peace, rebuking him that he should be silent; and he the more was crying out all the louder:

"Son of David, have compassion on me!"

And Jesus then stood still and was commanding that they should bring him near, and he called the blind man and they say to him:

"Fear not; stand up, he calleth thee."

And he stood and took up his garment and when he drew near unto Jesus, Jesus answered and said to him:

"What wouldst thou I should do for thee?"

He saith to him:

"Have my sight, my Lord,
that my eyes may be opened and I may see thee."

He saith to him:

"See, thy faith hath saved thee alive."

And immediately he saw, and went forth with Jesus and was glorifying God. And then all the folk who saw it thanked [&] glorified God.

§ 77. How Jesus turned his head
to Zacchaeus, & told him a
parable about ten pounds.

Then entered Jesus into Jericho. And a certain man whose name was Zaccha-

eus, who was the chief bailiff of that region and chief toll-gatherer and rich – greatly desired to see Jesus: but see him he could not on account of the press of folk, for he was of slight stature. Therefore he ran on ahead and climbed up a wild fig tree so as to get a glimpse of Jesus before he went out of their region.

And Jesus, when he came to that spot, stood still and beheld him above, and advised him to make hast and bade him come down from that tree and to offer him lodging:

"Hasten and come down, Zacchaeus,
for today in thy house it behooves me to be."

And he alighted down forthwith, and received him with great joy.

And all who saw this grumbled, saying that Jesus had turned towards a sinful man with whom to lodge.

And then Zacchaeus came and stood before Jesus, and said that he would give half of his estate to the poor; and of the other half he would give fourfold, if so be that he had wrongfully taken any man's possessions.

"Lo, my Lord,
the half of my wealth I give to the poor;
and all that I have defrauded, fourfold, I repay!"

& then answered Jesus & said that all the men of his household were saved that day, for that he had chastised them & was righteous.

"Today hath life come to this house,
as this one is also a son of Abraham."

And this he said that he was come for to fetch and to save all who were forlorn.
And he said:

"The Son of Man hath come
that he might seek and save alive
that which had been lost."

And afterwards Jesus told a tale regarding ten pounds that a great lord made

over to his subordinates and told them that they should invest it as they were going unto uncouth regions so as to win him a realm.

And when they were hearing these things Jesus went on to relate a similitude, because he was near to entering Jerusalem and they were supposing that in that hour the kingdom of God was about to be revealed.

He saith to them:

"A certain man, a member of a great family,
went to a far country to receive a kingdom and to return.

And he called his ten slaves and gave them ten pounds
and said to them:

'Have use of them until I come.'

And the men of his city were hating him,
and they sent ambassadors after him
and say to him:

'We would not that this man reign over us.'

And when he received the kingdom and returned
he said that they should call to him
those slaves of his to whom he had given the silver,
that he might know what they had traded.

And the first came and saith:

'My lord, thy pound ten pounds hath gained.'

He saith to him:

'Well it is good slave,
that in little thou hast been found faithful;
thou shalt be set in authority over ten towns.'

And the second came and saith unto him:

'My lord, five pounds thy pound hath made.'

He saith to him, to that one also:

'And thou also shall be set in authority over five towns.'

And another came and saith:

'Lo, thy pound which was with me, laid in a cloth!

For I was afraid of thee, in that thou art a hard man
and takest up that which thou didst not lay down,
and reapest that which thou didst not sow.'

His lord saith to him:

'From thy own mouth I will judge thee,
evil slave and faithless.

Thou didst know me that I am a hard man
and take up that which I did not lay down
and reap' that which I did not sow.

How is it thou didst not put my silver in the bank,
and I had then come and required my own with usury?'

And he said to those standing by him:

'Take from him the pound, and give it to him
with whom are the ten pounds.'

For I say to you that every man that hath,
shall be given to him and more shall be added to him;
and he that hath not, even that which he supposeth
that he hath shall be taken from him.

But nevertheless bring ye hither those enemies of mine
which would not that I should be king over them,
and kill them before me.'"

And when he said these things they went forth from thence. And as they understood what he said, he would become king as soon as he came to Jerusalem. But he made them understand well that the Jews would not receive that kingdom, inasmuch as they would not receive him; and therefore they would be de-

stroyed: and that he would come at the day of doom to show them that he was king, and he would give to each man according to that which he deserved.

§ 78. How Jesus healed two blind men as he went out of Jericho.

So then went Jesus out of Jericho; and when they were going forth from there a great multitude was coming after him, and two blind men were sitting by the way-side; and when they heard tell that Jesus was passing by, they were crying out aloud to Jesus:

"Mercy! Have compassion on us, our Lord, son of David!"

And Jesus stood and called them, and said:

"What would ye that I should do for you?"

And the folk told them: be still, and hold their peace. And they began to cry out all the more loudly.

And Jesus stopped, and asked them what they would.

And they answered if they might not be able to see. They say to him:

"Our Lord, that our eyes may be opened
and we may see thee."

And Jesus had compassion on them, and he touched their eyes, and in the same hour they saw and went forth with him. And one of the two was named Bartholomew.

§ 79. How Jesus responded to the Jews at the feast of the dedication of the Temple, & then he went forth from there.

And it was at Jerusalem, the Feast of Dedication [Hanukkah], and it was winter. And Jesus walked in the Temple [courtyard] in Solomon's porch [colonnade]. And then there came the Jews round about him and asked him with fel-

onious intent whether he was the Christ, that he should tell them:

"How long dost thou leave us in doubt / keep us in suspense?

If thou be the Christ, tell us plainly."

And Jesus answered them that by his works & by his deeds they could well see that he was so.

"I told you,

and ye believed not the works

that I do in my Father's name,

they bear witness to me.

But ye believe not in me,

for ye are none of my sheep.

My sheep hear my voice, and I know them.

My sheep bow to me, and follow me,

and I give them life without end

and they shall never perish,

neither shall any man pluck them out of my hand.

My father, which gave them me,

is greater than all;

and no man may dispossess my Father of them,

to whom I take them;

for my Father and I are one."

And then the Jews seized stones for to stone him. And Jesus asked them,

"Many good deeds have I done you.

For which will ye stone me?"

And the Jews answered him, saying:

"For no good deed thou doest,

but for blasphemy against God

and because that thou, being a man, makest thyself God.

For thou sayest that God is thy Father & thou are one."

And then Jesus showed them openly that God so designates his chosen in Holy Writ.

“Is it not written in your law [Psalm 82:6],
‘I said, “Ye are gods”?’
If he called them gods, unto whom the word of God came,
and the Scripture cannot be disregarded;
say ye of him,
whom the Father hath sanctified, and sent into the world,
‘Thou blasphemest;’
because I said, ‘I am the Son of God’?
If I do not the works of my Father,
believe me not.
But if I do,
though ye believe not me,
believe the works:
that ye may know, and believe,
that the Father is in me, and I in him.”

And then the Jews left off trying to stone him, and would have seized him but he slipped through their hands, and went forth over the river Jordan, where John the Baptist once dwelled with his disciples and first baptized; and there he abode. And many men and women came to him, and said, John did no miracle: but all things that John spake of this man were true and believed.

§ 80. How Jesus raised Lazarus from death to life, and how the religious authorities & the Pharisees all took council to oppose him.

And while Jesus was over the river Jordan in hiding, so it befell that one of his friends who was named Lazarus, who was Martha's brother and Mary Magdalene's, whom Jesus loved specially, had taken ill and languished in Bethany, a

mile from Jerusalem, Bethany, being the town of Mary and her sister Martha.

(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Therefore Lazarus' sisters sent to Jesus, and besought him that he would come to comfort his friend, saying:

“Lord, behold, he whom thou lovest is sick.”

When Jesus heard that, he answered that it was for the praise of God, not so that he should die for ever. He said:

“This sickness is not unto death,
but for the glory of God,
that the Son of God might be glorified thereby.”

Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. & so then afterwards, saith he to his disciples,

“Let us go into Judaea again.”

And his disciples said it was a wonder that he would go amongst the Jews, who so recently would have had him stoned. His disciples say unto him,

“Master, the Jews of late sought to stone thee;
and goest thou thither again?”

And then said Jesus that it behooved them not to have dread when they followed him, by reason that he could ever more save them: for he was, he said, as the sun through whose brightness man is kept safe so long as it is daytime, that he might not be hurt:

“Are there not twelve hours in the day?
If any man walk in the day, he stumbleth not,
because he seeth the light of this world.
But if a man walk in the night, he stumbleth,
because there is no light in him.”

These things said he: and after that then he told them,

“Our friend Lazarus sleepeth;
but I go,
that I may awake him out of sleep.

Then said his disciples, if that he sleepeth that this was an indication of recovered health:

“Lord, if he sleep, he shall do well.”

Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

And then Jesus said to them openly:

“Lazarus is dead.”

Jesus told them that this was better than would otherwise be so, as they would not be tempted to have their faith turned to fear had they seen their friend die in his presence.

“And I am glad for your sakes that I was not there,
to the intent ye may believe;
but go we now to him,”

And then said Thomas, which is called Didymus [the Twin], unto his fellow disciples:

“Go we now and die with our master:
for he would be his friend
who goes with him of his own good will against his enemies.”

Then when Jesus came to Bethany, he found that he had lain in the grave four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother.

And Jesus made his abode without the town, and sent after Martha.

Then Martha, as swiftly as she heard that Jesus was coming, went and met him but Mary sat still in the house.

And Martha fell at his feet and said:

"Sir, if thou hadst been here,
my brother would not be dead.
But I know well that God shall give thee
all that thou wilt ask him."

And then Jesus said to her that he will arise.

"Thy brother shall rise again."

And Martha saith unto him that she knew it well that he would arise at the Judgment:

"I know that he shall rise again in the resurrection at the last day."

And then Jesus asked if that she believed it that he was the uprising and the life. Jesus said unto her:

"I am the resurrection, and the life:
he that believeth in me,
though he were dead, yet shall he live:
and whoso liveth and believeth in me shall never die.
Believest thou this?"

And she answered:

"Yes,"

that she well knew that he was Christ, God's son:

"Yea, Lord: I believe that thou art the Christ,
the Son of God,
which should come into the world."

And when she had so said, then Jesus bade her that she should go and fetch her sister. She went her way, and called Mary her sister privately, saying,

“The Master is come, and calleth for thee.”

As soon as she heard that, Mary arose quickly and went to Jesus immediately. Now Jesus was not yet come into the town, but was in that place where Martha met him. And much folk of the Jews, which were with her in the house, who were come so as to comfort them on her brother's death, when they saw Mary, that she rose up hastily and went out, followed her, thinking that she would have gone & wept at the tomb, saying:

“She goeth unto the grave to weep there.”

And when Mary had come to where Jesus was, and saw him, immediately she fell down at his feet weeping and crying to him for mercy, and said:

“Sir, if thou hadst been here,
my brother would not be dead.”

And Jesus, when he saw her weep and the Jews who were come with her, began to quake & to weep. He groaned in the spirit, and was troubled and asked:

“Where have ye laid him?”

They said unto him,

“Lord, come and see.”

And they led him thither.

Jesus wept.

And then said some Jews that it well seemed that Jesus had loved him much.

“Behold how he loved him!”

And others who were there, said that it was a wonder that he could not save his friend's life, as well as he could give a foreigner back his eyesight:

“Could not this man, which opened the eyes of the blind,
have caused that even this man should not have died?”

Again groaning in himself, Jesus all trembling, came to the monument, a cave.

Now was Lazarus laid in a grave, and a stone above him.

And then Jesus commanded that men should remove the stone:

“Take ye away the stone.”

Martha, the sister of him that was dead, saith unto him,

“Lord, by this time he stinketh:
for he hath been dead four days.”

And Jesus answered her that but her faith failed her, she would see a miracle.

Jesus saith unto her,

“Said I not unto thee,
that, if thou wouldest believe,
thou shouldest see the glory of God?”

Then they took away the stone from the place where the dead was laid. & Jesus looked heavenward and thanked his Father that he had heard him beseech him, and said,

“Father, I thank thee that thou hast heard me.
And I knew that thou hearest me always:
but because of the people which stand by I said it,
that they may believe that thou hast sent me.”

And when he thus had spoken, he cried with a loud voice,

“Lazarus, arise, & come forth.”

And forthwith he rose up, his hands and his feet bound with bandages, and his visage wrapped with a cloth. And he that was dead came forth swiftly, bound hand and foot with grave-clothes: and his face was bound about with a napkin.

And then Jesus commanded that they should unbind him, and to let him go. Jesus saith unto them:

“Loose him, and let him go.”

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees and told them what things Jesus had done.

And then assembled together the Temple's overseers, the chief priests, & the Pharisees, and said that if they allowed Jesus to do his miracles freely, all the folk would believe in him, and the Romans would come and destroy them all; by reason of their having chosen a new lord without their consent:

“What do we? for this man doeth many miracles.

If we let him thus alone,

all men will believe on him:

and the Romans shall come and take away

both our place and nation.”

And one of them, named Caiaphas, being the high priest that same year, said that they knew nothing, for they had not thought through that it were better that one man were slain in order to save the folk, then that all the folk were slain for one man's sake:

“Ye know nothing at all,

nor consider that it is expedient for us,

that one man should die for the people,

and that the whole nation perish not.”

And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. & he commanded that if any man knew where Jesus was, that men should swiftly let them know, that they might take him.

Then from that day forth they took counsel together for to put him to death.

Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into hiding in a city whose name was Ephraim, and there continued with his disciples.

The Final Week: Crucifixion, Resurrection and Ascension

§ 81. How that Jesus came unto
Jerusalem through Bethany,
& was received with full fair
procession.

Then drew nigh the Jews' feast of Passover. And the folk of all the lands thereabout ascended to Jerusalem to purify themselves in preparation for to observe the feast. And as they stood in the Temple, then sought they for Jesus, and spake among themselves and asked how was it that Jesus had not come:

"What think ye, that he will not come to the feast?"

Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

And then, six days before the Passover, Jesus came unto Bethany (Beth Ania), where he had raised Lazarus, in the house of Simon the leper, they made a supper, and Jesus did sup: and Martha served. And Lazarus was one of them which ate.

And there came Mary, his sister, carrying an alabaster vase of perfume, nard [spikenard] of good pistic, the price of which was great, and took a pound of greatly precious ointment, and anointed Jesus' head and his feet as he sat at the meal: and all the house was full of its sweetness.

And there were some disciples whom, when they saw it, it displeased in their soul. And they murmured against her. And then said Judas Iscariot, which should betray him:

"Wherefore was this waste of ointment made?

It might have been sold for three hundred pence,
and been given to the poor."

& he began to laugh upon the woman with scorn and disdain. And that he said

not because of love of almsgiving, not for love of the poor, but because he was a thief, and had the money bag and stole what was put in and made away with that which men set before him.

Now Jesus knew his disciples saw and were murmuring among themselves against her, and said that she had done this deed in honor of his burial, that she had done full well: and the poor they will have always, but his body they will not always have:

"Let her alone, why weary they the woman?

For a fair deed and good hath she done unto me;
against the day of my burying hath she done this.

For at all times the poor are by you,
and whensoever ye will ye can do for them good;
but I, at all times I am not by you.

But this which she hath done -
that she hath poured this oil on my body,
she did it for my burial,
lo, she hath done it
and beforehand hath perfumed my bodily frame.

She hath done what she could.

And for that shall her deed be spoken of over all the world
wherever the good tidings are proclaimed,
in remembrance of me.

Verily, I say to you

Wherever my gospel shall be announced,
in all the world this also that she hath done
shall be spoken of for a memorial of her."

And then many folk heard tell that Jesus was there. And they came, not for to see Jesus, but to see Lazarus who was raised from death to life.

So then bethought the high priest, that they would slay Lazarus; for on account of him, many folk believed in Jesus.

And upon the morn, when they drew near to Jerusalem, and came to Beth Phagge and Beth Ania and arrived by the side of the Mount called the Mount of the Olive-orchard, as Jesus went toward Jerusalem, he bade two of his disciples go to the town which stood before them, and that they bring him an ass and her foal, that never man had ridden on. And if any man tried to obstruct them, that they should tell him that their lord had need of this; and they will let them. He said to them:

"Go to that village over against us,
and in the same hour what time ye are entering it,
lo, ye will find a certain ass tied and her colt by her side
that no human being hath ridden upon;
loose and bring them to me.

And if anyone say to you aught, and asketh you
'Wherefore are you loosing it?'
say to him

'For their Lord are they required,'
and immediately he will send them here."

Now this that came to pass happened that that might be fulfilled which was said by the prophet, who had said:

"Say to the daughter of Zion,
'Lo, thy king cometh to thee, righteous and meek,
and riding on an ass and on a colt, the foal of a she-ass.'"

And those disciples of his did as Jesus commanded them, and went and found it so just as Jesus had said, the colt tied at the door of the court in the street. And while loosening it some of the folk standing there then asked what they would do with the beasts:

"What are ye doing and loosening the colt?"

And they answered as Jesus had instructed them: and they let them pass. And they brought the ass and the colt unto Jesus and laid their clothes upon the ass's foal, and set Jesus down thereupon and he rode upon them; and while he was moving along they and a number of the multitude were strewing their cloaks in the way where the asses would go, but others were cutting branches from the trees and were casting them in the way. And some strewed flowers, and olive branches.

And when they drew near to the descent of the Mount of the Olive-orchard all the multitude began rejoicing and glorifying God with a loud voice for everything that they saw, and they that were going before him and that were coming after him were crying out, and saying:

"Osanna!

Blessed is the king that cometh in the name of Jehovah;

blessed is the kingdom that cometh,

the kingdom of our father David!

Peace in heaven, peace and glory in the highest!"

And when Jesus came down from the Mount of Olives, all the folk thanked God for the great miracles which they had seen, that Jesus had done. And they began for to cry out, and to sing, and to make great joy that he was Christ, their rightful king, whom God had promised them of the kindred of David. And they entered Jerusalem; and he entered the Temple and saw everything, but when it was evening he had gone forth to Beth Ania (Bethany) with the Twelve.

And then the Pharisees saw men doing him so great an honor, and his allowing this, that they came to him & bade him that he should disallow it:

"Rabban / Teacher, rebuke them that they should not cry out."

And Jesus answered them, that if they tried to stifle them, they would cry out all the more. He saith to them:

"Verily, I say to you

if these should be silent these stones would cry out."

And when Jesus came nigh the City of Jerusalem, he stood still, and began to weep, and he said, had they known that which as yet they knew not, they also would weep; for they will be besieged & destroyed, for they knew not the time of God's visitation.

"If thou hadst know, even thou, at least in this thy day,
the things which belong to thy peace!
but now they are hid from thine eyes.

For the days shall come upon thee,
that thine enemies shall cast a trench about thee,
and compass thee round, and keep thee in on every side.

And shall lay thee even with the ground, and thy children within thee;
and they shall not leave in thee one stone upon another;
because thou knewest not the time of thy visitation."

And as Jesus entered into the City in this great procession, all the folk were amazed, and asked who was it and were told them that it was Jesus, the prophet from Nazareth. And then they said that they had seen how he had raised Lazarus, that he well deserved to have great honor.

The Pharisees' response among themselves was one of envy, and that it was all for naught their having spoken words with him, because they had achieved nothing.

"Do you not see,"
they said,
"how all who were afflicted follow him,
& he doth not refuse them?"

§ 82. How Jesus conducted himself
on Palm day, the first day of
the week, & how he answered
those opposing him regarding
what the children sang.

And when he entered Jerusalem the whole city was troubled, and they say:

“Who is this?”

those multitudes say to them:

“This is Jesus the prophet from Nazareth of Galilee.”

And Jesus then rode through the City unto the Temple and entered the Temple of God. And there he found merchants with their wares, sitting there & selling. & he drove them out each one, & overthrew their tables who stood there for to change money, and their chairs also he cast down who sat and sold pigeons; & said to them, that God said that his house is to be a house of prayer and of worship, and they had made it a den of thieves: and he would no more allow it that men bore their vessel through the Temple, except were it hallowed. And he was teaching and saying to them:

“Is it not so written

‘My House a House of Prayer shall be called for all the peoples,’

but ye have made it a den of pirates.”

And he was teaching daily in the Temple; and the rulers, and the masters of the folk, and the overseers, when they saw this, bethought them how they could take him and condemn him to death but durst not on account of the folk, who loved him so much, and so gladly worshiped and praised him, for all the people were hanging on him to hear him. And they were not finding what they should do to him.

And with that so drew near to him in the Temple the halt, and the blind, and the deaf, and the dumb, and Jesus healed them every one.

And when the scribes and the chief priests saw the wonders that he did, and the children that were crying out in the midst of the Temple and were saying:

“Osanna to the son of David!”,

And the children of the City went forth and sang before their king:

“Rightfully, truly Jesus Christ, David's kin.”

And then came the Temple overseers [the high priests] and the masters of the Law [the scribes], who asked him if he had at all heard what the children had said?

For they thought that he should not allow such vainglory. And they say:

"Dost thou not hear what these are saying?"

And Jesus answered them, that David the prophet, as they themselves knew so well, had said that God would raise to his Christ praise from out of the mouths of children, to confound his enemies. Jesus saith to them:

"Yes; have ye never read,

'Out of the mouth of children and of infants I will make praise?'"

And so Jesus was left to fast in the Temple until it was evening. And then looked about, if any man would offer him lodging: and when no man offered him such, then he returned again with his apostles to the city to Beth Ania (Bethany) unto Lazarus's house, that he might be there. And there he dwelled all that night, and taught them right beliefs [i.e., the true principles] of the faith.

§ 83. How Jesus cursed the fig tree

when he went again to Jeru-

salem, for that it bore no fruit.

Upon the morrow early in the morning Jesus went forth from Beth Ania (Bethany) again to Jerusalem. And as he went along the way, when he was crossing over to the city, he hungered, and he saw from afar a certain fig-tree in the way.

And as he approached it, if haply that he might find on it something and found not anything on it, save leaves only, for it had not been the time of figs.

And forthwith he cursed it, and said to it that it should never again bear fruit:

"No more fruit will be on thee forever.

Henceforth no one of thy fruits will eat"

And immediately in that same hour that fig tree began to wither, and to dry up all the way unto its roots. And his disciples heard.

And they were crossing over in the morning, when they saw it [and] they marvelled greatly, and were saying:

"How this fig tree straightway withered!"

And upon the morrow Kēpha [Peter] showed it to him another time as he went toward Jerusalem, that the fig tree was all dried up. And when Kēpha remembered, he said to him:

"Rabbi, that fig-tree which thou cursedst hath withered!"

And Jesus responded to them & said, that if they had steadfast faith and charity, not only could they do thus to a tree, but also remove a great mountain at their own will.

"Verily, I say to you,

If there be in you faith in God,
and ye doubt not, verily,

I say to you, not only as this thing
of the fig-tree shall ye do,
but if ye shall say to this hill,

'Be taken up and fall into the sea,' -

and if he shall not doubt in his mind but shall believe
that which he hath said will come to pass, -

it shall be to you thus;
therefore I say to you everything that ye pray for
and believe that ye will receive,
it shall be to you.

And what time ye stand and pray,
be forgiving that which ye have against any,
that your Father also in heaven
may forgive you your sins."

And in the day he was teaching in the Temple, and in the nights he was going forth and lodging in the Mount called the Mount of the Olive-orchard.

And all the people were going early unto him to the Temple that they might hear him.

§ 84. How that Jesus beheld the
Temple, and answered them
who opposed his authority.

And they had come again to Jerusalem and he was walking in the Temple, teaching the people and was announcing the gospel, there drew near to him [and] stood up against him, the chief priests and the masters [of the Law], & the elders to him, and asked him who had given him the power to do such things as that which he had done in the Temple:

"Say to us by what authority
thou doest these things,
and who gave thee this authority?"

And Jesus answered them & said, if that they would respond to him regarding one question, he would tell them who had given him this power:

"I also will ask you this one word,
that ye shall say to me,
and I will say to you
by what authority I do these things;
the baptism of John, from whence was it?

From heaven, or from men? -

Say to me, whether John the Baptist
was acting on God's behalf
or was he not. -

Now they were considering among themselves, and saying,

"If we say to him that it is from heaven,
that he acted on God's behalf,
he will say to us:

'And wherefore did ye not believe in him?' -

and If we say that it is from men,
that he was not acting on God's behalf,
we are afraid of the multitude,
all the people will be stoning us,
for they have been persuaded about John
that he is a prophet."

And they say to him:

"We do not know."

And Jesus responded and said, he would no more tell them who had given him that power, than would they answer his question. Jesus saith to them

"And neither do I say to you
by what authority I do these things."

§ 85. How Jesus overcame the
masters of the Law.

So then Jesus said to the masters of the Law three words [i.e., three parables], and showed them that they were to be condemned through their own answers.

The first parable was of a man who had two sons. One said that he would do his father's commandment, but he did it not; while the other said he would not do it, but went and did it.

Another tale Jesus told them, of a man who planted a vineyard: and folk conspired that they would slay all those who came to fetch the fruit, yea, and even his own son.

And then he told them that he was like unto a stone, which all the masons who made Solomon's Temple had cast aside until that it was nearly finished.

And the last stone they laid highest upon a corner, for to complete two walls: and there it fit so advantageously that all marveled greatly.

And then Jesus told them the third tale of a king who held a feast for his son.

And those whom he had invited to the feast, they chided [i.e., abused] and slew his servants when they came for them.

And when the masters of the Law, and the priests, & the Pharisees, saw that these tales touched on them, they would have taken Jesus: but they durst not on account of the folk. For all the folk held him verily to be a prophet, and from morning until evening they heard him with good will.

"Now how seemeth it to you?

A certain man, he had two sons; he saith to the first:

'Go, my son, today; do work in the vineyard.'

He saith to him:

'I will not';

but lastly he changed his mind and went to the vineyard.

And he said to the other likewise, and he answered and said:

'Yea, my lord';

and went not.

Which out of these twain seemeth it to you
that he did the will of his father?"

They say to him:

"That first one."

Jesus saith to them

"In truth, I say to you,
that the toll-gatherers and the harlots
go before you into the kingdom of God.

For there came unto you John in the way of uprightness,
and ye did not believe him;
but the toll-gatherers and the harlots believed in him,

but ye – not even when ye saw it
have ye changed your mind lastly,
that ye should believe him!"

§. *The parable of the absentee landlord:*

"Hear another similitude.

A certain man was the master of a house;
he planted a vineyard,
and surrounded it with a hedge,
and digged in it a wine-press,
and built in it a tower,
and he delivered it over to husbandmen
and departed for a long time.

And when the time of fruits drew near,
he sent his slaves unto the husbandmen,
that they should send him the fruits of the vineyard;
and those husbandmen took hold of his slaves,
one they beat,
and one they stoned,
and one they killed.

Again, he sent others slaves of his, more than the first,
and they did to them likewise.

But, at the last, saith the master of the vineyard:

'What shall I do?'

I will send my beloved son;
perchance they will have reverence for him.'

But those husbandmen, when they saw his son,
they were thinking and said among themselves:

'This is his heir; come, let us kill him,
and the inheritance will be ours.'

And they took hold of him,
and put him forth out of the vineyard, and killed him.

When, therefore, the lord of the vineyard shall come,
what will he do to those same husbandmen?"

Now when they heard these things they say to him,

"Far be it, and it shall not be.

Miserably will he destroy them,
and the vineyard
he will deliver over to other husbandmen,
who give the fruits in their season."

Jesus saith unto them

"What is this then that is written, have ye never read in Scripture,
'The stone which the builders rejected,
the same hath become the head of the corner;
from the LORD this came to pass,
and it is a wonder in our eyes'?"

Therefore I say to you,
The kingdom of God
shall be taken from you,
and shall be given to a people
that bringeth forth the fruits thereof.

For every one that falleth on that stone
shall be broken;
and every one whom it shall fall upon,
it will grind him to powder."

Now, the chief priests and the Pharisees, when they heard the parable, knew that it was against them that he said it. And they had sought to take hold of him in that very same hour, and were afraid of the people, because they were holding him to be a prophet. And so they left him and went their way.

§. *A kingdom parable, a wedding invitation:*

Again Jesus answered, and said to them in parables:

"The kingdom of heaven hath become like to a man, a king,
that made a great wedding banquet for his son;
and he sent his slaves that they should call those bidden to the wedding,
and they wished not to come.

Again he sent other slaves and said:

"Say to those that were bidden,
'Lo, my supper is ready, and my fatted oxen and my fowls are killed,
and everything is ready;
come ye to the wedding.'

But they disdained the invitation,
and one went to the field, and one went to merchandise,
but the rest, that were left behind,
took hold of his slaves, and insulted them, and killed them.

And that king was wroth,
and sent his army to the town where those murderers lived,
and had them killed and their town burnt with fire.

Then said he to his slaves:

'The wedding is ready,
and those that were bidden were not worthy of it;
henceforth, go forth along the hedges between the highways,
and, whomsoever ye find, call to the wedding feast.'

And those slaves went forth to between the highways,
and gathered all that they found, the bad and the good;
and the wedding feast was filled with guests.

And the king entered that he might see the guests,
and he saw there a man not clad in clothing for the wedding.

He saith to him:

'My comrade, how hast thou come hither,
who hast no garments for the wedding?'

And he was silent.

Then said the king to his servants:

'Take hold of him by his hands and by his feet,
and put him forth into the outer darkness;
there shall be the weeping and the gnashing of teeth.'

For many are the called and few the chosen."

When the Pharisees heard this, they came together and sought a ruse with which they might entrap him in his words.

§. 86. How that Jesus responded
to the Pharisees and to the
Herodians regarding the
tribute.

Then the Pharisees went and counseled with the officers who were associated with the Herodians, that they might catch Jesus with a word as a thief and for a felon & traitor, if he said that he would give no tax to the Romans. And if he said that men should give it, they should cry forth this, & open to the folk this fact.

And afterwards they came & sent spies, those of their disciples who were not known to associate with the authorities, that they might feign being righteous, that they might take hold of him with a word and deliver him up to the governor.

And they sent unto him their disciples, with the slaves of Herod, & they began first to flatter him, to say to him with guile that they knew well that he taught the truth to all men; and they besought him that he would tell them whether men should give any tribute to Caesar, the Emperor of Rome, or that men should not:

"Teacher, we know that thou art true,
and that rightly thou speakest
and teachest the way of God
and thou carest not for any one,

for thou hast no respect of persons,
but in verity the word of God thou teachest;
say to us therefore what seemeth to thee -
is it lawful to give head-money to Caesar,
or not?"

Now Jesus knowing well their wiles, and himself perceived their ill-will told them
to show him the money:

"Ye, respecters of persons, why tempt ye me?
Show me the coin of the head-money,
show me a denarius that I may see it." *

[* see endnote regarding coinage, p. 418.]

& forthwith the Pharisees themselves brought near to him a denarius. And Jesus
asked them, whose image was on it, and what was the writing thereabout.

Jesus saith to them:

"This image and the inscription - of whom is it?"

They say to him,

"Caesar's."

And Jesus then told them that they should render unto Caesar that which was
his, and to God that which was his. Saith he to them:

"Give what is Caesar's to Caesar,
and give what is God's to God."

And when they heard, they wondered at his answer. Astonished at him, they
went forth, & all of them were feeling ashamed and confounded and kept silence.

§. 87. How Jesus responded to the
Sadducees about a woman
who had taken seven brothers
as husbands.

On that selfsame day, there drew near before him certain folk of the Sadducees, and they came & said to him that there is no resurrection of the body.

And they asked him about a woman who had taken seven brothers as husbands. Upon the usage of the Law of old [i.e., God's venerable Law], whose woman should she be, when the common resurrection shall be? And they say to him:

"Teacher, Moses said to us
that, if so be that a man shall die not having sons,
his wife shall become his brother's,
and he shall raise up seed to his brother.

Now, there were by us seven brothers:
the first of them took a wife and died, and left no sons,
and his wife became his brother's; the other also did likewise,
and the third also - unto the seven of them,
and lastly, after all of them, that woman died.

In the resurrection, therefore,
whose of them shall the woman be?
For lo, wife of the seven of them she became."

And Jesus answered and said that they did err, because they understood not the Scripture regarding the Law.

"Much do ye err,
and ye know not the Scriptures,
neither the power of God.

The reason why is this,"
he said,
"in the other world men will not have wives,
as men have in this world:
but they shall be as God's angels."

And then through the Law itself, he showed them what the common resurrection from death to life will be. Jesus answered and said to them:

“The sons of this world beget and are begotten,
take wives and become the wives of men,
but they which are account worthy to obtain that world,
in the coming to life of the dead,
neither do men take women,
nor do women become wives of men,
but they are as the angels of heaven,
nor can they die,
for they have been made equal
with the angels as the sons of God,
even sons of the resurrection.

As touching the resurrection of the dead,
that they will rise Moses made clear,
when God spoke to him from the Bush
have ye not read that God said,

‘I am Jehovah,
the God of Abraham
and the God of Isaac
and the God of Jacob’?

And lo, he is the God,
not of the dead,
but of the living,
for they are all living to him.”

And when the multitude heard these things, they were astonished at his doctrine.

§ 88. How Jesus responded to the masters [of the Law] regarding the highest commandment of the Law.

After Jesus had spoken & thus well answered the Sadducees, such that they could no more question him, so there came a minister of the Pharisees, when they saw that he had silenced the Sadducees, gathered together around him to prove him [i.e., to put him to the test] & one of them, a scribe, asked him, tempting him, and saying to him: which was the highest commandment of the Law?

"Teacher, which commandment is great and first in the Law?"

And Jesus answered and said, to love God with all his heart, with all his life, with all his mind, with all his strength, and to love his neighbor as himself. It must needs be thus, for on the second of these two commandments all the Law and prophecy depend.

He saith to him

"First of all of them is

'Hear, O Israel,
Jehovah our God is one,'

and

'Thou shalt love Jehovah thy God
from all thy heart and from all thy soul
and from all thy understanding and from all thy power.'

This is the first commandment.

And a second that is like to it is

'Thou shalt be loving to thy neighbor as thyself.'

Another commandment greater than these there is not.

On these two commandments

hangeth the Law, and the prophets also."

And then the Pharisees said how well he had spoken. That scribe saith to him:

"Rabbi, well in truth hast thou said that God is one
and there is no other apart from him;
that a man should love him from all his heart

and from all his soul and from all his power
and that he should love his neighbor as himself
is better than all burnt-offerings and sacrifices."

And when Jesus saw that he answered discreetly in that he had assented to the truthfulness thereof, he answered him:

"Thou art not far from the kingdom of God."

And no one again after that dared ask him.

§ 89. How Jesus asked the Pharisees
whose son that Christ should
be, & who was his father.

And, while the Pharisees were gathered together in the Temple, Jesus was asking them of whose lineage would Christ come, saying:

"What say ye about the Messiah;
whose son is he?"

And they answered:

"David's son."

And then Jesus asked how that David called him his Lord in the Psalms, unless he had been before him.

He saith to them:

"How therefore doth David in the Holy Spirit call him
'my Lord'?"

For he himself hath said in the book of the Psalms,

'The LORD / Jehovah said to my Lord:

"Sit down on my right hand,
until I set thine enemies the footstool under thy feet."

If therefore David call him 'my Lord,'
how is he his son?"

And no one could give him an answer, neither did any one dare from that hour to ask him again from that day forwards. And the common folk heard him gladly.

§ 90. How that Jesus preached to the
folk & to his disciples about the
hypocrisy of the Pharisees.

Then, as great crowds were standing so close that they were stepping on one another, he began to say to his disciples:

“Beware of the leaven of the Pharisees, which is hypocrisy.”

Then said Jesus to the people as well as to his disciples, that they should do what the masters [of the Law] and the Pharisees say to do, but first they should beware of their deeds: that they were hypocrites in many ways; that they were hard & covetous of other men's goods, yet soft and tender on themselves, and they desired to be honored, but through guile they extorted gifts from widows, and, moreover, from folk who were simple; that they were like graves which had been daubed [i.e., whitewashed tombs], made fair without, yet which stunk within.

Also he said that they were proud & cruel as those who were kindred to an adder. Even as their ancestors slew God's prophets, so also shall they do to the prophets & the masters of the Law whom I shall send.

And therefore, he said, from that time forwards, that all the blood which they had shed from the time of Abel, shall be taken in all vengeance from themselves.

“On the throne of Moses / in Moses' seat
the scribes and the Pharisees have sat down;
all therefore, whatso they bid you observe, that observe and do ye /
whatso they say to you, that be hearing and doing,
but do not do ye after their works / after their deeds do ye not,
for they say, and do not.

For they bind heavy burdens, grievous to be borne,
and lay them on the shoulders of men,
but they themselves touch them not with one of their fingers.

Beware of the scribes that wish to walk in porches,
for everything that they do
is that they may seem something to men,
and they widen the thongs of their frontlets,
and lengthen the fringe of their cloaks,
and love the chief entertainments at suppers,
and the first seats in the synagogues,
and greeting in the streets,
and they wish that men should be calling them
'Rabbi, Rabbi.'

But ye, yourselves, call not ye men 'Rabbi';
for one is your Rabbi, the Messiah,
and ye yourselves are brothers.

And 'Father' call not men for yourselves on earth,
for one is your Father in heaven.

And be not called 'Teachers',
because your Teacher is the Messiah.

And he that would among you be great shall be to you a servant;
for every man that shall uplift himself shall be humbled,
and he that humbleth himself shall be uplifted."

§. *Woe.*

"Woe to you, scribes and Pharisees, respecters of persons,
that ye shut the kingdom of God before men!

For ye enter not yourselves,
neither those that come to enter do ye allow.

Ye hold the keys of the kingdom before men:
yet ye neither enter in yourselves,
nor those that are coming do ye suffer them to enter therein.

Woe to you, scribes and Pharisees, respecters of persons,
that devour the houses of widows,

on a pretense that ye are lengthening your prayers!

Therefore, ye shall receive heavy judgement and condemnation.

Woe to you, scribes and Pharisees, respecters of persons,
who compass sea and land

that ye may make one proselyte / one convert and,
what time he hath become one,
ye make him a son of Gehenna double as much as yourselves!

Woe to you, blind guides, that ye say:

'He that sweareth by the Temple, it hurteth not / that is nothing;
but he that sweareth by the gold in the Temple sinneth
for that man is obligated to keep what he swears.'

Foolish, blinded ones! which is greater – the gold, or the Temple
that causeth it to be revered / that itself halloweth the gold?

And he that sweareth by the altar, it hurteth not / that is nothing;
but he who sweareth by the offering that lies on the altar sinneth.

Blinded ones! Which is greater -
the offering, or the altar that itself halloweth the offering?

He that sweareth therefore by the altar sweareth by it,
and by all that is upon it,
and he that sweareth by the Temple sweareth by it,
and by Him that dwelleth therein,
and he that sweareth by the heavens
sweareth by the throne of God,
and by Him that sitteth thereon.

Woe to you scribes and Pharisees, respecters of persons,
that ye tithe mint and anise and cummin,
and have omitted the weightier matters of the Law,
judgement and mercy and faith!

Now, these ye have done first and not have neglected the other.

Blind guides, ye strain at gnats, and swallow camels!"

"Woe to you scribes and Pharisees, respecters of persons,
for ye make clean the outside of the cup and of the dish,
but within they are full of extortion and all uncleanness!

Blinded Pharisees!

Cleanse first the inside of the cup,
that the outside of them may be clean also.

Woe to you, scribes and Pharisees, respecters of persons,
for ye are like unto whitewashed sepulchers,
which outwardly appear to be beautiful,
but within ye are full of dead men's bones and of all uncleanness!

So ye also on the outside appear to men as righteous,
but within are full of wickedness and turbulence.

Woe to you scribes and Pharisees, respecters of persons,
that ye build the tombs of the prophets,
and adorn the tombs of the righteous,
and say,

'If we had been in the days of our fathers,
we would not have been partakers with them
in the blood of the prophets!'

Hence, ye confess that ye are the sons of them
that killed the prophets -
and ye also will fill up the measure of your fathers!

Serpents, offspring of vipers!

How will ye flee from the judgement of Gehenna?

The blood of the prophets will be requited:

Therefore, lo, I send unto you prophets,
and wise men, and scribes;
some of them ye will kill and crucify,

and some of them ye will scourge in your synagogues,
and will persecute them from city to city,
that there may come upon you
all the blood of the righteous
that hath been shed on the earth,
from the blood of Abel, the righteous,
even unto the blood of Zacharia, son of Barachia,
him that ye killed between the Temple and the altar.
In truth, I say to you,
that all these things will come upon this generation."

§. *Future disposition of earthly Jerusalem:*

And then Jesus, mourning the City of Jerusalem, said:

"O Jerusalem, Jerusalem, who slayest the prophets,
and stonest them who are sent to thee,
greatly have I willed to have gathered thy folk /
how often would I have gathered thy children together,
as doth the hen her chicks under her wings,
and thou would not.

Now from this time forwards be thou desolate,
for I tell thee,
after this Passover that thou shalt never see me,
ere that thou believest in me.

Lo, your house is left to you desolate.

For I say to you,
ye shall not see me henceforth,
from now until the day come that ye say
'Blessed is he that cometh in the name of Jehovah.'"

§ 91. How that Jesus praised the
offering of the poor woman.

And as Jesus sat over against the treasury and beheld how the folk made their offering, so came many rich men and offered much, and there came a certain poor woman, a widow, and offered a lepton (or two mites). * [* see endnote p. 417.]

And Jesus called his disciples, and told them that this poor widow had offered more than each one of them had done. For all of them had offered much, for they had much; yet she had offered more, for she had offered all that she had to live by.

"Yea, of a truth, I say unto you that this poor widow
hath cast in more than all of them into the treasury;
for every one out of their abundance hath cast unto the offerings of God,
but this woman of her want / in her penury,
hath cast in what she was possessing / all the living that she had."

§ 92. How Jesus responded to the pagans
[i.e., those of the nations, gentiles]
who would speak to him.

With that the pagans, who were at the [Passover] feast, came to Philip, which was of Beth Saída of Galilee, and told him that they would gladly see Jesus, saying:

"Sir, we would see Jesus."

And Philip went and told this to Andrew, and then together they went and told this to Jesus. And Jesus told them that the time was come when he should be with the pagans. For as it is needful, he said, for wheat after being sown to be completely ripe before it can multiply, so also with himself. For wheat to ripen the earth must be moist, then it will multiply well & bear much fruit.

And Jesus answered them, saying,

"The hour is come,
that the Son of man should be glorified.

Verily, verily, I say unto you,

Except a corn of wheat fall into the ground and die,
it abideth alone:
but if it die,
it bringeth forth much fruit.

And so it is with me,
& so it is of my men,
that whoso loveth his life in this world;
contrary to me, he shall forsake his life;
and whoso hateth it for my sake,
he shall find it.

And whoso serveth me, followeth me:
for where I am, there is my servant.

And whoso serveth me,
my Father shall him honor."

And so then said Jesus that he was much tormented, and besought his Father
that he should save him from that time forwards:

"Now is my soul troubled;
and what shall I say?
"Father, save me from this hour:"
but for this cause came I unto this hour.
Father, honor / glorify thy name."

And then came a voice from heaven and said:

"I honor / glorify it, and shall honor / glorify it again."

And then some people that stood by, and heard it, said that it thundered: others said,

"An angel spake to him."

Jesus answered and said,

"This voice came not because of me, but for your sakes."

And he said, if he were done upon the rood he would draw all the world to himself.

“Now is the judgment of this world:
now shall the prince of this world be cast out.

And I, if I be lifted up from the earth,
will draw all men unto me.”

This he said, signifying what death he should die.

And then the folk responded & said, that the Law said that Christ should live evermore without end: and asked him what he meant that he should be crucified, if he were the Christ.

“We have heard out of the law that Christ abideth for ever:
and how sayest thou,

‘The Son of man must be lifted up’?
who is this Son of man?”

And then said Jesus to them that he had been sent to them, and only so long as they had light could they proceed.

“Yet a little while is the light with you.

Walk while ye have the light,
lest darkness come upon you:
for he that walketh in darkness
knoweth not whither he goeth.

While ye have light, believe in the light,
that ye may be the children of light.”

But though he had done so many miracles before them, yet they believed not on him: that the saying of Isaiah the prophet might be fulfilled, which he spake:

“Lord, who hath believed our report?
and to whom hath the arm of the LORD Jehovah been revealed?”

Therefore they could not believe, because that Isaiah said again,

“He hath blinded their eyes,
and hardened their heart;
that they should not see with their eyes,
nor understand with their heart,
and be converted, and I should heal them.”

These things said Isaiah, when he saw his glory, and spake of him. Nevertheless among the chief rulers also many believed on Jesus; but they durst not show it on account of the Pharisees. Because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God. And then Jesus cried out and said:

“Whoso believeth on me, believeth not on me,
but on him who sent me;
and he that seeth me seeth him that sent me,
and whoso despiseth me,
I shall not condemn him now,
but my teaching shall judge him at doomsday.

I am come a light into the world,
that whoso believeth on me
should not abide in darkness.

And if any man hear my words, and believe not,
I judge him not:
for I came not to judge the world,
but to save the world.

He that rejecteth me, and receiveth not my words,
hath one that judgeth him:
the word that I have spoken,
the same shall judge him in the last day.

For I have not spoken of myself;
but the Father which sent me,
he gave me a commandment,
what I should say, and what I should speak.

And I know that his commandment is life eternal:
whatsoever I speak therefore,
even as the Father said unto me, so I speak.”

These things spake Jesus, and departed, and did hide himself from them.

§ 93. How Jesus warned his disciples
privately of the destruction of
the Temple, & taught them how
they should prepare for the
judgment with four wise words.

And as Jesus went out of the Temple, so came his disciples near and showed him how rich & good & strong it was that with fair stones and with offerings it was adorned, and one of his disciples saith to him:

“Rabbi, lo, see the stones and the great building!”

And Jesus responded to them and said that the time would come when it will be so thoroughly destroyed that one stone should not be left to lie upon another:

“See ye all these stones, these great buildings?
See ye not all these things?
In truth, I say to you,
as for these things which ye behold,
the days will come that there will not be left here
a stone on a stone that will not be pulled down.”

And then as he sat upon the Mount of Olives, across from the Temple, his disciples Peter and James and John & Andrew, themselves alone drew near [and] asked when this should be, and what tokens [signs] would come before that destruction, and before the judgment:

“Teacher, say to us when this shall be,
and what is the sign of thy coming,
and of the conclusion of the world?”

& then Jesus answered them and said, that many false prophets would come, and hunger, and earthquakes, and tempests, & wars; that they would be betrayed, & seized, & slain, and the Jews all destroyed, and good tidings preached over all the world:

"See that no one lead you astray /
take heed lest any deceive you,
for many will come in my name, and will say
'I am the Messiah' and 'The time hath drawn near';
many will they lead astray.

Go ye not therefore after them.

But ye are about to hear of wars and rumors of wars and commotions
but see lest ye be afraid; see that ye be not troubled:
these things are to be / they must come to pass,
but not yet is the end.

Then said he unto them:

"For people will rise against people / nation against nation,
and kingdom against kingdom,
and there will be famines and great earthquakes in diverse places,
and pestilences and there will be terrors / fearful sights
and great signs from heaven will be seen and great winter-storms;
but all these things are the beginning of travail / of sorrow.

But take heed to yourselves:

for before all these things, they will lay hands on you
and persecute you and deliver you up to the synagogues,
and in the synagogues you shall be beaten.

Then shall they deliver you up to the peoples and to councils,
and into prisons to be afflicted and they will kill you:
and every man will be hating you for my name's sake.

And you shall be brought before rulers and before kings ye shall stand
and ye shall be scourged before governors for my name's sake,

for a witness to them and to all the peoples;
and it shall turn to you for a testimony, for a testimony against them,
for first this gospel of the kingdom must be published/
proclaimed in all the world for a witness unto all nations;
and then shall come the end.

What time they bring you up or deliver you over,
take no thought beforehand, nor premeditate what ye shall say,
but that which is given to you in that hour - that speak ye;
for not ye are speaking but a holy Spirit.

And settle it therefore in your hearts,
not to meditate before what ye shall answer/
that ye shall not be teaching yourselves to make excuse,
for I myself will give you a mouth and wisdom,
which all your adversaries shall not be able to gainsay nor resist/
and such that all your enemies cannot withstand.

For brother will deliver up brother to death
and the father his son,
and the sons will rise up against the fathers
and will put them to death,
and children shall rise up against parents
and cause them to be put to death.

You shall be betrayed,
your kinsfolk and your brothers and your relations
and your friends will deliver you up
and every man will be hating you for my name's sake,
but in patience ye shall possess your life/ ye shall possess your souls.

But he that shall endure to the end, the same shall be saved;
but there shall not an hair of your head perish.

Then many will be offended, and will deliver up one another,
and will hate one another,
and many prophets of falsehood will arise,

and will lead astray many;
and, because of the multitude of wickedness,
the love of many shall wax cold.”

And so then he told them of the tokens [signs] that would come before the day of judgment: and said to them that the sun would turn right dark, and the moon would withdraw its light, & the stars would fall from heaven, and the powers of heaven would be stirred, and the folk of earth would fall down for dread of the greatness of the sea and of the flood.

“Now what time ye have seen Jerusalem
with an army encompassing it,
know that its desolation hath come nigh.

And they within the midst of it let them go forth from it,
and they in the villages let them not enter it;
because these days are the days of requital,
that all that is written may be fulfilled
and he that is on the roof,
let him not go down to take aught from his house,
and he which is in the field,
let him not turn round behind to take his cloak.

Now woe to them that are with child,
and to them that are giving suck in those days!

For there will be great distress in the land,
and strong wrath upon this people,
and they will fall by the edge of the sword
and they shall be led away captive into all nations:
and Jerusalem will be trodden down of the Gentiles,
until the times of the Gentiles be fulfilled.

Now, what time ye have seen the sign of abomination of desolation
that was said by Daniel the prophet
- he that readeth, let him understand -
then they that be in Judaea flee to mountains,

and let him that is on the housetop not go down into the house,
neither enter therein, to take anything out of his house:
and let him that is in the field not turn back again
for to take up his garment.

But woe to them that are with child,
and to them that give suck in those days!

But be praying that your flight
may not be in the winter nor on the Sabbath.

For there will be then great distress,
the like of which hath not been
from the first habitation of the world
until to-day, neither shall be.

And if it had not been that those days were shortened
no flesh would live,
but because of the chosen ones, those days will be shortened.

Then, if any one shall say to you,
'Lo, here is the Messiah - Lo, there he is' -
do not believe.

For there will arise lying Messiahs, and lying prophets,
and they will give great signs and wonders,
so that, if possible, even the chosen ones they will lead astray.

Lo, I beforehand have said to you,
that if they shall say to you,

'Lo, he is in the desert', do not go forth, or
'Lo, he is in the inner chamber', do not believe;
for as the lightning lighteneth from the east,
and is seen unto the west,
so will be the coming of the Son of Man.

Now, immediately after the distress of those days,
the sun will be darkened,

and the light of the moon will not shine,
and the stars will fall from heaven,
and the powers of heaven will tremble,
and distress in the earth and irresolution of the peoples,
and a sound like that of the sea and a trembling,
men's hearts failing them for fear
of that which is about to come on the earth,
and the powers of heaven will tremble.

And then shall the Cross appear in the firmament /
the sign of the Son of man in heaven,
and then shall all the tribes of the earth mourn /
& then would they see me coming
with so much dread and with great bliss /
and then shall they see the Son of man
coming in the clouds of heaven
with great power and great glory.

And then I shall send mine angels
with a great sound and great cry /
and then shall he send his angels,
with a great sound of a trumpet,
and they shall gather all that be chosen
throughout all the world /
from the four winds,
from one end of heaven to the other,
from the uttermost part of the earth
to the uttermost part of heaven.

And when ye shall see all these things
coming to pass, then be bold,
look up, and lift up your heads;
for then shall come your salvation /
your redemption draweth nigh:

but no angel knoweth the day nor the time.

Then shall the folk be taken, as they were in Noah's time.

And for this, charge not your hearts with gluttony,
nor with drunkenness, nor with the covetousness of the world,
and that day shall rise up against you suddenly.

For like a snare shall it come upon all those
who are on the face of the earth.

But watch ye therefore & pray always,
that ye be worthy before me,
that ye may be worthy to escape from these things
that are about to come to pass,
and to stand before the Son of Man.

For as it was in the days of Noah,
so will it be in the days of the Son of Man,
for just that before the Flood
they were eating and drinking and were taking wives
and were giving wives to men,
until the day that Noah entered the Ark,
and they knew not until the Flood came and took them all away,
so will be the coming of the Son of Man.

So also, as it was in the days of Lot,
that they were eating and drinking and were buying and selling
and were planting and building,
and in the day that Lot went forth from Sodom
it rained fire and brimstone from heaven and destroyed them all,
so will it be in the day that the Son of Man is revealed.

Now in that hour he that is on
the roof let him not go down
that he may take up his things from the house,
and he that is in the field let him not turn back;
and remember ye the wife of Lot.

He that willeth to save his life shall lose it,
and he that shall lose his life shall find it.

Now I say to you that in that night
there will be two men in one bed,
one will be taken and one will be left.

And there will be two women
grinding at one mill together,
one will be taken and one will be left.

And there will be two men in the field,
one will be taken and one will be left."

They say to him:

"Whither, our Lord?"

He saith to them:

"For where the carcase is, there will be gathered the vultures / eagles."

§. *The fig-tree parable:*

And he was saying to them this similitude:

"Now, from the fig-tree learn a parable,
that what time its branches have become tender,
and its leaves are put forth,
ye know that the summer is near;
so ye also, what time ye have seen all these things,
ye know that it hath drawn nigh to the door.

In truth, I say to you that this generation
will not pass away until all these things be.

Heaven and earth will pass away,
and my words will not pass away.

Now, of the day and of that hour, no one knoweth,
not even the angels of heaven,
but the Father only."

And so then Jesus said these four words: the first about all the servants who abided their lord and watched, even if he came ever so late.

Then another word was that of a man who was in dread of a thief, how that he should stay awake so as to keep himself from the thief.

The third word was about ten maidens who went forth to accompany a bride & a bridegroom: and five of the maidens were foreclosed [i.e., they were locked out of the proceedings], in that they were not ready to accompany the bridal couple when they were to be espoused.

The fourth word was about a man who went on a far pilgrimage, and entrusted all his goods to his servants: to one of them five bezants [i.e., gold coins, otherwise identified as "talents"], and to the other, two bezants, and to the third one bezant only.

And at his coming again he highly rewarded the two who had doubled his goods; and the third he did imprison, in that he had won him nothing.

§. *A call to watchfulness:*

"Now be ye watchful and praying,
for ye know not the time.

For just as a man that departed and left his house
and gave to his slaves his property,
to each man his work,
and commanded the doorkeeper
that he should be watchful -
be ye therefore watchful,
for ye know not when the master of the house cometh,
not if it be in the evening-time,
nor if in the mid-night,
nor if in the twilight,
nor if in the dawn, -
and shall he come suddenly and find you sleeping?

And that to you | say, to all of you | say -
be ye watchful."

§. *Keeping vigil against a thief:*

"But this know ye,
that if the master of the house were to know
at which hour the thief would be coming,
he would not suffer that his house
should be broken through.

Ye also, be ye ready,
for in an hour that ye know not
will come the Son of Man."

§. *The parable of ten virgins:*

"Then will the kingdom of heaven be likened to ten virgins
that took their torches,
and went forth to meet the bridegroom and the bride.

Now, five of them were foolish, and five wise;
and the foolish ones took their torches,
and took with them no oil,
but the wise took oil in the vessels with their torches.

Now, when the bridegroom delayed,
they all slumbered and slept,
but in the middle of the night there was a cry:

'Lo, the bridegroom cometh;
go forth to meet him!

Then arose all those virgins,
and trimmed their torches.

The foolish ones say to the wise ones:

'Give us of your oil,
for lo, our torches are going out!'

The wise ones say to them:

'Nay, lest it suffice not for us and for you;
but go unto them that sell,
and buy for yourselves.'

And, while they were going to buy,
the bridegroom came,
and they that were ready entered with him
to the wedding-feast,
and the door was shut.

Now, at the last, came those virgins and say:

'Our Lord, open to us!'

But he answered and said:

'Amen, I say to you, I know you not.'

Watch therefore,
for that ye know not the day nor the hour."

§. *Talents wisely and unwisely invested:*

"For as a man that set off on a journey,
and called his slaves,
and delivered to them his property.

There was one to whom he gave five talents,
and one with two, and one with one
and similarly also he with the two talents
[and] traded with the two.

But he that received one
went and digged in the earth,
and hid the silver of his master.

Now, after a long time,
came the lord of those slaves,
and took of them a reckoning.

And he drew near which received five talents,
and offered five others and said:

'My lord, five talents thou gavest me,
lo, I have gained beside them five more talents.'

His lord said unto him,

'Well done thou good and faithful servant:
for thou hast been faithful over a few things,
I will make thee ruler over many things
enter thou into the joy of thy lord.'

He also that received two talents came and said,

'Lord, thou deliverest unto me two talents:
behold, I have gained two other talents beside them.'

His lord said unto him,

'Well done, good and faithful servant;
thou hast been faithful over a few things,
I will make thee ruler over many things:
enter thou into the joy of thy lord.'

Then he which had received the one talent came and said,

'Lord, I knew thee that thou art a hard man,
reaping where thou hast not sown

and gathering where thou hast not strewed:
and I was afraid, and went and hid thy talents in the earth:
lo, accept thine own.'

His lord answered and said to him:

'Evil slave and lazy, thou knewest me
that I reap where I have not sown
and gather where I have not scattered:

Thou oughtest therefore to have put my money
to the exchangers, and then at my coming
I should have received mine own with usury.

Take therefore the talent from him,
and give it unto him which hath ten talents.

For unto every one that hath shall be given,
and he shall have abundance:
but from him that hath not shall be taken away
even that which he hath.

And cast ye the unprofitable servant into outer darkness:
there shall be weeping and gnashing of teeth.'"

§. *Separating sheep from goats:*

And so then Jesus told them the form and the manner of the judgment. And when in majesty the judgment comes, then will all the folk be assembled together before him, & he will divide them asunder, as a shepherd doth his sheep from the goats.

And his sheep he shall have stand on his right half, & for the works of pity [compassionate acts] that they did for his sake, he will have them called unto his Father's bliss; and those on the left half, for they did no works of compassion on his behalf, he will have them driven with the fiends into the pain without end.

"When the Son of man shall come in his glory,
and all the holy angels with him,
then shall he sit upon the throne of his glory:
and before him there will be gathered all the peoples,
and he will separate them one from another,
as the shepherd that separateth
the sheep from the goats,
and he will make the sheep stand on his right,
and the goats on his left.

Then will the King say to those on his right:

'Come, ye blessed of my Father,
inherit the kingdom
that was prepared for you
from the foundation of the world:
for I was an hungered,
and ye gave me meat:
I was thirsty
and ye gave me drink:
I was a stranger,
and ye gathered me,
I was a naked man,
and ye clothed me,
I was an infirm man,
and ye visited me,
I was in prison,
and ye came unto me.'

Then will the righteous say to him:

'Oh, our Lord! when saw we thee
that thou wast hungry,
and gave thee to eat,

or wast thirsty,
and gave thee to drink?

And when did we see thee
that thou wast a stranger
and gathered thee,
or wast a naked man
and clothed thee?

Or when did we see thee infirm or in prison
and came unto thee?'

And he answered and said to them:

'Amen, I say to you,
What ye have done to one of these my brothers,
my little ones,
to me it is ye have done it.'

Then will he say to those on his left:

'Go away from me, ye cursed, to the fire eternal
which is prepared for the Accuser and for his angels.

For I was hungry,
and ye did not give me to eat,
I was thirsty,
and ye gave me not to drink,
and I was a naked man,
and ye did not clothe me,
I was an infirm man, and I was in prison,
and ye did not visit me.'

Then will they also answer and will say:

'Our Lord, when did we see thee hungry,
or thirsty, or a stranger,
or naked, or infirm,

or in prison,
and did not serve thee?'

Then will he answer and will say to them:

'Amen, I say to you,

That which to one of these little ones ye did not,
to me also ye did it not.'

And these will go to torment eternal,
and the righteous to life eternal."

§. 94. How that Judas bespoke
treason upon the fourth day
of the week.

And it came to pass, after Jesus had said all these things to his disciples, then he told them that on the third day following, during the feast of Passover, he would be delivered up to be done in on a rood [i.e., to be impaled upon a torture stake]:

"Ye know that after two days it is the Passover,
and the Son of Man is delivered up to be crucified."

And the Feast of the Unleavened Bread, called Passover, had drawn near; and then gathered the princes [i.e., the rulers], & the masters of the Law, the priests, & the elders of the Law, in the court of the overseer [i.e., the high priest], who was called Caiaphas, because Jesus had said on the third day of the week, that they would see him no more ere that they had believed in him.

And thus they went and took counsel together seeking how they could betray Jesus, and slay him, for they were afraid of the people.

And then they said that it was not good to do this whilst the feast lasted, in order that the folk not grumble, nor prevent it.

And then Judas called Iscariot, that was of the number of the Twelve, heard tell that they were assembled together.

Now Satan had entered into Judas and he went and spake with the chief priests and scribes, & asked them what they would give him so that he might deliver him up to them, and they rejoiced & said that he should take them to Jesus privately so that the folk would not know about it.

And all of them were glad, and covenanted to give him money & beholden to him for thirty pence silver / thirty denarii: and he promised them Jesus.

And from that time forwards he espied how he might betray Jesus, and was seeking for himself an opportunity how he should deliver him up to them apart from the multitude privately, without the folk realizing it.

For indeed, all the three days before Jesus had taught the folk in the Temple from morning to evening, & from evening until morning.

And upon the night he went upon the Mount of Olives, & the folk upon the morrow came unto the Temple for to hear him. And there passed Jesus the fourth day and the fifth day of the week.

§ 95. How that Jesus bore himself in
his passion from evening time
until it were the next day.

And at evening time of the sixth day, when the day of the Passover arrived, on which was the custom that the Passover should be slaughtered, when every man should sacrifice a lamb for himself, he, Jesus, sent Peter and John and saith to them:

"Go and make ready for us the Passover that we may eat it."

And then Jesus' disciples came to him, & asked him where they should hold the pascal seder & where they should prepare the lamb:

"Where wilt thou that we make ready?"

And Jesus said to Peter & John that they should go into the City, & follow a man whom they would meet, bearing a potful of water: and where they see him enter, there they should ask for him & his disciples, and that this request would be granted them immediately.

"Lo, what time ye enter the city
there will meet you a man bearing a pitcher of water;
go after him to the house which he entereth,
say to the master / the goodman of the house:
'The Master / our Rabbi saith unto you,
Where is the guest-chamber
where I may eat the Passover with my disciples?
My time is near.'
Lo, he will shew you a certain large upper-room
furnished and prepared;
there make ready; there prepare for us."

And they, his disciples, went forth & found it right as Jesus had told them and the disciples did as Jesus appointed them, & prepared the lamb in a great soleer / the Upper Room, that the hostess had prepared for them, already furnished.

Now when evening had come, so came Jesus with his Twelve, and set himself down with his apostles, and held forth the pascal seder, ere that he was pained / tortured, and while they were eating he said to them:

"I have indeed longed to sup with you
the Passover before ever I suffer;
for I say to you that henceforth I shall not eat it
until it be accomplished in the kingdom of God."

And then Jesus administered to them the Eucharist with his flesh and with his blood, and bade them that they should sanctify bread & wine, in remembrance of his passion.

And while they were eating Jesus gave thanks and he took bread and blessed God over it, and brake and gave to his disciples, and said:

"Take, eat;
this is my body that is for you;
so be doing for my memory."

And he took a cup and gave thanks over it, and gave to them and they drank from it. And he said to them:

"Take this, divide it among you;
drink of it all of you;
this is my blood, the new covenant,
that is shed for many to forgiveness of sins:

This do ye, as oft as ye drink it, in remembrance of me.

For I say to you that I shall not drink from now of the fruit of the vine,
until the day that the kingdom of God come
that I shall drink it with you new in the kingdom of my Father."

And then he said that one of them would betray him.

"But nevertheless, behold,
the hand of my betrayer is with me on the table.

And the Son of Man goeth as is determined:
but, nevertheless, woe unto him by whose hand he is betrayed"

When Jesus had thus said, he was troubled in spirit, and testified, and said,

"Amen, amen, I say to you,
one of you that eateth with me, he will betray me."

And then the disciples everyone, & each man of himself, looking one on another, began to ask which it were, doubting of whom he spake. They began to be grieved and it grieved them exceedingly, saying to him each one of them:

"Is it I? Can it be I, my Lord?"

He saith to him:

"Thou hast said it."

And then there began to be strife amongst them, contention as to which was most accomplished and the highest authority, which of them should be accounted the greatest.

And Jesus, our Lord, said to them that it should not be amongst them as with the lewd [i.e., debased] folk: for the eldest should be as the youngest, and the greatest of them as the lowest of them, forasmuch as they had dwelled with him in his temptations, so also he said, they should be with him in his bliss, and reign with his Father:

"The kings of the peoples are their lords,
and they that are in authority and do well are called Benefactors.
Now ye are not so, but he which is great with you shall be at the least,
and he that is the chief as the servant
and not as he that sitteth at meat.
For who is greater, he that sitteth at meat or he that serveth?
Am not I, lo, as the servant among you?

Now ye that have continued with me in my temptations -
and I too, I promise you as my Father promised me a kingdom
that ye shall eat and drink with me at my table in the kingdom,
and ye shall sit on twelve thrones
and shall judge the twelve tribes of the House of Israel."

And then Jesus, our Lord, said to Peter Simon, that the Fiend had asked God, his Father, that he might tempt them & cleanse them as wheat winnowed by men. And for him he sought that his faith faileth not.

"Simon, lo, Satan hath besought thee
that he might sift you as wheat,
but I have besought for thee
that thy faith should not fail;
and thou also in due time
turn gain and comfort and strengthen thy brethren."

And then Peter said that he was ready to go with him in his passion, and be with him in prison, and for to suffer death:

"My Lord, with thee I am ready even to prison and to death to go."

And Jesus answered him and said that the cock would not crow once, ere that he had forsaken him thrice:

"I say to thee before ever the cock crow today twice,
three times thou wilt deny me that thou dost not know me."

And then Jesus asked them if anything had failed them when that he had sent them forth without satchel, without purse, without shoes. He saith to them:

"When I sent you without purses
and without wallets
and without shoes,
was aught lacking to you?"

And all of them said,

"Nay, that nothing had failed them, not even aught."

And then Jesus told them that whoso had satchel or purse, that he should sell it, and buy them swords; and whoso had none, sell his kirtel [i.e., his mantle], and buy him a sword therewith:

"From now he that hath a purse or a wallet,
let him carry it;
and he that hath not a sword,
let him sell his garment and buy himself a sword.

For I say to you this also
that is written is about to be fulfilled in me that
'with the wicked he was numbered';
and that which is concerning me is to be fulfilled."

And they say to him:

"Our Lord, lo, we have here two swords!"

He saith to them:

"They are sufficient."

Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he rose from supper and did off his clothes / laid aside his garments, and girded himself with a towel, and put water into a basin, and went down upon his knees & began washing the disciples' feet, and to wipe them with the towel wherewith he was girded. And when he came to Peter, Peter said he should not wash his feet

“Lord, dost thou wash my feet”

Jesus answered and said to him,

“What I do thou knowest not now
but thou shalt know hereafter.”

Then Peter saith to him:

“Thou shalt never wash my feet.”

And so Jesus said to him, unless he did, he would have no part in heaven with him.

“If I wash thee not,
thou hast no part with me.”

Simon Peter saith unto him,

“Lord, not my feet only,
but all the body, my hands and my head.”

And Jesus saith unto him,

“Who that is bathed,
hath no need to be washed,
save only his feet,
but is clean every whit:

and ye are all clean,
but not all and that shall be seen.”

For he knew who should betray him, therefore said he:

“Ye are not all clean,”

And then when Jesus had washed their feet, and taken his garments, and was sat down again at the supper, he said unto them that he had done it to give them the example, that each should do for the other,

“Know ye what I have done to you?

Ye call me ‘Master’ and ‘Lord’:
and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet;
ye also ought to wash one another’s feet.”

For I have given you an example,
that ye should do as I have done to you.

Verily, verily, I say unto you,
the servant is not greater than his lord;
neither he that is sent greater than he that sent him.

If ye know these things,
happy are ye if ye do them.

I speak not of you all:
I know whom I have chosen:
but that the Scripture may be fulfilled,
‘He that eateth bread with me
hath lifted up his heel against me.’

Now I tell you before it come,
that, when it is come to pass, ye may believe that I am he.

Verily, verily, I say unto you,
he that receiveth whomso I send receiveth me;
and he that receiveth me receiveth him that sent me.”

When Jesus had thus said, as they sat and did eat, he became sorrowful, troubled in spirit, and testified that one of them would betray him, and said,

“Verily, verily, I say unto you,
that one of you that eats with me shall betray me.

But, behold, the hand of him that betrays me is with me on the table.

And truly the Son of man goes as it was determined as written of him:
but woe unto that man by whom the Son of man was betrayed!

Good were it for that man if he had never been born.”

Then the disciples, exceedingly sorrowful, looked one on another, doubting of whom he spake. And they began to inquire among themselves, which of them it was that should do this thing. And began everyone of them to say unto him one by one, Lord is it I? And another, Is it I? And he answered and said unto them:

“He that did his hand with me in the dish, the same shall betray me.

It is one of the twelve, that dips with me in the dish.”

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, and whispered thus:

“Which is the one of whom he spake?”

He then lying on Jesus' breast saith unto him,

“Lord, who is it?”

And Jesus answered him and said,

“He it is, to whom I shall give a sop of bread, when I have dipped it.”

And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And just as quickly after the sop, Satan entered into him. Then Jesus told him:

“That thou doest, do swiftly.”

Now no man at the table knew for what intent he spake. Some thought, because Judas had the bag, that Jesus had said unto him, “Buy those things that we have need of against the feast;” or, that he should give something to the poor.

Jude then having received the sop, out he went immediately: and it was night. Therefore, when he was gone out, Jesus said that he was much honored & would depart.

“Now is the Son of man glorified,
and God is glorified in him.

If God be glorified in him,
God shall also glorify him in himself,
and shall straightway glorify him.

Little children, yet a little while I am with you.

Ye shall seek me: and as I said unto the Jews,

‘Whither I go, ye cannot come;’ so now I say to you.

A new commandment I give unto you,
that ye love one another;
as I have loved you,
that ye also love one another.

By this shall all men know
that ye are my disciples,
if ye have love one to another.”

Simon Peter said unto him,

“Lord, whither goest thou?”

Jesus answered him,

“Whither I go, thou canst not follow me now;
but thou shalt follow me afterwards.”

Peter said unto him,

“Lord, why cannot I follow thee now?
I will lay down my life for thy sake.”

Jesus answered him,

“Wilt thou lay down thy life for my sake?”

Verily, verily, I say unto thee,
the cock shall not crow,
till thou hast denied me thrice.”

And then Jesus began to comfort them, and answered them all that they asked him. And he began to warn them of the pains & the persecutions which they would suffer for him.

“Let not your heart be troubled:
ye believe in God, believe also in me.
In my Father's house are many mansions:
if it were not so, I would have told you.
I go to prepare a place for you.
And if I go and prepare a place for you,
I will come again,
and receive you unto myself;
that where I am, there ye may be also.
And whither I go ye know, and the way ye know.”

Thomas saith unto him,

“Lord, we know not whither thou goest;
and how can we know the way?”

Jesus saith unto him,

“I am the way, the truth, and the life:
no man cometh unto the Father, but by me.
If ye had known me,
ye should have known my Father also:
and from henceforth ye know him, and have seen him.”

Philip saith unto him,

“Lord, show us the Father,
and it sufficeth us.”

Jesus saith unto him,

“Have I been so long time with you,
and yet hast thou not known me, Philip?

He that hath seen me hath seen the Father; and how sayest thou then,
‘Show us the Father?’

Believest thou not that I am in the Father, and the Father in me?
the words that I speak unto you I speak not of myself:
but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me:
or else believe me for the very works' sake.

Verily, verily, I say unto you, he that believeth on me,
the works that I do shall he do also;
and greater works than these shall he do;
because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do,
that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments.

And I will pray the Father,
and he shall give you another Comforter,
that he may abide with you for ever;
even the Spirit of truth;
whom the world cannot receive,

because it seeth him not,
neither knoweth him:
but ye know him;
for he dwelleth with you,
and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more;
but ye see me: because I live, ye shall live also.

At that day ye shall know that I am in my Father,
and ye in me, and I in you.

He that hath my commandments, and keepeth them,
he it is that loveth me:
and he that loveth me shall be loved of my Father,
and I will love him, and will manifest myself to him.”

Judas saith unto him, not Iscariot,

“Lord, how is it that thou wilt manifest thyself unto us,
and not unto the world?”

Jesus answered and said unto him,

“If a man love me, he will keep my words:
and my Father will love him,
and we will come unto him,
and make our abode with him.

He that loveth me not keepeth not my sayings:
and the word which ye hear is not mine,
but the Father's which sent me.

These things have I spoken unto you,
being yet present with you.”

And he told them that they would come to him soon, and promised them the Holy Ghost, who would give them power & wit, and comfort them in all manner of things that they had need of.

“But the Comforter, which is the Holy Ghost,
whom the Father will send in my name,
he shall teach you all things, and bring all things
to your remembrance,
whatsoever I have said unto you.

Peace | leave with you,
my peace | give unto you:
not as the world giveth,
give | unto you.

Let not your heart be troubled,
neither let it be afraid.

Ye have heard how | said unto you,
'| go away, and come again unto you.'

If ye loved me, ye would rejoice, because | said,
'| go unto the Father:'
for my Father is greater than |.

And now | have told you before it come to pass,
that, when it is come to pass, ye might believe.

Hereafter | will not talk much with you:
for the prince of this world cometh,
and hath nothing in me.

But that the world may know that | love the Father;
and as the Father gave me commandment, even so | do.

Arise, let us go hence.

| am the true vine,
and my Father is the husbandman.

Every branch in me that beareth not fruit
he taketh away:
and every branch that beareth fruit,
he purgeth it,
that it may bring forth more fruit.

Now ye are clean through the word
which | have spoken unto you.

Abide in me, and | in you.

As the branch cannot bear fruit of itself,
except it abide in the vine;
no more can ye, except ye abide in me.

I am the vine, ye are the branches:
he that abideth in me, and I in him,
the same bringeth forth much fruit:
for without me ye can do nothing.

If a man abide not in me,
he is cast forth as a branch,
and is withered;
and men gather them, and cast them into the fire,
and they are burned.

If ye abide in me, and my words abide in you,
ye shall ask what ye will,
and it shall be done unto you.

Herein is my Father glorified,
that ye bear much fruit;
so shall ye be my disciples.

As the Father hath loved me,
so have I loved you:
continue ye in my love.

If ye keep my commandments,
ye shall abide in my love;
even as I have kept my Father's commandments,
and abide in his love.

These things have I spoken unto you,
that my joy might remain in you,
and that your joy might be full.

This is my commandment,
that ye love one another, as I have loved you.

Greater love hath no man than this,
that a man lay down his life for his friends.

Ye are my friends,
if ye do whatsoever I command you.

Henceforth I call you not servants;
for the servant knoweth not what his lord doeth:
but I have called you friends;
for all things that I have heard of my Father
I have made known unto you.

Ye have not chosen me, but I have chosen you,
and ordained you, that ye should go and bring forth fruit,
and that your fruit should remain:
that whatsoever ye shall ask of the Father in my name,
he may give it you.

These things I command you, that ye love one another.

If the world hate you,
ye know that it hated me before it hated you.

If ye were of the world, the world would love his own:
but because ye are not of the world,
but I have chosen you out of the world,
therefore the world hateth you.

Remember the word that I said unto you,
'The servant is not greater than his lord.'

If they have persecuted me, they will also persecute you;
if they have kept my saying, they will keep yours also.

But all these things will they do unto you for my name's sake,
because they know not him that sent me.

If I had not come and spoken unto them,
they had not had sin:
but now they have no cloak for their sin.

He that hateth me hateth my Father also.
If I had not done among them the works which none other man did,
they had not had sin:
but now have they both seen and hated both me and my Father.
But this cometh to pass,
that the word might be fulfilled
that is written in their law,
'They hated me without a cause.'
But when the Comforter is come,
whom I will send unto you from the Father,
even the Spirit of truth,
which proceedeth from the Father,
he shall testify of me:
and ye also shall bear witness,
because ye have been with me from the beginning.
These things have I spoken unto you,
that ye should not be offended.
They shall put you out of the synagogues:
yea, the time cometh,
that whoso killeth you
will think that he doeth God service.
And these things will they do unto you,
because they have not known the Father, nor me.
But these things have I told you,
that when the time shall come,
ye may remember that I told you of them.
And these things I said not unto you at the beginning,
because I was with you.
But now I go my way to him that sent me;
and none of you asketh me,

‘Whither goest thou?’

But because I have said these things unto you,
sorrow hath filled your heart.

Nevertheless I tell you the truth;
it is expedient for you that I go away:
for if I go not away, the Comforter will not come unto you;
but if I depart, I will send him unto you.

And when he is come, he will reprove the world of sin,
and of righteousness, and of judgment:
of sin, because they believe not on me;
of righteousness, because I go to my Father,
and ye see me no more;
of judgment, because the prince of this world is judged.

I have yet many things to say unto you,
but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come,
he will guide you into all truth:
for he shall not speak of himself [on his own authority];
but whatsoever he shall hear, that shall he speak:
and he will shew you [disclose to you] things to come.

He shall glorify me:
for he shall receive of mine, and shall shew it unto you.

All things that the Father hath are mine:
therefore said I, that he [i.e., the Spirit] shall take of mine,
and shall shew it [make it known] unto you.

A little while, and ye shall not see me:
and again, a little while, and ye shall see me,
because I go to the Father.”

Then said some of his disciples among themselves,

“What is this that he saith unto us,

‘A little while, and ye shall not see me:
and again, a little while, and ye shall see me:’
and, ‘because I go to the Father’?”

They said therefore,

“What is this that he saith,
‘A little while’?
we cannot tell what he saith.”

Now Jesus knew that they were desirous to ask him, and said unto them,

“Do ye enquire among yourselves of that I said,
‘A little while, and ye shall not see me:’
and again, ‘a little while, and ye shall see me’?”

Verily, verily, I say unto you,
that ye shall weep and lament,
but the world shall rejoice:
and ye shall be sorrowful,
but your sorrow shall be turned into joy.

A woman when she is in travail hath sorrow,
because her hour is come:
but as soon as she is delivered of the child,
she remembereth no more the anguish,
for joy that a man is born into the world.

And ye now therefore have sorrow:
but I will see you again,
and your heart shall rejoice,
and your joy no man taketh from you.

And in that day ye shall ask me nothing.

Verily, verily, I say unto you,
whatsoever ye shall ask the Father in my name,
he will give it you.

Hitherto have ye asked nothing in my name:
ask, and ye shall receive, that your joy may be full.
These things have I spoken unto you in proverbs:
but the time cometh,
when I shall no more speak unto you in proverbs,
but I shall shew you plainly of the Father.
At that day ye shall ask in my name:
and I say not unto you,
that I will pray the Father for you:
for the Father himself loveth you,
because ye have loved me,
and have believed that I came out from God.
I came forth from the Father, and am come into the world:
again, I leave the world, and go to the Father.”

His disciples said unto him,

“Lo, now speakest thou plainly,
and speakest no proverb.

Now are we sure that thou knowest all things,
and needest not that any man should ask thee:
by this we believe that thou camest forth from God.”

And so then Jesus said to them, that the time was come that they would forsake him and flee away, & forsake him.

Jesus answered them,

“Do ye now believe?
Behold, the hour cometh, yea, is now come,
that ye shall be scattered,
every man to his own, and shall leave me alone:
and yet I am not alone,
because the Father is with me.

These things I have spoken unto you,
that in me ye might have peace.

In the world ye shall have tribulation:
but be of good cheer;
I have overcome the world.”

And so he then lifted up his eyes toward heaven, and consecrated them to God his father, and made entreaty for them, & for all those who believed in him through their preaching, that they were all one in him, and that his Father loved as himself, and that he was bringing them to his bliss where he would himself be, and that they might see & know without end.

These words spake Jesus and said,

“Father, the hour is come; glorify thy Son,
that thy Son also may glorify thee:
as thou hast given him power over all flesh,
that he should give eternal life
to as many as thou hast given him.

And this is life eternal,
that they might know thee the only true God,
and Jesus Christ, whom thou hast sent.

I have glorified thee on the earth:
I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self
with the glory which I had with thee before the world was.

I have manifested thy name unto the men
which thou gavest me out of the world:
thine they were, and thou gavest them me;
and they have kept thy word.

Now they have known that all things
whatsoever thou hast given me are of thee.

For I have given unto them the words which thou gavest me;
and they have received them,
and have known surely that I came out from thee,
and they have believed that thou didst send me.

I pray for them: I pray not for the world,
but for them which thou hast given me;
for they are thine.

And all mine are thine, and thine are mine;
and I am glorified in them.

And now I am no more in the world,
but these are in the world, and I come to thee.

Holy Father, keep through thine own name
those whom thou hast given me,
that they may be one, as we are.

While I was with them in the world,
I kept them in thy name:
those that thou gavest me I have kept,
and none of them is lost,
but the son of perdition;
that the Scripture might be fulfilled.

And now come I to thee;
and these things I speak in the world,
that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them,
because they are not of the world,
even as I am not of the world.

I pray not that thou shouldest take them out of the world,
but that thou shouldest keep them from the evil.

They are not of the world,
even as I am not of the world.

Sanctify them through thy truth:
thy word is truth.

As thou hast sent me into the world,
even so have I also sent them into the world.

And for their sakes I sanctify myself,
that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also
which shall believe on me through their word;
that they all may be one; as thou, Father, art in me,
and I in thee, that they also may be one in us:
that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them;
that they may be one, even as we are one:
I in them, and thou in me,
that they may be made perfect in one;
and that the world may know that thou hast sent me,
and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me,
be with me where I am; that they may behold my glory,
which thou hast given me: for thou lovedst me
before the foundation of the world.

O righteous Father, the world hath not known thee:
but I have known thee,
and these have known that thou hast sent me.

And I have declared unto them thy name,
and will declare it:
that the love wherewith thou hast loved me
may be in them, and I in them.”

He saith to them:

“Arise, let us go.”

§ 96. How that Jesus fared from
evening time until the morning.

When Jesus had spoken these words, and when they had said their prayers, and had glorified God, they arose and went forth, he with his disciples, out of the city, unto the Mount of the Olive-orchard, over the brook Kidron, unto a town which was called Gethsemane, where was a garden, which he entered into, and his disciples.

And Judas also, which betrayed him, knew well the place and their habits, for Jesus, as he was accustomed, oftentimes resorted thither with his disciples.

And Jesus told them that in that selfsame night they would all forsake him, for it was so written beforehand in Prophecy. But after he were risen from death to life, he said, he would appear to them, & they would see him in Galilee. Then said Jesus to them:

"All of you will be offended in me in this night, for it is written
'I will smite the shepherd and the lambs of his flock will be scattered.'

And what time I have arisen, I go before you to Galilee."

And then Peter answered him, that he would never forsake him.

"If all of them shall be offended in thee,
I forever will not be offended in thee."

And Jesus answered him and said, that he would forsake him thrice that very night, ere the cock had crowed twice:

"Amen, I say to thee,
In this night, before ever the cock crew twice,
three times thou wilt deny me."

And Simon Kepha (Peter) said, this would not be, though he should die with him:

"If it shall be for me to die with thee, I will not deny thee."

So said they all.

And then Jesus when he arrived at the place, told his disciples that they should abide there for him, while he worshiped his Father:

"Pray that ye enter not into the region of temptation.
Sit here, while I go and pray."

And he took Peter & the two sons of Zebedee, John & James, and he went forth, & became dreadful and sorry [troubled and distressed].

And he told them that he was sorrowful, even unto death, & urged them that they abide with him there and watch with him, & pray that they not fall for the blandishments of the Fiend:

"Lo, it doth grieve my soul even unto death;
remain here and watch with me."

And he himself departed from them about a stone's throw, and he set his knees and fell on his face on the earth and was praying, and he was saying:

"My Father, if it can be let this cup pass me -
but not mine will be done but thine."

And with that appeared to him an angel from heaven to comfort him, strengthening him. And Jesus then in anguish, lingered on in worship / was in great care and zealously he was praying; and his sweat was as drops of blood, as it were, falling down to the earth from his body.

And he rose from his prayer and came unto his disciples and found them sleeping from their trouble. And he said to Peter:

"Simon, thou hast slept;
so not even one hour have ye been able to watch with me?
Watch and pray
that ye enter not into temptation;
the spirit is willing,
but the flesh is weak."

And Jesus went quickly from them a stone's cast, and fell on his knees to the earth, and for the second time besought his Father, if it were his will, that he be

released from the [impending] passion. & besought his Father that he might do his will.

And the same word he said:

"My Father, if this cup cannot pass but if I drink it, thy will be done!"

And when he came again to his disciples, he found them all asleep for weariness.

And Jesus said to them:

"Awake, & pray"

that they might not enter into temptation, nor fall for the Fiend's blandishments.

And then he left them, and afterwards, when he had come to them again, he found as he had before, them sleeping, because their eyes with sleep were heavy and they knew not what they should say to him [or] how they could answer him and he left them and went to pray the third time, and again thus he saith to them:

"Sleep then and take your ease;
for lo, the hour hath come, the end is near."

And so he said to them that they had slept enough, and that they were to arise and go forth with him. And he told them that his betrayer was nigh at hand:

"Why sleep ye?
Arise and pray that ye enter not into temptation.
Arise, let us go hence;
he that betrayeth me hath drawn near,
the Son of Man is betrayed into the hands of the sinners."

And even while yet he was speaking, lo, Judas, one of the Twelve, came, and with him a large company of pagan officers, with servants, & with rulers, & Pharisees & the masters [of the Law] who had taken with them men with arms and with lances and with torches, a great multitude carrying scimitars, swords, and staves being sent from the chief priests and scribes and elders of the people, so as to take Jesus. Jesus therefore, knowing all things that should come upon him, stepped forth, and spoke thus unto them:

“Whom seek ye?”

They answered him,

“Jesus of Nazareth.”

Jesus saith unto them,

“I am he.”

And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, “I am he,” they went backward, and fell to the ground. Then asked he them yet a second time,

“Whom seek ye?”

And they said,

“Jesus of Nazareth.”

Jesus answered,

“I have told you that I am he:
if therefore ye seek me, let these go their way:”

that the saying might be fulfilled, which he spake:

“Father, of those whom thou hast given me not one have I lost.”

Now Judas the betrayer gave them a sign and said:

“That one which I kiss, that is he;
him take hold of wearily and carry him along.”

And immediately he drew nigh unto Jesus, and said to him:

“Hail, Rabbi!”

and kissed him on the mouth. And they laid hands upon him but Jesus said thus to him:

“Friend, wherefore art thou come to me,
for with a kiss Judas
dost thou betray the Son of Man?”

And then came the constable [the magistrate], and the centurions, and the officers of the Jews and took Jesus, they stepped forth and laid their hands on him and held him.

Now when those with him, his disciples, saw that which was about to be, they asked him whether they should strike with swords:

"Our Lord, shall we smite them with the swords?"

And lo, then one of the disciples of Jesus, Simon, having a sword, drew it and smote the high priest's servant, and took off his right ear. The servant's name was Malchus.

And Jesus told them to desist, and told Peter that he put his sword away: for whoso smote more with the sword, with the sword would die:

"Enough as far as this man.

Put up thy sword into the sheath

for all they that take up the sword by the sword will perish.

The cup which my Father hath given me to drink,

shall I not / willst thou not that I drink it?

Or dost thou suppose that I cannot beseech my Father,

that I could not appeal to my Father for help,

and that he would send me

more than twelve legions of angels?

But it is fitting that Scripture be fulfilled."

And then Jesus touched the servant's ear, and it became entirely whole.

And then all his disciples had left him and fled away, save a certain youth who followed him, wound only in a linen cloth. & there went many folk who made to hold him fast, and took hold of him; and he left the garment in their hands and fled from them all naked.

And then Jesus upbraided them, that they were come with an army by night, for to take him as though he were a thief. And he said also to those chief priests and soldiers of the Temple and elders:

"As against a robber have ye come forth against me
with swords and with staves to take hold of me!
When I was daily with you in the Temple, sitting and teaching,
ye stretched forth no hand against me and ye seized me not,
but this is your hour, and the power of darkness /
and now the prince of darkness showeth his power
because the scriptures of the Prophets must be accomplished."

Then the band and the captain and officers of the Jews laid hold of Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, who was the high priest that same year.

Now Caiaphas was he, who gave counsel to the Jews, that it was expedient that one man should die for the people. And they took Jesus away to Caiaphas' house, who had married there the High Priest Annas' daughter. Gathered together there were the scribes and the elders of the people.

And Simon Peter followed Jesus, and so did another disciple who was known unto the high priest.

And Peter and John fell back a far piece, in order to see how it would end.

And when they came to Annas' house, John entered into the palace of the high priest as someone who was known to the servants, but Peter stood without at the door. Then went out that other disciple, John, and spake unto her that kept the door, and besought the porter to let Peter in which the porter did.

And the servants and officers stood there, who had kindled a great fire of coals all night in the midst of the courtyard, and set about it, warming themselves, for it was very cold and it happened as he and Peter stood about the fire and Peter was sitting by the guards, a certain maid of then chief priest, the damsel that kept the door, saw Peter warming himself at the fire and she drew near and saith to him:

"And thou also wast with Jesus of Nazareth, the Galilean.

Art not thou also one of this man's disciples?

This man wast also with him."

But Peter before them all, in the sight of all, said "Nay," he knew him not:

"Woman, I know not what thou sayest,
I am not, neither am I acquainted."

And when he went forth to the door of the outer court and would have gone away, the cock began to crow and then came another, a woman who observed Peter, and she saith to them who stood about that he had been with Jesus:

"Truly thou art of them, for thy speech also is like.
This one wast with Jesus the Nazarene."

And again he denied and swore with an oath:

"I know him not, this man."

And it happened as Simon Peter stood and warmed himself, that the porter came to him, and said that he had been with Jesus. They said therefore unto him,

"Art not thou also one of his disciples?"

And Peter, before them all denied it, and said,

"Nay, I am not."

And then afterwards came another servant & said that he was one of the disciples of Jesus; and that seemed likely for he was a man of Galilee. & the other said that word might well be so. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith that he had seen him in the garden with Jesus, where he was taken:

"Did not I see thee in the garden with him?"

They that stood by said again to Peter,

"Surely you are one of them: for you are a Galilean,
and your speech agrees thereto;
for your speech betrays you."

Peter then denied again: and said that he knew him not:

"Man, I know not what you say."

And then began Peter to swear, & to curse all who had ever been with Jesus, and all who ever knew him.

"I know him not, this man of whom you speak."

And with that, as the word was in his mouth, immediately the cock crew the second time; and Jesus our Lord turned about & beheld Peter.

And then it came to Peter's mind the words Jesus had said to him beforehand:

"Before ever the cock crow twice, thou wilt deny me thrice."

And when he thought thereon, after the others let him go, Peter went forth out, and he covered his head and wept bitterly.

And then, as Jesus stood before Annas, who asked Jesus of his disciples, and of his doctrine. And he answered & said that his teaching was no felony / no transgression or committed in private, but altogether publicly aloud before the folk in the Temple where he preached:

"I spake openly to the world;
I ever taught in the synagogue, and in the temple,
whither the Jews always resort;
and in secret have I said nothing.

"Why askest thou me?

Ask them which heard me, what I have said unto them:
behold, they know what I said."

And when he had thus spoken, one of the officers standing by gave him a buffet-
ing under the ear, and struck Jesus with the palm of his hand, and asked him:

"Answerest thou the high priest so?"

And Jesus replied, answering him that if he had committed any misdeed, that he should tell him whereof; and if he could not tell whereof, that he smite him no more.

"If I have spoken evil, bear witness of the evil:
but if well, why smitest thou me?"

Now afterwards Annas had sent Jesus bound unto Caiaphas, the High Priest. The chief priests and all the multitude were seeking against Jesus witness that they might put him to death, and were not finding any. For many bore false witness against him, lying witnesses, their witness not agreeing.

At the last came two others, witnesses of falsehood who said about him, that he had said that he would destroy God's Temple and make it whole again within three days and yet some said otherwise, and were not in accord:

"We ourselves have heard this fellow that he said:

"I will pull down the Temple of God made with hands,
and in three days I will make another not made with hands."

But neither so did their witness agree together. And at the last the chief priest arose, stood up in the midst, and asked Jesus why it was that he answered not those who bore witness against him:

"Dost thou offer no answer?

What are these bearing witness against thee?"

And Jesus held his peace & answered not.

And again the chief priest importuned him to tell whether he were Christ, God's son:

"I adjure thee by the Living God,
that thou say to us if thou art the Messiah,
the Son of God, the son of the Blessed?"

Then said they all,

"Art thou then the Son of God?"

And Jesus said to him and to them that he it was, and that they would see him come in the bliss of God at the judgment of all the world.

"Thou hast said it. I am he, and I say to you
henceforth ye will see the Son of Man
sitting on the right hand of Power
and coming on the clouds of heaven."

And then began the High Priest to rend his clothes; and said that Jesus had blasphemed, and that they had no more need of witnessing, for had they not all heard it?

“He hath spoken blasphemy;
what further need have we of any further witnesses?
For lo, all of you have heard from his mouth his blasphemy.
What thinketh ye?”

And he asked them what they thought best be done. And all of them were judging him and said:

“He is guilty of death.”

And then began the men who had taken hold of Jesus to spit on him, and spat in his face and buffeted him and to scorn him, and covered his eyes, and smote him under the ear and on the neck, and told him that if he were the Christ that he should say prophetically who it was that smote him, saying to him:

“Prophecy to us now Messiah,
who is it hath smitten thee?”

And they began accusing him and were saying:

“We have found this fellow
that he perverteth our people
and doth forbid us, saying
that head money to Caesar we should not give;
and he saith of himself that he is King Messiah.”

And again many other things they were blaspheming and saying against him. And to many other shameful acts did they subject him.

§ 97. How Jesus bore up from early
morning until nine o'clock.

And when day dawned, as soon as morning arrived, all the masters of the Law [scribes], and the chief priests, and the elders in the land were gathered together

and took their counsel as to how they could bring him to death. And they brought him up to the house of their assemblies and they say:

"If thou art the Messiah, say to us."

And Jesus answered & said:

"If I tell you, ye will not believe me;
and if I ask you anything,
ye will not answer me,
nor will you let me go.

But from this time forward
I will be on the right side of God, my Father."

They all say:

"Art thou of a truth the Son of God?"

He saith to them:

"Ye yourselves say that I am he."

They said,

"Then sayest thou, that thou are Christ, God's son?"

Said Jesus:

"So saith ye,"

They said,

"For what reason, do we desire witnesses?"

We have heard it from his own mouth."

And then everyone arose up, and bound Jesus, and led him from Caiphas unto the hall of judgment: to Pilate, who was Lord & Chief Administrator of the people and Jurist under Caesar, and was pagan [i.e., a gentile]. & they brought Jesus to him and it was early, but they did not enter into Pilate's house, lest they be defiled, for they would be [ritually] clean, that they might in the evening eat the Paschal lamb.

And then Pilate went out to them, & asked:

“What accusation bring ye against this man?”

& they said that they found him teaching & prohibiting the folk to give tribute to Caesar: and he saith that he is God & king:

“If he were not a malefactor,
we would not have delivered him up unto thee.”

And then Pilate commanded that they should judge him themselves:

“Take ye him, and judge him according to your law.”

And they answered him that they could not put any man to death.

“It is not lawful for us to put any man to death:”

That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

And then Pilate entered into the house where he gave judgment, and called Jesus forth.

And Judas, when he saw that the Jews had condemned Jesus to death, went & brought the thirty pence which the priests had given him, and proffered it upon them, and said that he had sinned in that he had betrayed this good man.

“I have sinned that I betrayed the blood of the righteous!”

And they answered that he should see well to his own deed, but this was nothing to them.

“What is that to us?”

Thou wilt know.”

And Judas cast down their silver in the Temple, and went forth, and hanged himself on an elder tree: and his belly was cleft [i.e., split wide open], and all his guts fell down at his feet.

And then the chief priests took the pence [i.e., the silver coins], and said that they were not worthy for to be included along with the other offerings:

"It is not lawful to put it into the offertory,
because it is the price of blood."

But, through their council's deliberation, they bought therewith a potter's field,
to bury the bodies of dead strangers. Therefore that hath been called Field of
Blood unto this day.

Then was fulfilled that which was said by the prophet:

"I took the thirty pieces of silver,
the price of the dear one
that I held more dear than the sons of Israel,
and I gave them for the Potter's Field,
as the Lord commanded me."

And so it was foretold, for thus was it prophesied.

§ 98. How Jesus bore up from nine
o'clock until it was midday.

Then Jesus stood before Pilate who called Jesus, and asked him:

"Art thou the King of the Jews?"

Jesus answered him,

"Sayest thou this thing of thyself,
or did others tell it thee of me?"

Pilate answered,

"Am I a Jew?"

Thine own nation and the chief priests
have delivered thee unto me:
what hast thou done?"

Jesus answered:

"My kingdom is not of this world:
if my kingdom were of this world,

then would my servants fight,
that I should not be delivered to the Jews:
but now is my kingdom not from hence.
Thou sayest that I am a king.
To this end was I born,
and for this cause
came I into the world,
I am come for to bear witness to the Truth.
Every one that is of the Truth heareth my voice."

And then Pilate asked him:

"What is Truth?"

And they began accusing him and saying:

"We have found this fellow
that he perverteth our people and forbid us saying
that head-money to Caesar we should not give;
and he saith of himself
that he is King Messiah."

Pilate saith to the chief priests and to that multitude:

"No cause do I find against this man."

But Jesus answered neither them nor Pilate; who, however, marveled greatly.
But the Jews each and every one were screaming out and saying that he had
troubled all the folk and stirred them all up from the district of Galilee unto Jeru-
salem:

"He hath troubled the people, teaching in all Judaea;
and he began from Galilee even unto here."

And when Pilate heard them saying 'from Galilee,' he asked whether this man
were a Galilean. & when that he knew that he was under Herod's authority, he
sent him again to Herod; for Herod himself was in Jerusalem in those days of
the Unleavened Bread.

§. *Jesus before Herod:*

And when Herod saw Jesus he had great joy, for he had been wishing to see him for a long time, because he was hearing about him and was hoping that some sign he would see from him coming to pass; and his miracles. He was asking him questions, but Jesus returned him no answer, not a word, as if he were not there.

Now the chief priests and rulers were standing and accusing him fully; and Herod mocked him and his men-at-arms also, and he clothed with fair garments in mockery, in a white cloth as if he had been a fool, and sent him back again to Pilate.

And in that same day there was a reconciliation between Herod and Pilate, for before then they were enemies.

§. *Jesus is returned to Pilate by Herod:*

And then Pilate assembled the rulers, the chief priests, and the masters [of the Law] and all the folk, and said that inasmuch as he and Herod could find no cause for condemning him, he would chastise him and let him go free:

"Ye have brought up to me this man that ye say to me
that he hath stirred up your people,
and lo, I myself have examined him in your sight
and naught have I found about him of the things
for which ye blame him; nor yet Herod,
for I sent him unto him
and naught worthy of death hath he found about him,
neither hath there been by him any matter of death.

I will chastise him therefore and forgive him."

& with that all the folk besought Pilate that he would deliver them a man who was condemned, as he was wont to do every year in honor of the Feast.

And Pilate asked them whether they would prefer having Jesus, or else Barab-
bas who was a thief and for thievery and manslaughter [i.e., murder] which he had

done in the City was taken and placed in prison. And the folk, at the behest of the rulers and of the masters [i.e., the doctors of the Law], chose Barabbas.

And then Pilate asked them what he should do with Jesus, for he found no reason to condemn him.

Then cried they all again, saying,

“Not this man, but Barabbas.”

And then Pilate asked them what he should do with Jesus, for he found no reason to condemn him.

And with upraised voices, the Jews cried that he should have him done on a rood [i.e., impaled on a torture stake], and ceased not their crying.

And then Pilate commanded that Jesus be scourged.

And his officers clad him in purple, and wrapped him in a mantle of scarlet, and, instead of a crown, set a garland of thorns upon his head and placed a reed in his hand, and knelt down before him, greeting him as a king, scratched him all about the face, and smote him all about under the ear, and took the reed and smote him upon the head. And said:

“Hail, King of the Jews!”

and they smote him with their hands.

Pilate therefore went forth again, and saith unto them:

“Behold, I bring him forth to you,
that ye may know
that I find no fault in him.”

Then came Jesus forth, wearing the crown of thorns, and the purple robe.

And Pilate saith unto them:

“Behold the man!”

When the chief priests therefore and officers saw him, they cried out, saying,

“Crucify him, crucify him.”

And then they all cried with one voice that he do him on a rood [an upright stake]. And Pilate told them that they should take him & do him on a cross, for he found no cause with him.

“Take ye him, and crucify him:
for I find no fault in him.”

The Jews answered him:

“Upon the usage of our Law
he should be done to death,
for that he made himself God's son.”

And when Pilate heard that, he dreaded him all the more; and went again into the judgment hall, & asked Jesus:

“From whence art thou?”

But Jesus gave him no answer. Then saith Pilate unto him,

“What, speakest thou not unto me?
Know thee not well
that I have power to put thee on a cross, to crucify thee,
and have power to let thee go alive?”

Jesus answered:

“Thou couldest have no power at all against me,
except it were given thee from above:
therefore he that delivered me unto thee
hath the greater sin.”

And from thenceforth Pilate sought to release him: but the Jews cried out, saying:

“If thou let this man go, thou art not Caesar's friend:
whoso maketh himself a king speaketh against Caesar.”

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. (And it was the preparation of the Passover, and about the sixth hour:)* [* Parenthetical and possibly not original] and he saith unto the Jews:

“Behold your King!”

But they cried out:

“Away with him, away with him, crucify him.”

Pilate saith unto them:

“Shall I crucify your King?”

The chief priests answered:

“We have no king but Caesar.”

And while all the Jews were gathered together Pilate saith to them:

“Whom will ye that I release to you -

Jesus Bar Abba, or Jesus called the Messiah?”

For Pilate knew that from envy they delivered him up. And with that very word, and while he was sitting at the tribunal, Pilate's wife sendeth word to him, and bade that he should cease to involve himself with Jesus, for reason she said that she had been in great travail that selfsame day on account of a vision of Jesus:

“Have thou naught to do with that righteous one!

For much have I suffered this day in my dream because of him.”

And the chief priests persuaded the people that for Bar Abba they should ask, that he should release him to them and destroy Jesus.

And Pilate took water, and washed his hands there before all the folk, and said:

“I am clean of the blood of this righteous man.

This see ye well / Take care of this matter yourselves.”

And they all answered:

"His blood fall on us and on our children."

And then Pilate, wishing to do the will of the multitude, released to them Barabbas, and delivered up to them Jesus for to be scourged [flogged] all according to their own will, that they should place him on a rood.

And they took Jesus, and led him away.

And the heathen [gentile] officers took him and carried him along within the court, which is the Praetorium, and assembled about him all the cohort, the entire company of five hundred officers, and arrayed him in the manner of a king as they had done beforehand, and plaited him a crown of thorns and laughed him to scorn, and knelt before him, and greeted him with scorn as a king, and scratched him amidst his visage [about his face], and smote him upon the head with a reed.

And so then they unclad Jesus of the purple, and clad him with his own clothes, and laid the cross upon his own shoulders, and led him out of the City, and two others who were condemned with him.

§. *Via Dolorosa:*

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.

Now while going forth, so came there a strange man [i.e., a foreigner] passing by the way, a Cyrenian whose name was Simon the Leper, who was coming from the field, the father of Alexander and of Rufus, and the Jews forcefully compelled him to take the cross, and bare it upon his back and come after Jesus.

And there followed him a great press of folk, and many women who bewailed Jesus and lamented his death.

And Jesus turned about and bade them not to weep for him, but for the vengeance which the folk had deserved, and for the vengeance which would fall upon them:

"Daughters of Jerusalem, weep not for me;
but weep for yourselves and for sons!

For the days will come in which ye say:
 'Happy is it for the barren,
 and for the wombs that have not borne,
 and for the breasts that have not given suck!'
And then ye will begin to say to the hills
 'Fall on us!'
and to the heights
 'Cover us!'
Seeing that with the green wood
 these things they do,
 with the dry what will it be?"

§ 99. How Jesus bore up from noon
 until mid-afternoon:

And when they came upon the Mount of Calvary, and brought him to the place called Golgotha, which is interpreted 'The place of the Skull'; then they stripped Jesus and made him all naked, and put him upon the cross.

And it was the third hour.

And then they gave him to drink wine perfumed with perfume, wine mixed with myrrh and gall, and set it to Jesus' mouth; and he tasted it, but he would not drink it. He received it not. And then were crucified with him two evil-doers, two thieves, [for] the Jews hanged one thief upon the right side, & another thief on the left side.

And so then did Pilate write on a board attached to the cross in Hebrew [Aramaic?], Greek, & Latin, that he was Jesus of Nazareth, King of the Jews. And many Jews read that writing, for this was located nigh at hand to the City. And they all cried to Pilate and said:

"Write that he said he was King of the Jews,
 but not that he is King of the Jews."

And Pilate answered them that these words were written, & would remain.

And they divided his garments among them and cast for them lots; and they were sitting and keeping watch there. And while they were sitting they wrote his trespass and set it over his head:

"Jesus, this is the king of the Jews."

And Jesus besought his father:

"My Father, forgive them,
for they know not what they do."

And then the soldiers when they had crucified Jesus, took and parted his garments in four parts, a part to every soldier: but his kirtel [i.e., his outer tunic] they said they would not rend, for it was sown all of one piece, woven from the top throughout. They said therefore among themselves:

"Let us not rend it, but cast lots for it, whose it shall be",
that the Scripture might be fulfilled, which saith;

"They parted my raiment among them,
and for my vesture they did cast lots."

These things therefore the soldiers did.

And so then they sat down and beheld how Jesus' mother and, and saint John and his mother's sister, the wife of Cleopas, and Mary Magdalene went and stood beside the cross of Jesus.

And then when Jesus saw his mother and John, his disciple whom he loved so much, standing there, Jesus said to his mother:

"Woman, look! There is thy son."

And so then he said to John:

"Look, there is thy mother."

And from that time forward John received her, and kept her as his mother.

And the Jews standing about, waiting to see what should befall, then went before Jesus, and stood and shook their head at him, and scorned him, and bade him that he should save himself, if he were God's son, and come down from the cross; and reproached him for that which he had said that he would destroy God's Temple and make it whole again in three days.

And they that were passing by reviled him, wagging their heads and saying:

"Oh! Puller down of the Temple
and builder of it in three days,
save thyself alive and come down from the cross!"

In like manner the chief priests also with the Scribes [doctors of the Law] and Pharisees, laughing among themselves, mocking him, said:

"He hath others saved alive,
and may he not save himself?
The Messiah, if he is the King of Israel -
let him now come down from the cross,
that we may see and believe!
He hath trusted in God, -
let him deliver him now if he is pleased with him;
for he said
'I am the son of God.'"

And then they all began to cry:

"If thou be Christ,
and rightful King of Israel,
come down from the rood tree,
and we shall believe in thee.
Thou who trusteth in God,
now let him save thee if he will,
for thou sayest that thou art God's son."

And also the soldiers scorned him, and told him if he were King of the Jews that he should save himself.

And those evil-doers also that were crucified with him like the rest were reproaching him.

Now one of those evil-doers that were crucified with him was blaspheming against him and saying:

"Art thou not the Messiah?
save thyself alive, and save alive us also!"

And his comrade, the other thief, rebuked him and said to him:

"Not even of God art thou afraid,
seeing that lo, we also - we are in the same judgment?"

And lo, we - as we deserve it hath befallen us,
and as we have done we have been repaid;
but this one - not even aught disgraceful hath been done by him.

Doubt not God.

For our wicked deeds we have deserved this vile death:
and Jesus never did but good."

And then he besought Jesus that he would think of him when he came into his Kingdom. And he said to Jesus:

"My Lord,
remember me what time thou comest in thy kingdom."

And Jesus answered him and said that self-same day he would be with him in Paradise:

"Amen, I say to thee today
that with me thou shalt be in paradise
in the garden of Eden."

And it was about the sixth hour, and there was darkness over all the land until the ninth hour and the sun was darkened. And then from noon to the height of mid-day, the sun withdrew its light, about the sixth hour until the ninth hour, the sun was darkened and it became as dark as night over all the land.

§. 100. How Jesus bore up from three
o'clock until evening time.

At mid afternoon, at the ninth hour, Jesus cried out with raised voice and wept:

"Eloí, Eloí, lama sarachthaní?"

and said this psalm of the Psalter,

"Deus, Deus, meus respice in me."

which is to say,

"My God, My God,
why hast thou forsaken me?"

And those folk that were standing there, when they heard it, say:

"This man for Elijah hath called!"

And immediately one leapt up, and took a sponge, and wet it in vinegar, and, adding hyssop thereto, placed it upon a reed and put it to Jesus' mouth for him to drink.

And then as one body the Jews tarried and waited to see whether Elijah would come forth to deliver him:

"Let be; we shall see if Elijah cometh
and take him down
and saveth him alive."

And Jesus, having thus fulfilled all the Scripture which was said through prophecy of his passion, save that it was said that he should drink vinegar, at which point Jesus said:

"I thirst."

After this, when Jesus therefore had received the vinegar, knowing that all things were now accomplished, that the scripture might be fulfilled, saith:

"It is finished"

And he, Jesus, crying out with a mighty voice, said:

"Father, into thine hands I lay my spirit."

And with those words he bowed his head, and gave up the ghost to God his father and his spirit went up.

And with that was rent in twain from the midst of it the veil of the Temple sanctuary from the very top unto the bottom, and the earth quaked and the stones in the depths were cleft, the Temple's lintel of wondrous size fell and broke to pieces, and the tombs were opened, and many bodies of the righteous which were asleep arose and went forth from the tombs after his resurrection and came to the Holy City and appeared to many.

And then the centurion, who was over an hundred soldiers, who stood on both halves [i.e., on either side] so as to behold Jesus, when they saw the earthquake and the things that came to pass, feared exceedingly, and said:

"Truly this is a righteous man.

Truly this is the son of God!"

And all the soldiers had great dread on account of their having seen fully how he died of his own good will.

And all the folk who stood by and saw these marvels, knocked on their breasts [pounded their chests] as being culpable, and turned again unto the City, saying:

"Woe to us!

What hath befallen us?

Woe unto us for our sins!"

And his friends stood afar, and with them the women who had followed him from Galilee unto Jerusalem, and were serving him - Mary Magdalene, and Mary daughter of James the Little, the mother of Joseph, and Salome, and the mother of the sons of Zebedee, and they were seeing these things, and published them abroad.

§ 101. How Jesus was drawn after
death.

So then the Jews came, for they did not want the dead bodies hanging on the rood [the torture stake] so near unto the City upon the Sabbath of the feast of Passover.

They came to Pilate and besought him that he would let them break their thighs, so that they should die the sooner and let them be taken down.

And then the soldiers came and broke the limbs of the thieves who hung beside Jesus; to the first and to the other but Jesus' thighs they broke not, for they found him all so starkly dead & cold: but a soldier smote him with a spear to the heart, & forthwith out came water & blood for these things were done, that the scripture should be fulfilled:

“A bone of him shall not be broken.”

And again another scripture saith:

“They shall look on him whom they have pierced.”

And then when it was evening time, a rich, noble baron, good & righteous, this Joseph of Arimathaea, came who had ten soldiers to his banner, and who had not consented to the council & to the deeds of the Jews; for he was secretly one of Jesus' disciples, for dread of the Jews.

And he entreated in haste on account of the Sabbath, and came to Pilate and besought him that he give him Jesus' body.

And now Pilate had great wonder that Jesus was so soon dead, and sent to the officer in charge / the centurion who kept him, & told him that he should send him tidings regarding whether Jesus were dead. And he answered and said,

“Yea, it is true.”

And when he knew it of the centurion, then commanded Pilate that Jesus' body be given to Joseph, and Joseph went forth and took it down.

And with that came Joseph in the night with master Nicodemus, who first came to Jesus by night, and brought with him myrrh and incense and wormwood, a mixture of myrrh and aloe, about a hundred pounds worth.

And Joseph brought a fine winding sheet, new & clean, and placed the spices therein: and afterward took another fair new sheet fine and clean, and wound Jesus' body therein, in the manner as rich Jews were accustomed to be buried.

Now beside where Jesus was crucified there was a garden, and in that garden a new cave had been hewn out in the rock in which no body had ever before been laid: but Joseph had had it made for his own use. And therein, for the Sabbath was nigh / the Jews' preparation day, they laid Jesus' body, and rolled a great stone before the entrance of the sepulchre, and departed.

And now was he long dead. And not for this that the women had always followed and seen how Jesus' body was buried. And these women that came with him from Galilee, following after, came to the tomb on their footsteps, and they saw the corpse when they brought it in thither. Mary Magdalene and the other Mary the mother of Joses, were sitting opposite the tomb.

And so long as they were able to work before the Sabbath, they went and bought a rich ointment which is called "aromatha" and they prepared all their ointment so as to come and anoint Jesus' body with it.

And when they were done helping, they returned to the City and, when the Sabbath was past, had bought and made ready aromatic ointment, sweet spices and oil of perfume; but on the Sabbath they rested, as it is commanded.

And upon the day following the day of the preparation, which the Jews call parasceven, the chief priests and the Pharisees came together unto Pilate, and urged him to consider what Jesus had said beforehand, that he should rise from death to life the third day, & they sought of him to set a lookout on the body in the sepulchre until the third day, that his disciples not come and steal his body, and tell the folk that he was risen from death to life.

"Our Lord, we have remembered that
that deceiver was saying when he was yet alive,

'After three days I will arise again';
but command them to take heed to the grave until three days are past,
that his disciples may not come in the night and steal him away,
and say to the people
that he has risen from among the dead,
and so the last error shall be worse than the first."

And Pilate answered them that they should go and keep it as well as they could:

"Ye have a guard;
go your way,
take heed of the grave as ye know how,
make it as secure as you can."

They went and took heed to the grave and the soldiers went forth there armed,
and sealed the stone that lay before its entrance, and setting a watch.

§ 102. How Jesus arose from death
to life and raised many other
dead men with him.

Upon the morrow, as early as any man might worship, when it was yet dark, so
went the Marys, Mary Magdalene, and Mary the mother of James, and Salome,
to the house of the sepulchre and they brought that which they prepared and
there came the other women with them to the tomb & to anoint Jesus' body.

And Jesus Christ very early then, as they came towards the sepulchre at the ris-
ing of the sun, was risen from death to life, & many other dead men, who came and
showed themselves in the City.

And lo, then at that very hour, as it began to dawn toward the first day of the
week, the earth quaked exceedingly, for the angel of the LORD came down from
heaven, and he rolled away the stone from the sepulchre and sat thereon. Now
his appearance and visage were as red as fire, like to lightning, & his clothes was
as white as snow. And the watchers of the sepulchre, for fear of him, so soon as
they saw it, trembled/all abashed & fell down in a fright, as if they had been dead.

Now the women as they went toward the sepulchre, had asked who could help them, that the stone be moved from the door to the monument. They said:

“Who shall remove for us the stone from the door of the tomb?”

And with that, as they came and looked hither, they saw that the stone had already been removed from the entrance, and they were saying among themselves:

“Now who hath rolled away for us the stone of the tomb?”

for it was great exceedingly.

§ 103. How Jesus appeared to Mary

Magdalene who was dear to him.

Now when Jesus was risen the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven demons. And cometh Mary Magdalene early, while was yet dark, and seeth the stone taken away from the sepulchre and as soon as she saw, ran off and told Peter & John that Jesus' body had been stolen away, and saith unto them:

“They have taken away the Lord out of the sepulchre,
and we know not where they have laid him.”

And then Peter & John swiftly rose up together. But John outran Peter and came first to the sepulchre, though he went not within. He knelt down, & saw naught but the sheet in which Jesus had been wound.

And when Peter came, he went in and kneeled down, and saw the linen sheet & the girdle [i.e., the under-garment] which had been about Jesus' body and the napkin that had been about his head, not lying with the linen clothes, but folded up in a place by itself.

And then John entered and saw also, and believed that the body had been borne away. For they did not know the scripture which said that it behooved Jesus to arise from death to life, & so enter into his bliss. & so the disciples went away again to their own home, with Peter wondering at what was come to pass.

And then the women came towards the sepulchre in that garden, and they entered the tomb and saw a youth sitting on their right hand and clad in a white robe, and immediately they had great dread.

The angel answered and said to the women:

"Ye women, have not dread;
but of a truth know that Jesus is risen from death to life,
for I know well Jesus the Nazarene whom ye seek,
him that was crucified,
he is risen from death to life and is not here:
even as he said to you from the first.
Come, see the place where he had been laid!"

And when it was grieving them about this, much perplexed, behold, they saw two persons standing over them, and the clothing of them was shining and the women were afraid; and they bowed their heads and were looking on the earth from their fear, those men say unto them:

"Why seek ye the living among the dead?
He is not here, but hath arisen;
recollect that which he spake with you while he was in Galilee
and had said to you that the Son of Man
is about to be delivered up into the hands of sinful folk
and be crucified, and in three days he will rise."

And then the angel told them that they should go and say to Peter as well as to the other disciples that Jesus was arisen.

"Go quickly and say to his disciples and to Kephah
'That he hath risen,
and lo, he goeth before you to Galilee:
there shall ye see him, as he said to you.'
lo, I have told you."

And then two angels stood at their side, and showed them the napkin & the cloths, & told them that they should think about what Jesus first said to them and warned them how that it behooved him to suffer passion on the cross, and die, and the third day arise from death to life.

At which point they bethought them well on Jesus' words. And then they left behind their sorrowful demeanor, and went forth with great awe & great joy for to speak forth to the apostles these good tidings. And they departed in haste from the tomb and with fear and great joy did run to bring his disciples word and to no one aught said they, because they had been afraid.

Meanwhile, as the angel showed them these things, so was the Magdalene by the other side, and came to the sepulchre and stood without weeping. & as she wept, she stooped down, and looked into the sepulchre and beheld saw two angels in white clothing, one who sat at the head, & the other at the feet where the body of Jesus had lain. & they asked her why she wept. And they say unto her,

“Woman, why weepest thou?”

And she answered & saith to them:

“Because they have taken away my Lord,
and I know not where they have laid him.”

And with that the angels arose to meet Jesus, who came and stood behind the Magdalene. And having said this, she turned herself about, and seeth Jesus standing, but knew not that it was he and thought him to be the gardener.

And then Jesus asked her why she wept, & what she sought:

“Woman, why weepest thou? Whom seekest thou?”

Supposing him to be the gardener, she saith unto him,

“Sir, if it be that thou hast borne him away,
tellest thou me where thou hast laid him
and I shall bear him away privately.”

And with that she turned herself towards the angels to have some comfort. And Jesus called her:

“Mary.”

And then she knew him by his voice, and she turned and fell down at his feet and said:

"Hail! Sweet Sir."

And then Jesus bade her that she should go and say to her brethren that he should ascend to his father and to her father, and to his God & to her God also.

Jesus saith unto her:

"Touch me not;
for I am not yet ascended to my Father:
but go to my brethren,
and say unto them:
'I ascend unto my Father,
and your Father;
and to my God,
and your God.'"

Mary Magdalene [then] cometh and telleth the disciples that she has seen the Lord, and that he had spoken these things to her.

§ 104. How Jesus showed himself
to the other women.

And then as the women went towards the apostles for to tell them what the angel had said to them, and the Magdalene came and went with them, so came Jesus & greeted them, saying:

"All hail!"

And they fell down at his feet and worshiped him, and hailed him and kissed his feet.

And then Jesus bade them that they should have no dread, but that they should go unto Galilee to meet him, and there they would see him. Jesus unto them:

"Be not afraid:
go tell my brethren
that they go into Galilee,
and there shall they see me."

§ 105. How the soldiers that kept
watch at the sepulchre took
council as to what they
would do.

Meanwhile, as the women went to the apostles, so came those who had been watching the sepulchre, and went into the City & told the rulers and the priests all that they had seen.

And then all the elders of the folk assembled themselves together, and took their council as to what could be done, that the resurrection of Jesus not be believed.

And then they gave great treasure to the soldiers in order that they would say that Jesus' disciples had come, and borne away his body whilst that they slept: and they promised them that they would make their peace with Pilate, that he might not be wrathful towards them.

“Say ye,
‘His disciples came by night,
and stole him away while we slept.’
And if this comes to the governor's ears,
we will persuade him, and secure you.”

And the soldiers took the treasure, and told the folk all they had been instructed to say: and so they made the folk to understand from that day forward.

§ 106. How the ladies showed the
resurrection of Jesus Christ
to his disciples.

And returning from the sepulchre, then came the Magdalene with the other Marys, Mary the mother of James and Johanna and the other women that were with them who had seen Jesus, [and] when the ladies came to the apostles, they found the apostles weeping and lamenting, and then they told the eleven and the rest that which Jesus had sent them to say and they told how they had seen the angels, and how Jesus was risen from death to life.

And they asked how they had seen this. And some of them answered & said how they saw an angel sitting, and some said they had seen two angels standing; and so they believed them not, but discounted their words as being but a trifle / as idle tales and they, when they heard that he was alive, were not believing them.

§. How Jesus showed himself
to James the Just.

Now the Lord, when he had given the cloth to the servant of the priest, went to James and appeared to him. For James had taken an oath that he would not eat bread from that hour on which he had drunk the cup of the Lord till he saw him risen from the dead.

Again a little later the Lord said,

"Bring a table and bread,"

He took bread and blessed and broke it and gave to James the Just and said to him:

"My brother, eat your bread,
for the Son of Man is risen from those who sleep."

§ 107. How Jesus showed himself
to Peter.

And when Simon Peter heard that they had seen Jesus, he rose up and went to the sepulchre. And immediately Jesus showed himself to Peter.

And then Peter returned and went to the apostles, and said to them who were there, that he had seen Jesus and that of a truth he was arisen from death to life.

§ 108. How Jesus showed himself to
Cleopas & to Luke his fellow,
as they were going by the way.

After that he [Jesus] appeared in another form unto two of them [Cleopas and Luke], as they walked and went into the country.

Now it came to pass on the morning of that selfsame day, after when the women who had seen the angels had come to the apostles, and after Peter and John had returned from the sepulchre, that two disciples who had been with Jesus went out of the town of Jerusalem toward a village that is called Emmaus, which was eight miles and a half from Jerusalem.

And as they went by the way, they spoke one with the other of many things that betided of [i.e., that pertained to] Jesus, lamenting the things which had transpired, so came Jesus right immediately overtaking them along the way and was walking with them; and their eyes were held that they should not perceive him: and they knew him not but as a stranger.

And Jesus asked them of what things did they speak as they walked, and why were they so sorrowful.

"What are these words that ye are speaking, being sad?"

And the one who answered was called Cleopas, and said that he marveled that he knew not of that which had come to pass during the feast in Jerusalem:

"Art thou then a stranger by thyself from Jerusalem,
not acquainted with that which hath come to pass there?"

He saith to them:

"What?"

And they said, of Jesus of Nazareth, who was so noble a man of God, a prophet, both in word & in deed, with power and this before God and before all the folk: and how the rulers and the priests had condemned him & did him to a stake of impalement.

"And we thought that he had been Christ
and have overcome all.

And we were hoping that it was he
who was about to redeem Israel;
and now it is the third day since this was done.

But one of our women hath made us afraid,

because at morn this very day she was at the sepulchre,
and found not his body,
but said that she saw two angels
who said that he was alive.

Other women of ours had gone to the tomb where he was laid,
and when they found not his body they came saying to us:

'Angels we have seen there, and we have been astonished';
and the women say of him that he is alive.

And some of our fellows went thither
and found it as the women had said.

But him they found not."

Then said Jesus to them:

"Ah lacking of faith and heavy of heart to believe!
From all the things that the prophets have spoken,
was not the Messiah about to endure these things
and to enter glory?"

And he had begun to say to them from Moses and from all the prophets, and was interpreting to them about himself from all the Scriptures.

And afterwards they drew nigh unto Emmaus. And Jesus then said that he would wend his way further than that village. And with strength of prayer and by pointing out that it was nearly evening, they compelled him to dwell there.

And Jesus billeted with them, and entered into its inn. And as he stayed with them at supper he took the bread and broke it, and blessed it, and gave it to them. And as soon as he did so, they knew him: and immediately he vanished from them. And they said one to the other:

"Did not our hearts burn within us
whilst he spoke with us along the way
as we were going, discussing Scripture?"

And they arose in the same hour and returned to Jerusalem, and they found the eleven gathered together and those with them, saying:

"Truly our Lord hath risen,
the Lord is risen indeed,
and hath appeared to Simon."

And they spoke how Jesus appeared to them along the way, and how they knew Jesus by the bread that he broke.

But Thomas and the others who sat there believed it not: and with that Thomas and others went out, and spoke there as to how this could be.

§. *Jesus upbraids his disciples:*

Afterward Jesus appeared unto the eleven as they sat at the meal and set himself to the meal with them, and reproveth them for their unbelief and upbraided them for their hardness of heart, because they believed not them which had seen him after he was risen, that he was risen from death to life.

"They who know not are excusable;
but ye, the apostles, who have in my name
cleansed lepers and cast out devils and raised the dead,
ought not to be ignorant of him
for whom ye do these wondrous works."

§ 109. How that Jesus showed himself
to the ten apostles that selfsame day.

And that selfsame day, the first day of the week, at evening, when the gates were barred, the disciples were assembled for dread of the Jews; and seated together speaking about how Jesus had shown himself unto some, right then, as they thus spoke, Jesus himself came and stood among them and in their midst said:

"Peace be among you. [It is I]. Have no fear."

And they were all aghast, and thought it had been a ghost which they were seeing there. And Jesus most graciously comforted them, and showed them his feet

and his hand and his side, and bade them handle and look that he had both flesh and blood, which no ghost had.

"Why do ye tremble?

And for what reason

come up thoughts over your hearts?

Lo, see my hands and my feet,

take hold, touch / handle me and see that it is I,

that I am not a disembodied ghost / incorporeal demon!

For a spirit flesh and bones hath not,

as ye see that I have."

And yet for joy and for great marvel they could not believe that it was he. And then Jesus asked them if they had any food. And they showed him a piece of roasted fish and a little honey, and Jesus took it, and ate it before them all, and gave them his leftovers.

And then he said to them another time:

"Peace be with you.

As my father sent me, so send I you."

And when he had so spoke, he breathed on them, then alighted the Holy Ghost within them. And he said:

"Receive the Holy Ghost.

The sins whoso that ye shall forgive, shall be forgiven.

And whoso sins ye retain, they are retained."

And so then he rehearsed the words he spoke to them before in Galilee, that it behooved them to so suffer pain & passion, and fulfill the prophecies.

And afterwards he gave them understanding of the Holy Scripture: and said that it behooved them to preach repentance over all the world in his name, but first in Jerusalem, to provide a testimony to his passion and his resurrection; for they were to remain there in the City in peace until he sent to them the Holy Spirit from heaven, who would give them the power needed to do it.

§ 110. How that Jesus revealed
himself to Thomas & to all
the other apostles together.

On the eighth day the apostles were enclosed together where they had been before for dread of the Jews, and Thomas was with them.

And then came Jesus and stood amongst them & said:

“Shalom yihyeh imachem! / Peace be among you.”

And then he said to Thomas that he should put his fingers in the wound where the nails stood, and in the side where the spear had pierced him; and he bade him to be no more unbelieving. And when he had done so, he said:

“Thou art my God and my Lord.”

Jesus said,

“Yea, Thomas, thou hast proved it,
now therefore thou believest it.

But blessed be those who never proved it,
yet believe it steadfastly.”

Many other tokens / signs Jesus did before his disciples which are not written in the Gospel but these are written, that ye might believe and have life through his name.

And also there was the time when he showed himself at once to five hundred men together. Then he appeared to James; then to all the apostles.

§ 111. How Jesus showed himself
to the eleven apostles on
a mountain.

So then Jesus commanded the eleven apostles that they should wend their way unto Galilee, upon the mountain where he was wont to preach to them: and he would come thither to them. And when they came there, they found Jesus again.

And some who saw him worshiped him; and some were afraid / but some doubted.

And then Jesus came to them and said that all power in heaven and earth was given him. And he commanded them that they go over all the world to preach, and that they baptize men in the name of the Father, and the Son & the Holy Ghost, and that they teach them all the things that they had learned and also he promised them that he would be with them for evermore unto the end of the world.

§ 112. How Jesus showed himself
by the sea of Tiberias.

Afterwards, in this manner, Jesus showed himself again to the disciples by the Sea of Tiberias; he manifested himself thus. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, James and John, his brother, and two other of his disciples.

Simon Peter saith to them,

“I go a fishing.”

They say unto him,

“We also go with thee.”

They went forth, and entered into a ship. All the night they fished and travailed and took nothing.

And upon the morrow Jesus stood upon the beach; and then Jesus asked them if they had any fish:

“Children, have ye not any fish?”

And they said

“Nay.”

Now they knew not that it was Jesus.

And then Jesus bade them let down their nets on the right half, and they should find. And they did so.

And immediately the net was so full that they could not draw it in for the multitude of fishes.

And then John said to Simon Peter that it was Jesus who spake to them:

“It is the Lord.”

And Simon Peter, hearing that it was the Lord, girt on his kirtel, [i.e.] his fisher's coat, for he was wet and naked, and did cast himself into the sea and went towards land. And the other disciples remained in the ship and sailed it toward the land, for they were not far from shore, but as it were two hundred cubits, dragging the net filled with fish.

And when they came ashore, they saw lying on the bank a fire of coals and on those coals a fish was roasting, and a loaf of bread lying there besides.

And then Jesus told them that they should bring of the fish which they had then taken. And Peter went on board and drew the net to land full of large fish which they had just taken, that were an hundred and three and fifty: and yet for that the net broke not, although there were so many and large.

And then Jesus bade them:

“Come and dine.”

And they went and set themselves down. And Jesus then came and took bread, and giveth them, and fish likewise. And none of the disciples durst ask him “Who art thou?” for they well knew that it was Jesus, their Lord.

This is now the third time that Jesus had shown himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter:

“Simon, son of Jonas,
lovest thou me more than these?”

He saith unto him:

“Yea, Lord; thou knowest that I love thee.”

And Jesus bade him go and feed his lambs:

“Feed my lambs.”

He saith to him again the second time:

“Simon, son of Jonas, lovest thou me?”

He saith unto him:

“Yea, Lord; thou knowest that I love thee.”

He saith unto him:

“Feed my sheep.”

And again the third time Jesus asked him whether he loved him aught.

“Simon of Jonah, lovest thou me?”

And then was Peter abashed for Jesus asked three times if he loved him aught.

And Peter answered & said that he knew all things, and knew well that he loved:

“Lord, thou knowest all things, thou knowest that I love thee.”

Jesus saith unto him:

“Feed my sheep.

Verily, verily, I say unto thee,

when thou wast young, thou girdest thyself,

and walkedst whither thou wouldest:

but when thou shalt be old,

thou shalt stretch forth thy hands,

and another shall gird thee,

and carry thee whither thou wouldest not.”

This spake he, signifying by what death he should glorify God, that he would be spread & tortured & done on a cross for God's love. And when he had spoken this, he saith unto him:

“Follow me.”

And when he had spoken so, he arose up and went forth; and Peter followed him.

And when they returned again, Peter saw John, the disciple whom Jesus loved, who also leaned on his breast at supper, and said, "Lord, who is he who betrayeth thee?" come after them, and asked Jesus:

"Lord, and what shall this man do?"

Jesus saith unto him,

"If I will that he tarry till I come, what is that to thee?

Follow thou me."

And then began the other disciples to speak among themselves and then went this saying abroad among the brethren, that that disciple, John, should not die: yet Jesus said not unto him, "He shall not die;" but, "If I will that he tarry till I come, what is that to thee?"

§ 113. How Jesus showed himself
twice to his disciples.

So then the disciples returned unto Jerusalem and they assembled in the Upper Room where Jesus had made his Last Supper, on the fortieth day after his resurrection. And he bade them go and impart the Gospel the world over to all the folk.

§. *The Great Commission:*

"All power is given unto me in heaven and in earth.

Go ye therefore, into all the world,

and preach the gospel to every creature

and teach all nations, baptizing them in the name

of the Father, and of the Son, and of the Holy Ghost:

teaching them to observe all things, whatsoever I have commanded you,

and, lo, I am with you always,

even unto the end of the world. Amen."

When the disciples heard and saw this they were gladdened.

And he said to them that those who believed it & were baptized would be saved, and that those who believed it not would be condemned.

“He that believeth and is baptized shall be saved;
but he that believeth not shall be condemned.”

And those who believed would be able to chase out fiends, he said, in his name; and that they would be able to speak the language which they had never learned, and that they would be able to handle adders and bare them without harm, and though they drink poisoned drink it would not grieve them, and if they touch the sick [i.e., by the laying on of hands] they will be healed.

“And these signs shall follow them that believe;
in my name they shall cast out devils;
and they shall speak with new tongues.

They shall take up serpents
and if they drink any deadly thing, it shall not hurt them;
they shall lay hands on the sick, and they shall recover.”

And then he opened their minds to understand the Scriptures. And he saith to them:

“These words I was speaking with you while by you,
that everything must be fulfilled that is written about me
in the Law of Moses, the Prophets and the Psalms.

Thus it was written and thus was it fitting
that the Messiah should suffer / that Christ must experience death
and that he should rise from among the dead in three days;
and in my name shall be preached repentance
and forgiveness of sins throughout the world in all the peoples,
beginning at Jerusalem.

And ye are the witnesses of these things.”

And so then Jesus, being assembled together with them, commanded them that they should not depart from Jerusalem, but told them to abide in Jerusalem to

wait for the promise of the Father, until the Holy Ghost is sent by him to comfort them, even as he had promised them which, saith he,

“ye have heard of me,”

for John the Baptist, baptized in water, but they would be baptized in the Holy Ghost from that day forwards,

“And I myself will send upon you the promise of my Father;
wait ye in the city, until ye be clothed with power from on high.

For John truly indeed baptized with water;
but ye shall be baptized with the holy Ghost
not many days hence.”

And then Jesus told them that they were to gather all the disciples who lived thereabout, men and women, and that all of them were to go meet him on the Mount of Olives: for the eleven lived in the great soleer [i.e., the Upper Room] where he had made his Last Supper, and the other disciples lived all about in other houses nearby on that side of the City which was called Mount Zion.

And forthwith they went, and assembled all of Jesus' disciples together, men and women, and went them out of the City to the Mount of Olives in Bethany.

When they therefore were coming together, then Jesus came and showed himself to them. And they asked him whether he would restore the Kingdom of Israel, and do away with the alien king, and Pilate, Caesar's steward, and himself reign, or else establish the kindred of David, saying,

“Lord, wilt thou at this time restore again the kingdom to Israel?”

Then Jesus answered and said unto them:

“It is not for you to know the times or the seasons,
which the Father hath put in his power.

But ye shall receive power,
after that the Holy Ghost is come upon you,
[and] ye shall receive the virtue of the Holy Ghost,
who shall descend within you:

and ye shall be witnesses unto me
of my words & of my deeds
and of my resurrection
both in Jerusalem, and in all Judea, & in Samaria
and unto the uttermost part of the earth,
even unto the ends of the world."

§. *The Ascension:*

Now our Lord Jesus, when he had so spoke, after he commanded his disciples, brought them out unto Beth Ania, and he lifted up his hands and blessed them everyone. And when he blessed them, he kissed them all one by one: being amongst them seeing each one off. And they all stood and beheld him, looking upward.

And with two angels on either side of him, he said to them, as he ascended up to heaven, also shall he come another time descending to the judgment.

Then came a light-filled cloud and received him out of their sight. And while they all looked steadfastly toward heaven, looking on high, so came two men, angels in white apparel and stood beside them, and asked them:

"Ye men of Galilee,
why stand ye gazing up into heaven?
This same Jesus,
which is taken up from you into heaven,
shall come in like manner
as ye have seen him go into heaven."

And then they thanked God, and knew well that Jesus was gone to sit on his father's right hand, on the right hand of God. And then they returned them again unto Jerusalem with great joy, and entered into the soleer [the Upper Room] where the apostles lived.

And there they were steadfast in prayers with Mary, Jesus' mother, and with other ladies and Jesus' cousins, even until that day that the Holy Ghost came

to them at the time of morning prayers, and alighted within them, and gave them wit, and wisdom, and understanding of languages, and hardiness to preach the Faith everywhere.

And then they went into the Temple, and stood there thanking God until they were driven out by the Jews from Judea.

And the twelfth year after the ascension of Jesus Christ, when James was beheaded, and Peter imprisoned, then each went his way over all the world, in every place, and preached to pagans and to Jews.

And the Holy Ghost directed them, & taught, and confirmed their message through miracles which Jesus did for them, the LORD Jehovah working with them in all, and confirming the word with signs following. Amen.

Epilogues: Luke's & John's

The former treatise have I [Luke] composed, O Theophilus, of all such things as Jesus began both to do and to teach, until the day he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he presented himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

~ ~ ~

And there are yet many things which Jesus wrought in the presence of his disciples which are not written in this, [John's] book, for if one should describe particularly all that Jesus did and all that he taught, the books that would be made thereof could, in any opinion, not be all contained by the world.

This is the same disciple who is witness of this and who wrote this and we know that his testimony is true. Amen.

§. *Colophon, MS Pepys 2498:*

So live that God be thy friend.

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INFORMING THIS TRANSLATION IS THE LATIN VULGATE AND THE BYZANTINE GREEK
WHICH IS ABLY REFLECTED IN THE WYCLIFFE/TYNDALE TRADITION BY THE KING
JAMES VERSION, BY THE DOUAY VERSION, AND BY THE JOHN WESLEY VERSION,

Select 1st century Holy Land place names

JUDAEA

Bethlehem: Six miles south of Jerusalem; the birthplace of Jesus, "the city of David" . Beth-lehem Ephratah (Micah 5:2), Beth-lehem-judah (1 Samuel 17:12).

“ . . . a collection of very fertile villages that grows almonds and, more importantly, olives for oil. It's so fertile because Bethlehem sits on an enormous aquifer, which eventually became the water source for Jerusalem in around 200 BCE. Bethlehem is: a place that guards the water. About 2,300 years ago, they built a reservoir. Over the course of history another three gigantic reservoirs were built just to the south of Bethlehem, which became known as Solomon's Pools. They're still there. Bethlehem is very close to the Dead Sea. There's a route up from the Dead Sea in an area called Ain Sakhri, . . . , - - National Geographic

Bethany: Near Jerusalem, on a slope of the Mount of Olives; village of Mary, Martha, and Lazarus.

Emmaus: Four miles south of Jerusalem; where two disciples were joined by Jesus .

Jericho: In the valley of the Jordan, where Jesus restored sight to Bartimaeus.

Jerusalem: The Holy City where was the Temple, where all the great feasts were held.

SAMARIA

Sychar: In the valley between Ebal and Gerizim; the site of Jacob's well..

GALILEE

Bethsaida: A village on the Sea of Galilee; the native place of Peter, Andrew, and Philip

Cana: A village four or five miles northeast of Nazareth, where Jesus performed his first miracle.

Capernaum: A city on the W shore of the Sea of Galilee, where Jesus performed many miracles.

Chorazin: A city on the northern shore of the Sea of Galilee, over which Jesus pronounced woes.

Magdala: A village on the western shore of the Sea of Galilee, visited by Jesus.

Nazareth: about midway between the Sea of Galilee and the Mediterranean;

Nain: A village on a hill southeast of Nazareth, where Jesus raised to life the widow's son.

Tiberias: A city on the western shore of the Sea of Galilee, visited by Jesus.

PERAEA

Ain [Aenon], near Salim, where John was baptizing because there was much water.

Bethabara: east of the Jordan, nearly opposite Jericho, where John baptized.

Bethany beyond the Jordan

DECAPOLIS

The Ten Cities on the frontier of the Roman Empire

Gerasa (Jerash) in Jordan

Scythopolis (Beit She'an) in Israel, the only city west of the Jordan River

Hippus (also Hippus or Sussita; Al-Husn in Arabic) on the Golan Heights

Gadara (Umm Qais) in Jordan

Pella (west of Irbid) in Jordan

Philadelphia, modern day Amman, the capital of Jordan

Capitolias, also Dion, probably Beit Ras or possibly Al Husn, both in Jordan

Canatha (Qanawat) in Syria

Raphana, usually identified with Abila in Jordan

Damascus, the capital of modern Syria[2]

Bethsaida: On the Sea of Galilee's NE shore,; where Jesus fed the five thousand..

Gadara: A city south of the Sea of Galilee, which gave its name to the district-"the country of the Gadarenes".

Gergesa: A little village east of the Sea of Galilee; the place near which the demoniacs were cured, and the swine drowned

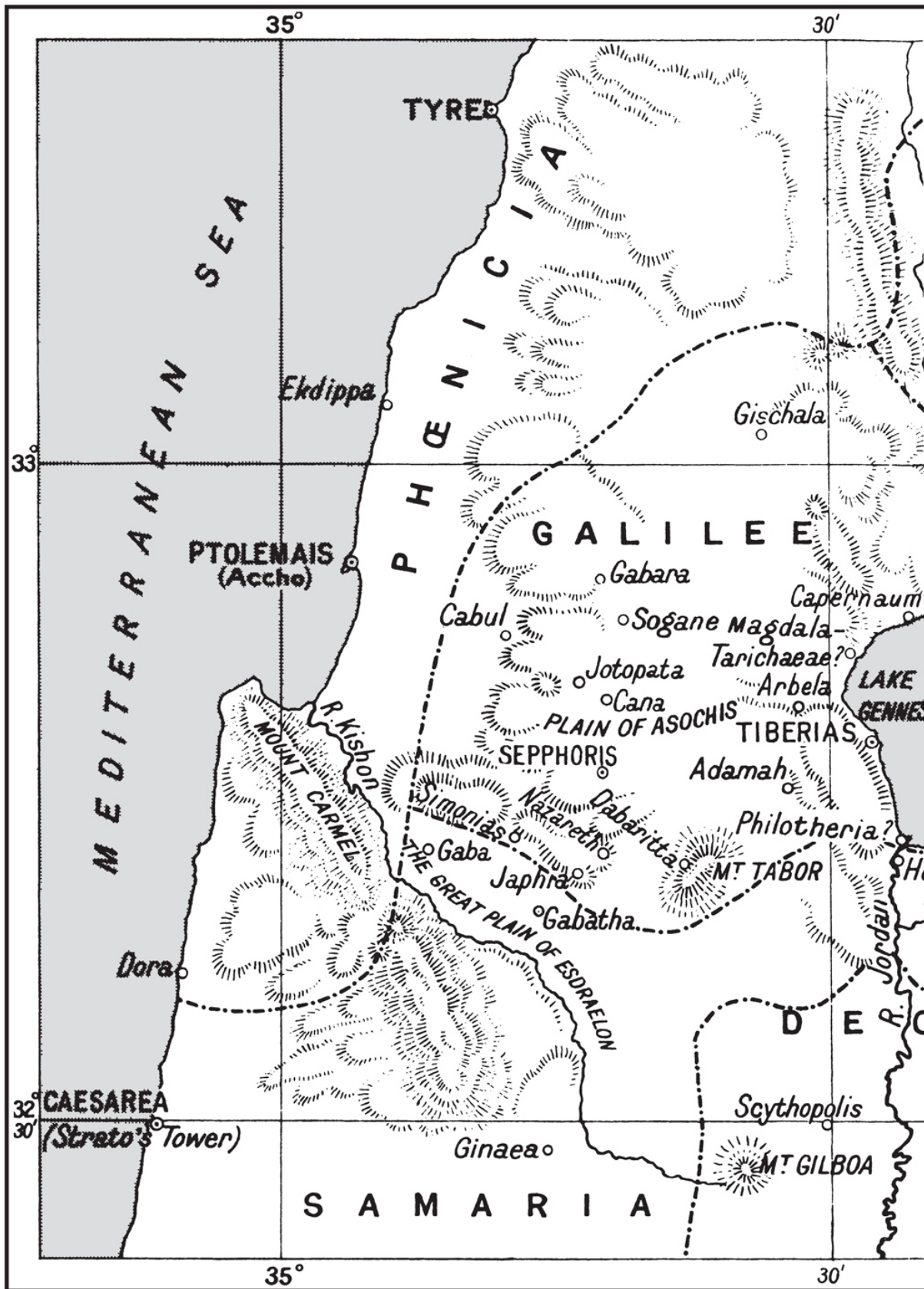
PHOENICIA

Tyre: A commercial hub on the Mediterranean; on "the coasts." A Syro-Phoenician's daughter Jesus healed.

Sidon: A city on the Mediterranean, some 20 miles north of Tyre, once visited by Jesus..

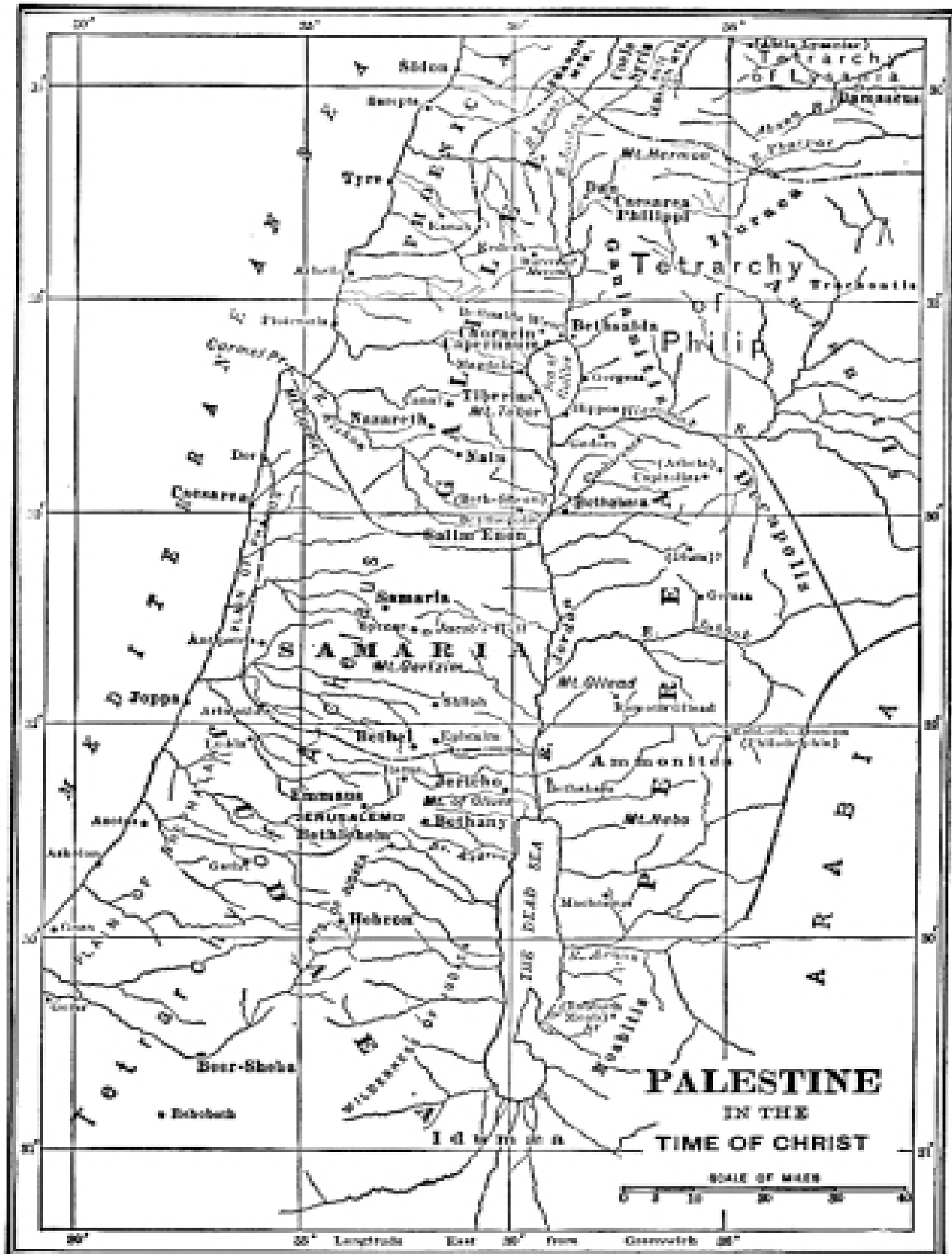
IDUMAEA

South of Judaea. Edomite kingdom. Herod the Great was the son of Antipas I, an Idumaeen..



The boundaries of Galilee represent the greatest extent of that territory during the reign of Herod the Great.





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endnotes

note applying to page 110:

“... there is an ambiguity in the form of the Greek verbs used, which might be in either the active or the passive voice. This means that we cannot easily tell whether the kingdom of heaven is in the active mode of moving forward, or in the passive mode of suffering incursions by others. As a result of these uncertainties there have been many different interpretations of this passage. ... One alternative would interpret this passage in a consistently passive voice. The King James Version does this, and reports that ‘the kingdom of heaven suffereth violence, and the violent take it by force.’”

-- Neil Averitt

Another approach would be to couch this sentence in a voice partially active and partially inactive, thus: “The kingdom of heaven has been strongly advancing, but powerful forces have arisen to oppose it.” In defense of this approach:

Herod “... will try to defeat the kingdom heralded by John with violence, but it cannot be so overwhelmed. John the Baptist can be arrested and killed, Jesus will be crucified, but the kingdom that John proclaims comes through the peace brought by Jesus.”

-- Stanley Hauerwas

The fully active voice might read: “The kingdom of heaven has been strongly advancing, and determined people have been claiming their place in it.”

note applying to page 235:

The underlying Greek word, entos, can have the meaning of “within” or else that of “among.” By one interpretation, an interior kingdom is in view, Paul’s “Christ in you, the hope of glory.” Or this verse could be viewed as Jesus self-referencing, inasmuch as he had already come into the world without outward signs. It may well be that apostolic warrant exists in this instance for accepting a dual interpretation

Coinage:

Lepton, a small copper coin of slight value, being half the widow's mite, whose value was on the order of a penny.

Quadrans = to 2 lepta, the coin Jesus mention in the Sermon on the Mount, translated by the King James Version s "the uttermost farthing."

Assarion = to four quadrantes. Said Jesus: "are not two sparrows sold for an assarion?"

Denarius = 64 quadrantes, the wage the householder paid in Jesus' parable to his workers.

Drachma, a Greek silver coin of about 0.1 ounces, which coin Jesus referred to in the parable about the woman who lost one of her 10 coins and lit a candle and searched everywhere for it until she found it.

Didrachma = two drachmas, the tribute tax required of Peter.

Tetradrachma = four drachmas, also called a stater, being the tribute tax for both Peter and Jesus, which Jesus miraculously covered for.

Mina = to 100 drachmas, about 10.9 ounces silver, this being roughly the equivalent to a 100 day' wages, which sum in Jesus' parable about a certain nobleman the nobleman divided with his ten subordinates.

Talent = to 60 minas, about 654 ounces of silver, equivalent to 20 years' wages, mentioned in Jesus' parable about the unforgiving servant whom a certain king forgave ten thousand talents, which servant then turned around and sought to exact 100 denarii owed to him by a fellow servant, and was unforgiving and cruel.

*A gloss from the Liege Diatessaron
being a commentary on the parable of the householder
whose wages for the last laborer are the same as those for the first*

Those at the first hour go to work in the vineyard are those who in their childhood are converted to God. The third hour is the time of youth. The sixth hour is the time of manhood, when a man is grown up. The ninth hour is the time of decline of old age. The eleventh hour is the final time of man's life.

In all these times God's labors are admonished to labor in the vineyard . . . and they shall all receive a penny, that is the eternity of the life to come.

The first hour was the time from Adam to Noah, the third hour from Noah to Abraham, the ninth hour from Moses to Jesus Christ, the eleventh hour from the nativity of Jesus Christ to the end of the world.

All of these are paid with the penny of an eternal life.