

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

Saith also Jesus to the disciples a parable:

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

They say to him:

"Yea."

He saith to them:

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

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

"no wise man would repair old clothes out of new cloth,
the reason for which being that the new cloth
would tear the old & then were it for the worse.

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

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 that has good old wine
would drink of the new wine,
for the old they like better."

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

And then after Jesus had spoken thus so came there a prince
who was named Jarius, and he was a chief of the synagogue -
& fell on his knees at Jesus' feet & honored him & besought
him that he would come and enter his house & touch his daughter
who was about twelve years old, then nigh unto death. - &
he had no child but one.

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

And she meditated in herself and saith:

"Even if the garment of Jesus

I should go and touch I should be healed."

And she drew near from behind him and took hold of the skirt of his garment, and the issue of her blood stood still. And Jesus turned round and saith:

"Who is it touched me?"

And Jesus stopped and asked who had touched him. & none amongst them all would acknowledge it.

And when all of them were denying, Peter answered & said that it was a great wonder that he would ask who had touched him, given all the folk then pressing in on him & nigh upon him. Peter (Kepha) saith to him:

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

"Who touched me?"

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

Jesus saith to him:

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

And Jesus stood still & beheld who it was.

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

But Jesus bade her go in peace, for her true faith had saved her. He said to her:

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

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

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

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

And when they came to the house of that man, and 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.

And when Jesus came into the princes' house, then he found the maiden dead, & the folk weeping & wailing on account of her death.

And Jesus told them that they should weep not, by reason that she was not dead. And all of them scorned him.

Saith Jesus to them:

"Why make ye this ado, and weep?"

Weep ye not but remove ye yonder;
for the girl hath not died;
she is indeed sleeping."

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

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

Grasping her by the hand, he said aloud:

"*Talitha Cumi,*
maiden, arise up."

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

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

And Jesus strictly charged them to tell no man. But for naught for the woman went & told all the country regarding what had happened to her.

And this tale went forth in all that land.

§ 22. How that Jesus healed two
blind men.

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

"Have compassion on us,
son of David!"

And when Jesus came to his home, they came before him.

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

"Believe ye that I can do this?"
& they said,

"Yes, our Lord, we believe."

And Jesus answered them & said, truly according to their faith so be it done.

Then he touched their eyes and said:

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

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

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

but they went forth & spoke of this all over the country.

And so soon as they were gone, so was there presented to him a dumb man who had a fiend within him.

Upon his working a cure, the folk had great wonder, and said that there was not in Israel anything like this seen.

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

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

So then Jesus removed from thence, and came unto his own

country, to Nazareth, with his disciples, and preached in the towns thereabout, and was teaching them in their synagogues. And the folk had great wonder regarding his wit and regarding his works, & began to speak among themselves & said:

"Whence cometh to this one all these things, this wisdom and this power?

What! Is this not Joseph's son, the carpenter, & Mary's?

And the men & the women of his kindred, his brothers James and Joseph and Simon and Judas?

And his sisters, all of them are they not all sitting here among us?

And they were offended at him.

& thus did they say & thus did they scorn him among themselves.

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

Jesus said to them:

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

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

§ 24. How that Jesus chose his twelve disciples.

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

And the tale of him was heard in all Syria; and they brought to him all those that were holden by diverse diseases, that were infirm with stubborn infirmities and with hateful torments and many that were epileptics, struck with palsies and lunatics, and he - on each one of them he was laying his hand and healing them all.

& so many were the folk who followed him from all of the lands round about, & so many were the sick who were brought to him that they were not all able to come to him.

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

And then in those same days went forth Jesus to the hill coun-

try, to mount Tabor, to pray, and there he remained the whole night until dawn in devotion to God; and when day dawned upon the morrow he called his disciples to him & 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', his Boanerges
(which is as much to say "sons of thunder");
and Philip and Bartholemew
and Thomas and Matthew the toll-gatherer
and James the son of Halphaeus
and Simon the Cananacan 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 when he had chosen the twelve apostles & had them named, he delivered to them the ten commandments of the renewed law - not through duress, but by way of promise - and he opened his mouth and was teaching them and saying:

S. Beatitudes:

"Blessed be ye poor of spirit;
for unto such is the bliss of heaven.

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

Blessed be ye who weep now;
for ye shall be comforted,

ye shall laugh.

Blessed be ye who desire righteousness
in food and drink,

for such shall be filled.

Blessed be ye who have been merciful;
for such shall have mercy.

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

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

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

And when he had thus spoke, he turned to direct his words to

the apostles and began to teach them, and said what they should be, & said that they should be more profitable and skillful than any of the scribes and the Pharisees of the venerable Law [the Law of old]: by reason of their being the light of the world who should teach all others, & be self-governing & wise.

And when Jesus had taught them about the works which are profitable - what they should do, & the understanding which they should have in their believing, & how they should flee the false prophets who would subjugate them - then Jesus went down with them to the folk who abided them in a fair plain.

S. Of salt:

"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."

S. Of light:

"Ye are the light of the world;

and the city that is built on the hill cannot be concealed.

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."

§. *On the revealing of secrets:*

"For there is nothing secret

that shall not be revealed,

neither aught concealed

that shall not be known

and come into the open.

See what ye have heard;

for he that hath,

it shall be given 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."

§. *On singleness of purpose:*

"For the lamp of the body is the eye:

if thine eye be single,

thy whole body also will be light;

but if thine eye be evil,

thy whole body also is dark.

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!"

§. *The Law stands:*

"Suppose not that I have come

that I might cancel the law and the prophets;

I have not come that I might cancel them,

but to fulfil them.

For amen (in truth), I say to you,

Until heaven and earth shall pass away,

one Jod-letter, or one corner

shall not pass away from the law

till everything come to pass."

§. *The standards of the Law upheld:*

"Every one that shall annul
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."

§. *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 assembly;

and whosoever shall say to his brother

'Fool'

shall be condemned to the Gehenna of fire."

§. *On getting right one with the other:*

"Whensoever 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."

§. *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.'"

S. *On 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."

S. *Regarding the making of oaths:*

"Again ye have heard
that it hath been said to them of old time:
'Thou shalt not swear an oath of falsehood,
but shalt give to Jehovah thy oath.'

But I say to you,
Ye, your own selves, shall not swear: -
not by the heavens,
because they are the throne of God;
nor by the earth,
because it is the footstool
that is under his feet;
nor by Jerusalem,
because it is the city of 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."

S. *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 willet 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."

§. *On lending without expectation of return:*

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

§. *On adopting 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 [mature],
as your Father in heaven is perfect [mature].

There is no disciple that is perfect [mature]
as his Rabbi in teaching."

§. *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."

§. *Render service 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.

Whensoever 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."

§. *On how to pray effectively:*

"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."

§. *On seeking, finding / asking, 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."

§. *Of the giving of good gifts:*

"For which of you whose son shall ask for bread,
will he hand him a stone?

O r if for a fish he shall ask,
will he hand him a serpent?

I f 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."

S. Concerning forgiveness:

"F or 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."

S. On fasting:

"A nd 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.

B ut 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."

S. On having clear priorities:

"L ay not up for yourselves treasure in the earth,
where the moth falleth and corrupteth,
and where thieves break through and thieve.

B ut lay up for yourselves treasure
in heaven, where no moth corrupteth,
nor thieves break through and thieve.

F or where your treasure shall be,
your heart shall be there also."

S. On choosing whom one will serve:

"N o 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."

S. 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."

§. *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."

§. *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 people were
astonished at his teaching, for as one authorized he was teach-
ing them, and not as their scribes and the Pharisees.

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

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

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

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

And at the end he said, that they which do according to that
which they heard from him should never be overcome, no more
than a house that has a good foundation would fall down due

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

And he lifted up his eyes on his disciples and said

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

Happy is it for them that hunger now,
that they shall be satisfied!

Happy is it for them that weep now,
that they shall laugh!

Happy is it for you,
what time men hate you
and separate you
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."

S. *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."

S. *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 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.

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."

S. *On 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;

forgive and ye shall be forgiven,

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."

S. *On the virtue of giving:*

"It is blessed to be a giver

rather than to be a receiver.

[It is more blessed to give
than to receive].

§. *Clarity of vision begins at home:*

"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,¹
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."

§. *Prophets true versus prophets false:*

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

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

"Every good tree bringeth forth good fruits,

and the evil tree bringeth forth evil fruits.

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

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

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

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

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

"Offspring of vipers,
how can ye speak good things, ye that are evil?"

For from the superfluities of the heart
doth the mouth bring forth;
and the good man from the good treasures in his heart

bringeth forth good things,
and the evil man from the evil treasures
in his heart evil things doth speak.

But I say to you,

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

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

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

"Not every one therefore that shall say unto me

'My Lord, my Lord,'

entereth into the kingdom of heaven.

Now why call ye me

'My Lord, my Lord,'

and that which I say to you ye do not?

He which doeth the will of my Father which is in heaven,
he shall enter into the kingdom of heaven.

For many will say to me in that day,

'Our Lord, our Lord,

in thy name we have not eaten and drunken,

and in thy name prophesied,
and in thy name cast out devils,
and in thy name done many mighty works?'

Then I shall say to them,

'Never have I known you;
go ye away from me, doers of wickedness.'

§. *Benefits from heeding God's commands:*

"For every one that cometh unto me
and heareth these my words and doeth them,

I will liken him to a wise man

that digged and went deep
and laid the foundation on the rock,
and the rain came down,

and the rivers came,

and the winds blew,

and were dashed against that same house
and it fell not,

because its foundations on the rock were laid.

And every one that heareth

these my words and doeth them not,

shall be likened to a foolish man,

that built his house upon the sand,
and the rain came down,
and the rivers came,
and the winds blew,
and were dashed against that same house,
and it fell,
and its fall was great."

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

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

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

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

"I will. Now be cleansed."

And straightway in the same hour his leprosy departed away from him and he was entirely whole.

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

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

And yet there came more & more folk on all sides of him, but many times he would get away from them in the wilderness so as to worship his father in heaven.

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

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

And so they came to Jesus & earnestly besought him that he would heal the centurion's servant.

And they said to him that it would be well worth doing so inasmuch as he loved much the folk, & that he had constructed a synagogue.

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

And Jesus answered them and said that he would do it gladly, "I will come and heal him." & so he went forth.

And when Jesus came nigh to the house, the centurion sent his friends to Jesus, and gave him the message that he should not trouble himself to come further:

"My Lord, do not trouble, for I am not worthy that thou shouldst enter under my dwellings; 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.

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

"Amen (in truth), I tell you, that I have not found so much truth in any Jew as there is in this pagan.

And I tell you that many pagans will come from afar, that many shall come from the East and from the West, & shall be with the patriarchs in rest,

and shall sit down to eat with Abraham and Isaac and Jacob in the kingdom of heaven, and the sons of the kingdom shall go forth into the outer darkness;

there shall be the weeping and gnashing of teeth, penalty without end.

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

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

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

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

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

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

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

And then called Jesus his twelve apostles, and sent them two
by two, and gave them power & authority over all spirits for to
drive away fiends, to cast out unclean spirits & sent them over
all, and bade them to go boldly among the Jews and preach
that Christ was nigh: and do so with out any compensation
that they should heal all the sick folk.

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."

And he bade them that they take with them neither gold, nor
silver nor other goods along the way, that they take neither

bread nor script nor two tunics or a staff, but only themselves
on foot and a rod in their hand.

"Get not for yourselves gold nor silver,
nor even copper in your purses,
and no wallet [haversack] for the way
and not two coats and no shoes -
sandals be ye shod with -
and no staff,
and a greeting no man on the way shall give.

And our Lord said to them:

"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.

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

And whatever house ye enter be saying
'Peace be in this house.'

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;
and if there is there a son of peace,
your peace shall rest upon it;
and if not, upon you it shall return.

And in the same house
be ye eating and drinking of their store
such as men set before thee,
the labourer being worthy of his food;
whatever house ye enter into,
there be until ye go forth from thence.

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

‘The kingdom [reign] of God
hath drawn nigh upon you.’”

And if any men them refuse, then he [Jesus] told them to
wend their way out of that city or out of that village, & that

they should wipe the dust from under their feet upon their
heads in witness of their having received nothing from them.

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, and say in its streets

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

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

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

And so then Jesus warned them of the pains and torments
which they would suffer for his love. And he bade them be
wise as a serpent and as simple as a dove.

§. *On being dove innocent and serpent wise:*

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

§. *Regarding persecution:*

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

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

§. *Spontaneity of utterance:*

"Now what time they bring you up to the synagogues
before the ruling powers and authorities

be ye not anxious as to how ye shall make excuse

or what ye shall speak,

for it is given you in that hour what ye shall say;

for not ye are speaking,

but the Spirit of your Father in you is speaking.

The Holy Spirit will teach you in that hour
that which it behooves that ye should say."

§. *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."

§. *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."

§. *False accusation:*

"There is no disciple that is more than his Rabbi;

it is enough for the disciple

that he should be as his Rabbi,

and the slave as his master.

And if the master of the house
they have called Beelzebub,

his household how shall they call them?

Be not therefore afraid of them,

for there is nothing secret that shall not be revealed,

nor aught concealed that shall not be known."

§. *Disciples encouraged to be bold:*

"That which I say to you in the darkness,
say it yourselves in the light,
and that which ye hear in your ears, preach on the roofs.
For there is nothing hid, which shall not be manifested;
neither was anything kept secret,
but that it should come abroad."

§. *Fear not man but reverence God:*

"And be not afraid of them that kill the body,
but the soul they have not authority to kill;
but be afraid rather of him
who can cast body and soul into Gehenna."

§. *God's eye is on the sparrow:*

"Two sparrows are sold for a farthing,
and one of them apart from your Father
falleth not on the earth;
and even the locks of your hair
are all of them numbered.

Be not therefore afraid,
because ye are more than many sparrows."

§. *The good confession:*

"Now I say to you every one

that shall confess me before men,
I myself also will confess him
before the Father in heaven;
and whosoever shall deny me before men,
I myself also will deny him
before my Father in heaven,
and before his angels."

§. *Not tranquility but a sword:*

"Suppose ye that tranquillity
I have come to make in the earth?
I say to you Nay, but divisions.

I have not come to lay tranquillity in the earth,
but division of minds and a sword.

For 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."

§. *No Cross, no Crown:*

"Now, he that loveth his father or his mother more than me,

he is not worthy of me;

and he that loveth his son or his daughter more than me,

he is not worthy of me.

And every one that doth not take up his Cross

and come after me is not worthy of me.

For he that findeth his life shall lose it,

and he that shall lose his life for my sake

shall find it."

§. *Rewarding those who do their duty:*

And at the end he comforted them and said that whoso had

steadfast faith he would be safe, and that those who received

them would also have good reward even as would those who

received himself, or God Almighty, his father.

"He that heareth you, me it is he heareth;

and he that defraudeth you,

me it is he defraudeth;

and he that defraudeth me,

defraudeth him that sent me;

and he that heareth me,

heareth him that sent me.

He that receiveth a prophet in the name of a prophet

taketh the reward of a prophet,

and he that receiveth a righteous man

in the name of a righteous man,

taketh the reward of a righteous man.

And 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."

And once he had taught them what should be done, & thus

comforted them, he went out all about the countryside, and

preached repentance, and drove the fiends away, and anointed

all the sick and healed them.

§ 29. How that Jesus raised the

widow's son from death to life.

Then went Jesus into a city which was called Nain, and his

disciples walked with him and much folk besides.