

& as they came nigh the gate of the city so came a dead body upon a bier past him, and the folk of the city followed it. & it was a widow's son, and she had none other than him. And she went weeping and lamenting her son.

And Jesus when he saw her weep, had great pity on her, & bade her that she should weep not.

And he went and touched the bier, & those who bore it stood still. & Jesus said to the dead,

"Youth, to thee I say Arise."

And he arose up immediately and began to speak. And Jesus lifted him by the hand and betook him to her mother.

& all the folk then were abashed and thanked God and say:

"A great prophet hath arisen among us,  
and God hath visited his people."

And news of that deed went out over all Judea, and all about the region.

And John the Baptist's disciples, on coming to the prison where he was, told him of the marvels that Jesus had done, so as to learn from John whether Jesus was the Christ.

§ 30. How that John the Baptist sent inquiry to Jesus.

John answered them & said that they might see for themselves and hear whether he were the Christ, and bade them go to Jesus on his behalf & ask him whether he would reveal himself if he were Christ, or should each man understand this [title] as belonging to another.

John despatched two of his disciples and sent word to him.

And when they came to Jesus they told him what John had bade them say:

"John the Baptist sent us unto thee and saith:

'Art thou he that cometh,  
or for another is it that we are waiting?'"

And then Jesus healed and made well many who were sick and wounded, & he gave speech & sight to many who were blind & dumb, & he drove away fiends; & said to John's messengers that they were to go back again to John & tell him what they had heard & seen.

"Go and shew John.

Declare to him,  
that which ye see  
and that which ye hear;  
that the blind see, the lame go,

the leper hath been cleansed,  
the deaf hear,  
the dead rise and live,  
& the poor have been chosen  
to receive the glad tidings  
of God's word,  
and blessed be they  
who are not offended by me."

And when that John's messengers were gone, then said Jesus  
to the folk about John, that he was not like a reed which stirr  
eth and waveth with every wind,

"What went ye forth to the desert to see? -  
a reed that by the wind is shaken?

But if not, what went ye forth to see? -  
a man that with soft garments is clothed?

Lo, they that with soft things are clad are in kings' houses.

Nor is he nourished with delicious food and drink  
as are other men who be in this world,  
nor is he a prophet,

but he is more than a prophet,

for he is the angel [i.e., the messenger] whom God promised  
who should come & make the way before Christ.

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!'"

And at the end he said there never was a greater man born of  
woman.

"Amen (in truth), I say to you,

There hath not arisen among them  
that are born of women

one greater than John the Baptist,

but he that is little in the kingdom of heaven  
is greater than he.

But from the days of John the Baptist,  
even until now,

the kingdom of heaven 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 more folk were baptized by John when they heard  
how he was praised by Jesus, and then they acclaimed God  
and thanked him.

But the masters of the Law and the Pharisees who were not  
baptized by him, scorned what Jesus had said.

& when Jesus saw this, he said they were comparable to chil-  
dren who neither laugh nor wept with their fellows.

"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, a winebibber,

and a friend of toll-gatherers and of sinners!'

And wisdom hath been justified from her sons."

### § 31. How Jesus converted the Magdalene.

Then a Pharisee besought Jesus that he might eat with him.

And Jesus entered into his house and sat down to eat.

And a woman who had seven fiends within her, and was taken  
in that city to be a sinful woman, heard tell of Jesus' eating  
there.

And she brought a box of ointment and went and stood be-  
hind him, and anointed Jesus' feet, and made all wet his feet  
with the tears of her eyes, and wiped them with her hair, and  
kissed his feet and anointed them.

And when the Pharisee saw how Jesus permitted her to do  
this, to touch him and to anoint his feet, he thought in his heart

"This man,

if he were a prophet,

would know who she is,

or what the tale is of that woman,  
the sinner, that hath touched him." ~  
and would not have suffered her to touch him so as she did.

And then replied Jesus to that Pharisee, saying,

"One thing have I to tell thee."

and the Pharisee, seeking a reply, said,

"Good Master, tell me."

And Jesus then said,

"A creditor had two debtors;

one of whom owed him five hundred pence  
and the other, fifty pence.

Now neither of them had sufficient guilders to repay it  
and he forgave them both their debt.

Now, I ask, which of them did he love most?"

"I believe,"

responded the Pharisee,

"whom he forgave most."

And Jesus said to him that he had judged aright.

And then Jesus turned to the woman and began to speak:

"Simon, see'st this woman?

I entered into thine house

and thou gavest me no water for my feet,  
and yet she wetted my feet with her tears  
and wiped my feet with her hair.

And thou kissed not my mouth,

and yet she, since she came in,  
has not ceased kissing my feet.

And thou washed not my head nor my eyes,

and yet she has anointed my feet with ointment -  
for which thing I tell you  
that many sins have been forgiven her.

And therefore I love her much  
by reason that the one to whom most  
is forgiven is most loved."

And then said Jesus to the woman that her sins were forgiven.

And those who were seated at the meal thought to themselves:

"What, is he that he is able to forgive sins?"

And Jesus said to her:

"Thy faith hath saved thee alive;

go, woman, and be in peace."

And she went forth with other women whom Jesus had healed of their sicknesses and who had followed him and supported him, spending their own private goods - Joanna, wife of Kuza, Herod's steward, and Susanna, and many others - and they followed Jesus through all the cities and the villages announcing the kingdom of God, his Twelve also with him.

### § 32. How Jesus chose for himself sixty and twelve disciples.

And Afterwards Jesus chose sixty & twelve disciples, & sent them before him two by two together over all the country where he would be coming.

And he told them to proceed expeditiously, & to carry neither bag nor script nor hose nor shoes: but to demonstrate & witness for peace wherever they go; to eat and to drink what so men give them, and to heal all the sick wherever they find them and without compensation, and to bring the folk to understand that Christ was near at hand to them.

And if any city forsook them, then he told them that they should gather the dust from under their feet, and say that they would no more receive even their dust, on account of their not acknowledging their sins & hearing their preaching.

And they should tell them that Christ was nigh at hand, & that they should know full well that Sodom and Gomorrah will have a softer judgment on the day of doom than will they.

"For whoso receiveth thee, he receiveth me;  
and whoso despiseth thee, he despiseth me.  
& whoso despiseth me,  
despiseeth him who sent me hither."

And then Jesus began to upbraid the cities where he had preached and done many miracles, for their not repenting - Chorazin, Bethsaida, and Capernaum; & said that if so many miracles had been done among the pagans [i.e., among the gentiles], they would have repented, and therefore they would have a harder judgment than would the pagans.

### §. *The rebuking of certain cities:*

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

"Woe to thee, Korazin!  
woe to thee, Beth Saidai  
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, Kaphamahum!  
not unto heaven shalt thou be uplifted,  
but unto Sheol shalt thou go down;  
for if in Sodom had happened  
the mighty works  
that have happened in thee,  
it had been standing until today.

Therefore, I say that for the land of Sodom  
it shall be easy in the day of judgement  
rather than for thee."

§ 33. How that Jesus received  
his disciples when they  
came to him again.

And soon afterwards all of Jesus' disciples returned to him  
again with much joy and told him how that the fiends were sub-  
ject to them in his name. They say:

"Our Lord, even the devils are subject to us in thy name."

And Jesus said to them that they should have power to chase  
away the serpents and the scorpions and all manner of fiends  
in his name, and not in their own name: but that they should  
look well to keep themselves from vainglory.

"Why for,"  
he said,

"I saw Satan fall as lightning from heaven for his pride.

And if that the fiends be subject to thee,  
have not therefore pride nor joy,  
but be full of joy that ye have been chosen  
for the bliss of heaven by name.

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 fiends be subject to you,  
and if that the fiends be subject to you,  
have not therefore pride nor joy,  
but be full of joy

that you have been chosen  
for the bliss of heaven by name."

And at that very time Jesus began to call upon the Holy Ghost and offer graces & thanked God his father that he had chosen the simple and the low of heart to show such great things, and not the wise or the great men. Jesus exulted in the Holy Spirit and said:

"I give thanks to thee, Father, Lord of heaven and of earth, that thou hast kept secret these things from the wise and from the understanding and hast revealed them to children; yea, my Father, that so it seemed good in thy sight."

And then he spoke & urged all who were travelling & heavy burdened that they should come to him & he would comfort them.

"Come unto me, ye toilers and bearers of heavy burdens, and I will ease you. And bear my yoke upon you, and learn from me that I am easy and meek in my heart, and ye shall find ease for your souls.

For my yoke is gentle and my burden light."

And afterwards he turned round and said to his disciples that they were blessed who could see his works & hear his teachings.

Why, it was for this that many prophets & kings had desired & yet it had not been granted them.

"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."

"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."

§ 34. How Jesus answered them who asked him which was the greatest commandment of the law.

And when he said these things, there rose up a great master of the Law that was standing by to tempt him that drew near and asked Jesus what should he do that he might have life without end. He saith to him:

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

And Jesus asked him what commanded the Law that men should do. & he answered and said that:

"Thou shalt love the LORD thy God  
from all thy heart  
and from all thy power  
and from all thy soul  
and from all thy mind,  
and thy neighbor as thyself."

And Jesus bade him so do & he would have life without end:

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

Now he was wishing to justify himself; & saith he to Jesus:

"And who is my neighbor?"

Jesus saith to him every man, & told him a tale of a man who went from Jerusalem to Jericho and was taken in by thieves and despoiled and wounded almost unto death.

"A certain man was going down from Jerusalem to Jericho and fell into the hands of the robbers, and they stripped him and beat him and left him between dead and alive, and went away.

And a certain priest chanced to have been coming down in that way, and he saw him and passed by him.

And a Levite also when he arrived at that place saw him and passed by him.

But a certain Samaritan, when he was journeying in that same way and had arrived by him, saw him and had compassion on him.

And he drew nigh and bound up his wounds and poured upon them wine and oil, and made him ride on his ass

and brought him to an inn and fed him.

And on the morrow of the day he paid out two denars and gave them to the hostler [innkeeper], and said:

'Nourish him; and what time I have returned, that which it doth cost thee again I will repay thee.'

And then asked Jesus of the master which of all three were the neighbor to him who was wounded.

"Which is it of these three appeareth to thee that he was the neighbor of him that fell into the hands of the robbers?"

& he answered,  
"he who had pity on him."



And Jesus told him go & do likewise.

"Go, and thou also so be doing."

Which is to say, that he should do to every man as to his neighbor.

### § 35. How Martha harbored Jesus

Christ.

Afterwards Jesus came unto a village and entered into Martha's house (Martha's sister being the Magdalene), and she took pains to put Jesus well-at-ease, and to serve him and please him as she was wont to do.

But Mary let her do all her will and she went and sat at Jesus' feet to hear his words.

And then Martha came and stood before Jesus and said:

"Sir, hast thou not noticed

that my sister alloweth me to serve by myself alone?

Bid her to help me."

And Jesus answered her and said:

"Martha, Martha,

thou art well busy about many things and now nothing matters but one thing.

Mary hath chosen for herself the better part of which she shall not be bereft."

### § 36. How Jesus taught his disciples to pray.

Then it so happened that Jesus was in prayer, and when he was finished one of his disciples besought him:

"Our Lord, teach us to pray, as John taught his disciples."

He saith to them:

"And whensoever ye pray, do not be babbling as the respecters of persons, for they hope that by much speaking they are heard.

Be not therefore like to them, for your Father knoweth what is required for you before ever ye ask it."

And Jesus told them to recite the *Pater noster* [Our Father] earnestly & with good will:

"Our Father in heaven, thy name be hallowed.

Thy kingdom come.

And thy wishes be done in earth as in heaven.

Give us today our bread for tomorrow.

And forgive us our debts,  
so that we also may forgive our debtors.  
And bring us not into temptation,  
but deliver us from the Evil One.  
Because thine is the kingdom and the glory,  
for ever and ever,  
Amen."

Then Jesus related a parable regarding one who turned up at  
a friend's house past midnight. And Jesus said to them:

"Which is there of you who shall have a friend,  
and he shall go unto him in the middle of the night  
and say to him,

'My friend, let me borrow three loaves  
for the coming of some guests from afar  
and I have nothing to set before them';

and beat at the door and cried,  
and would not let him have any rest  
nor let his children sleep.

And he will answer from within and say to him,  
'Do not bother me,  
because the door is shut and the children

are with me in the bed,  
I cannot rise and give to thee.'  
I say to you,  
If because of friendship he will not rise and give to him,  
because of his importunity he will rise,  
and give him as much as is required for him.

Then Jesus said:

"Whoso maketh earnest supplication with open heart,  
his prayer shall be heard before God.

For which cause men who have children,  
though it may be that they are themselves wicked,  
give them of their goods and contradict them not:  
and much more shalt thy father in heaven give to them  
who beseech him with the good will of their heart.

And I also, I say to you

Ask,  
and it shall be given to you;  
knock,  
and it shall be opened to you.

For every man that asketh receiveth,  
and every one that seeketh findeth,

and every one that knocketh -  
it is opened to him.

Now which of you whose son shall ask him for bread -  
doth he hand him a stone?

Or if for a fish he should ask -

doth he instead of a fish give him a serpent?

And if for an egg he should ask -  
doth he hand him a scorpion?

And if ye that are evil know good gifts to give to your sons,  
how much rather the Father from heaven  
will give a holy Spirit to them that ask him?"

§ 37. How Jesus excused his disciples  
when they had taken ears of  
corn upon the Sabbath.

Thus it came to pass at that time that Jesus went walking  
upon a Sabbath day through the cornfields. And his disci-  
ples being hungry, went before Jesus and they began pulling  
the ears of corn and rubbed the kernels between their hands  
and ate.

When the Jews and the Pharisees saw them, they accused  
them to Jesus that they had done this on the Sabbath:

"Why are thy disciples doing  
that which is not lawful to do?"

And Jesus asked them if they had not read in the Book how  
David, when he had no other food to eat, ate the holy bread  
which no man should eat but the priest.

And on the other hand he said that priests who serve in the  
Temple and honor not the Sabbath have been excused  
through the dignity of the Temple.

He saith to them:

"Have ye not read what David did when he was hungry,

and they that were with him,

how he entered the house of God

in the days of Abiathar the high priest,  
and ate of the Shewbread,

that for him was not lawful to eat,

nor for them that were with him,

but for the priests only?

Or have ye not read in the Law

that the priests in the Temple -

they profane the sabbath, and are without sins?

And here be something of greater dignity

& more worthy than the Temple.

And if that ye understood what the Scripture saith,  
that God loveth mercy more than vengeance,  
thou wouldst not have condemned the innocent.

For the Sabbath was made for man,

not man for the Sabbath:  
and I am Lord of the Sabbath.

For the Lord of the Sabbath  
is the Son of Man."

### § 38. How that Jesus healed the paralytic's hand.

And when he removed from thence and came to their syn-  
agogue, it came to pass on another Sabbath, when Jesus  
preached and, lo there came a man before him whose right hand  
was withered.

And the scribes, masters [of the Law] and the Pharisees set  
a watch to see whether he would heal any man upon the Sab-  
bath, for then they could bring accusation against him.

And others there were asking if any man should heal another  
on the Sabbath and saying:

"If so be it were lawful on the Sabbath-day to heal?"

that they might be able to accuse him. He saith to them:

"What man is there of you that hath a sheep,  
and it fall into a pit on the Sabbath-day,  
and doth not draw and take it up?

How much more therefore is a man than a sheep!  
Hence, it is lawful on the Sabbath to do well."

And Jesus commanded the man that he go and stand in the  
middle of the floor. Saith he to that man:

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

And he went and did so.

And Jesus asked them whether men should do good or evil on  
the Sabbath:

"I will ask you one thing;  
is it lawful on the Sabbath days  
to do good or to do evil?  
to save life, or destroy it?"

& they held themselves still & answered not.

And Jesus then said to them, which of them was it who would  
not wash his sheep upon the Sabbath if it had fallen into a  
foul ditch. And yet we should rather help a man than we  
should a sheep

And then said Jesus:

"Well do I say  
that men do good deeds on the Sabbath."

And he began to look on them right wrathfully for he was angered by them on account of their blindness.

The man with a withered hand was a mason who begged for help in this word,

"I was a mason who worked with my hands for a living;  
I beg you, Jesus,  
restore me to health

so that I may not have to shamefully beg for food."

And looking round about them all with anger, grieved at the deadness of their heart, and he said to that man,

"Stretch forth thy hand;"  
and he put forth his hand and instantly it was made whole, restored like its fellow.

§ 39. How that Jesus healed all who followed him.

And 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.

Then the Pharisees and the publicans went and bespoken together how they might overcome Jesus.

But Jesus knew, and removed from thence and went away with his disciples toward the sea, as he fled from them and great was the multitude of folk who followed him on every side from Galilee and from Judaea and from Jerusalem and from 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 there he healed all the sick who were before him.

And those on whom were plagues of unclean spirits, when they saw him come, were falling to their knees before him and were crying out and saying:

"Thou art the Son of God!"

And Jesus forbade them from revealing this & threatened them greatly if they did so.

And then went Jesus into the ship and set himself there on account of the press of folk. And they sat about on the bank.

And Jesus began to preach 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 servant in whom I have been pleased,  
and my beloved in whom my soul hath delighted;  
my spirit will I put upon him,  
that he should preach judgement to the peoples.

He shall not cry out nor strive,  
neither shall any man hear his voice in the street.  
The bruised reed shall not be broken,  
and the lamp that smouldereth  
shall not be quenched,

until he send forth the judgement for victory;  
and for his name the peoples shall hope."

§ 40. How that Jesus healed the  
possessed blind man who had  
a fiend within him and drove  
him out of him.

So then came Jesus into a house, and the folk followed him

and proceeded so much to throng about him that he and his disciples were unable to eat.

And the disciples felt themselves cruelly slighted and ignored on account of Jesus having been so busy attending to the folk to heal them.

And they went out in order to fetch him in.

And Jesus would not cease, for then they [the multitude] brought near before him a certain blind man, that had a devil upon him, and was deaf and dumb.

He healed him, and drove a fiend out of him and right away the deaf-mute began to speak, and saw and heard.

And all the multitudes were wondering, and all the folk then said that it seemed well to them that he was the Christ, and were saying,

"Can then this be the son of David?"

But the masters [of the Law] & the Pharisees who were from Jerusalem, when they heard, said that he drove the small fiends away through the power of Beelzebub, their prince.

The Pharisees said:

"This fellow doth not cast out devils,  
but by Beelzebub the chief of the demons."

Now, when he saw their mind, he called them all together and overcame them with five reasons to show that what they said was not of the truth. He said to them:

"Satan cannot cast out Satan.

Every kingdom that shall be divided against itself shall be desolated, and every house and city that shall be divided against itself shall not stand.

And if Satan doth cast out Satan, against himself is divided; how therefore will his kingdom stand?

And if I by Beelzebub cast out devils from your sons, - by what do they cast them out?

Therefore they shall be for you judges.

But if I by the Spirit of God cast out devils, henceforth the kingdom of God hath drawn nigh upon you."

S. *Vanquishing the strong man:*

"Now whensoever the strong man armed keepeth his court, in tranquillity 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?"

S. *On choosing sides:*

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

S. *On blaspheming the Holy Spirit:*

"Therefore amen, amen, I say to you

All sins that they blaspheme shall be forgiven to men, but everyone that blasphemeth against the Holy Spirit, it shall not be forgiven him.

And every one that shall say a word against the Son of Man, it shall be forgiven him;

but every one that against the Holy Spirit shall blaspheme, it shall not be forgiven him, not in this world nor in the world that is to be."

For they were saying

"An unclean spirit is in him."

And then drew near unto him some of the scribes and Pharisees. They told him that he should show some token up in the firmament [i.e., a sign in the heavens] and thereby demonstrate his power to them. and they say to him:

"Teacher, we wish to see from thee some sign."

And when the multitudes were gathering together and when Jesus saw that the folk were aroused to wrath against him, he answered them & said that they should have no other token than that of Jonah the prophet.

"This generation evil and adulterous -

a sign it seeketh,

and a sign shall not be given to it,

save the sign of Jonah the prophet,

as Jonah was a sign to the Ninevites,

so the Son of Man also to this generation."

For just as Jonah was three nights & three days in the whale's belly and then was cast upon the land, as a sign to the folk of Nineveh that they should be saved if they would believe in him; so also should Jesus himself be in an earthen grave and afterwards arise from death to life.

"For as Jonah was in the belly of the fish

three days and three nights,

so the Son of Man also shall be

in the heart of the earth

three days and three nights."

And then Jesus said that the folk of Ninevah should condemn them on the day of judgment for they believed Jonah's preaching though he showed them no miracles, and yet they believed not him who did so many miracles: and also should the Queen of Sheba do so, who was a pagan [i.e., a gentile], for she came from afar for to hear the wisdom of Solomon; and yet they would not believe in him who taught them God's Law in their own country far better than did Solomon.

"The menfolk of Nineve will stand up in judgement

with this generation,

and will make it guilty,

in that they repented at the preaching of Jonah,

and lo, a greater than Jonah is here.

The queen of the South will stand up in judgement

with this generation,

and will make it guilty,

in that she came from the other sides of the earth,

that she might hear the wisdom of Solomon,

and lo, a greater than Solomon is here."



§. *Risks attendant to superficial reform:*

And he told them also that it should betide them [i.e., come to pass] even as it betided a man possessed by a fiend, who, after it was driven out of him, would make no amendment [i.e., would not change his ways]. For then came that fiend again to that man and brought with him seven fiends worse than he was, and they entered into that man with all their foul fellowship.

"The unclean spirit,  
what time it hath come forth from a man,  
goeth traveling about in places where there is no water,  
that it may find for itself ease;

and what time it hath found none it saith:

'I will return and go to my house  
from whence I came forth.'

And what time it hath come  
and found it empty and swept and garnished,  
and it goeth and taketh seven other spirits

worse than itself,  
and they enter and dwell therein,  
and the last state of that man  
becometh worse than the first state.

So shall it be to this same evil generation."

§. *Obedying God trumps kinship connections:*

And upon saying these words so graciously and so wisely, there came a woman in a kirtel [i.e., an outer covering] from the midst of the multitude with a loud voice said to him:

"Happy is it for the womb that carried thee,  
and for the breasts that gave thee suck!"

Jesus saith to her:

"Happy is it for them that hear the word of God  
and keep it."

and all the folk raised high their voices and cried:

"Blessed be the womb which bore thee  
and the teats which thou sucked."

And Jesus answered them:

"But certainly, blessed be they  
who hear God's word and keep it."

§. *Jesus defines his spiritual family:*

And as Jesus spoke thus comfortingly to the folk, lo, his mother and his brothers were standing outside, seeking to speak with him, and sent him word bidding him to come and speak with her. And one said to him:

"Behold, thy mother and thy brethren stand without, seeking for thee, desiring to see thee."

But he answered and said to that one which told him:

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

And Jesus answered them who called him, that all they who heard his words and did them, he loved just as well as his mother and his other kin.

And he stretched forth his hand towards his disciples and said:

"Lo, my mother, and lo, my brothers!

For every one which doeth

the will of my Father in heaven,

this one is my brother and my sister and my mother."

§ 41. How Jesus answered the

Pharisee who blamed him.

Then a certain Pharisee besought Jesus that he come and breakfast with him. And [this invitation] he accepted.

And as he was sitting down to the meal, the Pharisee thought in his heart that Jesus trespassed, for as much as Jesus did not rise [for hand washing] before that he ate, after the usage of their laws, as they themselves did.

"Wherefore hath he not baptized [washed] himself before his breakfast?"

And Jesus perceived his wicked thoughts & his hypocrisy, and the wicked example set by the masters [of the Law].

And he said to them that a harder judgment and vengeance than was ever exacted since Abel was slain, would God exact on them for their unbelief.

Our Lord saith to him:

"Ye Pharisees indeed!

It is the outside of the cup and of the dish ye cleanse,

and your inside is full of extortion and evil.

Ye lacking in mind!

Hath not he that made what is outside

made what is inside also?

But that which is inside of you give as alms,

and lo, everything is clean to you!

But woe to you scribes and Pharisees!

Ye that tithe the 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?"

§. *With regard to self-preferment:*

"Woe to you scribes and Pharisees!

Ye that love the honorable seats in the synagogues,  
and greeting in the streets.

Woe to you,

ye that are graves,  
and men walk upon you and know it not!"

§. *On burdening the poor:*

And one of the scribes answered and said to him:

"Teacher,

when these things thou sayest  
us also thou dost insult."

He saith to him:

"To you also woe, ye scribes!

Ye that take up heavy burdens  
and lay them on the shoulders of men,  
and ye yourselves  
not even with one of your fingers touch them."

§. *On the slaying of God's prophets:*

"Woe to you,

ye that build the graves of the prophets  
whom your fathers killed!

Hence ye bear witness to and make confession  
of the deed of your fathers,  
and ye are the sons of those, the murders!

Therefore the wisdom of God hath said:

"I will send among them prophets and apostles;  
some of them they will kill and persecute,  
that the blood of all the prophets may be requited  
that hath been shed, lo, from the time  
that the world was created unto this generation,  
from the blood of Habel  
even unto the blood of Zacharia son of Barachia,  
him that was killed between the altar and the Temple."

Amen, I say to you

that it will be requited from this same generation."

§. *On concealing the key of knowledge:*

"Woe to you, scribes,  
ye have concealed the keys of knowledge!  
Ye yourselves have not entered,  
and them that are entering  
ye have hindered."

And when he was saying these things against them in the sight of all the people it began to be displeasing to the scribes and Pharisees, and they were disputing with him about many things, and were seeking to take hold of a pretext against him, that they might be able to accuse him.

§. *Heralding transparency from the rooftop:*

And when a great multitude was gathered unto him, so as to trample one on the other, he had begun to say to his disciples:

"First beware of the leaven of the Pharisees,  
which is respect of persons.

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."

§. *On fearing God, not man:*

"Now I say to you, my friends:

'Be ye not afraid of them that kill the body,  
and afterwards nothing are able to do.  
But I will shew you of whom ye shall be afraid;  
be afraid of him who after they killeth  
hath authority to cast into Gehenna  
yea, I say to you that of him it behooves to be afraid.

Five sparrows are sold for a farthing,  
and not one of them is lost before God;  
for even the locks of the hair of your head  
are numbered by him.

Be therefore not afraid, because ye are much more  
than the multitude of sparrows.

Now I say to you

Every one that shall confess me before men,  
the son of Man also will confess  
him before his holy angels;  
and he which denieth me before men,  
there will be a denial of him before the angels of God."

§ 42. How that Jesus taught his  
disciples to flee avarice by the  
example of two brothers.

Afterwards it so befell that the press of folk about Jesus became too great. And it was then that he began to warn his disciples openly regarding hypocrisy, that they keep themselves well away from it.

And he warned them, and bade them be bold regarding the persecutions and torments that the Pharisees would do them on account of their love for him.

And so came a certain man from that multitude and besought Jesus that he would say to his brother that he should give him his half of their father's heritage.

"Teacher, say to my brother that he should divide with me the land and the inheritance."

And Jesus answered him and said to the man:

"Man, who maketh me judge and divider over you?"

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."

To his disciples Jesus said that they should keep themselves well away from avarice. He said:

"For this reason no amount of worldly provision is able to save the life of a rich man."

And then he told them a fitting parable, a similitude, regarding a man who had riches and a vast crop of grain one year.

"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 at that time:

"Fool, this very night fiends will fetch thy soul unto hell.

And who shall then have all that which thou hast gathered?"

These things that thou hast made ready - whose will they be?"

So is he which layeth up for himself treasures and in God is not rich."

He thought to tear down his barn and make it greater, he would rest himself, eat and drink and make feast for many years to come and God said to him:

“Lo, in this night thy life they require of thee.”

And thus shall it befall all, said Jesus, who hoardeth up unto themselves yet are not rich toward God.

And then Jesus began to teach his disciples that they were not to busy themselves about their sustenance, nor about their food, nor about their drink, nor about their clothing; but that they were to be full of alms-giving and thus turn away judgment from themselves. And he said to his disciples:

“Therefore I say to you,

Be not anxious for your life what ye shall eat,  
neither for your bodies wherewith ye shall be clothed;  
for the life is more than 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 today is on the hills  
and tomorrow is withered and falleth into the furnace,  
God doth clothe,

how much more over you will he be careful,

O lacking in faith?

Be not anxious and say

‘What shall we eat and what shall we drink,  
and wherewith shall we be covered?’

and be occupied in these things;

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.

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."

§. *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 servants,  
they whose lord shall come  
and find them watching;

amen, | 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."

§. *Not tranquility but division:*

"For a fire | have come to lay in the earth,  
and how | 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."

And afterwards he turned toward the folk and admonished  
them to judge the time of Christ's coming even as they judged  
what was to come by the vault of heaven and by the skies.

"For if what time ye see a cloud arise in the west, ye say

'Rain is coming;' and so betideth it, it is so.

And if ye see the wind turneth toward the south,

ye say that it is to be a heat wave: and so it is.

Respecters of persons!

The countenance of the heaven and of the earth  
ye know how to prove;

this time and its signs do ye not observe?

And in yourselves ye judge not truthfully.

But why do ye not also judge the marvels that ye now see? --  
for such has never come to be until now.

Now then believe that Christ is come,  
otherwise vengeance shall be taken upon you."

§ *On agreeing quickly with one's adversary:*

"What time thou goest with thy adversary unto the ruler,

while yet with him thou art in the way give him his profit

that thou mayest be quit of him, lest he make thee guilty

before the judge, and the judge deliver thee up

to the officer, and the officer cast thee into prison,

I say to thee: thou wilt not go forth from thence,

till thou repay the last mite."

§ 43. How that Jesus admonished the

folk to repent, using as an

example Galileans slain by Pilate.



At that selfsame time there came some folk to Jesus and told him how Pilate had slain a great number of Galileans who had gone with a false prophet upon Mt. Gerizim and offered their offerings there, and Pilate came and slew them all whose blood Pilate mingled with their sacrifices.

& then Jesus said, think not that the men of Galilee were the worst men of that country even though they had met such a death: but God had allowed it to happen so as to warn others thereby that they might amend their ways.

"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.

As a warning, God allowed eighteen men to be cast down from a tower in Siloam in Jerusalem, so as to bring about amendment in all the others.

"And 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."

And then by way of a parable Jesus told of a man who had a fig among his vines which had borne no fruit. And he instructed the vine-dresser to hew it up.

And the vine-dresser besought him to let it remain standing yet another year & to prune it well, with determination. And if it bare fruit, that were well: and if it bore none, he should do away with it the next year.

"A certain man, he had a fig-tree in his vineyard, and he came and sought on it fruit and found none.

He saith to the husbandman:

"Lo, it is three years, 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. How Jesus healed a woman who was botched [i.e. ulcerated].

Afterwards it befell on the seventh day that Jesus preached in a synagogue and healed a woman having an ulcer who had been eighteen winters bent over crooked and could not stretch herself out at all, such that she could not sit up, 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 masters of the synagogue were scornful and the chief of the synagogue furious because of Jesus having healed her 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."

And they commanded the folk thereabout that they come six days for to be healed by Jesus, but not upon the Sabbath. And then Jesus responded, saying to them:

"Ye hypocrites!

Which of you is it who would not unbind his beasts & let them go drink upon the Sabbath?

And is it not to serve a higher purpose

for to unbind this gentle woman, a daughter of Abraham, upon the Sabbath whom the fiend had bound

all these eighteen winters?

was it not fitting

that she should be loosed from this bond on the sabbath-day?"

And when he had thus completed what he said, all his adversaries that were standing up against him experienced great shame, and all the other folk had great joy because of all the marvels that were coming to pass by his hand, things which he did with such dignity.

§ 45. How Jesus preached through parables from a ship.

So then on that day, Jesus went forth from the house, and went unto the sea and there came a great press of folk about him 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 and began to teach by way of parable, and he told them that he was like unto the man who soweth his seeds.

"Lo, the sower went forth to sow;

and when he sowed,

some fell by the way-side,

and was trodden upon

and the birds of the heaven came and ate it.