

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."

Then, when Jesus was alone, his disciples drew near and besought him that he should reveal to them these parables:

"What is this similitude?

Wherefore in parables  
speakest thou with them?"

And Jesus was saying to them that they were blessed that they had grace to understand his teaching, [but] the folk were not so privileged to understand it.

And he answered and said to them:

"Because to you is given to know  
the mystery of the kingdom of heaven, the reign of God,  
but to them - 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  
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.

Now this similitude is as follows:

the seed is the word of God; and they by the way –  
these are they that hear God's word,

and every man that heareth the word of the kingdom  
and understandeth not, the Evil One cometh

and snatcheth away the seed from his heart;  
that he should not believe and live;

this is that which was sown by the way-side.

And that which was sown on the rock,

this is he which heareth the word,

and with joy hastily receiveth it and for a time believe.

And because it hath no root, a little while it remaineth in him,  
but, what time there is temptation, distress or persecution

because of the word, quickly he is offended.

And that which fell among the thorns,

this is he which heareth the word,

and is with the care of this world,

and with the deceitfulness of riches,

and in the pleasantness of living,

they choke him, and he becometh without fruit.

And that which fell in the good land,

that is he which heareth the word

and attendeth to it with a heart sincere and good,

and taken hold and giveth fruit in patience,

some an hundred, and some sixty, and some thirty."

Next he told them another similitude, that he was like unto the  
man who sowed good wheat in the field.

And erstwhile when folk were sleeping, so his enemy came and  
sowed about dandel [ a noxious weed] and said to them:

"Like is the kingdom of heaven to a man

that sowed good seed in his field;

and when folk slept, the enemy came,

and sowed tares among the wheat, and went away.

And when the green blade grew, and brought forth fruit,  
then the tares were seen.

And the slaves of the master of the house drew near,  
and say to him:

'Our lord, was it not good seed  
thou sowedst in thy field?

Whence are there in it tares?'

Now, he said to them:

'A man that is an enemy did this.'

His slaves say to him:

'If thou wilt, we will go and pluck them.'

He saith to them:

'Nay, lest when ye are plucking the tares,  
ye root up also the wheat with them;

but leave them growing up together  
until the harvest,  
and in the time of the harvest,

I will say to the reapers:

'Pluck first the tares  
and bind them into  
bundles as for the fire,  
and the wheat gather  
into barns of mine.'

And then he told them regarding those who did this, that they  
are like the corn which grows night and day continually until the  
harvest and yet comes not to be at all profitable. And he said:

"So is the kingdom of God,  
as if a man should cast seed into the ground;  
and should sleep, and rise night and day,  
and the seed should spring and grow up,  
he knoweth not how.

For the earth bringeth forth fruit of herself;  
first the blade, then the ear,  
after that the full com in the ear.

But when the fruit is brought forth  
immediately he putteth in the sickle,  
because the harvest is come."

And afterwards he told them that they should be like unto  
grain which grew wonderfully tall, though it be little when a ker-  
nel.

And he was saying to them another similitude [analogy]:

"Whereunto shall we liken the kingdom of God?

Or with what comparison shall we compare it?

Like is the kingdom of heaven to a grain of mustard,  
that a man took and sowed it in his field.

And it is the least of all seeds,

and what time it had grown up,

it is greater than all herbs, and becometh a tree,

and the winged fowl of the heaven come

and settle in its branches."

Then he said they were all to be compared to the leaven that maketh the dough sour and causes it to rise, though it be little.

"To what shall I liken the kingdom of God?

It is like to leaven which a wise woman took up,

and hid in three bushels of meal until all of it was leavened."

All these things spake Jesus the word in parables to the multitudes as they were able to hear it, and without parables he was not speaking with them; and when they were alone, he expounded all things to his disciples; and the word was accomplished that was said by the prophet, who had said

"I will open my mouth in similitudes,

and I will speak things secret from of old."

Then he left the multitudes, and came to the house, and his disciples drew near before him, and say to him:

"Explain to us that similitude of the tares of the field."

Now he answered and said to them:

"The sower of the good seed is the Son of Man,

and the field is the world,

but the good seed - they are the sons of the kingdom;

and the tares are the sons of the Evil One,

and the sower is the Evil One,

and the harvest is the conclusion of the world,

and the reapers are the angels.

Just therefore as the tares are plucked, and burn in the fire,

so shall it be in the conclusion of the world:

the Son of Man will send his angels,

that they may choose out from the place

of the kingdom all offenses, 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."

And then he told them another parable of treasure which was hidden in a field, and another parable about a precious mar- guerite [pearl]. & he asked them whether they understood it as they ought.

And they answered,

"Yea."

He said:

"And therefore every wise master [of the Law] betokeneth [i.e., assigneth] the weight that ought to be taken out of old things & new, after the appropriate season.

Like is the kingdom of heaven

to treasure that is laid in a field;

and when a man found it, he hid it, and out of his joy he went and sold everything that he had, and bought himself that field.

Again, like is the kingdom of heaven to a great net that fell into the sea, and of every kind it gathered.

Now when it was full they took it up on the sea shore, and sat and chose out the fishes - the good as good, and those that were bad they threw out.

So shall it be in the end of the world:

the angels will go forth and will separate the evil from among the righteous,

and shall cast them into the furnace of fire;

there shall be the weeping and the gnashing of teeth!"

§. *The pearl of great price:*

"Again, like is the kingdom of heaven to a man, a merchant, that was seeking good pearls; and, when he found a pearl good and of great price, he went and sold everything that he had, and came and bought it for himself."

§ 46. How that Jesus came another time unto his own country.

Next Jesus went to his own country, and preached in a synagogue such that they all had great wonder and said amongst themselves:

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

What! & is not Mary his mother?"

Be it not that James and John and Simon and Judas are his brothers? & his sisters, are they not here with us?"

Whence come all these things to this one?"

How is it then that it came to him that he is thus wise and thus mighty?"

And they were offended at him.

And Jesus answered them & said:

"There is not a prophet who is insulted,  
save in his city and in his house,  
that no prophet is so much believed in his own country  
as he is in strange countries."

And few miracles did he there on account of their unbelief.

#### § 47. How the Jews followed Jesus

on account of his having healed  
a man on the Sabbath.

Afterwards Jesus went to a feast in Jerusalem.

And it so befell that there was in Jerusalem a cistern which  
had five porticoes, where all of the afflicted were laid down  
having all manner of illness, and their understanding was that  
ofttimes the angel would come & stir the water, as he was wont  
to do.

And whoso might come first to the water, after that the angel  
had stirred it, he would be healed of whatever manner of ail-  
ment that he had.

Now there was there a man who had lain sick for eight and  
thirty years.

And Jesus came upon the Sabbath & saw that he had long  
lain there ill, & he asked him if he would be healed of his illness.

"Wouldest thou become sound?"

He saith to him:

"My Lord,

I have no man who will bear me to the water  
what time they have been troubled,

for every day ere I am coming  
another before me goeth down."

Jesus saith to him:

"rise, take up thy bed, and walk and go to thy house!"

And in the same hour that man was made whole and strong,  
and rose up and bore his bed homeward. And that same day  
it was the Sabbath.

And then said the Jews once they learned that he had been  
healed at the water, that he should not be carrying his bed up-  
on the Sabbath:

"It is the Sabbath;

it is not lawful for thee to take up thy bed."

He saith to them:

"He that made me whole, he said to me

'Take up thy bed and walk.'"

They say to him:

"Who is this man that said to thee

'Take up thy 'bed and walk ' ? "

And he that was healed did not know who it was, for Jesus had removed from the place elsewhere because of the crowd of people.

After these things Jesus had found him that was healed in the Temple, and said to him:

"Lo, thou art whole; sin not again, lest there chance to thee a worse than the former one!"

And that man went and said to the Jews that

'it was Jesus that made me whole.'

And then the Jews pursued Jesus by reason that he had healed & made whole the sick man upon the Sabbath.

In response to this, Jesus gave an extended reply, showing them openly why he could well do all things on the Sabbath.

"My Father worketh hitherto, and I work."

Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

Then answered Jesus and said unto them,

"Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father.

He that honoreth not the Son honoreth not the Father which hath sent him.

Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath eternal life, and shall not come into condemnation; but is passed from death unto life.

Verily, verily, I say unto you,  
the hour is coming, and now is,  
when the dead shall hear the voice of the Son of God:  
and they that hear shall live.

For as the Father hath life in himself;  
so hath he given to the Son to have life in himself;  
and hath given him authority to execute judgment also,  
because he is the Son of man.

Marvel not at this: for the hour is coming,  
in the which all that are in the graves shall hear his voice,  
and shall come forth;  
they that have done good, unto the resurrection of life;  
and they that have done evil,  
unto the resurrection of damnation.

I can of mine own self do nothing: as I hear, I judge:  
and my judgment is just;  
because I seek not mine own will,  
but the will of the Father which hath sent me.

If I bear witness of myself, my witness is not true.  
There is another that beareth witness of me;  
and I know that the witness  
which he witnesseth of me is true.

Ye sent unto John, and he bare witness unto the truth.

But I receive not testimony from man:  
but these things I say,  
that ye might be saved.

He was a burning and a shining light:  
and ye were willing for a season to rejoice in his light.

But I have greater witness than that of John:  
for the works which the Father hath given me to finish,  
the same works that I do,  
bear witness of me,  
that the Father hath sent me.

And the Father himself, which hath sent me,  
hath borne witness of me.

Ye have neither heard his voice at any time,  
nor seen his shape.

And ye have not his word abiding in you:  
for whom he hath sent, him ye believe not.

Search the scriptures;  
for in them ye think ye have eternal life:  
and they are they which testify of me.  
And ye will not come to me, that ye might have life.



I receive not honour from men.

But I know you,

that ye have not the love of God in you.

I am come in my Father's name, and ye receive me not:

if another shall come in his own name, him ye will receive.

How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?

Do not think that I will accuse you to the Father:

there is one that accuseth you, even Moses, in whom ye trust.

For had ye believed Moses, ye would have believed me; for he wrote of me.

But if ye believe not his writings, how shall ye believe my words?

§ 48. How that Jesus went privately unto the desert when that he had heard tell that John the Baptist had been beheaded by Herod.

Now at the time Herod the Tetrarch heard the rumor of Jesus, for his fame had become known to him well, and he said to his slaves:

"This is John the Baptist,

he hath risen from among the dead,

therefore great is his power."

For Herod had seized John and bound him, and cast him into prison because of Herodias the wife of Philip his brother; for John had been saying to him:

"It is not lawful for thee

that she should be a wife of thine."

He was wishing to kill him, and was afraid of the people, because as a prophet they were holding John. Then Herodias was threatening him and was wishing to kill him, and could not, for Herod was afraid of that same John, for he knew him for a righteous man, and a holy, and was protecting him, and many things that he used to hear from him he did, and gladly used to hear him.

Then it came to pass that Herod held a feast in honor of his own birth with all the great lords of the country, his chiliarchs and the chiefs of Galilee in attendance.

And Herod's wife's daughter so tumbled [i.e., danced] before the king amidst all the folk, and pleased so well the king, that he swore that she should have what thing she besought of him, though she should ask of him half his kingdom.

And the king said to the girl:

"Ask of me,

and I will give to thee unto the half of my kingdom."

And he sware to her with an oath. And the girl went out and took council with her mother, saying:

"What shall I ask?"

And her mother commanded her that she should ask for nothing more of the king than John the Baptist's head. She saith to her:

"Give me here on a platter [a serving dish] the head of John the Baptist."

And she came in at once unto the king, and saith to him:

"I will that thou give me this very hour the head of John the Baptist on a platter."

And the king became all so sorrowful; but not for other than the oath & for the noblemen of the land, so let he his sorrow pass and would not remain dolorous, but he commanded a soldier of his guard that John's head be brought to him on a platter. And he went and cut off his head in the prison and he brought it in a platter and gave it to the girl and she claimed it and carried it away and gave it to her mother.

And when the disciples of John heard, they drew near and took up his corpse, and laid it in a tomb and buried him and they came to Jesus and told him how John was martyred.

And the apostles themselves, when they were returned, gathered themselves together unto Jesus and told Jesus how that they had wrought and preached.

And Jesus bade them all to follow him privately into the wilderness, and that they rest themselves a little while - inasmuch as they had travailed greatly, and they had not space enough for to eat on account of the press of folk.

And he said to them:

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

And Jesus took them all with him and took them in a ship and passed over the water unto a private place in the wilderness, and went him up upon a mountain and sat himself down there with his disciples.

§ 49. How that Jesus, when he went into the wilderness, fed five thousand men with five loaves.

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

And when Jesus had gone unto the wilderness with his disciples, they went in a boat alone.

And the Passover, a feast of the Jews, was nigh.

And Jesus went up into a mountain, and there he sat with his disciples.

The folk espied him from every side, as to which half [of the country] that he were gone. And many saw them and recognized them, and went by land after him from all the cities.

And all the folk of that country hurried about, and brought all the sick men and the blind and the crooked [i.e., lame].

And he went down out of that mountain for he had great pity for them; for they were all, as it were, like sheep by the wayside.

And Jesus received them and began to comfort them with his sweet [i.e., gracious] words about the kingdom of God, and he healed all the sick that had need of healing of their maladies and he had compassion upon them in that they were like to sheep which have no shepherd.

And when it was evening time, his disciples drew near to him and urged him that he should let men fetch him food for that day:

"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 Jesus told his disciples to give the poor men food, and he saith to them:

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

And they answered and said to him that they had not wherewith for to give them:

"Shall we go and buy for a hundred dinars bread, and bring to them as they eat?"

And when Jesus saw that more were coming, then said he to Philip:

"Wherefore might we buy food with which to feed all this folk?"

And that he said to prove [i.e., to test] him, for he well knew what he would do.

And Philip answered & said that two hundred pennies worth of bread should not suffice for to part among them, each of them receiving only a sliver of bread.

And Jesus asked them how many loaves they had. He saith to them:

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

And Andrew said that there was a child who had five barley loaves and two fish, but this was worth but little among so many folk.

And he commanded them that they should all sit at meat on the green grass, and they sat down to meat companies by companies of hundreds by hundreds and by fifty; and he took those five pieces of bread and the two fishes.

And Jesus looking toward the heavens said grace to his Father, and blessed the loaves and the fish and broke them & and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the two fishes as much as they would, delivered them to his disciples, that they gave it to the folk and they divided to all and gave it to the folk.

When they were filled, he said unto his disciples:

"Gather up the fragments that remain, that nothing be lost."

And they ate and were satisfied, and they took up from before them the fragments, twelve baskets full of the superabundance of these five loaves and of those two fishes.

Therefore they gathered them together, and filled twelve

baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

And all the folk, when they had seen the miracle that Jesus did, and had fed them so plentifully with so little by way of provision, they said that certainly he was truly a prophet.

"This is of a truth that prophet that should come into the world."

For they well saw that there were five thousand men, without counting children, & without counting women.

And then they spoke amongst themselves that they would all make him their king by force.

When Jesus therefore perceived that they would come and take him by force immediately he commanded his disciples that they should go up into the boat, that they should go before him to Beth Saida while yet he was dismissing the multitude.

While he sent the folk on their way, they went forth as Jesus commanded them.

And when he dismissed them, he departed again into a mountain himself alone to pray.

Now when it was evening and the boat was in the midst of the lake and he on the land, it so befell that his disciples were over-

whelmed by a tempest which in no manner could they avoid and he saw them toiling in rowing, for the wind was contrary to them.

And then after night, towards daybreak, when he saw them tormented from fear of the waves, he came unto them walking on the water and was wishing that he should pass them and he made as if he would have passed them by.

And when they saw him on the water and walking, they had such great dread that they quaked and they gave a cry and said it was not but a phantom.

And immediately Jesus spoke to them and bade them not to be fearful, for it was himself and said to them:

"Be assured, take courage;

it is I, be not afraid!"

And then answered Peter and said:

"Sir, if it be thee,

command that I come to thee upon the water."

And Jesus bade that he should come.

He saith to him:

"Come."

And Simon Kepha came down from the boat, and was walking

on the water, and came unto Jesus.

And so came a great wind blast, & when he saw the wind, that it was strong, Peter was sore afraid & began to sink down.

And he called with a loud voice to Jesus and said:

"My Lord, save my life!"

And, 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 Jesus bade him forthwith to take his hand & to hold him thereby, asking him why he was sore afraid: & he led him with him to the ship.

Then they willingly received him into the ship.

And he went up unto them to the boat, and the wind ceased and the tempest began to abate & immediately the ship was where they wanted to be, the land whither they went.

And 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.

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

(Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

When the people therefore saw that Jesus was not there, neither his disciples, they boarded another ship that came forth from Tiberias, and went unto Capernaum, seeking to find him.

And when they had found him on the other side of the sea, they asked Jesus how it fared with him and how it betided him and they said unto him,

“Rabbi, when camest thou hither?”

And Jesus answered them & said that they sought him not for the sake of his teachings but rather for him to give them food. And he told them they should seek such food as never more should rot [i.e., was imperishable]:

“Verily, verily, I say unto you,

ye seek me, not because ye saw the miracles,

but because ye did eat of the loaves, and were filled.

Labor not for the meat which perisheth, but for that meat which endureth unto eternal life, which the Son of man shall give unto you: for him hath God the Father sealed.”

Then said they unto him,

“What shall we do, that we might work the works of God?”

Jesus answered and said unto them,

“This is the work of God, that ye believe on him whom he hath sent.”

And they answered and said that their ancestors had eaten manna in the wilderness when Moses had led them out of Egypt. They said therefore unto him:

“What sign shewest thou then, that we may see, and believe thee? what dost thou work?”

Our fathers did eat manna in the desert; as it is written,

“He gave them bread from heaven to eat.”

And Jesus said to them that it was not Moses who gave them manna, but God his Father who gave it to them.

And he would give them more than that if they would believe in him, for he would give them his own body and his own blood. And if they would eat it and would drink it, they should have life without end: and without that, they should never have life without end. Then Jesus said unto them:

“In truth, in very truth, I say unto you,

Moses gave you not that bread from heaven;  
but my Father giveth you the true bread from heaven.

For the bread of God is he which cometh down  
from heaven, and giveth life unto the world.”

Then said they unto him,

“Lord, evermore give us this bread.”

And Jesus said unto them,

“I am the bread of life:  
he that cometh to me shall never hunger;  
and he that believeth on me shall never thirst.

But I said unto you,  
that ye also have seen me, and believe not.

All that the Father giveth me shall come to me;  
and him that cometh to me I will in no wise cast out.

For I came down from heaven,

not to do mine own will,  
but the will of him that sent me.

And this is the Father's will which hath sent me,  
that of all which he hath given me I should lose nothing,  
but should raise it up again at the last day.

And this is the will of him that sent me,  
that every one which seeth the Son,  
and believeth on him, may have eternal life:  
and I will raise him up at the last day.”

The Jews then murmured at him, because he said,

“I am the bread which came down from heaven.”

And they said,

“Is not this Jesus, the son of Joseph,  
whose father and mother we know?  
how is it then that he saith,  
'I came down from heaven?'"

Jesus therefore answered and said unto them,

“Murmur not among yourselves.

No man can come to me,  
except the Father which hath sent me draw him:  
and I will raise him up at the last day.

It is written in the prophets,

‘And they shall be all taught of God.’

Every man therefore that hath heard,  
and hath learned of the Father,  
cometh unto me.

Not that any man hath seen the Father,  
save he which is of God,  
he hath seen the Father.

Verily, verily, I say unto you,  
he that believeth on me hath eternal life.

I am that bread of life.

Your fathers did eat manna in the wilderness, and are dead.  
This is the bread which cometh down from heaven,  
that a man may eat thereof, and not die.

I am the living bread which came down from heaven:  
if any man eat of this bread, he shall live for ever:  
and the bread that I will give is my flesh,  
which I will give for the life of the world.”

The Jews therefore strove among themselves, saying,

“How can this man give us his flesh to eat?”

Then Jesus said unto them,

“Verily, verily, I say unto you,

except ye eat the flesh of the Son of man,  
and drink his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my blood,  
hath eternal life; and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood,  
dwelleth in me, and I in him.

As the living Father hath sent me, and I live by the Father:  
so he that eateth me, even he shall live by me.

This is that bread which came down from heaven:  
not as your fathers did eat manna, and are dead:  
he that eateth of this bread shall live for ever.”

These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said,

“This is an hard saying; who can hear it?”

When Jesus knew in himself that his disciples murmured at it, he said unto them,

“Doth this offend you?

What and if ye shall see the Son of man ascend up



where he was before?

It is the spirit that quickeneth; the flesh profiteth nothing:

the words that I speak unto you,

they are spirit, and they are life.

But there are some of you that believe not."

For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said,

"Therefore said I unto you, that no man can come unto me,

except it were given unto him of my Father."

From that time many of his disciples went back, and walked no more with him.

Then said Jesus unto the twelve,

"Will ye also go away?"

Then Simon Peter answered him,

"Lord, to whom shall we go? Thou hast a teaching

so righteous and word so sweet,

and thou offerest us life without end.

And though we understand not all that thou sayest,

we well know that thou art the Christ,

the Son of the living God."

And then said Jesus:

"Have not I chosen you twelve, and one of you is a fiend?"

And that he said of one of the twelve, Judas Iscariot, who betrayed him.

50. How that Jesus healed all those who came to him in Gennesaret.

In that time Jesus went to Gennesaret.

And when they crossed over and when they went up to the dry land, this was soon known by all the folk of that region; & immediately from all about the countryside they rushed and brought all the sick to Jesus, carrying them in beds.

And wheresoever Jesus was entering into cities or villages or farmsteads, in the streets they were; laying the beds of the infirm, and they besought him, dropping to their knees, asking nothing else than that they might touch only the fringe of his mantle, even if the skirt of his cloak. & this he granted them. And all they that touched him were healed.

§ 51. How that Jesus answered the masters [of the Law] who reproved his disciples for not washing their hands before their eating bread.

Next Jesus came unto Galilee.

Then drew near unto him scribes and Pharisees from Jerusalem, the masters [of the Law], and they saw his disciples eating bread with unwashed hands, in a manner contrary to the usage of the Jews who washed before they ate.

Because all the Jews and the Pharisees, except they wash their hands, do not eat bread, they asked Jesus why his disciples kept not the Law according to the usages held by their ancestors, who hold the tradition of the elders; and from the street, except they baptize (wash) themselves, and many things they received they used to keep, and baptisms (washing) 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."

And Jesus asked them why was it that they did not keep God's commandment; because God commanded that man should help father & mother.

And the Jews answered and said that it was better to give their chattel [i.e., their wealth] unto the Temple rather than giving it either to father or to mother.

And many other things did they against God's Law through their own ordinances & through their traditions. Now Jesus answered and said to them:

"Ye respecter of persons,  
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 and have made idle the word of God  
because of your commandments.

And many like these ye do."

And then Jesus called the folk unto him and said that the food which entered into their mouths was not what defiled a man, nor what shamed him.

And he 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."

And when Jesus came again to the house where he was abiding, then drew near his disciples and say to him that the Pharisees were scandalized by his words:

"Knowest thou that the Pharisees, when they heard this word, were offended?"

But he answered and said to them:

"Every plant that my Father in heaven hath not planted shall be rooted up.

Let them be, give them no heed, they are leaders of the blind; but the blind man

that leadeth the blind man

with him falleth in the ditch, for they were all blind."

And when he was entering the house from the multitude Simon Kepha (Peter) besought him with good will of heart that he would speak openly regarding his intent, and said to him:

"Explain to us this similitude."

And Jesus answered & said that that which entered into the mouth entered not within the heart, & therefore defiled not the soul.

But from the heart through the mouth come many wicked words, & thoughts, manslaughter [i.e., murders], adulteries, fornications, false witnesses, slanders, envy, pride, & folly; & all these things soil the soul.

But to eat food with unwashed hands does not defile the soul. 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. How Jesus healed the Canaanite's daughter.

So then went Jesus toward Syria and toward Gades. & there  
came a heathen woman of that region from the border of Tyre  
of Phoenecia, a Greek, a Syrophoenician by nation and she  
besought Jesus that he would cast out a fiend that was in her  
daughter.

And Jesus answered her not a word.

And his disciples besought him that he would drive the fiend  
from her, for she had cried to them and besought them to inter-  
cede on her behalf.

And Jesus answered them & said that he was not sent but to  
the Jews.

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

And Jesus then went forth from there so as to preserve his  
privacy and entered into a house.

And the woman then drew near and fell at his feet and be-  
sought his mercy and saith to him:

"My Lord, help me!"

And Jesus said to her that it was not good to take the chil-  
dren's bread and give it to the hounds. He answered:

"Suffer first the sons to be satisfied.

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

And she answered and said that the hounds eat the  
crumbs that fall off their laps. The woman saith to him:

"My Lord, even the dogs eat the morsels  
that drop down from the sons' table and live."

And then said Jesus to the woman:

"Oh woman, great is thy faith!

& just as thou wilt, so be it done,

& for thy true words is the fiend

gone out of thy daughter."

And her daughter was healed from that hour.

And when she returned to her home, she found her daughter lying upon her bed and the fiend was out of her.

§ 53. How Jesus healed the dumb

& the deaf, [i.e., a deaf-mute]

& went him home unto Galilee.

And again when Jesus went forth from the border of Tyre and Sidon he came by the coast of the sea of Galilee between the border of the Ten cities.

And a man brought another man who was deaf & dumb, & besought Jesus that he would touch him and they were beseeching him that he lay on him his hand.

And Jesus took him & led him away from the folk, and spat up his ears and touched his tongue with his spittle and looked up to heaven and kneeled down and groaned and said:

"*Ephphathia*, that is, "Open and hear."

And in the same hour his ears were opened and the bond of his tongue was loosed and he had spoken easily. And Jesus commanded him that he should tell no man. And the more he told them this, the more they publicized it abroad and the more they all marveled. And all the more were they wondering and saying

"Everything he doeth well, and the deaf-mutes

he maketh that they hear and speak!"

And Jesus went up upon a mountain and there sat down. And all the folk followed him, and brought with them the dumb & the deaf & the blind & the crooked and the feeble and all the sick, and cast them down at Jesus feet, and he healed each one.

§ 54. How Jesus fed four thousand

men.

Now in those same days again, when there was a great multitude and they had not what they should eat, Jesus called his disciples and said to them:

"I have compassion on this multitude,

for lo, three days they have remained by me

and there is not wherewith for them to eat, and if so be that I should dismiss them fasting to their houses they would be fainting on the way; and some of them have come from afar."

And then said his disciples that they had not the wherewithal to feed them, nor could so much bread as would behoove them be had in the wilderness. His disciples say to him:

"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:

"Naught but seven pieces of bread and a few fishes."

And he commanded the folk that they should sit down upon the ground.

And he took those seven pieces of bread & performed graces & gave thanks to his Father God & blessed it & brake it & gave it to his disciples to part among the folk.

And little fish they had and upon them also having blessed, he said that they should set them before them.

And they ate and were satisfied, and they took up the superabundance of the fragments seven panniers full of leftovers.

The folk that ate were about four thousand men, besides children and women & then Jesus let them pass on and he missed them.

§ 55. How Jesus answered the Pharisees in Magadan.

Then went Jesus to a ship and sat in it with his disciples, and they came to the hill of Magadan.

& there came the Pharisees and the Sadducees, and were tempting him, & besought Jesus that he would show them some manner of token [i.e., a sign] from heaven.

And Jesus answered them that by the token of fair weather and of tempest they could know & therefore they should not have but that [sign] of Jonah the prophet.

He sighed deeply in his spirit and said to them:

"When it is evening, ye say,

'It will be fair weather: for the sky is red.'

And in the morning,

'it will be foul weather today: for the sky is red and 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. How that Jesus comforted his disciples when they had forgotten to take bread with them.

And when he came to the other side, his disciples forgot to carry for themselves any bread, for not one loaf was there with them in the boat.

And Jesus told them that they should flee the wickedness of the Pharisees & of the Sadducees and of the Herodians.  
And Jesus 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. And Jesus perceived their little faith, & urged them that they should bethink them of the leftovers from the five loaves and how many men were fed therewith. Jesus said to them:

"Why think ye that ye have no bread O, lacking in faith?

Not even until now do ye know nor understand?

Until now is your heart blinded,

and eyes have ye and see not, and ears have ye, and hear not?

And do ye not recollect the five pieces of bread,  
and the five thousand, also, that ate of them,

and how many baskets ye took up from before them?

Neither also those seven pieces of bread

that four thousand ate of, and how many panniers ye took up?

How is it ye do not understand,

that not concerning bread said I to you,

'Beware of the leaven of the Pharisees and of the Sadducees?'"

Then understood they, that not concerning the leaven of the Pharisees and of the Sadducees said he to them 'Beware,' but of the teaching of the Pharisees and of the Sadducees, that they should flee the views of the Pharisees & that of men of false belief.

§ 57. How Jesus spit in a blind man's eyes and healed him.

So then Jesus came to Beth Saida. & they brought a blind man before him, & all besought him that he would touch him.

And Jesus took him by the hand & led him forth out of the village, and spat in his eyes and touched him with his hand & asked him whether he could see anything and saith to him:

"What wilt thou see?"

And the man said that he could see men go about and that they were as trees:

"Yea, I have seen men as trees walking."

And Jesus touched his eyes again, after which he could see all manner of things clearly. And Jesus bade him go home to his own house, & that he tell no man anything.

"Not even into the village shalt thou enter."

§ 58. How that Herod feared Jesus.

With the passage of time, Herod the Tetrarch heard tell of the apostles going forth about the villages and the cities announcing the gospel and healing in every place [and of] the

works which Jesus had performed. & he dreaded him, for he heard tell that John the Baptist was risen from death to life, and he thought this also himself. He was wondering, because some folks were saying:

"John hath risen from among the dead";

And some others said that it was some other of the prophets of old who was risen from death to life:

"Elijah hath appeared. 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?"

Therefore he desired much to see Jesus.

§ 59. How Jesus bore himself at the Feast of Lodges where he saved a woman & healed a blind man.

After that, Jesus yet walked in Galilee, for he would not walk in Jewry, because the Jews sought to kill him. Now the Jew's Feast of Lodges [i.e., Booths / Tabernacles] drew nigh.



And his kinsmen therefore bade him that if he did marvels on God's behalf that he should go then to the feast in Jerusalem:

"Depart hence, and go into Judaea,  
that thy disciples also may see the deeds that thou doest.  
For there is no one that doeth anything in concealment,  
and he himself seeketh to be known openly.

If thou do these things, show thyself to the world."

For till then not even his brethren had believed him. And then said Jesus that he would not go to the feast, for the time to reveal himself was not yet:

"My time is not yet come:  
but your time at every season is ready.

The world cannot hate you; but me -  
the world hateth me, because I bear witness of it,  
that its deeds are evil."

But he bade them to wend their way up to the feast, for their time was ever now: for the world loved them & hated him, for he spake ill of it.

"Go ye up unto this feast:  
I go not up yet unto this feast:  
for my time is not yet full come."

When he had said these words unto them, he yet abode in Galilee.

And then his kinsmen went to the feast: and Jesus tarried behind after their leaving, after which he went up, not openly, but as it were covertly, in concealment.

Then the Jews sought him at the feast, and were saying:

"Where is he?"

& the folk who had come to the feast asked greatly after Jesus. And there was much murmuring among the people concerning him: for some said,

"He is a good man":  
others said,

"Nay; but he was wicked and deceiveth the people,  
leading them astray."

Howbeit no man spake openly of him for fear of the Jews.

And when the feast was at its height, now halfway over, then came Jesus unto the Temple and taught the folk.

And the Jews marvelled greatly how well he knew the Law, saying,

"How knoweth this man letters, having never learned?"

And then Jesus reproved them who would have slain him, and showed them wherein they were wrong. For did they not circumcise on the Sabbath?

And yet they answered and said that he committed a transgression, to heal and make men whole on the Sabbath.

His teaching was not of himself, but of God his Father who had sent him there. [Thus] he answered them and said that:

“My teaching is not mine, but his that sent me.

If any man will do his will, he shall know of the teachings, whether it be of God, or whether I speak of myself.

He that speaketh of himself seeketh his own glory:

but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Did not Moses give you the law, and yet none of you keepeth the law?

Why go ye about to kill me?”

The people answered and said,

“Thou hast a demon: who goeth about to kill thee?”

Jesus answered and said unto them,

“I have done one deed before your eyes, and ye all marvel.

Moses therefore gave unto you circumcision;

(not because it is of Moses, but of the fathers;)

and ye on the Sabbath day circumcise a man.

If a man on the Sabbath day receive circumcision,

that the law of Moses should not be broken;

are ye angry at me, because I have made a man

every whit whole on the Sabbath day?

Judge not according to the appearance,

but judge righteous judgment.”

And then some said it was Christ [the Anointed One]. And some said it was a wonder that the rulers had not taken him into custody, inasmuch as they sought him so as to slay him & there he was present and in person. Then said some of them of Jerusalem,

“Is not this he, whom they were seeking to kill?

But, lo, he standeth and speaketh boldly, and they say nothing to him.

Perchance our rulers know indeed that this is the the Messiah.

Howbeit we know this man whence he is:

but when Christ cometh, no man knoweth whence he is.”