

Sweet Jesus

a sayings / discourse gospel

A harmonized synoptic gospel based on
Francis Crawford Burkitt's 1904 translation
of the Codex Curetonian
with the readings of the Sinai Palimpsest.

Additional synoptic text is derived from
the Gospel according to the Hebrews,
also from the Acts of the Apostles.

The sequencing is that of MS Pepys 2498.
Chapter headings are keyed to MS Pepys 2498.

H. D. Kailin editor, 2010

N a t i v i t y

2a. Announcement of John the Baptist's Birth:

There was in the days of Herod the king of Judaea a certain priest whose name was Zacharia of the division of Beth Abiam, and his wife was of the daughters of Aaron - her name was Elizabeth. Now both of them were righteous before God and were walking in all his commandments and in the uprightness of the LORD, and were blameless in all their way of life. But no son had they, because Elizabeth was barren and both of them were advanced in days.

Now it had come to pass when he was serving in the order of the priests before God, that in the custom of the service of priests it had arrived to him to bring in incense; and when he entered the Temple a number of the people were standing and praying at the season of the incense. And there appeared to him, even Zacharia, an angel of the Lord standing on the right hand of the altar of incense; and he was agitated and trembled when he saw the angel, and fear fell upon him. The angel saith to him:

"Fear not, Zacharia; 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, and wine and strong drink he shall not drink, and with the Holy Spirit 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 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."

And Zacharia 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."

And the people waited for Zecharia and marveled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elizabeth conceived, and hid herself five months, saying,

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

2b. The Annunciation:

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said,

"Hail, thou that art highly favored
the Lord 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 the LORD 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."

Then said Mary unto the angel,

"How shall this be, seeing I know not a man?"

And the angel answered and said unto her,

"The Holy Ghost shall come upon thee, and the power of the
Highest shall overshadow thee: therefore also that holy thing
which shall be born of thee shall be called the Son of God.
And, behold, thou cousin Elizabeth, she hath also conceived
a son in her old age: and this is the sixth month with her, who
was called barren. For with God nothing shall be impossible."

And Mary said,

"Behold the handmaid of the LORD;

be it unto me according to thy word."

And departed the angel from her. And Mary arose in those same days and went up with care to the hill-country to a town of Judaea. And she entered the house of Zacharia and greeted Elizabeth, and it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit: and with a loud voice she cried out and said to Mary:

*"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 leaped 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."*

Saith Mary:

"My soul doth magnify the LORD,
and my spirit hath rejoiced in God the Life-giver,
in that he hath looked upon the lowliness of his handmaiden;
for from now all generations will be calling me happy,
in that he done unto me great things -
he whose Name of mercy is glorified and holy unto
the age and on the stock of them that fear him.
And he hath made a dominion with his arm
and scattered the understanding of the hearts of the proud.
And he hath brought down the mighty from their thrones

and lifted up the lowly, and he hath filled the poor
from his goodness and despised the rich empty.
And he hath cared for Israel his son, and hath remembered his mercy;
as he spake with our fathers,
with Abraham and with his seed for ever."

Now Mary remained by Elizabeth about three months and returned to her house.

3a. The circumstances of Jesus' conception and birth:

Now the birth of the Messiah was thus: When Mary his mother was betrothed to Joseph, before ever they drew near one to the other, she was found with child of the Holy Spirit. Now Joseph, because he was an upright man, was not willing that he should expose Mary and had meditated that quietly he should divorce her. Now when he meditated these things there appeared to him, to Joseph, an angel of the LORD in a vision of the night and said to 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 shall be called Jesus,
for he shall save alive the world from its sins."

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

"Lo, the virgin shall conceive and shall bear a son,
and his name shall be called Emmanuel,
which is interpreted 'Our God with us.'"

Now when Joseph arose from his sleep, he did as the angel of the Lord commanded him, and he took Mary, and purely was dwelling with her until she bare the son; and she called his name Jesus.

3b. Birth of John the Forerunner:

And when the time of Elizabeth's child-bearing was accomplished she bare a son, and her neighbors and the members of her family heard that the LORD 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 Zacharia. And his mother said "Not so, but he shall be called John." And they say to her: "There is no one in thy stock that is called by this name 'John.'" And they said unto her, "There is none of thy kindred that is called by this name." 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 and were saying: "What will this lad become, whom the hand of the LORD is with?"

And Zacharia his father was filled with the Holy Spirit 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 David his slave,

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 do mercy
with our fathers.

And he hath remembered his holy covenants,
the oaths that he sware to Abraham our father,
that he would give to us that without fear we should
be redeemed from the hand of our enemies,
that we might serve before him in uprightness
and in righteousness all the days of our life.

And thou, lad, the prophet of the Highest
shalt thou be called;
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 to them that in darkness and in the
shadows of death are sitting
that we may direct our feet in the way of peace."

Now the lad was growing up and waxing strong in spirit, and in the wilderness he was until
the day of the shewing of him unto Israel.

3c. The enrollment:

And it came to pass in those days Augustus Caesar had commanded all the earth that
they should be enrolled. Now this was the first enrolment in the years of Quirinus,

governor of Syria. Now every one was going to be enrolled, even from his city was each one going to his place that there he might be enrolled. And Joseph also had gone up from Nazareth a city of Galilee to Judaea, to the city of David that is called Beth Lehem, he and Mary his wife who was great with child, that there they might be enrolled, because both of them were of the House of David. And when they were there her days were fulfilled to bear, and she bare her first-born son; and she wrapped him in swaddling-clothes and put him in a manger, because there was no room for them.

3d. Shepherds tending their flock by night:

Now there were shepherds there in that same place and while they were watching and keeping guard over their ewes, there appeared to them an angel of the LORD standing by them and the glory of the LORD was shining upon them and they feared with a great fear. 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 lad wrapped in swaddling
clothes and laid in a manger."

3e. Visitation:

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."

After those angels went away from them to heaven the shepherds 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 shewed us." And they went hastily and found Joseph and Mary, and the babe laid in a manger, and they declared that which was spoken with them about that same lad. Now every one that was hearing from the shepherds when they were declaring about the things that they saw and heard were astonished and wondering, but Mary everything was laying In her heart and was comparing them in her mind. And those shepherds returned glorifying God and speaking about the things that they saw and heard, as was said to them.

3f. Circumcision and naming:

And when eight days were fulfilled the lad was circumcised, and his name was called Jesus, as was said by the angel before he was conceived in the womb; and the days of his cleansing were finished, 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 he shall be called,"

and that he might give the sacrifice, as is written in the law of the LORD:

"A pair of turtle-doves, or two young doves."

3g. From the east, come wise men to do the Lord homage:

And when Jesus was born in Beth Lehem of Judah in the days of Herod the king, lo, Magians came from the east to Jerusalem. And they say: "Where is the king of the Jews that hath been born? For we ourselves have seen his star in the east, and have come to worship him."

Now when Herod the king heard he was troubled, and all Jerusalem with him, and he gathered together all the chief priests and scribes of the people and said to them: "Where is the Messiah born?" They say to him: "In Beth Lehem of Judah, for thus it is written in the prophet:

'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 secretly called those Magians, and was enquiring of them that he might know at what time the star appeared to them. And he sent them to Beth Lehem, and said to them: "Go enquire about this same lad eagerly, and what time ye have found him, come and shew me, that I may go myself also and worship him." Now they, when they received command from the king, went away, and there appeared to them that star which they had seen in the east going before them, until it came and stood over where the lad was. Now they, when they saw the star, rejoiced with a great joy, and entered the house and saw the lad with Mary his mother, and fell down and worshiped him, and opened their treasures and offered him an offering, gold and myrrh and frankincense. And it appeared to them in a vision that they should not return unto Herod, and they by another road went away to their own country.

4a. Presentation:

Now there was a certain man in Jerusalem - his name was Simon - upright he was and righteous, and he was receiving the supplication of Israel and a holy Spirit there was upon him; and it had been said to him by that holy Spirit, that death he should not see until he should see the LORD'S Messiah. And he came in the Spirit to the Temple, and when his parents were bringing him in, even the lad Jesus, that they might do for him as is commanded in the Law, he - Simon - received him in his arms and blessed God and said:

"Henceforth thou dost dismiss him, my Lord, in peace -
even thy servant, as thou hast said.
'For lo, mine eyes have seen thy mercy
which thou hast made ready before the countenance
of all the people, -
a light for revelation of the peoples,
and a glory of thy people Israel.'"

Now his father and his mother were astonished at the things were being spoken about him. And Simon blessed them and said to Mary his mother:

"Lo, this child is set in Israel for the fall and the rising of many,
and for a sign of contention that is spoken of;
and thine own soul thou shalt cause a spear to pass through,
that the thought may be revealed from the hearts of many."

And Hanna also, a prophetess, the daughter of Phanuel of the tribe of Asher - and she also was advanced in days, and seven days only with a husband she was after her virginity, but the rest of her way of life in widowhood was eighty and four years, - this person from the Temple used not to go forth, and with fasting and with prayer and with supplication by day and by night used to serve God - and she also stood up in the same hour and gave thanks to the Lord, and she was speaking about him with every one that was announcing a redemption in Jerusalem.

4b. Flight to Egypt:

And after their [the Magians'] visit the angel of the Lord appeared to Joseph in a dream and said to him: "Arise, take up the lad and his mother and flee to Egypt, and there be until I say to thee, because Herod is about to seek for the lad, so that he may destroy him."

Now Joseph arose and took up the lad and his mother by night and went away to Egypt, and he was there until Herod the king died, that that might be fulfilled which was said by the LORD through the prophecy, who had said "From Egypt I have called my son."

4c. Herod's massacre of the children:

Then Herod, when he saw that those Magians had mocked at him, was furious exceedingly, and sent and killed all the lads that were in Beth Lehem and in all its borders, from two years old and under, according to the time that these Magians said to him. 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!"

4d. The Holy Family returns to the Holy Land:

Now when Herod the king was dead there appeared to Joseph in Egypt the angel of the Lord in a dream, and said to him: Arise, take the lad and his mother and go to the land of Israel, because those have died who were seeking the lad's life to snatch away." Now he arose and took the lad and his mother, and came to the land of Israel.

Now when Joseph heard that Archelaus was king in Judaea, in the room of Herod his father, he feared to go thither, and it appeared to him in a vision that he should go to the country of Galilee; and he came thither and was dwelling in a certain city called Nazareth, and the word was fulfilled that was spoken by the prophet, that he should be called a Nazarene.

6. What Jesus said, age twelve:

Now the lad was growing up and waxing strong and being filled with wisdom, and the grace of God was upon him. And his kinfolk every year were going to Jerusalem at the Feast of unleavened bread, of Pasek; and when he was twelve years old they went up, as they were accustomed to the Feast.

And when the days of the Feast were finished they returned, and the lad Jesus stayed from them 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 whosoever knew them.

And when they found him not, they returned to Jerusalem and there they were seeking him. And after three days they found him in the Temple sitting amidst the teachers, and he was hearing them and was asking them questions. And all of them that were hearing him were astonished, and were wondering at his wisdom and at his answers. And when his kinsfolk found him they were astonished; and his mother saith to him: "My son, wherefore hast thou done to us thus? For lo, we in trouble and in much perturbation have been seeking thee." He saith to them:

"Why are ye seeking me?
Know ye not that at the Father's house
it behooves me to be?"

Now they did not recognize the word that he said to them. And he went down with them and came to Nazareth, and was subject to them, but his mother all these words was keeping in her mind.

§.

Books of generation:

The book of the generation of Jesus Christ, the son of David, the son of Abraham. 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 generations; and from the carrying away into Babylon unto Christ are fourteen generations.

(Matthew's Genealogy, KJV)

And Jesus himself began to be about thirty years of age, being (as was supposed) 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 Eli, which was the son of Nagge, which was the son of Maath, which was the son of Mattathias, which was the son of Semei, 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.

(Luke's Genealogy, KJV)

M i n i s t r y

7a. John the Baptist:

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

As it is written in the prophets,

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

Now in the fifteenth year, in the reign of Tiberius Caesar, in the governorship of Pontius Pilate in 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 Habilenes, in the high priesthood of Hanan and of Caiapha, - in those days came the word of God upon John the Baptist, the son of Zacharia, who was preaching in the wilderness of Judaea and in all the country around Jordan the baptism of repentance for remission of sins; as is written in the prophecy of Isaiah the prophet, saying

"Repent, because the kingdom of heaven hath drawn nigh."

7b. Inquirers from Jerusalem:

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 said "I am not the Messiah." And they say to him: "And art thou not the prophet?" He saith to them: "No." They say 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!'
and all the hills and heights shall become low,
and the rough shall become a level

and the broken country a plain.

And the honor of the Lord shall be revealed

All the valleys shall be filled

and all flesh shall see it together,

because the mouth of the Lord hath spoken,'

as said Isaiah the prophet."

7c. John's mode of dress and diet:

Now John was clad with clothing of camels' wool, and was girt with a thong upon his loins, and his meat was locusts and honey of the waste.

7d. John baptizing in the Jordan:

Then were coming unto him the men of Jerusalem and all Judaea and all the other side round about the river Jordan, 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, he said to them:

"Offspring of vipers, who is it hath shewed you to flee from the wrath that is coming? Bring forth therefore fruits meet 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."

7e. John the Baptist's message:

And the multitudes were asking him: "What shall we do, and live?" 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 there came toll-gatherers also to be baptized. They say to him: "What shall we do?"
He saith to them:

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

And soldiers also had asked him and they say to him: "What shall we do, even we?" He
saith to them:

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

And the folk who were hearing him were meditating in themselves and saying: "Can then
he be the Messiah?" And they were sending and saying to him: "Why therefore dost
thou baptize, if thou art not the Messiah, nor Elijah, nor the prophet?" John saith to
them:

"Now I, lo, I baptize you with water to repentance,
but among you standeth that one which ye know not,
he that cometh after me is stronger than I,
the thongs of whose shoes I am not worthy to unloose;
he shall baptize you with 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."

Many other things also while entreating he was announcing to the people.

§. John's baptism, how news of it was received by Jesus and family:

And, behold, the mother of the Lord and his brothers were saying to him, "John the Baptist baptizes for the remission of sins; let us go and be baptized with him." He said to them,

"What sin have I committed that I should go and be baptized by him?
Unless in saying this I am in ignorance." (GHeb)

7f. Jesus baptized by John:

Then came Jesus from Nazareth of Galilee to the Jordan to John that he might baptize him. And John forbade him and said to him "I am fit that thou shouldst baptize me, and thou unto me hast come?" Jesus saith to him:

"Suffer it at present,
because thus it behooves us to fulfill all righteousness."

Then he suffered him to be baptized. And in the same hour that Jesus came up from the water, lo, the heavens were opened, and he [John] saw the Spirit of God that came down as a dove and entered him. It happened that when the Lord came up out of the water, the whole fountain of the Holy Spirit descended upon him, and rested on him. And a voice was heard from heaven saying to him:

"Thou art my son and my beloved
in whom I have been pleased.
I have this day begotten you.
In all the prophets I awaited you,
that you might come
and that I might rest in you.
For you are my rest;
And you are my firstborn son,
who reigns forever." (GHeb)

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 fell before him saying, "I beg you, Lord, to baptize me." But he prevented it saying:

"Let it be, for in this way
it is necessary for all things to be fulfilled."

8. Now Jesus was in the wilderness 40 day and tempted by Satan:

§. "Just now my mother, the Holy Spirit, seized me by
a lock of hair and lifted me up to great Mount Tabor." (GHeb)

Now Jesus, being filled with the Holy Spirit returned from the Jordan; and the Holy Spirit took him and sent him forth into the wilderness, to be tempted by Satan, and he was with the beasts, and angels were serving him. And after forty days he was fasting he hungered. And he that tempted him, the Accuser, drew near unto him, and said to him: "If thou be the son of God, say that these stones become bread." Jesus answered him and said:

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

Again Satan the Accuser took him to the hill which is exceedingly high, and in a little time shewed him all the kingdoms of the world and their glory, and said to him "These all I will give to thee if so be that thou wilt fall down and worship before me." Then Jesus said to him:

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

Then the Accuser took him and brought him to the Holy City, and made him stand upon the corner of the Temple and said to him: "If thou be the son of God, cast thyself down from hence 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 thy Lord and thy God.'"

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

13. On John the Baptist's arrest, Jesus left Judea for the Galilee:

For Herod sent and laid hold of John and bound him in prison because of Herodia the wife of Philip his brother, in that he had taken her. For John was saying to Herod "It is not lawful for thee to take thy brother's wife." 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.

Now when Jesus heard that John was delivered up, he returned in the power of the spirit to Galilee, and there went forth concerning him a tale in all that country; and he was teaching them in their synagogues, and was glorified of everyone. From then Jesus began to preach and to say:

"The time is fulfilled,
and the kingdom of heaven is at hand:
repent ye, and believe the gospel."

15. Jesus' initial contact with his future Galilean followers:

And it came to pass, that, as the multitude was pressing upon him that it might hear from

him the word of God, and he was standing by the edge of the Lake of Gennesar. And he saw two boats that were standing by the side of the lake and the fishermen thereof that had gone up from them and were washing their nets. And one of them was Simon's, and Jesus went up and sat in it and said that they should put it out from the dry land a little into the water. And he was sitting and teaching the multitude from the boat. And when he ceased from his speaking he answered and said to Simon:

"Put out into deep water and cast your nets for a catch."

Simon answered and said to him: "Rabbi, the whole night we have toiled and nothing have we found; but now at thy word we will put out our net." And when they cast their nets they enclosed many fishes and their nets were being rent. And they beckoned to their comrades in the other boats that they should come and help them; and when they came they took up the fishes and filled both of the boats, and they were near from their weight to sink. And when Simon saw he fell on his face before the feet of Jesus and said to him: "My Lord, depart from me, because I am a man, a sinner!" For astonishment took hold of him and of all of them that were with him at that catch of fishes which they took, - and likewise James and also John, the sons of Zebedee, because they were partners of Simon. And Jesus saith to Simon:

"Fear not, from now men shalt thou be catching unto life!"

And they brought the boats near to the land and left everything and came after him.

A synagogue discourse

16. Jesus' announcement in Nazareth:

And he came to Nazareth where he had been brought up, and entered the synagogue on the sabbath-day as he was wont. And there was given him the book of Isaiah the prophet, and he stood up to read. When he opened the book he found the place that is written:

"The time is accomplished
and the kingdom of God hath arrived;
repent ye, and believe in his gospel.
The Spirit of the LORD is upon thee,
because of which he hath anointed thee to announce
the gospel to the poor;
and he hath dispatched me to the captives forgiveness,
and to the blind sight,
and I will strengthen the broken with forgiveness;
and to preach the acceptable year of the LORD."

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

"To-day hath this book been accomplished in your ears."

And they were all bearing him witness and were wondering at his gracious words that were coming forth from his mouth, and they were saying: "This one - is he not the Son of Joseph?" He saith to them:

"Perchance you will say to me this similitude
'Physician heal thyself'; and the things
that ye have heard that I have done in Kapharnahum -
ye will say to me 'do them here also in thy city.'
Amen, I say to you There is no prophet that is received in his city.
The truth I say to you 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 the land,
and unto none of them was Elijah sent
but to Zarephath of Sidon unto a widow woman;
and many lepers there were in the House of Israel

in the days of Elisha the prophet,
and none of them was cleansed but a Gentile."

And when they that were in the synagogue heard these things they were filled with fury, and they put him forth out of the city and brought him even unto the Pharos the hill that their city was built on, so that they might cast him down.

When they cast him down from the height into the depth, he did not fall and was not harmed. Through their midst he passed. He flew, descending in Kapharnaum and dwelt in Kapharnahum, which is by the sea side on the border of Zebulun and of Nahtali, that that might be fulfilled which was said through Isaiah the prophet, who had said:

"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."

17. The second call to the Galilean fishermen:

And when our Lord was walking by the side of the lake of Galilee he saw two brothers, Simon called Kepha and Andrew his brother, casting their nets into the sea, because they were fishers. Jesus saith to them:

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

And they in the same hour left their nets and went after him. And when he removed thence he saw two other brothers, James and John his brother, sons of Zebedee, while they were sitting in the boat with Zebedee their father and mending their nets. And Jesus 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.

18a. A synagogue healing, what Jesus said to the unclean spirit:

And he came down to Kapharnahum, a city of Galilee; and he was teaching on the sabbath in the synagogue, and they were astonished at his teaching, for as one authorized he was teaching and not as the scribes.

And there was in that same synagogue of theirs a man in whom there was an unclean spirit, and he was crying out with a loud voice and saying: "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 said to him:

"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 went forth from him, not at all having hurt him. And astonishment was taking hold of them all, and they were saying one to another: "What is this new teaching, that he hath authority and with power commandeth the unclean spirits and they obey him and go forth?"

And there was going forth concerning him a tale in all the country of Galilee round about.

18b. Jesus rebukes Simon's mother-in-law's fever:

And when Jesus arose from the synagogue he entered the house of Simon Kepha and of Andrew, and James and John were with him. And the mother-in-law of Simon - a great fever was holding her. And he drew near and took hold of her and raised her up. And he rebuked her fever and in the same hour it left her, and straight away she arose and was serving them.

18c. Jesus rebuked the evil spirits that would divulge his identity:

Now at the setting of the sun all they that had them that were infirm with stubborn infirmities brought them unto him, and on each one of them his hand was laying, and all of them he was healing, that that might be fulfilled which was said by the mouth of Isaiah the prophet, who had said

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

And the devils were going forth from many, screaming and saying: "Thou art the Son of God!" And he was rebuking them and was not suffering them to say it, because they knew him that he was the Messiah.

18d. The scope of Jesus' ministry:

And with the morrow of the day, at the early dawn, he came forth and went away to a desert place, 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 multitudes were seeking him and they came unto him and they took hold of him that he should not go away from them. He saith to them:

"To other cities also it behooves me
that I announce the kingdom of God.
Let us go unto the next towns,
that I may preach there also;
for therefore came I forth."

And he was going about in all Galilee and was 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 ill and those that were infirm with stubborn infirmities and with hateful torments and many that were struck with palsies and lunatics, and he - on each one of them he was laying his hand and healing them all.

19a. Jesus the pilgrim:

And while they were going in the way, there came a certain man and said to him: "I will come after thee wither thou goest." Jesus saith to him:

"The foxes - they have dens,
and the birds of the heaven a dwelling;
but the Son of Man,
he hath not where to rest his head."

And he said to another:

"Come after me."

He saith to him: "My Lord, permit me first to go and bury my father, and I will come."
Jesus saith to him:

"Leave the dead to bury their dead
and thou come after me
and go and announce the kingdom of God."

Another said to him: "I will come after thee, my Lord, but first permit me to go and shew it to the sons of my house, and I will come." Jesus saith to him:

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

19b. First Jesus rebuked the wind, then his disciples:

And it came to pass on one of those days Jesus went up and sat in the boat, he and his disciples with him, and 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 there were with him other little ships. And when they were sailing on the sea, he was in the hinder part of the ship, asleep on a pillow. And there was a squall of wind on the lake, and their boat was filled by the waves and it was near to sink. And his disciples drew near and awoke him, and say to him: "Our Lord, save our lives, because lo, we are perishing! Master, carest thou not that we perish?" And he arose and rebuked the wind, and said unto the sea:

"Peace, be still."

And the wind ceased, and there was a great calm. 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?"

19c. A demon possessed man is restored to his right mind:

And they had sailed to the other side of the sea, to the country of the Gadarenes, which is opposite the other side of Galilee. Now when he went forth to the land and when he was come out of the ship, immediately there met him out of the tombs a man on whom there had been a devil a long time, and with no garments was he clothed and in no house was he dwelling but had his dwelling 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 plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. For a long time had he, that unclean spirit, been cleaving to him, and was driven by that same devil to the desert. And always, night and day, he was in the mountains, and in the tombs, and always with cries was crying, out and was smiting himself with stones.

But when he saw Jesus afar off, he ran, fell and worshiped 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 thee by God that thou torment me not." For he was saying to him:

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

And he was asking him:

"What is thy name?"

And he saith to him: "Legion is our name, because we are many in him." And those devils were beseeching him that he would not send them to Gehenna and not cast them out. Now there was in the hill a certain herd of many swine that were feeding there, and those devils were beseeching him that he would permit them to enter into that herd of swine. "If thou dost cast us out, send us to that herd of swine." And he permitted them. He saith to them:

"Go."

Now they went forth and entered into the swine, and all that herd ran into a steep place and fell into the midst of the sea. Now when those herdsmen saw that which came to pass they fled and entered the city and declared it in the cities and in the villages everything that he did and those things concerning the devils.

And all the folk of the city went forth that they might see that which had come to pass, to meet our Lord, and they came unto Jesus and found that man from whom went forth those devils clad and modest and sitting at the feet of Jesus, and they were afraid. And they declared to them how that the man was saved alive, and they that saw, again and when they saw him they besought him, even all that multitude of the Gadarenes that he would remove from their neighborhood, because great fear had taken hold of them.

Now that man from whom had gone forth those devils was beseeching him that he might be with him. And Jesus dismissed him and said to him:

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

And he was going and was preaching in all in all the city that which Jesus did for him.

And he went up to the boat and crossed over. And when Jesus returned a great multitude received him, for for him they were looking.

20a. In healing a paralytic, Jesus demonstrated his authority:

And again he entered into Kapharnahum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them and the power was in Jesus that he should be healing. And lo, folk brought a certain man, a paralytic on a bed which was borne of four, and they were seeking how they might bring him in that they might set him before him; and they could not bring him in because of the people. And they went up to the roof and lowered him with his bed into the midst before Jesus. And when he saw their faith he said to the paralytic

"Man, thy sins are forgiven thee!"

And the scribes and the Pharisees and teachers of the law, began thinking and saying: "Who is this that speaketh blasphemy? Who is it can forgive sins save God alone?" Now Jesus when he knew their thoughts answered and said to them:

"Why think ye evil in your heart?
Which is the easier, to say
'Thy sins are forgiven thee,'
or to say 'Arise and walk'?
But that ye may know yourselves

that the Son of Man hath authority
that he should forgive sins on earth."

- then said he to the paralytic -

"To thee I say, Arise, take up thy bed and go to thy house."

And in the same hour he arose before them and took up that which he was lying on, and went to his house, glorifying God. 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 to-day."

20b. The call to Matthew:

And after these things as our Lord passed by, he saw a certain man, Levi, the son of Alphaeus, that was sitting at the toll-gatherers' place, whose name was Matthew, and he said to him:

"Come after me";

and he left everything, arose up, and came after him.

And Levi made a great feast in his own house: and there was a great company of publicans and of others that sat down with them. Then when the scribes and Pharisees see it, they say to his disciples: "Wherefore with toll-gathers and sinners are ye eating and drinking?" Now he, when he heard, said:

"The whole have no need of a physician,
but they that are ill.
But go, learn what is meant by
'Mercy I seek and not sacrifice,'
for I came not that I might call the righteous,
but sinners to repentance."

§. The calling of the Twelve:

And when he was come to Kapharnahum, he entered into the house of Simon whose surname is Peter, and opened his mouth and said

“As I passed the Lake of Tiberias,
I chose John and James the sons of Zebedee,
and Simon and Andrew and Thaddeus
and Simon the Zealot and Judas Iscariot,
and you, Matthew, I called, as you sat
at the receipt of customs, and you followed me.
You therefore I will to be twelve apostles
for a testimony unto Israel.” (GHeb)

20c. Jesus' disciples and John's:

Then came the disciples of John, and say: "Why is it that we and the Pharisees fast eagerly, and thy disciples fast not?" Our Lord saith 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."

20d. Old patches for old garments / new wine for new wine skins:

Saith 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 of heaven is like to a man, the master of a house, who bringeth forth from his treasures the new and the old."

And he spoke also a parable unto them;

"No man putteth a new patch on a worn-out garment, else the fullness of the new pulleth away from the weakness of the worn-out part, and the rent become worse than the former one. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightaway desireth new: for he saith, The old is better."

21a. Jesus approached by a father concerned for the life of his daughter:

And there came a certain man - Jorash his name was, and he was a chief of the synagogue - and he fell down before the feet of Jesus and was beseeching him that he would enter his house; for an only daughter he had, and she was about twelve years old, and she was near to die.

21b. Jesus is approached by one with an issue of blood:

And as Jesus was going thither, the multitude was pressing upon him, and a certain woman whose blood had been issuing for twelve years, and all her property she had spent on physicians and could not be healed by any one - and she meditated in herself and

saith: "Even if the garment of Jesus | should go and touch | should be healed." And she drew near from behind him and took hold of the skirt of his garment, and the issue of her blood stood still. And Jesus turned round and saith:

"Who is it touched me?"

And when all of them were denying Kepha saith to him: "Rabban, the multitudes are pressing upon thee and coming, and sayest thou 'Who touched me?'" Jesus saith to him:

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

Now when that woman saw that not even this escaped him, she came fearful and trembling and fell down and worshiped him, and she said in the sight of all that people for what reason she touched, and how straightway she was healed before every one she confessed. But he said to her:

"My daughter, thy faith hath saved thee alive; go in peace."

21c. Jesus refocuses his attention on the father and daughter:

There came some from the house of the chief of the synagogue and say to him: "Thy daughter hath died; do not trouble the teacher." Now when Jesus heard that thus they said, not heeding the word spoken, saith unto the ruler of the synagogue:

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

And when they came to the house of that man, and he saw the singers and the multitude that was making a noise, he did not suffer any one to enter but Kepha and James and John and the father and mother of the girl. And all the folk were weeping over her and lamenting. 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. But when he had put forth that multitude outside he came and he took hold of her by her hand and called her and said to her:

"*Talitha Cumi*, girl arise!"

And her spirit returned and straightway she arose and walked. And he commanded that they should give her something to eat. And this tale went forth in all that land.

22. What Jesus said on restoring to two blind men their sight:

And when our Lord passed by, two blind men clave to him and cry out with a loud voice: "Have compassion on us, son of David!" And when he came to the house those blind men drew near to him. He saith to them:

"Believe ye that I can do this?"

They say to him: "Yea, our Lord, we believe." Then he touched their eyes and said:

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

And in the same hour their eyes were opened; and our Lord rebuked them, and said to them:

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

But they when they went forth, published it to everyone in the land.

23. Rejection at Nazareth:

He Jesus removed from thence, and came to his own city. And Jesus was teaching them in their synagogues, so that they were astonished; and they say: "Whence cometh to this one this wisdom and this power? Is not this Joseph's son, the carpenter? And the name

of his mother, Mary? And his brothers James and Joseph and Simon and Judas? And his sisters, all of them are with us. Whence come all these things to this one?" And they were offended at him. Now Jesus said to them:

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

And he did not there many mighty works, because of the lack of their faith, save that he laid his hands upon a few sick folk, and healed them. And he marveled because of their unbelief.

24a. Jesus' reputation as a healer spreads abroad:

And he was going about in all 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 ill and those that were infirm with stubborn infirmities and with hateful torments and many that were struck with palsies and lunatics, and he - on each one of them he was laying his hand and healing them all. And there went after him great multitudes from Galilee and from the Ten Cities and from Jerusalem and from Judea and from beyond Jordan.

And in those same days he had gone forth to the hill country to pray, and there he was spending the whole night until dawn in prayer to God; and when day dawned he called his disciples and 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 he called Kepha, and Andrew his brother, and James the son of Zebedee and John his brother he called them 'Benai-Regsh'; and Philip and Bartholemew and Thomas and Matthew the toll-gatherer and James the son of Halphaeus and Simon the Cananaean called Zealot, and Judas Thaddaeus the son 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 his disciples drew near unto him, and he opened his mouth and was teaching them and saying:

Sermon on the Mount

24b. Beatitudes:

"Happy is it for the poor in their spirit,
that theirs is the kingdom of heaven!

"Happy is it for the lowly,
that they shall inherit the earth!

"Happy is it for the mourners,
that they shall be comforted!

"Happy it for them that hunger and thirst after righteousness,

that they shall be satisfied!

"Happy is it for the compassionate,
that upon them shall be compassion!

"Happy is it for them that are pure in their heart,
that they shall see God!

"Happy is it for the peace-makers,
that they shall be called sons of God!

"Happy is it for them that are persecuted for righteousness' sake,
that theirs is the kingdom of heaven!

"Happy is it for you what time men persecute you,
and reproach you, and say concerning you everything
evil in a lie for my name's sake.

"But ye, rejoice ye and exult in that day that your reward
is great in heaven, for so were your fathers persecuting the
prophets that were before you."

24c. Ὁφείδει:

"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?
Neither for the land is it of use,
nor for the dung heap;
but it is thrown away,
and men will trample upon it.
He that hath ears to hear, let him hear!
Have for yourselves salt,
and be at peace one with another."

24d. Of light:

"Ye are the light of the world;
and the city that is built on the hill cannot be concealed."

24e. So let your light shine:

"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."

24f. 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 to him and added to him
and he which hath not, even that which he was
supposing that he hath shall be taken away from him."

24g. 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.
Be thou therefore wary
lest the light in thee should be darkened.
And if the light in thee is dark,
thy darkness - how great it will be!"

24h. The Law stands:

"Suppose not that I have come that I might remit the law
and the prophets;
I have not come that I might remit them,
but to fulfil them.
For amen, I say to you,
Until heaven and earth shall pass away,
one jot-letter, or one corner
shall not pass away from the law
till everything come to pass."

24i. The standards of the Law are upheld:

"Every one that shall remit therefore one of these little
commandments, and shall teach so to men,
he shall be called less in the kingdom of heaven;
but every one that shall do 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 not enter into the kingdom of heaven."

24j. Grounds for judgment:

"Ye have heard that it was said to them of old time
 'Thou shalt not kill;
 and whosoever shall kill shall be condemned in judgement.'
But I say to you,
 Whosoever shall be wroth with his brother without cause
 shall be condemned to judgement;
and he that shall say to his brother 'Raca'
 shall be condemned to the synagogue;
and whosoever shall say to his brother 'Fool'
 shall be condemned to the Gehenna of fire."

24k. On getting right with one another:

"Whosoever 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."

24l. On the adjudication of disputes:

"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 amen, I say to thee,
 Thou wilt not go forth from thence
 till thou give the last mite."

24m. Purity of intent:

"Ye have heard that it was said to them of old time

'Thou shalt not commit adultery.'

But I say to you,

Whosoever seeth a woman, and longeth for her

hath committed adultery with her in his heart."

24n. 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 the LORD 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 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."

24o. Forbearance, not vengeance:

"Ye have heard that it hath been said

'Eye for eye, and tooth for tooth.'

But I say to you, Ye shall not stand up against the Evil One,

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 coat,
let him take away thy cloak also;
and he that saith to thee that thou shouldest go with him a mile,
go with him two others."

24p. Lending without expectation of return:

"And he that asketh thee - give to him,
and he that would borrow from thee - forbid him not."

24q. Take a redemptive stance toward one's adversaries:

"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."

24r. Talk versus action:

"Now why call ye me 'My Lord, my Lord,'
and that which I say to you ye do not?
For everyone that cometh unto me
and heareth my words and doeth them,
I will show you what he is like: -
to a man that built a house and digged
and went deep and laid the foundation on the rock;
and when the floods were out and the river was full
they were dashed against that same house,
and they were not able to shake it.
And he who heareth and doeth not
is like to a man that built his house on land
without a foundation,
and the river was dashed against it,
and straightaway cast it down,
and the fall of that house was great."

24s. SERVE WITHOUT ULTERIOR MOTIVE:

"Beware that ye do not your gift before men,
so that ye may be seen by them,
else ye have no reward with your Father in heaven.
Whosoever 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."

24t. Praying with power and effect:

"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."

24u. On seeking and finding / on asking and receiving:

"Ask, and ye shall receive; and seek, and ye shall find; knock, and it shall be opened to you. For whosoever asketh receiveth, and he that seeketh findeth, and he that knocketh - it is opened to him."

24v. Of the giving of good gifts:

"For which of you whose son shall ask for bread, will he hand him a stone?
Or if for a fish he shall ask, will he hand him a serpent?
If therefore ye that are evil, know how to give good gifts to your sons, how much rather your Father in heaven knoweth how to give good things to those that ask him."

24w. Concerning forgiveness:

"For if ye forgive men their trespasses, your Father also in heaven will forgive you;

but if ye yourselves forgive not men their trespasses,
neither will the Father forgive you your trespasses."

24x. 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 thee."

24y. Having clear priorities:

"Lay not up for yourselves treasure in the earth,
where the moth falleth and corrupteth,
and where thieves break through and thieve.
But lay up for yourselves treasure in heaven,
where no moth corrupteth,
nor thieves break through and thieve.
For where your treasure shall be,
your heart shall be there also."

24z. We must choose whom we 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."

24aa. A warning against running pointless risks:

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

24ab. The Golden Rule:

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

24ac. An admonition to keep short accounts:

"Enter by the straight gate,
because wide is the gate,
and roomy 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!"

And when Jesus finished these his words, the multitudes were astonished at his teaching,
for as one authorized he was teaching them, and not as their scribes and the Pharisees.

25a. Coming down from the mount, then healing the multitudes:

And he went down with them to a plain and stood up, he and a multitude of his disciples
and a number of the multitude of the people that came from all Judaea and from
Jerusalem and Tyre and from Sidon, that came that they might hear him and be healed

from all their infirmities, and were distressed by unclean spirits that they might be healed - each one of them was wishing to touch him, for power was going forth from him and all of them he was healing. And he lifted up his eyes on his disciples and said

Sermon on the Plain

25b. Beatitudes:

"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 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."

25c. **FOUR** WOES:

"Nevertheless, woe to you, rich,
that ye have received your supplication.

"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 men shall be saying concerning
you what is well to them that hate you, for so
were they doing to the prophets of lying."

25d. **ON** 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.
And him that smiteth thee on the cheek, offer him the other;
and he that taketh away thy cloak or thy coat, -
forbid him not.

And him that asketh thee, give to him;

and him that would take away what is thine, require it not back.

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

But nevertheless be loving to your enemies

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."

25e. Against the making of invidious comparisons:

"Judge not, that ye be not judged.

Be compassionate, as your Father is compassionate.

For with what judgement ye judge, ye are judged.

Condemn not that ye be not condemned;

remit and ye shall be remitted,

and with the measure which ye mete it is meted to you.

Give and it is given to you, -

in good measure and overflowing

shall they be cast in your bosoms.

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." (Acts)

25f. Clarity of vision begins at home:

"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?
Or how canst thou say to thy brother,
'Let me put forth the mote from thine eye,'
for lo, in thine own eye a beam is set?
Thou respecter of persons! put forth first the beam from thine eye,
and then it will be approved for thee,
and then it will appear to thee how to put forth the mote
from thy brother's eye."

25g. On distinguishing prophets true from prophets false:

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

25h. 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 superfluities of the heart speaketh the mouth."

25i. From the heart go words both good or 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."

25j. Lip service or 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 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.'

25k. 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."

And when all these words were fulfilled in the hearing of the people he entered
Kaspharnahum.

26. Jesus' response to a leper who asked for his help:

And when he was in one of the cities there came a certain man that was full of leprosy; he saw Jesus and fell on his face and was beseeching him and saying to him: "My Lord, if thou wilt, thou canst cleanse me." Now Jesus had compassion on him and he put forth his hand and touched him, and said to him:

"I will, be thou cleansed."

And straightway in the same hour his leprosy departed away from him. And Jesus said 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 out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

27. What Jesus said to the centurion whose servant was palsied:

And the slave of a certain centurion was ill, and he was dear to his lord; and he was near to die. And he heard of Jesus and sent unto him elders of the Jews, and was beseeching him that he should come and save his slave alive. And they came unto Jesus and were beseeching him carefully and saying: "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 was going with them. Jesus saith

"I will come and heal him."

Now when he was near, a little way from the house, lo, that centurion despatched unto him his friends and sent word to him: "My Lord, do not trouble, for I am not worthy that thou shouldst enter under my dwelling; but say with a word 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." Now when Jesus heard he wondered, and he turned around and said to the folk coming after him:

"Amen, I say to you, that not even in any one of the House of Israel have I found aught like this faith.

But I say to you, that many shall come from the East and from the West, and shall sit down to meat 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! And there are last that shall be first, and first last."

Then said Jesus to that centurion:

"Go, as thou hast believed it shall be unto thee."

and in the same hour his lad was healed. And they that were sent returned and found that slave whole.

28a. Jesus' disciples to pray to the Lord of the harvest:

And our Lord was walking in the cities and in the villages and was teaching in their synagogues and was preaching the gospel of the kingdom, and was healing every pain and infirmity. Now when he saw the multitudes he had compassion upon them, in that they were weary and let loose as a flock that had no shepherd. Then said he to his disciples:

"The harvest is much and the laborers few;
beseech ye therefore the Lord of the harvest
that he should send forth laborers for his harvest."

28b. Preparing the Twelve for their mission:

And he called his Twelve, and sent them two by two, and gave them power and authority over all spirits and devils, to cast out unclean spirits and to heal every pain and infirmity. And he had commanded them that they should take nothing for the way but a stick only. And our Lord sent his twelve disciples, and commanded them, and said to them:

DISCOURSE TO THE TWELVE

28c. Initial instructions:

"In the way of the peoples ye shall not go,
and into a town of the Samaritans ye shall not enter,
but go to the flock that hath strayed from the House of Israel.
And what time ye go, preach and say:
'The kingdom of heaven hath drawn nigh.'
Heal the infirm, raise the dead,
cleanse the lepers, and cast out the devils;
freely ye have received, freely give."

28d. On traveling light:

"Get not for yourselves gold nor silver,
nor even copper in your purses,
and no wallet for the way and not two coats
and no shoes - sandals be ye shod with -
and no staff, for the laborer is worthy of his food."

28e. Seeking out those who are worthy:

"Into whatever town ye enter, be asking who is worthy,
and there be until you go forth.
And what time ye enter the house give a greeting to that house,
and if it be that that house is worthy,
your peace shall rest upon it;
but if not, upon you it shall return.
Whosoever 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,
that it may be for them a testimony -
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."

28f. On being dove innocent and serpent wise:

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

28g. 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."

28h. Allow for spontaneity of witness:

"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."

28i. Internecine 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."

28j. 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."

28k. How Jesus' disciples will not escape 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."

28l. Jesus encourages his disciples to boldness:

"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 roofs.
For there is nothing hid,
which shall not be manifested;
neither was anything kept secret,
but that it should come abroad."

28m. Fear not man; 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."

28n. 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."

28o. 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 whosoever shall deny me before men,
I myself also will deny him before my Father in heaven,
and before his angels."

28p. Not tranquillity 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 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 his son
and the son against his 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 the enemies of a man shall be his household."

28q. Taking up one's cross is imperative to true discipleship:

"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."

28r. Rewarding those who do their duty:

"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 whosoever 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."

29. Jesus speaks to one that is dead:

And afterwards they went to a city whose name was Nain, and his disciples were going with him and a great multitude. He drew near to the gate of the city, and saw folk accompanying a dead man, who was the only son of his mother, and she was a widow. And there was with her a great multitude from the men of the city. Jesus saw her and had compassion on her and said to her:

"Weep not."

And he himself went and touched the bier, and they that were carrying it stood still.
Saith he:

"Youth, to thee I say Arise!"

And the dead lifted himself up and sat and began to speak, and he gave him to his mother. And fear took hold of them all, and they glorified God and say "A great prophet hath arisen among us, and God hath visited his people." And this went forth concerning him in all the land of Judaea and in all the country round about them. And the disciples of John declared to him all these things.

30a. To John the Baptist, Jesus offers words of encouragement:

Now John, when he heard in prison the deeds of Jesus, despatched two of his disciples and sent word to him: "Art thou he that cometh, or for another is it that we are waiting?" And they came unto him and say to him: "John the Baptist sent us unto thee and saith: 'Art thou he that cometh, or for another is it that we are waiting?'" And in the same hour many he healed of infirmities and of plagues and of evil spirits, and to many blind he was giving that they should see. And Jesus answered and said to them:

"Go and shew John that which ye see and that which ye hear;
for lo, the blind see, and the lame walk, and the lepers are
cleansed, and the deaf hear, and the poor are announced the
good tidings, and the dead arise, and happy is it for him except
he be offended in me!"

DISCOURSE REGARDING JOHN THE BAPTIST

30b. Jesus queries the multitude regarding John:

Now, after these disciples of John went away, Jesus had begun to say to the multitudes concerning John:

"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 with soft things are clad are in kings' houses.
But if not, what went ye forth to see? - a prophet?
Yea, I say to you that he is more than the prophets.
This is he of whom it is written,

'Lo, I send my messenger before thy countenance,
that he may prepare a way before thee!'

"Amen, 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 is oppressed,
and they that oppress it snatch it away.
For all the prophets and the Law prophesied until John.
And if ye wish to receive it, he is Elijah that is about to come;
he that hath ears to hear, let him hear."

And all the people and the toll-gatherers that heard justified themselves to God in that they were baptized with the baptism of John; but the scribes and the Pharisees defrauded in themselves the will of God in that they did not receive baptism from him.

30c. Jesus castigates a faithless generation:

"Now to whom shall I liken this generation?
It is like unto children that sit in the street,

and send word to their fellows, and say:
'We have sung to you and ye have not danced,
and we have wailed to you and ye have not lamented.'
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 an eater and a drinker,
and a friend of toll-gatherers and of sinners!'
And wisdom hath been justified from her sons."

31. The conversion of MARY Magdalene:

And there came a certain Pharisee beseeching him that he would dine at his house. And he entered the house of that Pharisee; and when he sat down to meat, there was a certain woman, a sinner, in that city, - when she knew that in the house of that Pharisee he was sitting at meat, she took a vase of oil of sweet smell and stood up behind him at his feet and was weeping, and with her tears his feet she moistened and with the hair of her head she was wiping them, and she was kissing his feet and was anointing them with that oil.

Now when that Pharisee who had bidden him saw it he thought in himself and said: "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." Jesus saith to him:

"Simon, I have something that I would say to thee."

He saith to him: "Say it, Rabbi." Jesus saith to him:

"Two debtors there were to a certain creditor;
one was indebted to him five hundred denars
and one fifty denars,
and when they had not aught to repay
he forgave them both.

Which of them will be loving to him the more?"

Simon saith to him: "I suppose him whom more was forgiven to." Jesus saith to him:

"Well hast thou judged."

And he turned round unto the woman and said to Simon:

"Seest thou this woman? Thy house I entered - water for my feet thou gavest me not, but she with her tears my feet hath moistened and with the hair of her head hath wiped them. Thou didst not kiss me, but she since I entered hath not ceased my feet to kiss.

Thou didst not anoint me,

but she with oil of sweet smell hath anointed my feet.

Therefore I say to thee:

Her many sins are forgiven her,

because much she hath been loving.

For he that little hath been forgiven to, little is he loving."

Saith he to her, to that woman,

"Thy sins are forgiven thee."

And they that were sitting at meat began saying in themselves: "Who is this that forgiveth sins also?" And he saith to that woman:

"Thy faith hath saved thee alive; go in peace."

And after these things he was going about in the villages and in the cities announcing the kingdom of God, his Twelve also with him, and these women that had been healed from evil spirits and from infirmities - Mary called Magdalene from whom seven devils were cast out, and Johan wife of Kuza the agent of Herod, and Suzan, and many others that were serving them from that which they had.

Discourse to the Seventy and two

32a. Commissioning:

And after these things he separated others also, seventy and two, and sent them two by two before his face to every place and city that he was about to go to. He saith to them:

"Go now; lo, I send you as lambs among wolves!
Take for yourselves no purses and no wallets and no shoes,
and a greeting to no man in the way shall ye give."

32b. On blessing the house as one enters:

"And whatever house first ye be entering into, be saying
'Peace be in this house.'
And if there is there a son of peace, your peace shall rest upon it;
but if not, upon you it shall return.
And in the same house be ye eating and drinking of their store:
the laborer is worthy of his food;
and do not remove from one house to the next.
And whatever city ye enter into and they receive you,
eat everything that is set before you,
and heal the sick that are therein, and be saying
'The kingdom of God hath drawn nigh upon you.'"

32c. In the face of rejection, how to respond:

"But whatever city ye enter into and they shall not receive
you therein,
go forth and say in its streets
'Lo, even the dust that cleaveth to our feet we shake off;
but nevertheless know this, that the kingdom of God hath
come nigh!
I say to you that for Sodom it shall be tolerable in he day
of judgment more than for that city."

32d. The rebuking of certain cities:

Then began Jesus to reproach cities in which he shewed many mighty works, and they repented not. And he said:

"Woe to thee, Korazin! woe to thee, Beth Saida!
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;
therefore I say to you that for Tyre and for Sidon
it shall be easy in the day of judgement rather than for you.
And thou, Kapharnahum! 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 to-day.
Therefore, I say that for the land of Sodom it shall be easy
in the day of judgement rather than for thee."

33a. What Jesus said on the Seventy's return:

And those seventy he sent returned with joy, and they say: "Our Lord, even the devils are subject to us in thy name." Jesus saith to them:

"I have seen Satan, that he fell as lightning that falleth
from heaven.

Lo, I give you authority that ye should be treading on serpents
and scorpions and all the power of the enemy,
and nothing shall injure you.

Nevertheless in this do not rejoice,
that the devils are subject to you,
but rejoice in your names that are written in heaven."

33b. Jesus rejoices before God the Father:

And in that same hour 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 was the will before thee."

33c. The full authority granted Jesus:

"Everything hath been delivered unto me from my Father,
and no one know whom 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 it."

33d. Jesus addresses his disciples with joy:

And he turned round unto his disciples and said to them:

"Happy is it for the eyes that see that which ye have seen!
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."

33e. Those heavy laden,, Jesus encourages to come to him:

"Come unto me, all 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."

34a. The greatest commandment:

And when he said these things, there drew near a certain teacher of law that was standing
by to tempt him. He saith to him:

"In the law how is it written, and how hast thou read?"

He saith to him "Thou shalt love the Lord 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." Jesus saith
unto him:

"Rightly hast thou said; these things do and thou shalt live."

34b. Who is our neighbor?

Now he was wishing to justify himself; saith he to Jesus: "And who is my neighbor?"
Jesus saith to him:

"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 nourished him. And on the morrow of the day he paid out two denars and gave them to the innkeeper, and said: 'Nourish him; and what time I have returned, that which it doth cost thee again I will repay thee.' 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 saith to him: "He that had compassion on him." Jesus saith to him:

"Go, and thou also so be doing."

35. On choosing the better part:

And while they were going in the way he entered a certain village, and a certain woman whose name was Martha received him in her house; and she had a sister whose name was Mary, and she came and sat at the feet of our Lord and was hearing his words.

Now Martha was occupied in much serving, and she came and saith to him: "My Lord, carest thou not for me, that my sister hath let me alone to serve? Say to her to help me." He saith to her:

"Martha, Martha, thou art anxious and perturbed for me over many things; but one thing is required. Mary the good part hath chosen for herself, and it shall not be taken away from her."

DISCOURSE ON PRAYER

36a. The Lord's model prayer:

Now when he was praying in a certain place, after he departed a little from his prayer, one of his disciples said to 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, 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. But thus whenever ye be praying, be saying:

Our Father in heaven, thy name be hallowed.

Give us today our 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.

36b. On persevering in prayer:

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, because my friend hath come unto me from the way, and I have nothing to set before him'; and he will answer from within and say to him,

'Do not injure 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.

And I also, I say to you Ask, and it shall be given to you; 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. Jesus challenged by the Pharisees regarding the sabbath and his reply:

And, at that time, Jesus was walking on the sabbath in the cornfields, and his disciples were hungry, and they began pulling the ears of corn, and rubbing them in their hands and eating. When the Pharisees saw them, they say to him: "Why are thy disciples doing that which is not lawful to do?" 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? For I say to you, Lo, a greater than the Temple is here; and if ye had known what is meant by 'Mercy I seek, and not sacrifice,' ye would not have condemned the innocent. The sabbath because of man was created, not man for the sabbath, therefore the lord of the sabbath is the Son of Man."

138. Healing on the sabbath day:

And when he removed from thence, it came to pass on another sabbath, that he entered into their synagogue, and lo, a certain man, whose right hand was withered, and the scribes and Pharisees watched him, whether he would heal on a sabbath day. They were asking him and saying, "If so be it were lawful on the sabbath-day to heal?" - that they might be able to accuse him. 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."

Then saith he to that man:

"Rise up, and stand forth in the midst."

And he arose and stood forth. Then said Jesus unto them,

"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?"

The man with a withered hand was a mason who begged for help in the 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, grieved at the deadness of their heart, and he said to that man,

"Stretch forth thy hand;"

and he stretched it forth, and it was restored like its fellow. And straightway the Pharisees with the Herodians were filled with madness; and went forth and communed one with another and took council against him that they might destroy him.

39. A prophecy of Isaiah's fulfilled:

But Jesus knew, and removed from thence and went away with his disciples to the sea, and great multitudes from Galilee and from Judaea and from Jerusalem and from the other side of the Jordan and from Tyre and from Sidon that were hearing everything that he did, came unto him. And he had said to his disciples that they should bring near to him a boat because of the multitudes, that they should not press upon him. For many he was healing, and many were pressed together that they might touch him.

And those on whom were plagues of unclean spirits were falling before him and were crying out and saying: "Thou art the Son of God!" And much was he rebuking them that they should not reveal him, that, that might be fulfilled, which was said by the mouth of Isaiah the prophet, who had said,

"Lo, my slave 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 the lamp that smouldereth shall not be quenched,
until he send forth the judgement for victory;
and for his name the peoples shall hope."

DISCOURSE ON SPIRITUAL POWER

40a. A house divided:

Then they brought near before him a certain man, that had a devil upon him, and was blind and deaf, and he healed him, and the deaf-mute spake, and saw and heard. And all the multitudes were wondering, and were saying, "Can then this be the son of David?" But the Pharisees, when they heard, said: "This fellow doth not cast out devils, but by Beelzebub the chief of the demons." Now, when he saw their mind, 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 he 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 cast out devils, henceforth
the kingdom of God hath drawn nigh upon you."

40b. 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?"

40c. The choice:

"He that is not with me is against me,
and he that gathereth not with me scattereth indeed."

40d. 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."

40e. The sign of Jonah:

Then drew near unto him some of the scribes and Pharisees, and they say to him:
"Teacher, we wish to see from thee some sign." And when the multitudes were gathering together he answered and said to them:

"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 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.
The men-folk 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."

40f. The spiritual risks attendant to superficial reform:

"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 becometh worse than the first state.
So shall it be to this same evil generation."

40g. Obeying God's word trumps kinship connections:

And when he had said these things a certain woman 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."

40h. Jesus defines his spiritual family:

And when he was speaking to the multitude, lo, his mother and his brothers were standing outside, and were seeking to speak with him. But he answered and said to that one which told him:

"Who is my mother, and who are my brothers?"

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 brothers and my sisters and my mother."

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Discourse on hypocritical observance

41a. Eye-service:

And a certain Pharisee had besought him that he would breakfast with him; and he entered and sat down to meat. And the Pharisee had begun saying in his mind "Wherefore hath he not baptized himself before his breakfast?" 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 you give as alms,
and lo, everything is clean to you!

But woe to you scribes and Pharisees!

Ye that tithe mint and rue and all herbs,
and pass over judgment and the love of God.

Now these ye have done,
but these have ye not left?"

41b. Self-preference:

"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!"

41c. 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."

41d. 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."

41e. On the concealing of 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.

DISCOURSE ON REVERENCING GOD'S WAYS INSTEAD OF MAN'S

41f. HERALDING EQUALITY 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.

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 preached."

41g. 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 he 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."

A discourse on our relationship with the world

42a. Regarding covetousness:

And a certain man from that multitude said to him: "Teacher, say to my brother that he should divide with me the land and the inheritance." But he said to him:

"Man, who set me up over you to be a judge?"

And he said to the multitudes:

"Beware ye of all covetousness; because not in the
superfluity of much wealth is life to the sons of men."

42b. On putting overmuch stock in earthly possessions:

And he was saying this similitude unto them:

"A certain rich man - his land had brought in to him much
produce. And he was thinking in himself and said, 'What shall
I do, in that I have not where that I may store my produce?
I will pull down my granaries and build and enlarge them,

and I will gather in them my produce.' And he saith to his soul 'Lo, many good things are laid up for thee for many years; take thine ease and eat and drink and be merry.' God saith to him: 'Thou lacking in mind! lo, in this night thy life they require of thee; 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."

42c. On the impermanence of the world:

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 the food,
and the body than the clothing.
Consider the birds of the heaven -
that they sow not 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 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 I say to you
that not even Solomon in all his glory was covered like them.
But if the grass of the fields that to-day is on the hills
and to-morrow 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;
for all these things the peoples of the earth seek after,
 but your Father knoweth that for you also they are required.
Ye, henceforth, seek ye the kingdom of God,
 and these things over above shall be added to you.
Be not therefore anxious for tomorrow,
 because tomorrow for its own is anxious.
Sufficient for the day is its evil."

42d. On *total* spiritual commitment:

"Fear not, little flock,
 to whom your Father willeth to give the kingdom.
Sell everything that ye have and give alms,
 and make for yourselves purses that wear not out
and a treasure also that is not exhausted in heaven,
 where no thief arriveth nor moth corrupteth;
and where your treasure shall be
 your heart also shall be there."

42e. On *maintaining* watchfulness:

"Let your loins be girt and your lamps lighted, and ye be like
folk waiting for their lord whensoever he shall withdraw from
the wedding-feast, that what time he hath come and knocked
straightway they may open to him. Happy is it for those slaves,

they whose lord shall come and find them watching; amen, I say to you that he will gird his loins and make them sit down to meat 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 meat 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."

42f. 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 brought to an end! Suppose ye that tranquility I have come to make in the 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."

42g. On reading aright the signs of the times:

And he was saying to the multitudes:

"What time ye have seen a cloud coming up from the west, ye say 'Rain is coming'; and it is so.

And what time the south wind bloweth,
ye say 'A sirocco is coming'; 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 verity."

42h. 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."

A discourse on God's judgments

43a. On not misreading God's intentions:

And in that same time there came some folk and said to him about the Galileans - those
whose blood Pilate mingled with their sacrifices. Jesus answered and said to them:

"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.

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? I say to you Nay;
but ye yourselves also, if ye will not repent, thus will ye

perish."

43b. In expectation of harvest fruit:

And he was saying this similitude:

"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: "Lo, it is three years, lo, since have been coming and seeking on it fruit, on this fig-tree, and I find none; cut it down, wherefore doth it cumber the ground?' That husbandman saith to him: 'My lord, suffer it this year also, till I shall have tilled it and dunged it: and if it hath brought forth fruit, well; and if not, next season thou shalt cut it down.'"

44. A sabbath healing of one afflicted 18 years:

And when he was teaching on the sabbaths in one of the synagogues, there was there a certain woman that had had a spirit eighteen years, and she was bowed and could not stretch herself out at all, and Jesus saw her and he called her and said to her:

"Woman, thou art loosed from thy infirmity."

And he laid his hands on her, and straightway her stature was stretched out; and she was glorifying God. And the chief of the synagogue answered, being made furious for that Jesus was healing on the sabbath, and said to the multitudes: "Six are the days in which it is fitting to work; in them be coming and being healed, and not on the sabbath-day." Jesus answered and said to him:

"Respecter of persons! Each one of you - doth he not loose his ox or his ass and go and give him to drink? Now this woman, that is a daughter of Abraham, whom the Accuser

hath bound, lo, eighteen years, was it not fitting that she should be loosed from this bond on the sabbath-day?"

And when these things he was saying, all they that were standing up against him were confused, and all the people were rejoicing at all the marvels that were coming to pass by his hand.

Λ seaside discourse

45a. Four soil types:

And on that day, Jesus went forth from the house, and sat down by the side of the lake. And there were gathered unto him great multitudes and they that from the cities were coming unto him, and he went up and sat down in the boat, and all the multitude was standing on the sea shore. Again he had begun teaching and he spake with them much in parables, and said to them in similitudes:

"Lo, the sower went forth to sow;
and when he sowed,
some fell by the way-side,
and the birds of the heaven came and ate it.
Now, other fell on the rock,
and there was not much earth,
and in the same hour it sprouted,
because there was no depth of much earth;
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 land it withered.
Other fell among the thorns,
and the thorns came up with it and choked it.
Now other fell in the good land,
and gave fruit, and they grew up,

and gave some an hundred, some sixty, and some thirty.
Every one that hath ears to hear, let him hear."

45b. The parable of the sower explained:

And his disciples drew near, and say to him: "What is this similitude? Wherefore in parables speakest thou with them?" And he answered and said to them:

"Because to you is given to know the mystery of the kingdom of heaven, but to them - it is not given to them to know. For he that hath, it shall be given to him, and it shall be added to him; and he that hath not, even that also which he hath shall be taken from him. Therefore in parables do I speak with them, that what they see they may not see, and what they hear they may not hear, and may not understand, that in no wise they should turn round. And the prophecy of Isaiah the prophet shall be accomplished, who had said,

'Ye shall hear indeed, and shall not understand,
and a vision ye shall see, and shall not see;
for the heart of this people is become gross and their
ears they have made heavy, that they should not hear,
and their eyes they have closed,
that they should not see with their eyes
and hear with their ears,
and understand with their heart,
and turn round, 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.

"But ye, hear ye the similitude of the sower. Every man that heareth the word of the kingdom and understandeth not, the Evil One cometh and snatcheth away the seed from his heart; that they 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."

45c. *A parable about wheat and tares growing together:*

Now, another similitude he added, 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."'

45d. The hidden growth of seed:

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."

45e. The mustard seed parable:

And he was saying to them another similitude:

"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."

45f. A parable about the hidden action of leaven:

"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."

45g. Jesus again explains his parables' meanings:

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, and all that do wickedness,
and they shall cast them into the furnace of fire;
there shall be the weeping and the gnashing of teeth!
Then the righteous shall gleam as the sun in the kingdom
of their Father.
He that hath ears to hear, let him hear."

A discourse on the Kingdom of God

45h. Hidden treasure:

"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."

45i. Netting fish both good and bad:

"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!"

45j. 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."

46. How in Nazareth Jesus was discounted by his own:

And Jesus was teaching them in their synagogues, so that they were astonished; and they say: "Whence cometh to this one this wisdom and this power? Is not this Joseph's son, the carpenter? And the name of his mother, Mary? And his brothers James and Joseph and Simon and Judas? And his sisters, all of them are with us. Whence come all these things to this one?" And they were offended at him. Now Jesus said to them:

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

And he did not there many mighty works, because of the lack of their faith.

48. The martyrdom of John:

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." But others said "It is Elijah"; but others

say "It is a prophet like one of the prophets." But when Herod heard, he said: "This John, he whose head I cut off, hath risen." For Herod had seized John and bound him, and cast him into prison because of Herodia the wife of Philip his brother; in that he had taken her. For John had been saying to him "It is not lawful for thee to take thy brother's wife, 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.

And it chanced on the day of Herod's birthday that he had made a supper for his nobles and for his chiliarchs and for the chiefs of Galilee, and the daughter of Herodia came in and danced in the midst of the entertainment, and pleased Herod and those sitting at meat with him. 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 that all what she should ask he would give her.

And the girl went out and took council with her mother, saying: "What shall I ask?" She saith to her: "Give me here in a dish the head of John the Baptist."

And she came in at once unto the king, and saith to him: "I will that thou give me this very hour the head of John the Baptist in a dish." And it much grieved the king, and yet for the oath's sake and for the sake of them that set at meat he could not turn back; he commanded that it should be given her.

And he sent a soldier of his guard to cut off the head of John. And he went and cut off his head in the prison and brought it in a dish, and he gave it to the girl and the girl carried it away 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 and shewed Jesus.

Now Jesus when he heard departed from thence to a desert place with them alone. And when the multitudes from the cities and from the villages heard, they went away after him on foot, and when he saw the many multitudes he had compassion upon them, and their infirm he healed.

And the apostles came unto Jesus and declared to him all that they did and taught. And he said to them:

"Come, let us go to the wilderness ourselves alone, and take your ease a little."

49a. The feeding of the five thousand:

Many were going and coming unto him, and they had no place even bread to eat. And they went to a desert place to the gate of a city called Beth Saída in a boat alone. And many saw them and recognized them, and went by land after him from all the cities and he received them and was speaking with them about the kingdom of God, and them that had need of healing he was healing and he had compassion upon them in that they were like to sheep which have no shepherd.

And when it was evening his disciples drew near and say to him: "The place is desert, and the time is past; dismiss those multitudes that they may go to the villages round us and buy for themselves somewhat to eat." And he saith to them:

"It is not required for them to go; yourselves give them something to eat."

They say to him: "Shall we go and buy for a hundred dinars bread, and bring to them as they eat?" He saith to them:

"Go and see how many pieces of bread there are with you."

They say to him: "We have not here but five loaves and two fishes." 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 he looked up to heaven and blessed and brake the bread, and gave to his disciples that they should set it for them, and those two fishes they divided to all.

And they ate and were satisfied, and they took up from before them the fragments, twelve baskets full of the superabundance of these five loaves and of those two fishes. Now those that ate of them were five thousand men, besides women and children.

49b. What Jesus said to Simon in the midst of the sea:

And immediately he commanded his disciples that they should go up into the boat, that they should go before him to Beth Saïda while yet he was dismissing the multitude. And when he dismissed them, he had gone to the hill to pray.

Now when it was evening and the boat was in the midst of the lake and he was alone on land, and when he saw them tormented from fear of the waves because the wind was against them, he came unto them walking on the water and was wishing that he should pass them. When they saw him on the water and walking they supposed it was a devil, and when they all saw him they gave a cry. And in the same hour he spake with them, and said to them:

"Be assured, take courage; it is I, be not afraid!"

Saith to him Simon Kepha: "My Lord, if it be thou, permit me that I come unto thee upon the water." He saith to him:

"Come."

And Simon Kepha came down from the boat, and was walking on the water, and came unto Jesus. And, when he saw the wind, that it was strong, he was afraid, and began to sink; and he called with a loud voice and said: "My Lord, save my life!" And, in the same hour, Jesus put forth his hand, and took hold of him, and he said to him:

"O, lacking in faith, wherefore didst thou doubt?"

And he went up unto them to the boat, and the wind ceased. And those in the boat came near and worshiped him, and say: "Truly thou art the son of God!" And they were wondering among themselves, for they had not perceived from the bread, because their heart was blind.

50. What Jesus did in Gennesar:

And when they crossed over and when they went up to the dry land, they came to the land of Gennesar. And in that same hour the people of that place recognized him, and they sent to all the district, and brought near before him those that were ill, 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 were beseeching him that they might touch only the fringe of his mantle, even if the skirt of his cloak; and those that had touched had been healed.

51a. God's law versus Pharisaical rule-making:

Then drew near unto Jesus scribes and Pharisees from Jerusalem, and they saw his disciples eating bread with unwashed hands. Because all the Jews and the Pharisees, except they wash their hands, do not eat bread, who hold the tradition of the elders; and from the street, except they baptize themselves, and many things they received they used

to keep, and baptisms of cups and pots, and say unto him: "Wherefore do thy disciples transgress the commandments of our ancients? for they wash not their hands what time they eat bread." Now Jesus answered and said to them:

"Ye respecter of persons, Well did Isaiah the prophet prophesy of you, as it is written that he had said

'This people with its lips honoreth me,
but in its heart it is far from me;
but in vain do they fear me,
that teach a teaching of commandments of men.'

"Well do ye, in that ye leave the commandments of God that ye may set up your commandments. For Moses said God said:

'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:

'My offering - thou shalt be profited from me!'
and ye suffer him not to honor his father or his mother!
And ye reject the word of God
because of your commandments.
And ye have made idle the word of God,
because ye will set up your commandments.
And many like these ye do."

And he called 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."

51b. The "chosen ones," how chosen are they?

Then drew near his disciples and say to him: "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, they are leaders of the blind;
but the blind man that leadeth the blind man
with him falleth in the ditch."

51c. What causes defilement and what does not:

And when he was entering the house from the multitude Simon Kepha answered and said to him: "Explain to us this similitude." He saith to him:

"So even ye are stubborn? Do not even ye yet understand?

Do ye not know at all that everything which
entereth the mouth, to the belly it goeth,
and from thence is thrown away in the cleansing.

But that which cometh forth from the mouth,
from the heart it cometh forth,

and it is that 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. On healing the Syrophenician woman's daughter:

And when a woman whose daughter had an unclean spirit heard, she came and fell down before him. The woman was a widow from the border of Tyre of Phoenecia, and she was beseeching him that he would cast out the spirit from her daughter. Jesus said to her:

"I have not been sent save after the flock
which hath strayed from the House of Israel."

Then she herself drew near and worshiped him, and saith to him: "My Lord, help me!"
But he answered and said to her:

"Suffer first the sons to be satisfied.
It is not fitting to take the sons' bread
and to cast it to the dogs."

The woman saith to him: "My Lord, even the dogs eat the morsels that drop down from the sons' table and live." He saith to her:

"Oh woman, great is thy faith!
It shall be to thee as thou wilt.
Because of this saying go;
lo, the devil hath gone forth from thy daughter!"

And her daughter was healed from that hour. And when she went to her house she found her daughter, and the devil was gone forth from her and she was lying in the bed.

53. What Jesus said on healing a deaf-mute:

And again when he went forth from the border of Tyre and Sidon he came to the lake of Galilee between the border of the Ten cities. And they brought to him a certain

inarticulate deaf-mute, and they were beseeching him that he lay on him his hand. And he drew him from the multitude, and he put his fingers and spat in his ears, touched his tongue and looked up to heaven and groaned and said to him:

"Be opened!"

And in the same hour his ears were opened and the bond of his tongue was loosed and he had spoken easily. And all the more were they wondering and saying "Everything he doeth well, and the deaf-mutes he maketh that they hear and speak!"

54. What Jesus said on feeding the four thousand:

Now in those same days again, when there was a great multitude and they had not what they should eat, he 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 what they may eat, and if so be that I should dismiss them fasting to their houses they would be fainting on the way; and some of them from far have come."

His disciples say to him: "Whence canst thou here satisfy them with bread in the desert?" And he asked them and saith to them:

"How many pieces of bread are there by you?"

They say to him: "Seven pieces of bread and a few fishes." And he commanded the multitudes that they should sit down to meat on the ground. And he took those seven pieces of bread and blessed and brake and gave to his disciples that they should set before them, and they set them before the multitude. And there were a few fishes; and upon them also having blessed, he said that they should set them before them. And they ate and were satisfied, and they took up the superabundance of the fragments seven

panniers. The folk that ate were about four thousand men, besides children and women; and he dismissed them.

55. A sign from heaven:

And he went up and sat in the boat with his disciples, and they came to the hill of Magadan. And there drew near the Pharisees and the Sadducees, and were tempting him, and asking him for a sign from heaven that he should shew them. But 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 lowring.

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. A warning regarding Pharisees, Sadducees, and King Herod:

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 commanded and said to them:

"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.
But Jesus knew and said to them:

"Why think ye that ye have no bread O, lacking in faith?
Not 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.

57. What Jesus said on healing a blind man:

And he came to Beth Saída; and they brought to him a blind man, and they were beseeching him that he would touch him. And he took hold of the hand of the blind man and brought him forth out of the village, and he spat in his eyes and laid his hand and asked him and saith to him:

"What wilt thou see?"

And he saith: "I have seen men as trees walking." And again he laid his hand on his eyes and he saw and was restored and was seeing everything clearly. And he sent him to his house and said to him

"Not even into the village shalt thou enter."

58. Herod's interest in Jesus is piqued:

And when his apostles went forth, they go about the villages and the cities and were announcing the gospel and healing in every place. And Herod the Tetrarch heard all these things that came to pass: and he was wondering, because some folks were saying "John hath risen from among the dead"; and others say "Elijah hath appeared." Others say: "One of the prophets of old hath arisen from among the dead." And Herod was saying: "The head of John I cut off; who is this I hear these things about?" And he was wishing that he should see him.

59. A woman taken in adultery.

And upon the morrow Jesus entered into the Temple & preached to the folk. 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 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. And they did this in order that 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 portrayed [i.e., he wrote] in the earth that the woman had no shame, nor was she shamed. And they stood before him and feloniously [i.e., deceitfully] asked him what were they to do with this

woman. And Jesus straightened up, & beheld them right hard, and said let him who is without sin cast the first stone at her. And immediately he stooped down another time and continued writing in the earth. And the Jews forthwith went out of the Temple, even the eldest first, as soon as they could go.

And when Jesus saw that they were all gone, then he turned toward the woman and very graciously said: "Woman, where be they who accuse thee? Doth no man condemn thee?" "No sir," she said, "no man." And Jesus answered her and said: "Neither shall I condemn thee. Go, and sin no more."

And then began Jesus to prove [i.e., to demonstrate] that he was God's son, and that they were the devil's children, and not Abraham's sons, and so greatly did he anger them that they were ready to have him stoned. And Jesus hid himself and went out of the Temple.

60a. Jesus asks his disciples who men say he is:

Jesus went forth, and his disciples, to the villages of Caesarea of Philip, and when he was alone and his disciples with him, he asked them and said:

"What say folk of me that I am? 'Who is the Son of Man.'"

They 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.'"

Saith he to them:

"And ye, what say ye that I am?"

Simon Kepha answered and said to him: "Thou art the Messiah, the son of the living God!" Jesus saith to him:

"Happy is it for thee, Simon son of Jona, to whom flesh and blood

hath not revealed it, but my Father in heaven! I also say to thee, that thou art Kepha, the Stone, and on this stone I will build my Church [i.e., his Summoned-out Community (ed.)], and the doors of Sheol shall not overpower it. To thee I will give the keys of the doors of the kingdom of heaven, and everything which thou shalt bind on earth shall be bound in heaven, and that which thou shalt remit on earth shall be remitted in heaven."

Then he rebuked these same disciples of his, that to no one should they say of him that he was the Messiah.

From then, had Jesus begun to shew his disciples that he was about to go to Jerusalem, and endure much, and suffer from the elders and the chief priests and the scribes, and they will kill him and the third day he will rise.

"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 these words in your ears,
for the Son of Man is about to be delivered
into the hands of men."

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, even Simon, and said to him:

"Get thee behind me, Satan,
a stumbling-block art thou to me,
in that thou dost not consider the things of God, but of men."

60b. An oblique reference by Jesus to his own cross and
a direct reference to ours:

Then said Jesus to his disciples and he was saying:

"Whosoever 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 save it.

For what should a man gain,
if he should get the whole world and lack his life?

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.

For the Son of Man is about to come in the glory of his Father
with his angels,
and then he shall repay each man according to his deeds.

Amen, I say to you that there are some of these that stand here,
that shall not taste death until they see the Son of Man
coming in his kingdom and in his glory."

61a. On the mountain of transfiguration, what Jesus said:

And it came to pass after these words, about eight days after, that he took Simon
Kepha and James and John his brother, and they went up to a high hill alone to pray.
And while praying, the appearance of his face was transfigured before their eyes and his
garments shown white as the sun and were glistening as the snow. And, lo, two men
speaking with him, Moses and Elijah, that appeared in glory; and they were saying about

his decease that it was about to be accomplished in Jerusalem. And Simon Kepha and those with him had become heavy with much sleep, and when they awoke they saw his glory and those two persons that were standing by him. And when they began to separate from him Kepha said to Jesus: "Rabbi, it is well that we should be here; if thou wilt, we will make here three dwellings, for thee one and for Moses one and for Elijah one!" And he knew not what he was saying, because fear had fallen upon him. And while he was yet speaking, lo, a cloud of light overshadowed them, and when they saw these entering into the cloud they were afraid. And a voice was heard from that cloud, saying:

"This is my son and my beloved; hear ye him!"

And when his disciples heard, they were afraid exceedingly and fell on their faces. And Jesus drew near and raised them up, and said to them:

"Be not afraid!"

And suddenly again when the disciples saw, they lifted up their eyes, and no one appeared to them, save Jesus alone.

And while they were coming down from the hill [the Mount of Transfiguration], Jesus was commanding them, and saying to them:

"Beware lest to any one ye say the vision,
what time the Son of Man should arise from among the dead."

And the word they took hold of as with themselves they were meditating and saying "What is then this word that he saith?"

61b. Now Jesus linked Elijah to John the Baptist:

And his disciples were asking him and saying: "Wherefore say the scribes that Elijah cometh first?" He saith to them:

"Elijah cometh first that he may restore everything.
And how is it written of the Son of Man?
is it not that he should suffer much 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.

61c. Scribes seeking a dispute and a father with an epileptic son:

And on that day again, while they were coming down from the hill, when he came unto his disciples they saw by them a great multitude and scribes seeking a dispute with them. And in the same hour when they saw him they were amazed, and ran and greeted him. And he was asking them:

"What seek ye with them?"

And when Jesus came to the multitude, a certain man of the multitude came and fell on his knees, and was beseeching him and saying to him: "Teacher, my Lord, have compassion on me! I have brought unto thee my son, my only son - a spirit he hath, a demon of lunacy cometh over him and evils he endureth, for how many times he falleth in the fire and how many times in the water! and wheresoever it overtaketh him and of a sudden it casteth him down and he foameth and gnasheth his teeth and pineth away, and 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." Jesus answered and said to them:

"Ah crooked and faithless 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, that devil threw him down and was making him wallow on the ground, foaming. And when he saw the spirit cast him down in the same hour, Jesus had asked the father how long a time was it, lo, since so he was? He saith to 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, help me and have compassion upon me! Jesus saith unto him:

"If thou believest, every thing can come to pass to thee."

And in the same hour the father of the lad cried out and said: "I believe, my Lord; help my lack!" When Jesus saw that some were running that were coming near, he rebuked that unclean spirit and said to it:

"Thee I command, deaf spirit that speakest not,
go forth from him and no more enter into him."

And he cried out and convulsed him much and went forth from him, and he became as one dead; and many had supposed that he had died. But Jesus took him by his hand and raised him up and delivered him to his father. And all of them wondered at the greatness of God.

61d. Jesus takes his disciples aside to confer about growing their faith

like a mustard seed:

Then drew near unto Jesus his disciples, and say to him between themselves and him: "Wherefore were we ourselves not able to cast it out?" He saith to them:

"Because of the littleness of your faith;
for amen, I say to you,
If so be that there be in you faith as a grain of mustard,

ye shall say to this hill that it should remove from hence,
and it will remove, and nothing shall overpower you.

This kind by nothing goeth forth save by fasting and by prayer."

62. Jesus foretells of his passion and resurrection:

And when they went forth from thence they were journeying through Galilee, and he was not willing that any one should be aware of him. And when every one was wondering at all that he was doing, he said to his disciples:

"Set ye these words in your ears,
for the Son of Man is about to be delivered
into the hands of men, and they will kill him;
And what time they have killed him,
on the third day he will rise.

And it grieved them exceedingly. And they were not recognizing aught that he said to them, because it was kept secret from them that they should not recognize it; and were afraid to ask him about this same word.

63a. From whom do kings collect tolls?

And when they came to Kapharnalium, there came those that collect the two drachmas a head unto Simon, and they say to him "Thy Rabbi - doth he not give his two drachmas?" And Simon saith: "Yes." And when they entered the house, Jesus met him and saith to him:

"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?"

Simon saith to him: "From strangers." Jesus saith to him:

"Why then the sons are freemen;
but that we may not offend them,
go to the sea, and cast the hook,
and the first fish that cometh up take,
and open its mouth,
and thou shalt find there a stater -
take it, and give it for me and for thee."

63b. Who is greatest?

And he came to Kapharnahum, and when he entered his house he was asking them

"What were ye speaking one with another in the way?"

And they were silent, for these men were thinking who should be the greatest. And there had entered among them this thought - who should be greatest among them? And he sat and called his Twelve, and said to them:

"He that willet to be first shall be last
of every one and servant of every one."

Now Jesus, when he knew their thoughts, took hold of a certain lad and made him stand by him, and said:

"He that receiveth this lad in my name, me it is he receiveth;
and he that receiveth me, receiveth him who sent me.

For he which is least among you, like this lad, he is greatest.

Amen, I say to you,

If ye turn not yourselves, and become as one of these children,
ye shall not enter the kingdom of heaven.

For he that humbleth himself as this lad,
he is greatest in the kingdom of heaven.

And every one that shall receive as it were one of these children
in my name, me it is he receiveth
and not me he receiveth but him that sent me."

63c. The unknown exorcist:

John answered and said to him: "Rabban, we saw one casting out devils in thy name, and we forbad him on the ground that he cometh not after us." But he [Jesus] saith to them:

"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."

63d. The supreme importance of keeping faith with the little ones:

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 shouldst come unto life

being lame or being mutilated,
and not having two hands and two feet
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.
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 save alive
that which was lost."

63e. On judgment and forgiveness:

"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 Church
[i.e., the Summoned-out Community (ed.)],

and if the 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 amen, I say to you,
All that ye shall bind in earth shall be bound in heaven,
and that which ye shall remit in earth shall be remitted in heaven.
Again, amen, 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.
For wherever two or three are gathered together in my name,
there am I in their midst."

63f. On forgiving seventy times seven:

Then drew near unto him Simon Kepha and said to him: "My Lord, how many times, if
so be that my brother trespass against me, shall I forgive him? Until seven times in one
day?" The Lord responded and said to him:

"Not seven, but even I say to you,
as many as seventy times sevens.
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 was saying to him:

'Repay me that which thou owest me'.

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 things had happened,
it grieved them exceedingly,

and they went and shewed 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."

64a. Jesus came not to destroy but to save:

And it came to pass when the days of his going up were fulfilled he prepared his countenance to go to Jerusalem. And he had sent messengers before his face, and they went and entered a certain village of the Samaritans, that they might prepare for him; and they received them not, because his countenance for Jerusalem was set to go. Now when his disciples James and John saw it, they said to him:

"Our Lord, wilt thou that we say that fire come down from heaven and consume them?"
And he turned round and he rebuked them, and said to them:

"Ye know not of what spirit ye are,
for the Son of Man came not to destroy lives
but to save life."

And they went away to another village.

64b. Many are called yet few are chosen:

And while going to Jerusalem one came and was asking him and saying: "My Lord, are they few that live?" Jesus saith to him:

"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:

'Amen, I say to you I know you not whence ye are;
depart ye from me, for ye are all workers of falsehood.'

64c. A message from Jesus to Herod:

And in those same days there drew near some of the Pharisees and say to him: "Go forth, go away hence, because Herod wisheth to kill thee." He saith to them:

"Go, say ye to him, to this fox,

'Lo, I am casting out devils

and my cure I finish to-day and to-morrow,

and the third day I am myself finished.'

Nevertheless it behooves me that to-day and to-morrow

and the day after to-morrow I should journey,

because it cannot be that a prophet perish outside Jerusalem!"

65a. Sabbath-day healing, is it lawful or not?

And when he entered the house of one of the chiefs of the Pharisees to eat bread on the sabbath-day, they were keeping watch that they might see what he would do. And a certain man with the dropsy there was before him. Jesus answered and said to the scribes and to the Pharisees, asking

"Whether it be lawful to heal on the sabbath, or no?"

And they were silent. And he took hold of him and healed him and dismissed him, and he said to them:

"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 could not give him an answer about these things.

65b. On not seeking self-preferment:

And he had said this similitude unto those that were bidden and were choosing the chief place at entertainments. He said to them:

"Whensoever thou art bidden to a wedding,
do not go and sit down to meat 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
and say to thee 'Give place to this one,'
and then ashamed thou wilt sit down to meat in the last place.
But what time thou hast been bidden, go and sit down to meat
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 was saying to the lord of the supper also:
What time thou makest a breakfast or 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."

65c. Reaching out to the marginalized:

And when one of them that were sitting at meat had heard these things he saith to him: "Happy is it for him that shall eat breakfast in the kingdom of God!" Our Lord saith to him:

"A certain man had made a great supper and called many, and he sent his slave at the season of the entertainment that he might say to those bidden that they should come, 'for lo,' quoth he, 'everything is ready.' And they had begun immediately to excuse themselves. The first saith to him: 'A field have I bought, and I need to go forth and see it; I beseech thee, excuse me.' And another saith: 'Five yoke of oxen have I bought, and I go to prove them; I beseech thee, excuse me.' And a third said: 'A wife I have taken; I cannot come.' And that slave came and said these things to his lord. Then the master of the house was wroth, and he said to his slave:

'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 slave 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 slave:

'Go forth to the highways and to between the hedges and make them come in, that my house may be filled; for say to you that none of these folk that were called shall taste my supper.'"

66a. The high price of discipleship:

And while multitudes were going with him he turned and said to them:

"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."

66b. Counting the cost:

"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 that goeth to fight with another king,
and doth not first mediate if he be able with ten thousand
to meet him which cometh against him with twenty thousand;
and if not, while yet he is far from the battlefield
he sendeth ambassadors and beseecheth him for peace.

So every man of you that doth not leave all his property -
my disciple he cannot become."

67a. A parable about a lost sheep:

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." He saith to them himself this similitude:

"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
and go and seek that which was lost until he find it?
And what time he hath found it,
amen, 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,
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."

67b. Ἀ παραβολὴ ἀbout ἄ lost coin:

"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."

67c. Ἡ prodigal sons:

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 should be called thy son.' Saith his father to his slaves: '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 they 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.'

68a. The self-interested steward:

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 not be any more steward to me.' That steward saith in himself: 'What shall I do, for that my lord taketh away the stewardship from me. Work I cannot, and to beg I am ashamed. I have known what I shall do, that what time I have gone forth from the stewardship they may receive me in their houses.' 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 them 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 the lord praised the steward of wickedness in that he
did wisely, for the sons of this world are wiser in this their
generation than the sons of light. And I myself say to you
Make for yourselves friends from this mammon of wickedness,
that what time it hath been exhausted they may receive you
into their eternal dwellings. For he that in little is faithful in
much also is faithful, and he that in little is wicked in much
also is wicked. If forsooth with the mammon of wickedness
ye are not faithful, the truth who doth entrust it to you? And
if with what is not yours ye are not faithful, your own who
will give to you?"

68b. God OR mammon:

"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."

68c. On self-justification:

And it came to pass when the Pharisees heard all these things they were mocking at him,
because they loved silver. 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."

68d. The kingdom of heaven is proclaimed and intently sought.

"The law and the prophets until John -
henceforth the kingdom of God is announced,
and everyone to it is pressed."

68e. The fate of poor Lazar and of that of the rich man:

"A certain man that was rich was clothed in purple and fine garments, and every day was making merry; and a certain poor man there was, whose name was Lazar, and he was lying by his door and was longing to fill his belly from that which was falling from the table of that rich man, and the dogs also were coming and licking his sores. And it came to pass that that poor man died, and the angels carried him to the bosom of Abraham; and the rich man died and was buried and cast in Sheol 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.'"

69a. On the duty to forgive:

"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."

69b. Jesus responds to his disciples' request to increase their faith:

The apostles say to him, to our Lord: "Add to us faith."

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."

69c. Reasonable duty defined:

"Which is there of you that hath a slave driving the plough or tending the flock, and what time he hath come in from the field doth he say to him straightway: 'Pass through and sit down to meat'? But he saith to him, '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 thy slave hold a favor for himself that he hath done the things which he commanded him? So ye also, what time ye have done what things are commanded you, ye say: 'We are slaves and riffraff; that which we were bound to do we have done.'"

70a. What Jesus said to the one leper who returned:

And when he was going to Jerusalem and was passing through between the Samaritans and the Galilaeans to Jericho, and when he was entering a certain city, lo, ten men, lepers, stood from afar and they lifted up their voice and say to him: "Jesus, Rabban, have compassion on us!" When he saw them he saith to them:

"Go, shew yourselves to the priests."

And while they were going they were cleansed. Now one of them, when he saw that he was cleansed, returned 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 that same leper was a Samaritan. Saith Jesus:

"These were then that have been cleansed; the nine - where are they? But not one of them hath been found that returneth to give glory to God save this one that is of a strange people."

He saith to him:

"Go, thy faith hath saved thee alive."

70b: End times:

And the Pharisees asked him, and say to him; "When cometh the kingdom of God?" He saith to them:

"The kingdom of God cometh not by observings,
and they will not say 'Lo, here it is,' or 'Lo, there it is';
for lo, the kingdom of God among you!"

70c. As it was in the days of Noah:

And he was saying to his disciples:

"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 as it was in the days of Noah, so will it be in the days of the Son of Man, that they were eating and drinking and were taking wives and were giving wives to men, until the day that Noah entered, the Ark, and the Flood came and took them all away. 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 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 behind; 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:

"Where the body is, there will be gathered together the vultures."

71a. On praying in season and out:

He saith to them again this similitude also, that they should be praying at all seasons and that it should not weary them.

"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 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 fatigue me - I will requite her, else at all times she will be coming and injuring me.'"

And our Lord said:

"Hear ye what saith the wicked judge; God therefore - will he not rather do requital for his chosen that call to him by day and by night, and be lenient with them? I say to you that he will do their requital quickly. Nevertheless, will then the Son of Man come and find faith on the earth?"

71b: Self-justified or God-justified?

And he was saying this similitude against folk that trust in themselves that they are the righteous and were disdainning many.

"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 was standing from afar, and was not daring that even his eyes he should lift up to heaven, but he was beating on his breast and saying: 'God, have compassion on a sinner!' I say to you that this one went down to his house justified more than that one; for every man that shall uplift himself shall be humbled, and every one that shall humble himself shall be uplifted."

72. Marriage and the marital relationship:

And it came to pass, when Jesus finished these words, he removed from Galilee, and came to the border of Judea, to the other side of Jordan. 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." But he answered and said to them:

"Have ye not read that He, that made the male, from the beginning the female also made, and said, 'Therefore shall the man leave his father and his mother, and shall attach himself to his wife, and the two of them shall become one flesh'? Henceforth, they have become not two, but are one flesh; that which God therefore hath coupled let not man separate. 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 causeth her to commit adultery; and he that taketh up a divorced woman doth indeed commit adultery."

They say to him: "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 that would dismiss his wife should give her a letter of divorce?" He saith to them:

"Moses - it is because of the hardness of your heart he permitted you this commandment to dismiss your wives, but from the beginning it was not so."

When he entered the house again his disciples asked him about this. He saith to them:

"That woman which leaveth her husband and becometh the wife of another

doth indeed commit adultery,
and that man which leaveth his wife
and taketh another doth indeed commit adultery."

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: Blessing the little children:

Then they brought near to him children, even babes, that he should lay his hand on them and pray that he might bless them; and his disciples, when his disciples saw this, they rebuked them. When Jesus saw, it displeased him, and he rebuked them and said to them:

"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.
Amen, I say to you He that shall not receive
the kingdom of God as this child, he shall not enter it."

And he called them and laid his hand on them and was blessing them, and went from thence.

DISCOURSE ON COMMITMENT

74a. On inheriting life eternal:

While journeying in the way, a certain man, one of the chiefs of the Pharisees drew near, fell on his knees and said to him: "Good teacher, what shall I do that I may inherit life eternal?" 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."

He saith to him: "Which?" Jesus saith to him:

"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 thieve,'
and 'Thou shalt not bear false witness,'
'Honor thy father and thy mother,'
and 'Be loving to thy neighbor as thyself.'"

That youth saith to him: "Teacher, these all - I have kept them, lo, from when I was a child!; What yet lack I?" Jesus looked on him lovingly and said to him:

"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."

The rich young man 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, because he had much property. And Jesus turned to Simon, his disciple sitting with him, and looked upon his disciples and said:

"Amen, I say to you,
It is difficult for a rich man to enter the kingdom of heaven.
Now, again, I say to you, Simon, son of Jonah,
It is easier for a camel to pass through the eye of a needle
than a rich man into the kingdom of heaven."

Now, again, when his disciples heard, they were astonished, and were afraid exceedingly, and were saying: "Who then can live?" Jesus looked upon them and said to them:

"This with men is not possible save from God;
but with God everything is possible."

74b. An hundred-fold blessing:

Then answered Simon Kepha and said to him: "Lo, we have left everything, and have come after thee; what then shall we have?" Jesus answered and saith to them:

"Amen, I say to you,
Ye that have come after me, in the new birth,
what time the Son of Man sitteth on the Throne of his glory,
ye shall sit yourselves also 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,
shall receive an hundredfold in this 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."

§. Regarding whom are chosen:

"I will choose for myself those who please me;
they please me whom my father in heaven gives me." [GHeb]

§. To his disciples, Jesus said:

"Never be joyous unless you observe charity with your brother." [GHeb]

§. Among the greatest of wrongs, Jesus said, is:

". . . to grieve the spirit of one's brother." (GHeb)

74c. God exercising his legitimate prerogative:

"Now, like is the kingdom of heaven to a man, the master
of a house, that went forth at dawn to hire laborers for his
vineyard; and he settled with those same laborers for one
denar to one 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 weight of the whole day, and the heat.' But he answered and said to one of them: 'My friend, do not injure 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."

75a. *FOR THE THIRD TIME* Jesus tells of his impending passion:

And while they were going up in the way to Jerusalem, and Jesus himself was going before them, they that were with him were wondering, being afraid. And he took his Twelve and said to them between himself and them that which was about to befall him:

"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."

75b. On Jesus' right hand and on his left:

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 him a thing. But he said to her:

"What wouldest thou?"

She saith to him: "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." Jesus answered and said to her:

"Ye know not what ye are asking.
Are ye able to drink this cup
that I am about to drink
or with baptism are ye baptized?"

They say: "We are able." Jesus saith to them:

"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."

75c. Greatness from the Divine perspective:

And when the Ten heard, they were wroth against those two brothers, murmuring against James and against John. And Jesus called them and said to them:

"Ye know that the chiefs of the peoples are their lords,
and their nobles have authority over them.
Now, among you it shall not be so,
but he that would with you be the great one,
shall be to you a servant,
and he that would with you be first
shall be to you a slave;
even as the Son of Man came not to be served but to serve,
and give his life to be a redemption for many.
But ye, seek ye that from littleness ye may increase,
and not from greatness become little."

76. Jesus and a blind man converse:

And when he was near to enter Jericho 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: "Who is this?" They say to him: "Jesus of Nazareth is passing by." And he cried out and said: "Jesus, son of David, have compassion on me!" And they that were going before Jesus rebuking him that he should be silent; and he the more was crying out: "Son of David, have compassion on me!" And he, Jesus, stood 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 when he drew near unto him he asked him and said to him:

"What wouldst thou I should do for thee?"

He saith to him: "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 straightaway he saw, and he was coming after him in the way and was glorifying God.
And all the people who saw it, glorified God.

77a. Zacchaeus climbs up a wild fig-tree:

And when he [Jesus] entered and passed through Jericho a certain man whose name was Zacchaeus - and he was the chief of the toll-gatherers and was rich - and he was wishing to see Jesus and could not, because in his stature Zacchaeus was little. And he ran before him and went up a wild fig-tree that he might see him, because thus Jesus was passing by. And when Jesus passed by he saw him. Saith he:

"Hasten and come down, Zacchaeus,
for to-day in thy house it behooves me to be."

And he hastened and came down and he received him gladly. And when they saw these things, all of them were murmuring that with a man who was a sinner he entered to lodge. And Zacchaeus stood and said to our Lord: "Lo, my Lord, the half of my wealth I give to the poor; and all that I have defrauded, fourfold, I repay!" Jesus saith to him:

"To-day hath life been in this house,
and this one also is a son of Abraham."

And he said:

"The Son of Man hath come that he might seek
and save alive that which had been lost."

77b. The kingdom of heaven as a man traveling to a far country:

And when they were hearing these things he went on to say a similitude, because he was near to enter 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 shalt beset 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.

78. On leaving Jericho, how Jesus interacted with two blind men:

And when they were going forth from Jericho a great multitude was coming after him, and two blind men were sitting by the wayside; and when they heard that Jesus was passing by, they were crying out and saying: "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?"

They say to him: "Our Lord, that our eyes may be opened and we may see thee." And he had compassion on them, and he touched their eyes, and in the same hour they saw and went after him.

81a. What Jesus said preparatory to his triumphal entry:

And 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, he sent two of his disciples, and 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, the colt tied at the door of the court in the street. And while loosing it some of the folk standing there say: "What are ye doing and loosing the colt?" And those disciples said to them as Jesus said to them, and they brought the ass and the colt unto Jesus and they cast on it their cloaks in the way and mounted Jesus 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, but others were cutting branches from the trees and were casting them in the way.

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 the LORD; blessed is the kingdom that cometh, the kingdom of our father David! Peace in heaven, peace and glory in the highest!"

And they entered Jerusalem; and he entered the Temple and saw everything, but when it was evening he had gone forth to Beth Ania with the Twelve.

81b. What Jesus said to certain of his Pharisaical detractors:

Some folk of the Pharisees from among that multitude say to him: "Rabban, rebuke them that they should not cry out." He saith to them:

"Amen, I say to you If these should be silent
these stones would cry out."

81c. Jesus anointed in Bethany by Mary Magdalene:

And when he was in Beth Ania in the house of Simon the leper, while sitting at meet, there came a certain woman carrying a vase of perfume, nard of good pistic, the price of which was great, and she brake it and poured it upon his head. And there were some whom it displeased in their soul and his disciples saw and said: "Wherefore is this waste? For it could have been sold for three hundred denars and be given to the poor." And they were murmuring among themselves against her. Now Jesus knew and said to them:

"Suffer her, why weary they the woman?

For a fair deed and good hath she done unto me.

For at all times the poor are by you,

and whensoever ye will ye can do for them;

but I, at all times I am not by you.

But this which she hath done -

that she hath cast this oil on my body - as if for my burial,
lo, she hath done it and beforehand hath perfumed my bodily frame.

Amen, I say to you Wherever my gospel shall be announced,
in all the world

there will be for her the memory of this which she hath done."

81d. Jesus laments for Jerusalem:

And when he drew near and saw the city he wept over it, and said

"Even if in this day thou hadst known thy peace - !

But peace hath been hidden from thine eyes.

Now the days will come that thine enemies

will surround thee and will afflict thee on every side

and will overturn thee upon the ground and thy children

within thee, and they will not leave in thee a stone on a

stone, because thou knewest not the day of thy greatness!"

82a. A house of worship or a den of thieves?:

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 entered the Temple of God, and put forth from the Temple of God all the buyers and the sellers; and Jesus overturned the tables of the money-changers, and the thrones of those selling doves, and he said to them:

"It is 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 chief priests and scribes and the chiefs of the people were seeking to destroy him, and they were not finding what they should do to him, for all the people were hanging on him to hear him.

82b. Jesus checked the Temple authorities' jealousy:

And there drew near to him in the Temple the blind and the deaf, and he healed them. 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!", it displeased them, for they were afraid of him, for all the people were astonished at his teaching. And he was teaching daily in the Temple; and the chief priests and scribes and the chiefs of the people were seeking to destroy him, and they were not finding what they should do to him, for all the people were hanging on him to hear him. And they say: "Dost thou not hear what these are saying?" Jesus saith to them:

"Yes; have ye never read, 'Out of the mouth of
children and of infants I will make praise'?"

And he left them when it was evening and went forth out from the city to Beth Ania with the Twelve, that he might be there.

83. Jesus curses the barren fig-tree:

Now in the morning the next day when he went forth from Beth Ania, when he was crossing over to the city he hungered, and he saw from afar a certain fig-tree in the way, and he came unto it he might find on it something and did not find on it anything save leaves only; it had not been the time of figs, and he answered and said to it:

"No more fruit will be on thee forever.

Henceforth no one of thy fruits will eat"

And in the same hour that fig-tree withered from its root. And his disciples heard. And they were crossing over in the morning, when his disciples saw it. They wondered, and were saying: "How this fig-tree straightway withered!"; and when Kepha remembered he said to him: "Rabbi, that fig-tree which thou cursedst hath withered!" Jesus answered and said to them:

"Amen, I say to you, If there be in you faith in God, and ye doubt not, amen, 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 that which he hath said will come to pass 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. By what authority the Temple authorities demanded of Jesus:

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, stood up against him, the chief priests and the elders of the people, and they say to him: "Say to us by what authority thou doest these things, and who gave thee this authority?" Jesus answered and said to them:

"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."

Now they were considering among themselves, and were saying, "If we say to him that it is from heaven, he will say to us, 'And wherefore did ye not believe in him?' - and if we say that it is from men, 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." Jesus saith to them

"And neither do I say to you by what authority I do these things."

Temple discourse

85a. Those who say they go versus those who actually go:

"Now how seemeth it to you? A certain man, he had two sons; he saith to the first: 'Go, my son, to-day; 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

"Amen, 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!"

85b. 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 went away 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

"Have ye never read in Scripture,
'The stone which the builders rejected,
it 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 away from you,
and shall be given to a people that bringeth forth fruits.
For every one that falleth on that stone shall be broken;
and every one whom it shall fall upon, it shall crush him."

Now, the chief priests and the Pharisees, when they heard the parable, knew that against them he said it. And they had sought to take hold of him in that very same hour, and were afraid of the people, because as to a prophet they were holding to him.

85d. A kingdom parable as 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 wedding 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 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, and it destroyed those murderers, and their city it burned 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 to 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."

86. Giving Caesar his due; likewise God:

Then went the Pharisees, and took counsel how they might catch him with a word. And afterwards they sent spies 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, and they began to say to him with guile: "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 for any one, but in verity the word of God thou teachest; say to us what seemeth to thee - is it lawful to give head-

money to Caesar, or not?" Now Jesus knew their thoughts and he himself perceived their ill-will and said to them:

"Ye, respecters of persons, why tempt ye me? Shew me the coin of the head-money, shew me a denar that I may see it."

And they, themselves, brought near to him a denar. Jesus saith to them:

"This image and the inscription - of whom is it?"

They say to him, "Caesar's." Then saith he to them:

"Give what is Caesar's to Caesar, and God's to God."

And when they heard, they wondered at his answer. Astonished at him, they left him, and went away and kept silence.

87. Concerning resurrection from the dead:

On that day, there drew near before him some folk of the Sadducees, and they say to him that there is no resurrection. And they asked him, and 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." Jesus answered and said to them:

"Much do ye err, and ye know not the Scriptures, neither the power of God. The sons of this world beget and are begotten, take wives and become the wives of men, but they which that world have been worthy to receive, 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. Now, concerning 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 the LORD, the God of Abraham and the God of Isaac and the God of Jacob'? And lo, the God not of the dead, but of the living, for they are all living to him."

And, when those multitudes heard, they were wondering at his teaching. Some of the scribes say to him: "Teacher, well sayest thou!" And not again did they dare ask him aught.

88. The greatest commandment:

But the Pharisees, when they saw that he had silenced the Sadducees, were gathered together unto him. And one of them, a scribe, had asked him, tempting him and saying to him: "Teacher, which commandment is great and first in the Law?" Jesus saith to him

"First of all of them is 'Hear, O Israel, the LORD our God is one,' and 'Thou shalt love the LORD 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."

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." Jesus when he saw that well he returned answer, answered and said to him:

"Thou art not far from the kingdom of God."

And no one again dared ask him.

89. Whose son is the Messiah?

And, while the Pharisees were gathered together, he was asking them, and saying:

"What say ye about the Messiah; whose son is he?"

They say to him: "David's son." 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 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.

Temple discourse continued

90a. Jesus addresses his disciples:

Then while all the people were hearing Jesus said to his disciples:

"On the throne of Moses the scribes and the Pharisees have sat down; everything that they say to you be hearing and doing, but like their deeds do ye not, for they say and do not.

And they bind heavy burdens, and lay them on the shoulders of men, and they themselves with one of their fingers do not touch them. 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."

90b. λ volley of grievous woes:

"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 suffer ye."

"Woe to you, scribes and Pharisees, respecters of persons, that ye eat up the houses of widows, in the pretext that ye are lengthening your prayers! Therefore, ye shall receive more judgement."

"Woe to you, scribes and Pharisees, respecters of persons, that ye go about sea and land that ye may make one proselyte 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; and he that sweareth by the

gold in the Temple sinneth!' Foolish, blinded ones! Which is greater – the gold, or the Temple that itself halloweth the gold? And 'He that sweareth by the altar, it hurteth not; and he that sweareth by the offering on the altar sinneth.' Blinded ones! Which is greater - the offering, or the altar that itself halloweth he 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 left the weighty matters of the Law, judgement and mercy and faith! Now, these ye have done, but these have ye not left? Blind guides, in that ye strain clear of gnats, and swallow camels!"

"Woe to you scribes and Pharisees, respecters of persons, that ye cleanse the outside of the cup and of the dish, and inside they are full of extortion and all uncleanness! Blinded Pharisees! Cleanse first the inside of the cup, and the outside also is clean."

"Woe to you, scribes and Pharisees, respecters of persons, that ye are like to graves, that on the outside look white, and inside they are full of the bones of the dead and all uncleanness! So ye also on the outside appear to men as righteous, and inside are full of wickedness and turbulence."

"Woe to you, scribes and Pharisees, respecters of persons, that ye build the graves 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?"

90c. The blood of the prophets will be required:

"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 Habel, the righteous, even unto the blood of Zacharia, son of Barachia, him that ye killed between the Temple and the altar.

Amen, I say to you, that all these things will come on this generation."

90d. Future disposition of earthly Jerusalem:

"Jerusalem, Jerusalem, that killest the prophets, and stonest them that have been sent unto thee, how many times have I wished to gather thy sons, as the hen that gathereth her young, that are under her wings, and ye would not! Lo, your house is left to you desolate; for I say to you, Ye shall not see me from now until the day come that ye say 'Blessed is he that cometh in the name of the Lord.'"

91. The widow's mite:

And when Jesus was standing over against the treasury he lifted up his eyes and saw the rich that were casting in their offerings into the treasury, and many of the rich that were casting in much. And a certain poor widow came and cast in two mites, which are a quarter. Jesus called his disciples and said to them:

"Yea, I say to you that this poor widow hath cast in more than all of them into the treasury; for every one of that which was abundant to him hath cast in, but this woman of what is lacking to her, everything that she was possessing cast in."

93a. The Temple's destruction prophesied:

And when Jesus went forth from the Temple, to go away, and his disciples drew near, they shew him the building of the Temple, 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!" But he answered, and said to them:

"See ye all these stones? Amen, I say to you,
The days will come that there will not be left here
a stone on a stone that will not be pulled down."

93b. The Mount of Olives discourse:

And, when he sat on the Mount of Olives, over against the Temple, his disciples Kepha and James and John and Andrew themselves alone drew near asked him: "Teacher, say to us when this shall be, and what is the sign of thy coming, and of the conclusion of the world?" Jesus answered and said to them:

"See that no one lead you astray. 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. But ye are about to hear of

wars and rumor of wars, but see lest ye be afraid; these things are about to be, but not yet is the conclusion."

"For people will rise against people, and kingdom against kingdom, and there will be famines and earthquakes in various countries and pestilences and famines, and there will be terrors From heaven and great signs will be seen and great winter-storms; but all these things are the beginning of travail."

"And then, before all these things they will lay hands on you and persecute you and deliver you up to distress, and they will kill you, and every man will be hating you for my name's sake. And they will deliver you up to the peoples and to the synagogues and to prison, and they will bring you 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; for firstly this gospel shall be preached. Now it shall be for you a testimony - even this."

"Now what time they bring you up that they may deliver you over, do not give thought to 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 set it in your hearts that ye shall not be teaching yourselves to make excuse, for I myself will give you a mouth and wisdom such that all your enemies cannot stand up against it."

"Your kinsfolk and your brothers and your relations
and your friends will deliver you up.

For the brother will deliver up his brother to death
and the father his son,

and the sons will rise up against the fathers
and will put them to death,

and every man will be hating you for my name's sake,

but in patience ye shall possess your life.

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 will be chilled."

"But he that shall endure unto the last, he shall live.
And this gospel of the kingdom will be preached
in all the world, for a witness to all the peoples,
and then will come the conclusion."

"Now what time ye have seen Jerusalem with an army
surrounding it, know that its desolation hath come nigh."

"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 are
in Judaea let them flee to the hill-country, and they within
it let them go forth from it, and they in the villages let them
not enter it; because the 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 with child, and to them that are giving
suck in those days! For there will be great distress in the
earth and strong wrath against this people, and they will
fall by the edge of the sword and they shall be taken captive
to all the peoples, and Jerusalem will be trampled on by all
the peoples until the times of the peoples be accomplished."

"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 short 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."

"Where the body is, there will be gathered the vultures."

"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, that sendeth forth the lives of men for fear of that which is about to come on the earth, and the powers of heaven will tremble."

"And then will be seen the signal of the Son of Man and all great power and glory. And he will send his angels with a great trumpet, and will gather his chosen from the four winds, from across the heaven unto the other side, from the uttermost part of the earth unto the uttermost part of the heaven."

"Now what time these things have begun to be, look out and lift up your heads because your redemption hath drawn nigh."

Mount of Olives discourse

93c. 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. Amen, 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."

93d. As in the days of Noah:

"For as it was in the days of Noah, so will be the coming of the Son of Man. For just as before the Flood they were eating and drinking, and betrothing and being betrothed until 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."

"Then, two men will be in the hill, one will be taken and one will be left; and two women will be grinding at the mill, one to be taken and one left. Be watchful,

for that ye know not at which hour cometh your Lord."

"And this know, that, if the master of the house were to know at which watch the thief would be coming, he would be watching, and would not suffer that his house should be broken through. Therefore, ye also be ready, for that in an hour that ye expect not will come the Son of Man."

93e. Ἀ καὶ το 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 I say, to all of you I say - be ye watchful."

93f. Το whom much is given, much also is required:

Kepha saith to him: "My Lord, to us dost thou say this similitude or to every one also?" Our Lord saith to him:

"Which is the one in authority faithful and wise and good that his lord will set up over his slaves, that he may give them their ration of food in its time? Happy is it for that slave when his lord shall come and find him doing so! Truly I say to you that he will set him up over all his property. But if that slave shall say in

his heart 'My lord delayeth to come,' and had began to beat those slaves and the maiden-servants and to eat and drink and be drunken, then the lord of that slave will come in a day that he doth not expect and in an hour that he doth not know, and will divide him and set his portion with them that are not faithful and set his portion with the respecters of persons, and there shall be the weeping and the gnashing of teeth!" The slave that knoweth the will of his lord and prepared not for him according to his will shall be flogged with many stripes, and he which knoweth not and doeth that which is worthy of stripes shall be flogged with few stripes; for every one to whom much shall be given, much will be required at his hand, and to him that they have committed much, the more will they require of him."

93g. The parable of the faithful servant:

"Who then is that slave, faithful and wise, which his lord hath set up over his fellow-servants, that he may give them the ration of food in its time? Happy is it for that slave, whom, if his lord come, he shall find doing so. Amen, I say to you that he will give him authority over all that he hath. But, if the evil slave say in his heart 'My lord delayeth to come,' and he begin to beat his fellow-servants, and be eating and drinking with the drunkards, the lord of that slave will come in a day that he doth not expect, and in an hour that he doth not know, and will divide him."

93h. The parable of ten virgins: five foolish, five wise:

"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."

93i. The parable of the 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.'"

93j. Separating sheep nations from goat nations:

"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 before him 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 Jesus linked his impending death to Passover:

And it came to pass when he finished these his words, he said to his disciples:

"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 the chief priests and scribes were seeking how they might kill him, for they were afraid of the people.

Now Satan had entered into Judas called Iscariot, that was of the number of the Twelve, and he went and spake with the chief priests and scribes so that he might deliver him up to them, and they rejoiced. And they had promised that they would give him silver, and he promised them and was seeking for himself an opportunity how he should deliver him up to them apart from the multitude.

95a. Preparatory to the Last Super, what Jesus said:

And when the day of the Passover arrived, on which was the custom that the Passover should be slaughtered, he sent Kepha and John and saith to them:

"Go and make ready for us the Passover that we may eat it."

Those say to him: "Where wilt thou that we make ready?" Saith he to them:

"Lo, what time ye enter the city there will meet you a man carrying a pitcher of water; go after him to the house which he entereth, say to the master of the house: 'Our Rabbi saith, 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; there make ready; there prepare for us."

And his disciples did as Jesus commanded them and came to the town and found as he said to them; and they made ready the Passover.

95b. That which Jesus said over bread and wine:

Now when it was the evening season, he came with his Twelve. He sat down to meat, he and his apostles with him, and while they were eating he said to them:

"I have indeed longed to eat 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 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. (I Corinthians 11:25)] 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. Amen, amen, I say to you, One of you that eateth with me, he will betray me."

Now they began to be grieved and it grieved them exceedingly, and were saying to him each one of them : "Is it I? Can it be I, my Lord?" But he said to them:

"One of the Twelve which putteth forth his hand with me in the bowl, he will betray me. And the Son of Man goeth as it is written of him, but woe to that man by whose hand I, the Son of Man, am betrayed; it were profitable for him if he had not been born!"

And they begun to enquire among themselves saying "Who is it then that is about to perform this?" And Judas the betrayer answered and said: "Can it be I, Rabbi?" He saith to him:

"Thou hast said it."

95c. A dispute broke forth amongst Jesus' disciples leading to Jesus defining the proper role of a servant:

And there was contention among them who among them was the greater. Our Lord saith to them:

"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."

95d. Jesus foretells Peter's denial of him:

And our Lord said to Simon:

"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 time turn
round and strengthen thy brothers."

He saith to him: "My Lord, with thee I am ready even to prison and to death to go."

Jesus saith to him:

"I say to thee Before ever the cock crow to-day twice,
three times thou wilt deny me that thou dost not know me."

95e. Jesus' advises his disciples on how they should

conduct themselves after his departure:

He saith to them:

"When I sent you without purses and without wallets

and without shoes, was aught lacking to you?"

They say to him: "Not even aught." He saith to them:

"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; arise, let us go."

96a. On returning to the Mount of Olives, what Jesus said:

And when they had glorified God they went as he was accustomed to the Mount of the Olive-orchard. 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."

Simon Kepha answered and said: "If all of them shall be offended in thee, I forever will not be offended in thee." Jesus saith to him:

"Amen, I say to thee, In this night, before ever
the cock crew twice, three times thou wilt deny me."

Simon Kepha saith to him: "If it shall be for me to die with thee, I will not deny thee." And all the disciples said the same.

96b. The Garden of Gethsemane:

Then came Jesus with them to the place called Gysmani. And when he arrived at the place he said to them, his disciples:

"Pray that ye enter not into the region of temptation.
Sit here, while I go and pray."

And he took Simon Kepha and the two sons of Zebedee, James and John, and he began to be gloomy and anxious. Then saith he to them:

"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 there appeared to him an angel strengthening him. And he was in great care and zealously he was praying; and his sweat was as drops of blood and it was falling on the earth. And he rose from his prayer and came unto his disciples and found them sleeping from their trouble. And he said to Kepha:

"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 body is infirm."

Again for the second time he went to pray, and the same word he said:

"My Father, if this cup cannot pass but if I drink it, thy will be done!"

And he came again, and found them sleeping, because their eyes with sleep were heavy and they knew not what they should say to 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 nigh, and the Son of Man is betrayed into the hands of the sinners. Why sleep ye? Arise and pray that ye enter not into temptation. Arise, let us go hence; he that betrayeth me hath drawn near."

96c. Judas Iscariot confronts Jesus:

And while yet he was speaking, lo, Judas, one of the Twelve, came, and with him a great multitude carrying scimitars, swords, and staves from the chief priests and scribes and elders of the people. Now Judas the betrayer gave them a sign and said, "That one which I kiss, him take hold of wearily and carry him along." And immediately he drew near unto Jesus, and said to him: "Hail, Rabbi!" And kissed him. And they laid hands upon him and took hold of him. But Jesus said to him:

"For what hast thou come, my comrade? Judas,
with a kiss dost thou betray the Son of Man?"

96d. Swordplay in the garden:

Now when those with him saw that which was about to be they say to him: "Our Lord, shall we smite them with the swords?" And lo, one of the disciples of Jesus put forth his hand, and drew a sword, and smote the slave of the chief priest and took off his right ear. Then Jesus answered and said:

"Enough as far as this man. Put back the sword into its place,
for all they that take up the sword by the sword will perish.
Or dost thou suppose that I cannot beseech my Father, and he

would give me more than twelve legions of angels? But how would the Scriptures be fulfilled, that so it ought to be?"

And he touched his ear and healed it.

96e. What the Good Shepherd said after his flock had fled:

And all his disciples had left him and fled. And a certain youth was coming after him, and he was dressed in a cloth, and there went many folk and took hold of him; and he left the garment in their hands and fled from them naked. 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! Daily that with you I was in the Temple I was sitting and teaching while ye were not putting forth hands against me to take hold of me, but this is your hour and authority of darkness because the Scriptures of the Prophets should be accomplished."

And they took hold of him and carried him along to the house of Caiaphas, the chief priest, where was gathered the scribes and the elders of the people.

96f. Peter recalls to mind what Jesus said to him:

And Simon Kepha was coming from afar after him as far as the house of the chief priest, and a fire was set in the midst of the court and they were sitting round it, and Kepha was sitting by the guards, and a certain maid of the chief priest saw him warming himself and she looked on him, drew near and saith to him: "And thou also wast with Jesus the Galilean." But he denied in the sight of all and said: "Woman, I know not what thou sayest, neither am I acquainted." And when he went forth to the door of the outer court another saw him, and she saith to them: "This one was with Jesus the Nazarene." And

again he denied and swore "I know him not, this man." And after a little those standing by drew near, and they said to Simon: "Truly thou art of them, for thy speech also is like." Then he began to asseverate and to swear "I know him not, this man", and in the same hour the cock crew the second time; and our Lord turned round and looked on him, on Kepha. And Simon Kepha remembered the word of Jesus, that he had said to him

"Before ever the cock crow twice, three times thou wilt deny me";

and when he went forth outside he wept bitterly.

96g. On being interrogated by the high priest, what Jesus said:

Now the chief priests and all the multitude were seeking against Jesus witness that they might kill him, and were not finding any; and many were witnessing against him lying witnesses, and their witness did not agree. Now at the last came two others, witnesses of falsehood, and they rose up against him and say: "We ourselves have heard him that he said 'I will pull down the Temple made with hands, and in three days I will make another not made with hands.'" And not even so did their witness agree.

And the chief priest rose in the midst and asked Jesus, and said to him: "Dost thou offer no answer? What are these bearing witness against thee?" Now Jesus himself was silent, and not any answer did he return. And again the chief priest asked him the second time and said to him: "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?" Jesus answered and said to him:

"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 the chief priest then rent his clothing and said: "Why henceforth is there required for you our witnesses? For lo, all of you have heard from his mouth his blasphemy. What seemeth it to you?" And all of them were judging him and said "He is guilty of death."

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 the men that had taken hold of him, of Jesus, were mocking him and were smiting him on the cheeks, and they hid his face and saying to him: "Prophecy to us now Messiah, who is it hath smitten thee?" And again many other things they were blaspheming and saying against him. Then they drew near to him and some of them began to spit at him and to buffet him.

97a. What Jesus said before the assembled authorities:

And when day dawned there were gathered together the elders and chief priests and scribes and they brought him up to the house of their assemblies and they say "If thou art the Messiah, say to us." He saith to them:

"If I say to you ye will not believe,
and if I ask you ye would give me
no answer, nor would ye release me."

They all say: "Art thou forsooth the Son of God?" He saith to them:

"Ye yourselves say that I am he."

And all the multitude rose up and brought him unto Pilate.

97b. The fate of Judas the Betrayer:

Then when Judas the betrayer saw that he was condemned he changed his mind and returned those thirty pieces of silver to the chief priests and to the elders, and said: "I have sinned that I betrayed the blood of the righteous!" They say to him: "What is that to us? Thou wilt know." But he threw the silver into the Temple and departed and he went and hanged himself and was strangled. Now this man purchased a field with the reward of iniquity; and falling head-long, he burst asunder in the midst and all his bowels gushed out.

97c. What the Temple priests did with Judas' money:

Now the chief priests took up the silver, and say: "It is not lawful to put it into the offertory, because it is the price of blood." And they took counsel and bought of it the Potter's Field, the field of the tombs of the strangers. Therefore that hath been called Field of Blood unto this day. Then was fulfilled that which was said by the prophet, who had said

"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."

98a. Jesus stands silent before Pilate:

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 him: "Art thou the King of the Jews?" He saith to him:

"Thou hast said it."

Pilate saith to the chief priests and to that multitude: "I - no cause do I find against this man." But they were screaming out and saying: "He hath troubled the people, teaching in all Judaea; and he began from Galilee even unto here."

Now Pilate, when he heard them saying 'From Galilee,' asked whether from Galilee he was. And when he heard that he was under the authority of Herod, he sent him unto him, because Herod himself was in Jerusalem in those days of the Unleavened Bread.

98b. Jesus before Herod:

Now Herod when he saw Jesus much rejoiced, for exceedingly 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 with wise words he was asking him questions, but Jesus no answer returned him, 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 and sent him unto Pilate. And in that same day there was a reconciliation between Herod and Pilate, because they were enemies.

98c. Jesus is returned to Pilate by Herod:

Now Pilate called the chief priests and the rulers and all the people, and he said to them: "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."

And the chief priests were accusing him much, and he no answer was giving them. And again Pilate saith to him: "Dost thou return them no answer? Seest thou not how many are bearing witness against thee?" Now Jesus gave not any answer, so that Pilate was wondering exceedingly.

98d. "Give us Bar Abba":

Now at every Feast the governor was wont that he should be releasing to the people one prisoner, whichever they were wishing for; and there was imprisoned a well known man, an evil doer whose name was Jesus Bar-Abba, and he had been a man that did evil deeds and committed murders. 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 while he was sitting at the tribunal, his wife sendeth word to him and saith to him: "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. Pilate answered again and said to them: "What therefore do ye wish that I do to the King of the Jews?"

And they again were crying out: "Crucify him!" Now Pilate said to them: "Why? For what evil hath been done by him?" And they the more were crying out: "Crucify him!" Now Pilate was wishing to do the will of the multitude, and he released to them Bar Abba and delivered up to them Jesus when scourged, that he might be crucified. And the soldiers carried him along within the court, which is the Praetorium, and called all the cohort; and they clothed him in garments of scarlet and of purple and plaited a crown of thorns and set it for him and began to greet him saying: "Hail king of the Jews!" And they were smiting him upon his head with a reed and were spitting in his face, and they fell on their knees and were worshiping him. And when they had mocked they stripped him

of his purple and clothed him in his own garments, and brought him forth that they might crucify him.

98e. Via DOLOROSA:

Now while going forth they found a man, a Cyrenian whose name was Simon, and they compelled him, who was coming from the field, the father of Alexander and of Rufus, that he should take up his cross and come after Jesus.

98f. What Jesus said on the road to Golgotha:

And there was coming after him a number of the people, and women that were lamenting over him and wailing. And Jesus turned round unto them and said to 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?"

99a. On the cross Jesus asks for his persecutors' forgiveness:

And they brought him to the place called Gagultha, which is interpreted 'The Skull'; and they gave him to drink wine perfumed with perfume, wine mixed with myrrh, and he tasted it, and he took it not. And they crucified him and 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 answered and said:

"My Father, forgive them, for they know not what they do."

99b. Now Jesus replied to the repentant robber:

Then were crucified with him two evil-doers, one on the right and one on the left. And those that were passing by were blaspheming against him and 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!" And again the chief priests also, laughing one with another, with the Scribes and Pharisees, and saying: "Others he saved alive, himself he could not save alive; the Messiah, if he is the King of Israel - let him 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 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, that other one, 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." And he said to Jesus: "My Lord, remember me what time thou comest in thy kingdom." Jesus saith to him:

"Amen, I say to thee to-day that with me thou shalt be 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.

100. What Jesus said in the ninth hour:

And at the ninth hour Jesus called with a mighty voice and said:

"My God, my God, wherefore hast thou left me?"

"Father into thy hands I lay my spirit."

And he delivered it up. And those folk that were standing there, when they heard it, say: "This man for Elijah hath called!" And in the same hour one of them ran and took a sponge and dipped it in vinegar and stuck it on a reed and handed it for him to drink. But others say: "Let be; we shall see if Elijah cometh and take him down and saveth him alive."

And he, Jesus, crying out with a mighty voice expired and his spirit went up. And in the same hour 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 were rent, the lintel of wondrous size of the Temple 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.

Now the centurion who was standing by him saw, and when crying out he had expired, and they that were keeping watch with him upon Jesus, when they saw the earthquake and the things that came to pass, feared exceedingly, and say: "Truly this is a righteous man. Truly this is the son of God!"

And all they that happened to be there and saw that which came to pass were beating on their breasts and saying: "Woe to us! What hath befallen us? Woe unto us from our sins!"

And there were standing from afar all the acquaintances of Jesus that had come up with him from Jerusalem, and the women which came with him from Galilee 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 Zebudee, and they were seeing these things.

101. The body of our Lord taken down from the cross:

And it was on the sabbath, and when it was evening there drew near a certain honorable, rich man from Ramtha, Joseph, a disciple of Jesus, a counselor, righteous and good, and he also was looking for the kingdom of heaven; this man was not of equal mind with the accusers, and he dared and went in unto Pilate and asked for the corpse of Jesus. And Pilate was astonished that he was dead already, and he sent and called the centurion and asked him if he were dead. And when he learned from the centurion he gave his corpse to Joseph.

And when Joseph took the body down he wrapped it in a new linen cloth and laid it in a new tomb of his, a hewn one that had been hewn for him in the rock, and he rolled one great stone and laid it against the door of the tomb and went away. And that same day was Friday and the sabbath was dawning.

And these women that came with him from Galilee came to the tomb on their footsteps, and they saw the corpse when they brought it in thither. And there were there Mary Magdalene and the other Mary, and they were sitting opposite the tomb. And they returned and made ready spices and oil of perfume; and on the sabbath they rested, as it is commanded.

Now the next day after the Friday the chief priests and the Pharisees were gathered together unto Pilate, and they say to him: "Our Lord, we have remembered that that deceiver was saying when he was alive 'After three days I arise'; 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 the last error be worse than the first."

Pilate saith to them: "Ye have a guard; go, take heed of the grave as ye know how." They went and took heed to the grave and they sealed that stone with the guard.

102. JESUS AROSE FROM DEATH TO LIFE:

Now in the evening on the sabbath that was dawning into the first day of the week they brought that which they had prepared, oil and sweet spices - Mary Magdalene and the other Mary, Mary the daughter of James, and Salome - they had come to the tomb that they might anoint him.

And at the dawn of the first day of the week they came to the tomb when the sun was up. And lo, there was a great earthquake, because the angel of the LORD came down from heaven, and he rolled away the stone and sat upon it; and his appearance was like to lightning and his clothing as the snow, and for fear of him trembled those that were keeping watch as the dead.

And they came, and they saw that the stone was rolled away, and they were saying in themselves: "Now who hath rolled away for us the stone of the tomb? Because it was great exceedingly." And they entered the tomb and saw a youth sitting on their right hand and dressed in a white robe, and they were afraid. The angel answered and said to the women:

"Ye women, fear not; for I know Jesus the Nazarene ye seek, him that was crucified. He is risen and is not here: come, see the place where he had been laid! Go quickly and say to his disciples and to Kepha '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 when it was grieving them about this, they saw two persons standing over them, and the clothing of them was flashing 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 they remembered these words. And when they heard they came forth, and they went away and to no one aught said they, because they had been afraid.

104. How Jesus appeared to the other women:

And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them saying,

"All hail."

And they came and held him by the feet, and worshiped him. Then said Jesus unto them,

"Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

105. On their reporting back to the Temple authorities, those who guarded Jesus tomb were ordered to keep silent:

Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, 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. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews to this day.

106. Now on appearing before the apostles, the ladies found

that their testimony was met with unbelief:

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene out of whom he cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

And they returned from the tomb and said these words to the eleven and to the rest of the disciples, even these - Mary Magdalene and Johan and Mary daughter of James and the rest with them, - these things they were saying to the apostles and they were appearing in their eyes as if from their stupor they were saying these words, and they were not believing them.

107. Jesus reveals himself to Kephā:

Now Simon arose and ran to the grave, and looked in and saw the linen cloths only and went away, and he was wondering at that which had come to pass.

108. On the road to Emmaus, what Jesus said:

And he appeared to two of them in the same day while they were going to a village whose name is Emmaus, that is distant from Jerusalem sixty stadia. And they were speaking

one with the other of all these things which had chanced. And while they were speaking, Jesus came up with them and was walking with them; and their eyes were held that they should not perceive him. He saith to them:

"What are these words that ye are speaking, being sad?"

Saith to him one of them, whose name was Cleopa: "Art thou then a stranger by thyself from Jerusalem, that with that which hath come to pass therein thou art not acquainted?" He saith to them:

"What?"

They say to him: "Concerning Jesus the Nazarene, who was a man that was a prophet, and was found with power and with deeds and with word before God and before all the people. And the chief priests and our elders delivered him up to the judgment of death, and they have crucified him. And we were hoping that it was he who was about to redeem Israel; and lo, it is three day, lo, since all these things have come to pass! Some 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 folk also of ours had gone to the tomb and they found it so, as the women said, but him they saw 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 they drew near to the village which they were going to; and he appeared to them as if to a far place he was going, and they began beseeching him that he would be staying with them, because it was

near to grow dark. And he entered with them as if with them he would be staying. And when he sat down to meat he took bread and blessed, and brake and gave to them; and he himself was taken away from them. And they were saying one to another: "Was not our heart heavy in the way while he was interpreting to us the Scriptures?"

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, and hath appeared to Simon." And they also declared to them what things befell in the way, and how he was known when he brake the bread.

109. What Jesus said to his gathered disciples in Jerusalem:

And while they were speaking, he was found standing among them; and he said to them:

"Peace be with you!"

And they trembled and were alarmed, and supposed that a spirit they were seeing. Then said Jesus to them:

"Why do ye tremble? And for what reason come up thoughts over your hearts? Lo, see my hands and my feet, take, touch me and see that it is I, that I am not a disembodied ghost! For a spirit flesh and bones hath not, as ye see that I have."

And immediately they touched him and believed. And while not yet believing from their fear and from their joy, and they were being astonished, he saith to them:

"Have ye ought to eat?"

And they gave him a portion of fish broiled, and of honey-comb. And when he took he

was eating before their eyes, and he took up that which was over and gave to them. Afterward, as they sat at meat, he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he had risen.

Afterward, as they sat at meat, he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he had risen.

"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." [Codex W]

110. Jesus reveals himself to James the Just:

Then he appeared to above five hundred brethren at once. Then he appeared to James; then to all the apostles. (I Corinthians 15:6-7)

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." (GHeb)

111a. Rendezvous in Galilee:

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted.

111b. The Great Commission:

And Jesus came and spake with them, saying,

"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.

He that believeth and is baptized shall be saved;

but he that believeth not shall be damned:

and, lo, I am with you always,

even unto the end of the world."

"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."

113b. What Jesus said before his ascension:

"These words I was speaking with you while by you,

that everything would be accomplished

that is written of me in the Law of Moses

and in the prophets and in the Psalms."

And then he opened their minds to understand the Scriptures. And he saith to them

Thus it was fitting that the Messiah should suffer and that
he should rise from among the dead in three days;
and in my name shall be preached repentance
and forgiveness of sins in all the peoples,
and the beginning shall be from Jerusalem.
And ye are the witnesses of these things."

113c. Empowerment:

"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."

113d. Regarding the restoration of the kingdom:

When they therefore were coming together, they asked of him, saying, "Lord, wilt thou
at this time restore again the kingdom to Israel?" And he 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 be witnesses unto me both
in Jerusalem, and in all Judea, and in Samaria,
and unto the uttermost part of the earth."

113e. The Assumption:

Now our Lord Jesus, after he commanded his disciples, brought them out unto Beth Ania, and he lifted up his hands and blessed them. And when he blessed them he was lifted up from them and was taken up to heaven; and a cloud received him out of their sight, and he sat on the right hand of God.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said,

"Ye men of Galilee,
why standing 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 returned they with great joy to Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey, and were blessing at all times in the Temple of God.

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

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