

Then cried Jesus in the Temple as he taught, saying:

“Ye both know me, and ye know whence I am:

and I am not come of myself,

but he that sent me is true, whom ye know not.

But I know him: for I am from him, and he hath sent me.”

Then they sought to take hold of him: but no man laid hands on him, for his hour was not yet come. And many of the people believed on him, and said,

“When Christ cometh,

will he do more miracles than these which this man hath done?”

And when Jesus had spoken much to the folk, the rulers & the Pharisees heard and saw how the folk were greatly influenced by his preaching, and gathered together men and set officers to take Jesus. Then said Jesus unto them,

“Yet a little while am I with you,

and then I go unto him that sent me.

Ye shall seek me, and shall not find me:

and where I am, thither ye cannot come.”

Then said the Jews among themselves,

“Whither will he go, that we shall not find him?”

Will he go unto the dispersed among the Gentiles,

and teach the Gentiles?

What manner of saying is this that he said,

‘Ye shall seek me, and shall not find me:

and where I am, thither ye cannot come’?”

In the last day, that great day of the feast, Jesus stood and cried, saying,

“If any man thirst, let him come unto me, and drink.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”

(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Many of the people therefore, when they heard this saying, said,

“Of a truth this is the Prophet.”

Others said,

“This is the Christ.”

But some said,

“Shall Christ come out of Galilee?”

Hath not the scripture said,

that Christ cometh of the seed of David,
and out of Beth Lehem village, where David was?"
So there was a division among the people because of him.
And some of them would have taken him; but no man laid hands
on him.

And they [the Temple rulers] asked the soldiers why they did
not bring Jesus with them. And the officers answered and
said:

"Never yet was there a man who spoke as Jesus did."
[For] as soon as they heard his word they could not muster the
will to do ill by him nor do him harm, but they returned again to
their commanding officers. And the [Temple] rulers asked:

"How! What! Are ye beguiled? Can ye also be going astray?
Consider of the rulers and the Pharisees,
that none of them has ever yet believed in him,
but only this lewd folk, the mob who know not the law,
who are accursed."

And then spake Nicodemus - he who it was who had come be-
fore to Jesus by night, who was a good man - & said that the
Law condemned no man without due process.

"Can the Law judge a man at the first, before ever
we have heard from him, and know what he doeth?"

And they asked him wrathfully if he were from Galilee, and
said that no prophet could come from there. They say

"Canst thou also be from Galilee?
Search and see
that a prophet from Galilee hath not arisen."

& thus they went home to their dwellings [and] Jesus went unto
the mount of Olives.

And early in the morning upon the morrow Jesus entered into
the Temple, and all the people came unto him; and he sat down
& taught the folk.

And then came the masters [of the Law] and the Pharisees,
and brought among all the folk a woman who had been taken in
adultery, and when they set her in their midst, they say to him:

"Master, this woman was taken in adultery, in the very act."

And they told Jesus this and asked him what they should do
with her - for Moses commanded that such a woman should be
stoned to death.

"Now Moses in the law commanded us,
that such should be stoned: but what sayest thou?"

And they did this in order to tempt him, that they might have
grounds for accusing him, for if he said "Stone her," they
would have all denounced him, saying that had been too hasty

& too cruel. And the folk who held him as being so full of pity and of mercy would have loved him the less for it. And if he had said, "Let her go free," they would then have taken him and held him as one who had acted against the Law of God.

And then when Jesus saw them come he began to stoop down, and with his finger wrote on the ground, as though he heard them not, and portrayed in the earth that the woman had no shame, nor was she shamed.

And when they stood before him and continued feloniously [i.e., deceitfully] asking him what were they to do with this woman, Jesus straightened up, & beheld them right hard, and said unto them:

"Let him who is without sin among you cast the first stone at her."
And immediately he stooped down another time and continued writing in the earth.

And the Jews which heard it, being convicted by their own conscience, forthwith went out of the Temple, even the eldest first, unto the last: as soon as they could go: and Jesus was left alone, and the woman standing in the midst.

And when Jesus saw that they were all gone, when Jesus lifted up himself, and saw none but the woman, then he turned toward the woman and very graciously said:

"Woman, where be they who accuse thee?"

Doth no man condemn thee?"

She said:

"No sir, no man."

And Jesus answered her and said:

"Neither shall I condemn thee. Go, and sin no more."

Then spake Jesus again unto them, saying,

"I am the light of the world:

he that followeth me shall not walk in darkness, but shall find the light of life."

The Pharisees therefore said unto him,

"Thou bearest witness of thyself; thy witness is not true."

Jesus answered and said unto them,

"Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

Ye judge after the flesh; I judge no man.

And yet if I judge, my judgment is true:

for I am not alone, but I and the Father that sent me.

| It is also written in your law,
that the testimony of two men is true.

| am one that bear witness of myself,
and the Father that sent me beareth witness of me."

Then said they unto him,

"Where is thy Father?"

Jesus answered,

"Ye neither know me, nor my Father:
if ye had known me, ye should have known my Father also."

These words spake Jesus in the treasury, as he taught in the
Temple: and no man laid hands on him; for his hour was not yet
come. Then said Jesus again unto them,

"I go my way, and ye shall seek me, and shall die in your sins:
whither I go, ye cannot come."

Then said the Jews,

"Will he kill himself? because he saith,

'Whither I go, ye cannot come.'"

And he said unto them,

"Ye are from beneath; I am from above:

ye are of this world;
I am not of this world.

| said therefore unto you,
that ye shall die in your sins:
for if ye believe not that I am he,
ye shall die in your sins."

Then said they unto him,

"Who art thou?"

And Jesus saith unto them,

"Even the same that I said unto you from the beginning.

I have many things to say and to judge of you:

but he that sent me is true;
and I speak to the world those things
which I have heard of him."

They understood not that he spake to them of the Father.

Then said Jesus unto them,

"When ye have lifted up the Son of man,
then shall ye know that I am he,
and that I do nothing of myself;
but as my Father hath taught me,

I speak these things.

And he that sent me is with me:
the Father hath not left me alone;
for I do always those things that please him."

As he spake these words, many believed on him. Then said
Jesus to those Jews which believed on him,
"If ye continue in my word,
then are ye my disciples indeed;
and ye shall know the truth,
and the truth shall make you free."

They answered him,
"We be Abraham's seed,
and were never in bondage to any man:
how sayest thou,

"Ye shall be free?"

Jesus answered them,

"Verily, verily, I say unto you,
whosoever committeth sin
is the servant of sin.

And the servant abideth not in the house for ever:
but the Son abideth ever.

If the Son therefore shall make you free,
ye shall be free indeed."

And then began Jesus to prove that he was God's son, and
that they were the devil's children, and not Abraham's sons,
and so greatly did he anger them that they were ready to have
him stoned.

"I know that ye are Abraham's seed;
but ye seek to kill me,
because my word hath no place in you.
I speak that which I have seen with my Father:
and ye do that which ye have seen with your father."

They answered and said unto him,

"Abraham is our father."

Jesus saith unto them,

"If ye were Abraham's children,
ye would do the works of Abraham.

But now ye seek to kill me,

a man that hath told you the truth,

which I have heard of God:
this did not Abraham.

Ye do the deeds of your father."

Then said they to him,

"We be not born of fornication;
we have one Father, even God."

Jesus said unto them,

“If God were your Father,

ye would have been loving to me:

for I proceeded forth and came from God;
neither came I of myself, but he sent me.

Why do ye not understand my speech?

even because ye cannot hear my word.

Ye are of your father the devil,

and the lusts of your father ye will do.

He was a murderer from the beginning,

and abode not in the truth,

because there is no truth in him.

When he speaketh a lie, he speaketh of his own:

for he is a liar, and the father of it.

And because I tell you the truth, ye believe me not.

Which of you convinceth me of sin?

And if I say the truth, why do ye not believe me?

He that is of God heareth God's words:

ye therefore hear them not, because ye are not of God.”

Then answered the Jews, and said unto him,

“Say we not well that thou art a Samaritan,
and a demon is upon thee?”

Jesus answered,

“I have not a demon; but I honor my Father,
and ye do dishonor me.

And I seek not mine own glory;

there is one that seeketh and judgeth.

Verily, verily, I say unto you,

if a man keep my saying,

he shall never see death.”

Then said the Jews unto him,

“Now we know that thou hast a demon.

Abraham is dead, and the prophets;

and thou sayest,

‘if a man keep my saying,

he shall never taste of death.’

Art thou greater than our father Abraham,

which is dead? and the prophets are dead:

whom makest thou thyself?”

Jesus answered,

"If I honor myself, my honor is nothing:

it is my Father that honoreth me;

of whom ye say, that he is your God:

yet ye have not known him; but I know him:

and if I should say,

'I know him not,'

I shall be a liar like unto you:

but I know him, and keep his saying.

Your father Abraham rejoiced to see my day:

and he saw it, and was glad."

Then said the Jews unto him,

"Thou art not yet fifty years old,

and hast thou seen Abraham?"

Jesus said unto them,

"Verily, verily, I say unto you,

before Abraham was, I am."

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

And as Jesus passed by, he saw a blind man sitting there who had been so his entire life from birth.

And Jesus' disciples asked him whether that it was on ac

count of his sins that he was blind, or otherwise for the sins of his forebearers that he was born blind, saying,

"Master, who did sin, this man, or his parents,

that he was born blind?"

And Jesus said to them for neither, but to show the power of

God in him:

"Neither hath this man sinned, nor his parents:

but that the works of God

should be made manifest in him.

I must work the works of him that sent me, while it is day:

the night cometh, when no man can work.

As long as I am in the world, I am the light of the world."

When he had thus spoken, then Jesus spat into the earth & made a little clay with his spittle and smeared the blind man's eyes, and said unto him,

"Go, wash in the pool of Siloam,"

And he went, & washed & came again to Jesus seeing.

Now his neighbors who had seen him blind & poor, knew him not when they saw him seeing, said,

"Is not this he that sat and begged?"

Some said,

"This is he:"

others said,

"He is like him":

but he said,

"I am he."

Therefore said they unto him,

"How were thine eyes opened?"

But then he told them that Jesus had healed him. He answered and said,

"A man that is called Jesus made clay,
and anointed mine eyes, and said unto me,
'Go to the pool of Siloam, and wash'
and I went and washed, and I received sight."

Then said they unto him,

"Where is he?"

He said,

"I know not."

Because this was on the Sabbath when Jesus made the clay, and opened his eyes, his neighbors led him to the Pharisees. Then again the Pharisees also asked him how and in what manner he had received his sight. He said unto them,

"He put clay upon mine eyes, and I washed, and do see."

Therefore said some of the Pharisees,

"This man is not of God,
because he keepeth not the Sabbath day."

Others said,

"How can a man that is a sinner do such miracles?"

And there was a division among them. They say unto the blind man again,

"What sayest thou of him, that he hath opened thine eyes?"

He said,

"He is a prophet."

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying,

"Is this your son, who ye say was born blind?
how then doth he now see?"

His parents answered them and said,

"We know that this is our son,
and that he was born blind:

but by what means he now seeth, we know not;
or who hath opened his eyes, we know not:
he is of age; ask him: he shall speak for himself."

These words spake his parents, because they feared the
Jews: for the Jews had agreed already, that if any man did
confess that he was Christ, he should be put out of the syna-
gogue. Therefore said his parents,

"He is of age; ask him."

Then again called they the man that was blind, and said unto
him,

"Give God the praise:
we know that this man is a sinner."

He answered and said,

"Whether he be a sinner or no, I know not:
one thing I know, that, whereas I was blind, now I see."

Then said they to him again,

"What did he to thee? how opened he thine eyes?"

He answered them,

"I have told you already, and ye did not hear:
wherefore would ye hear it again?
will ye also be his disciples?"

Then they reviled him, and said,

"Thou art his disciple; but we are Moses' disciples.

We know that God spake unto Moses:
as for this fellow, we know not from whence he is."

The man answered and said unto them,

"Why herein is a marvelous thing,
that ye know not from whence he is,
and yet he hath opened mine eyes.

Now we know that God heareth not sinners:
but if any man be a worshiper of God,
and doeth his will, him he heareth.

Since the world began was it not heard that any man
opened the eyes of one that was born blind.

If this man were not of God, he could do nothing."

And he told them that Jesus had done it upon the Sabbath.
And he said it to them so sweetly and so dignifiedly for Jesus'
sake, that for pure ire they drove him away.

They answered and said unto him,

"Thou wast altogether born in sins,
and dost thou teach us?"

Now the Jews had adjudged among themselves that whoso acknowledged that Jesus was Christ should be driven out of their synagogue. And they cast him out.

And Jesus heard tell how they drove him away, and went after him, himself in search of him. And when Jesus had found him, he asked him:

“Dost thou believe on the Son of God?”

He answered and asked who that was:

“Who is he, Lord, that I might believe on him?”

And Jesus said unto him,

“Thou hast seen him, and he that speaketh with thee is he.

I am he.”

And he fell down forthwith at his feet and honored him, & said:

“Lord, I believe.”

And Jesus began to show that he was the very light of this world and true shepherd, and that the rulers & the Pharisees were indeed blind and thieves, manslaughterers who were taught by the fiend. And Jesus said:

“For judgment I am come into this world,

that those which are blind might see;

and those that see might become blind.”

And some of the Pharisees which were with him heard these words, and said unto him,

“Are we blind also?”

Jesus said unto them,

“If ye were blind, ye should have no sin: but ye say,

‘We see;’

therefore your sin remaineth.

Verily, verily, I say unto you,

he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

But he that entereth in by the door is the shepherd of the sheep.

To him the door-keeper openeth;

and the sheep hear his voice:

and he calleth his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them,

and the sheep follow him: for they know his voice.

And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.”

These things spake Jesus with them in a parable, but they understood not. Then said Jesus unto them again,

“Verily, verily, I say unto you, I am the door of the sheep.

All that ever came before me are thieves and robbers: but the sheep did not hear them.

I am the door: by me if any man enter in,

he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy:

I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd:

the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd,

whose own the sheep are not,

seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is an hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father:

and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

This commandment have I received of my Father.”

There was a division therefore again among the Jews for these sayings. And many of them said,

“He hath a demon, and is mad; why stand ye and hear ye him?”

Others said,

“These are not the words of him that hath a demon.

Can a demon open the eyes of the blind?”

§ 60. How that Jesus first warned his disciples of his passion.

Afterwards Jesus went forth, and his disciples, to the villages of Caesarea of Philip, and when he was alone and his disciples, it so befell that Jesus, praying along the way, and his disciples with him, asked his disciples what the folk said of him, what type of man were he:

"What say folk of me that I am

'Who is the Son of Man.?'"

And his disciples say to him:

"There are that say

'It is John the Baptist;'

others say 'It is Elijah';

others say, 'It is Jeremiah';

others say, 'It is one of the prophets.'"

And then he asked them who they held him to be. Saith he to them:

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

And Simon Peter answered and said to him:

"Thou art the Messiah,
the son of the all holy living God!"

And then Jesus answered him and said:

"Happy is it for thee, Simon son of Jona,
to whom flesh and blood hath not revealed it,
but my Father in heaven!

Of a truth I say that thou art Kepha (Peter),
the Stone, and on this stone I shall found my community,

[and] build by house of prayer,
and the doors of Sheol shall not overpower it.

And thou shalt have power
in heaven and on earth & in hell.

To thee I will give the keys
of the doors of the kingdom of heaven,
and everything which thou shalt bind
on earth shall be bound in heaven,
and that which thou shalt forgive

on earth shall be forgiven in heaven."

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

And then Jesus began to show to his disciples that it behooved him to wend his way to Jerusalem for to be condemned by the men who abide there - the masters of the Law & the rulers and the folk - and for to be slain: and the third day he would arise from death to life.

"The Son of man is about to suffer much
and be rejected by the elders and the chief priests
and the scribes,
and they will kill him,
and the third day he will rise and openly speak the word.

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

And then Peter began to gainsay him for saying so, by reason
that such should never betide him. And Simon Kepha drew
near and, as if pitying him said to him:

"Be it far from thee, my Lord! This shall not be!"

But Jesus when he turned himself round and looked on his
disciples, rebuked Kepha, even Simon, and said to him:

"Thou adversary, fleeth from me,
get thee behind me, Satan,
a stumbling-block art thou to me,
for thou grievest me;

in that thou dost not consider
the things of God, but of men,
for thou takest not God's side but man's"

And then Jesus called all the folk to him and to his disciples

and said whoso would follow him must forsake himself and
every day take up his cross upon his back and follow him and
he was saying:

"Whosoever willeth to come after me, let him deny himself
and take up his cross every day and come after me.

For he that willeth to save his life shall lose it,
and he that shall lose his life for my sake
and because of my gospel shall save it.

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

Everyone who acknowledges me before men
the Son of Man will acknowledge him
before the angels of God.

For every one that shall be ashamed of me, and of my words,
among the sons of this adulterous and sinful generation,
the Son of Man also will be ashamed of him what time he cometh
in the glory of his Father, and the holy angels
but he who denies me before men
will be denied before the angels of God.

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

And he said to them there were such in that place who would not die before their seeing him come again and he would go unto bliss with his Father to be glorified.

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

§ 61. How Jesus was transfigured, and healed a man who was a lunatic.

Eight days after these words, it came to pass that Jesus took Simon Kepha (Peter) & James and John his brother and went unto a high mountain to pray in private.

And whilst he was there, as Jesus prayed, his face was transfigured before their eyes [and] became resplendent like the sun, and his clothing became as white as the snow & very bright as no fuller on earth could whiten them.

And then came two men speaking with him, Moses and Elijah, that appeared in glory; and they were saying about his decease that it was about to be accomplished in Jerusalem and told how he would be tormented. And Simon Kepha [Peter]

and those with him had become heavy with much sleep, and when they awoke they saw his glory and those two persons that were standing by him. And when they began to separate from him Peter then said to Jesus:

"Rabbi, it is well that we should be here; if thou wilt, we will construct here three booths -- for thee one and for Moses one and for Elijah one."

And he said this for dread, for he knew not what he was saying. And with that, while he was yet speaking, lo, they saw a bright cloud in the firmament overshadowing them, and when they saw these entering into the cloud they were afraid, and a voice out of that cloud spoke to them & said:

"This is my son
and my beloved;
with whom I am well pleased.

Now hear ye him!"

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

"Fear not."

And they looked, & saw naught save Jesus alone.

And as they made their descent, Jesus warned them that they should tell no man what they had heard and seen until that he were arisen from death to life, saying to them:

"Beware lest to any one ye say the vision, what time the Son of Man should arise from among the dead." And they kept silent, and told no man in those days any of those things which they had seen, until the Son of Man had risen from the dead.

And the word they took hold of as with themselves, questioning one another. They were meditating and saying

"What is then this word that he saith

'What time he hath risen from the dead?'"

And his disciples were asking him and saying:

"Wherefore say the scribes that Elijah cometh first?"

He saith to them:

"Elijah cometh first that he may restore everything.

And how is it written of the Son of Man?

is it not that he should suffer much and be crucified?

But I say to you that Elijah hath come, and they knew him not, but did with him all that they would, as it is written of him; so also the Son of Man is about to endure from them."

Then understood his disciples that of John the Baptist he said to them so.

And then they asked him whether Elijah would come before the Day of Judgment, and Jesus answered them and said:

"Yes. He shall come and improve the state of the folk, but they shall do to him also that which they did to John the Baptist."

And upon the following day, after Jesus had come down from the mountain, there came much folk about him.

And Jesus came and found the masters of the Law disputing with his disciples before the folk.

And forthwith, as soon as they saw him, they all ran up to him and saluted him with much dread.

And Jesus asked them over what thing did they dispute:

"What seek ye with them?"

And when Jesus came to the multitude, a certain man of the multitude came and fell on his knees, and said that he had led his son who was a lunatic to his disciples, & his disciples could not heal him and was beseeching him and saying to him:

"Teacher, my Lord, have compassion on me!

I have brought unto thee my son, my only son -

a spirit he hath, a demon of lunacy cometh over him
and evils he endureth, for how many times he falleth
in the fire and how many times in the water!
and wheresoever it overtaketh him and of a sudden
it casteth him down and he foameth and gnasheth his teeth
and pineth away, and scarcely doth it depart from him
what time hath convulsed him; and I brought him
near to thy disciples and said to thy disciples
that they should cast it out,
and they could not and were not able to heal him."

And Jesus bade him bring his son before him and Jesus answering said,

"Ah crooked and faithless generation!

Until when shall I be with you and endure you?
Bring near to me thy son hither."

And while he brought him near unto him, that demon threw him down and was making him wallow on the ground, foaming.

And when he saw the spirit cast him down in the same hour, Jesus asked the father how long had he had this affliction?

And he answered and said, ever since he was a little child; and often since then the wicked fiend had cast him into the fire & into water for to have slain him. He saith to him:

"Lo from his boyhood, and often in the fire
it hath cast him and in the water
that it might destroy him;

but as much as thou canst, my Lord,
help me and have compassion upon me!

But if thou could,
do so according to thy will, sweet sir, help me."

And Jesus answered him and said:

"I may well do this if thou wilt believe it."

And he cried out weeping and said:

"Sir, I will believe, but help me of my unbelief."

And immediately as the child came toward Jesus, he fell down as he was wont to do, and of a grisly demeanor [a frightful appearance].

And Jesus commanded the fiend to go out of him immediately, and he fled out in haste.

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

And he cried out and convulsed him much and went forth from him, and he became as one dead; that many said that he was dead and many had supposed that he had died.

And so Jesus swiftly took up the child by his hand and raised him up and brought him to his father.

And all of them wondered at the greatness of God.

And when Jesus came home to his inn [i.e., his place of abode], then drew near unto him his disciples, and say to him between themselves and him why it was that they could not drive out the fiend:

"Wherefore were we ourselves not able to cast it out?"

And Jesus answered them and said:

"On account of the little faith that ye had."

And also he said to them that if they had steadfast faith they could then do all things, but this manner of fiend was not to be driven out except through prayer & through me:

"for amen, I say to you,

if so be that there be in you

faith as a grain of mustard,

ye shall say to this hill

that it should remove from hence, and it will remove,

and nothing shall overpower you.

This kind by nothing goeth forth

save by fasting and by prayer."

§ 62. How Jesus another time warned his disciples of his passion.

And when they went forth from thence, they were journeying covertly through Galilee, and he was not willing that any one should be aware of him.

And while every one was wondering at all that he was doing, another time Jesus forewarned his disciples regarding his passion and of his resurrection.

And he urged them that they should think upon it when the time came, what it was he had said to them beforehand:

"Let these sayings sink down into your ear:

for the Son of man shall be delivered

into the hands of men:

and they shall kill him, and the third day

he shall be raised again."

And all of them became very sorrowful & very somber, and it grieved them exceedingly, for they knew not whether he said this truly or else by way of a parable.

And they were not recognizing aught that he said to them because it was kept secret from them that they should not recognize it; and none of them durst ask him his intent, nor his will.

§ 63. How Jesus paid the tax, and
along the way taught his
disciples to be always meek
and mild & lowly of heart.

After that Jesus came unto Capernaum (Kapharnaum).
And then there came the collectors of the two drachmas a
head tax for the emperor of Rome and asked Simon Peter
whether or not Jesus paid taxes.

"Thy Rabbi ~ doth he not give his two drachmas?"

And Simon Peter saith:

"Yes."

And when Simon Peter came home, forthwith when they entered
the house, Jesus met him and asked whether kings take
taxes from their sons or from strangers.

"What seemeth to thee, Simon?

The kings of the earth -

from whom do they collect toll and head-money?

From their sons, or from strangers?"

And Simon Peter said:

"From strangers."

"Then are the sons free,"

said Jesus.

"But so that we do not arouse their wrath, go to the sea,"
he said,

"& cast thine hook, and in the mouth of the first fish
that thou takest

thou shalt find a penny (stater) ~ which is worth the tax for two.
Give it for me and for thee."

And he came to Kapharnaum (Capernaum), and when he entered
his house, Jesus asked his disciples:

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

And all of them held their peace. They were silent, because
they were thinking who should be the greatest among them.
They had entertained among themselves this thought in dis-
puting along the way and came and put the matter to Jesus.

And he sat and called his Twelve, and said to them:

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

Now Jesus, when he knew their thoughts, called a child to him-
self and did have him stand by his side and laid his arm about

him, and said to his disciples that except they were as mild of heart as a child, that they should not enter into the bliss of heaven.

"In truth, I say to you,

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

For which,"

he said,

"whoso humbleth himself as this child doth,
he is most worthy in the kingdom of heaven.

He that receiveth such a child as this lad in my name,
he receiveth me;
and he that receiveth me, receiveth him who sent me.

And as for the greatest among you all, he is the least.

For he which is least among you, like this lad,
he is greatest in the kingdom of heaven."

And he had said to his disciples:

"It cannot be that offenses should not come,
nevertheless woe to him by whose hand the offense cometh!

And every one that shall offend one of these little ones

which believe in me, it were profitable for him that an ass's millstone should be hanged about his neck, and he be sunk in the depths of the sea.

Woe to the world from the offenses that cometh!

For it is necessary that offenses should come,
but woe to the man by whose hand the offenses cometh!

But if thy hand or thy foot offend thee, cut it off,
and throw it from thee;
for it is profitable for thee

that thou shouldst come unto life
being lame or being mutilated,
and not having two hands and two feet
fall into the Gehenna of fire.

And if so be that thy right eye offend thee,
pluck out and throw it from thee;
for it is profitable for thee

that thou shouldst enter life having one eye,
and not having two eyes go to the Gehenna of fire,
where neither their worm dieth nor is their fire quenched.

And, if thy right hand offend thee,
cut it off and throw it from thee,
for it is profitable for thee

that one of thy members should perish,

and not all thy body go to Gehenna.

For every one with fire shall be salted.

See lest ye disdain one of these little ones

which believe in me; for I say to you

that their angels do in heaven

always see the countenance of my Father in heaven,

and that the Son of Man came

that he might save alive that which was lost."

And then answered John and said to him:

"Rabban, we saw one casting out fiends in thy name,

and we forbad him on the ground that he cometh not after us."

But Jesus saith to them that they should forbid him not; for no man, he said, who did miracles in his name could at any time thereafter speak ill of him:

"Forbid him not, for there is no one

who doeth aught in my name

and can say against me what is evil;

for he that is not against us is with us.

For every one that shall give you

to drink a cup of water in the name

that ye are the Messiah's - amen, I say to you

that he hath not lost his reward."

And whoso was against him, he were as one against himself. And whoso leadeth astray a child who believed in him, it would be better if he had not been born.

And then Jesus taught them that they should confront privately any men who commit a misdeed against them, and forgive them if they seek forgiveness; but if they were unwilling to make amends for their trespass, then this should be shown to a ministering elder, but if they are disobedient to the ministering elder, let them pass out of their company.

"And all that the faithful community will judge and it shall stand and be confirmed before me.

The reason for this being, where two or three are gathered together in my name, there am I amongst them.

But if thy brother hath trespassed against thee, reprove him between thyself and him only; if he hath heard thee,

thou hast inherited thy brother.

And if he will not hear thee,

take with thee again one or two,

that on the mouth of two and three witnesses

may every word stand.

But if he will not hear them,
say it to the Summoned-out Community,
and if the faithful Community he will not hear,
he shall be accounted by thee
as the pagan and as the toll-gatherer."

And he had said to them:

"And in truth, I say to you,

All that ye shall bind in earth
shall be bound in heaven,
and that which ye shall forgive on earth
shall be forgiven in heaven.

Again, in truth, I say to you,

If two of you shall consent in earth
on what they shall ask,
it shall be to them from my Father in heaven."

And then drew near unto him Simon Kepha (Peter) [who
asked how often should he forgive:

"My Lord, how many times,
if so be that my brother trespass against me,
shall I forgive him?

Until seven times in one day?"

And Jesus told him then a tale about a king that reapplied the
debt upon his officer, inasmuch as he had not done unto oth-
ers as the king had done for him: and his Father will do so like-
wise to them, except if they forgive with good heart all their
neighbors.

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

For also among the prophets sin was found in them
even after they had been anointed by the Holy Spirit.

Beware in your selves:

if thy brother have sinned, rebuke him;
if he have repented, forgive him,

And if seven times in the day he sin against thee,
and seven times he turn round unto thee
and say to thee

'I repent,'
forgive him.

Therefore, like is the kingdom of heaven to a man, a king,
that wished to take a reckoning from his slaves.

And when he began to take the reckoning,
there drew near before him one of them,
that owed him ten thousand talents.

And when he had not aught to repay,
he commanded that he should be sold,
he and his wife and his sons,
and that all that he had should be taken.
And that slave fell down and worshiped his lord, and said:
'Be lenient with me, and everything will I repay thee.'
And his lord had compassion on him, and dismissed him,
the debt too he forgave him.
And that slave went forth,
and found one of his fellow-servants,
that had owed him an hundred denars,
and he took hold of him, and was strangling him.
And that fellow-servant of his fell down,
and was beseeching him, and was saying to him:
'Be lenient with me, and I also will repay.'
Now, he did not receive his supplication,
but went and cast him into prison,
until he should repay him that which he owed.
Now, when his fellow-servants saw what things had happened,
it grieved them exceedingly,
and they went and showed to their lord

everything which had happened.
Then his lord called him and said to him:
'Evil slave, all that debt I forgave thee,
because thou didst beseech me;
oughtest not thou also to have been
merciful to thy fellow servant,
even as I myself was merciful to thee?'

And his lord was wroth with him, and delivered him up
that he might be scourged until he should repay all the debt.
So will my Father in heaven do to you,
except ye forgive each one his brother from your hearts."

§ 64. How that the Samaritans would not harbor Jesus.

So then Jesus went unto Galilee, and afterwards, when the
time was come, and the days of his going up were fulfilled, he
set his face to go unto Jerusalem for to suffer his passion.
And when he came by Samaria he sent his messengers before
his face so as to beseech them that they would receive him and
they went and entered a certain village of the Samaritans, that
they might prepare for him; and they received them not, the
reason being that his countenance to Jerusalem was set to go.

Now when his disciples James and John saw it, they said to him:

"Sir, would ye that we call down fire from heaven and burn them?"

And Jesus turned about & rebuked them & said:

"Know ye not how that ye shouldst bear yourselves sweetly & softly?"

The reason being that he had not come in order to take vengeance on the folk, but for to save them.

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

And then went Jesus unto another town. And as he made his way along, while going to Jerusalem, so asked a man of him if few folk would be saved:

"My Lord, are they few that live?"

And Jesus answered that much of the folk would perish, but that many on every side of the world would be saved: & the first would be last, & the last would be first.

"Fight thou to enter by the strait gate; for I say to you

Many will wish to enter and will not be able.

From the hour that the master of the house shall arise

and shall shut the gate, and ye be standing outside

and knocking at the gate, and saying

'Our Lord, our Lord, open to us,' he will answer and say to you

'I know you not whence ye are.'

Then ye will begin to say:

'Before thee we have eaten and drunk, and in our streets thou hast walked.'

Then he will say to you:

'Of a truth, I say to you I know you not whence ye are; depart ye from me,

for ye are all workers of falsehood.'

And in those same days there drew near some of the Pharisees and the Pharisees begged Jesus go away, lest Herod slay him:

"Go forth, go away hence, because Herod wisheth to kill thee."

And Jesus answered & said:

"Go ye to that sly fox and say to him that I shall drive away fiends today, & tomorrow, & the third day, and then shall it be ended.

For it behooves me that today and tomorrow
and the day after tomorrow I should journey,
because it has not been heard of
that a prophet should die outside of Jerusalem."

§ 65. How Jesus healed one with
dropsy [edema] & preached
to the folk about lowliness

Then befell upon a day, upon a Sabbath, that Jesus entered
into the house of a ruling Pharisee for to eat bread.

And a certain man who had the dropsy stood before Jesus.
And the Jews watched to see whether he would heal any man
upon the Sabbath.

And Jesus asked of the masters [of the Law, i.e., the scribes]
& of the Pharisees if men should do good on the Sabbath:

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

And they held themselves still, & answered not.

And Jesus touched the man, & healed him immediately and
dismissed him, and he asked which of them it were who would
not have drawn up his ox or his ass upon the Sabbath, if it
were fallen in a foul ditch:

"Which is there of you whose son or whose ox or whose ass
shall fall into a well on the Sabbath-day
and he doth not immediately draw and take him up?"

And they would give him no answer.

And then Jesus taught his hosts this similitude that when bid-
den to a feast, they should not choose the highest seats [or]
the chief place at entertainments.

He said to them:

"Whensoever thou art bidden to a wedding,
do not go and sit down to eat in the honorable place;

that there be not there one

who is more honorable than thou,

and he come that hath bidden thee and him say to thee

'Give place to this one,'

and then ashamed thou wilt sit down to eat in the last place.

But what time thou hast been bidden,

go and sit down to eat in the last place,

that what time he hath come which hath bidden thee
he may say to thee:

'My friend, come up above,'

and thou shalt have glory in the eyes of all the guests.