

For every one that shall uplift himself shall be humbled,  
and every one that shall humble himself shall be uplifted."  
And he taught his hosts also that when they make a feast they  
should call the miserable & the poor, those who cannot reward  
them, and that it would be God who would repay in the other  
world. And he was saying to the lord of the supper also:

"What time thou break the fast or preparest a supper,  
do not call thy friends nor even thy brothers nor thy relations  
nor thy neighbors that are rich,  
lest they also may call thee and thou have repayment."

But what time thou makest a supper, call the poor and the blind  
and the halt and the suffering, and happy is it for thee  
that they have not wherewith they may repay thee;  
and thy repayment shall be in the rising of the righteous."

And when one of them that were sitting at meat had heard  
these things he saith to him that he was well blessed who may  
eat in the bliss of heaven:

"Happy is it for him  
that shall break the fast  
in the kingdom of God!"

Our Lord Jesus answered and said that many more might eat  
there if only they wanted to be there.

And then Jesus told a tale about a man who made a great  
feast. & when it was all ready, then all the folk forsook him, &  
did not go thereto: someone wanted to see the town, someone  
wanted to prove [i.e., try out] his oxen; someone had taken a  
wife. And the high men of the country forsook his feast, &  
made him wroth, and said that none of them would eat with him.  
And then did he call the poor and the sick in their stead, and  
filled full his house, and they feasted.

Our Lord saith to him:

"A certain man had made a great supper and called many,  
and he sent his servants at the season of the entertainment  
that he might say to those bidden that they should come,  
'for lo,' quoth he, 'everything is ready.'

And they had begun immediately to excuse themselves.

The first saith to him:

'A field have I bought,  
and I need to go forth and see it;  
I beseech thee, excuse me.'

And another saith:

'Five yoke of oxen have I bought,  
and I go to prove them;  
I beseech thee, excuse me.'

And a third said:

'A wife I have taken; I cannot come.'

And that servant came and said these things to his lord.

Then the master of the house was wroth,

and he said to his servant:

'Go forth quickly to the streets and lanes of the city,

and bring in hither the poor

and the crippled and the suffering and the blinded.'

And the servant said:

'My lord, lo, that which thou didst command has been done,

and still there is room at the entertainment.'

Saith the lord to his servant:

'Go forth to the highways and to between the hedges

and make them come in, that my house may be filled;

for say to you that none of these folk

that were called shall taste my supper.'

§ 66. How Jesus spoke by the way

against fleshly lusts.

So then went Jesus forth toward Jerusalem, and much folk followed him.

And he turned himself about, and said that whoso would come to him he must leave all fleshly likings and loves, and take his cross upon his back and come after him, if he would be his disciple:

"He that cometh unto me

and hateth not his father and his mother

and his brothers and his sisters

and his wife and his sons -

yea, himself also -

a disciple he cannot become of mine.

And he that doth not take up his Cross

and come after me -

a disciple he cannot become of mine."

And also he said to them, that when one buildeth and raiseth a high tower, that person first thinks through whether he is able to complete it,

"For which is there of you that would build a tower,

and doth not first sit down and reckon the cost of it,

if so be that he have wherewith to finish it?

Else, if he shall lay the foundation

and have not been able to finish,

all that see it will be mocking at him and saying:

'This man began to build a tower  
and was not able to finish.'

Also as a king who hath not but ten thousand men bethinketh  
to himself how he can hold out against another king who com-  
eth against him with twenty thousand men:

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

So every man of you  
that doth not leave all his property -  
my disciple he cannot become.  
It behooveth him who would be my disciple,  
to give the most careful attention  
to letting go of all such things  
as would be disturbing to my love."

§ 67. How Jesus answered him who  
was grumbling about sinful men.

And the toll-gatherers and sinners were drawing near to him  
that they might hear him, and the scribes and the Pharisees  
were murmuring and saying:

"This man receiveth sinners and eateth with them."

And then Jesus told them three tales, thereby illustrating for  
them how they should conduct themselves. He saith to them  
himself this similitude:

"Which of you that hath an hundred sheep  
and one of them be lost,  
doth not leave the ninety and nine in the open country  
and go and seek that which was lost until he find it?

And what time he hath found it, truly, I say to you  
that he rejoiceth over it more than over those ninety and nine  
which were not strayed,  
he layeth it on his shoulders and rejoiceth,  
and cometh to his house, and calleth his friends  
and his neighbors too, and saith to them:

'Rejoice with me,  
that I have found my sheep that was lost.'

Now I say to you that so there will be joy in heaven  
over one sinner that doth repent  
more than over ninety and nine righteous for whom  
is not required repentance.

So your Father in heaven willeth not  
that one of these little ones should be lost.

Or what woman that hath ten drachmas  
and she lose one of them, doth not light a lamp  
and brush the house and seek it carefully  
until she find it?

And what time she hath found it she calleth her friends  
and her neighbors, and saith to them:

'Rejoice with me,  
that I have found my drachma that was lost.'

I say to you that so there will be joy before all the angels of God  
over one sinner that repenteth."

He was saying to them again:

"A certain man - he had two sons.

The younger saith to him:

'My father, give me the inheritance  
that cometh to me from thy house.'

And he divided to them all his property.

And after a few days that younger son of his  
gathered together everything that came to him  
and went to a far country,

and there he scattered his property  
in foods which are not fitting,  
because he was living wastefully with harlots.

And when he exhausted everything that he had,  
and there was a mighty famine in that country,  
he went and attached himself  
to one of the men of that country.

And he sent him to a field to tend swine,  
and he was longing to eat of those husks of the sea  
that the swine were eating,  
and no one was giving to him.

And when he came to himself he said:

'How many hired men are now in my father's house  
for whom bread aboundeth,  
and I perish here of my hunger?

But I will arise and go unto my father and I will say to him:

My father, I have sinned

against heaven and before thee,  
and I am not worthy  
henceforth that I should be called thy son;  
make me as one of thy hired men.'

And he arose and came unto his father;  
and while yet he was far off his father saw him  
and had compassion upon him,  
and he ran and fell on his neck and kissed him.

And his son said to him:

'My father, I have sinned  
against heaven and before thee  
and henceforth I am not worthy  
that should be called thy son.'

Saith his father to his servants:

'Bring forth quickly the best robe and clothe him.  
And set a ring on his hand and provide him with shoes,  
and fetch and kill that fatted calf;  
let us eat and be merry,  
for that this my son was dead and is alive,  
and was lost and hath been found.'

And they began to be merry.

And that elder son of his was in the field,  
and when he came and drew near unto the house  
he heard a sound of singing and music.  
And he called one of the lads and asked him:

'What is this sound of singing I hear?'

And he saith to him:

'Thy brother hath come,  
and thy father hath killed that fatted calf,  
for that he hath received him whole.'

And he was wroth, and was not willing to enter,  
and his father went forth and was beseeching him.

He saith to him, to his father:

'Lo, how many years I do for thee bondservice  
and I have not transgressed thy commands,  
and never one kid hast thou given me,  
that I might be merry with my friends;  
and this thy son, when he hath wasted  
thy property with harlots -  
thou hast slaughtered for him the fatted calf!'

He saith to him:

'My son, thou at all times art with me,  
and everything of mine is thine;

but to be merry and to rejoice it was fitting for thee,  
for that this thy brother was a dead man  
and is alive, and was a lost man and hath been found."

Jesus said,

"For why is it that a shepherd hath more joy in a forlorn beast  
when he hath found it, than he would over an hundred  
other beasts.

And more joy hath a woman over a penny  
which hath gone missing, when she hath found it,  
than over ten others pennies which she hath in her coffer.

And, also, hath the father more joy  
over his son who hath trespassed & done wrong,  
though he come home entirely barefoot & naked,  
if he is ready to mend his ways, than he hath  
for all his other sons who never did anything  
against their father's commandments."

And also, said Jesus:

"more joyful an hundred times over are the angels  
over a sinful man who repenteth,  
than they are over a thousand other righteous individuals  
who have no need to repent."

§ 68. How Jesus taught his disciples  
to be full of pity, & upbraided  
the Pharisees for their felonies  
& their envy.

Then Jesus taught his disciples to be piteous, and told them  
a parable about a steward whose lord decided on removing him  
from his position as the keeper of an estate which had been en-  
trusted to him, for this lord had heard tell that the steward had  
wasted his goods.

And the steward acquired for himself many friends by reducing  
their indebtedness to his lord.

And when his lord heard tell of it, he thanked God & praised  
him for that he had done so wisely. Jesus said:

"For the folk of the world are wiser in their manner of dealing  
than are other men towards them."

And Jesus was saying again to his disciples:

"A certain rich man there was,  
and he had a steward  
and he was accused before him  
as having squandered his property.

And his lord called him and said to him:

'What is this that I hear about thee?

Come, give a reckoning of thy office,  
for thou canst no more be steward to me.'

That steward saith in himself:

'What shall I do, now that my lord  
dismisses me from my stewardship?

Work I can't and to beg I am ashamed.

I know what I must resolve to do on leaving my position,  
that I might yet find welcome in people's homes.'

And he sent and called one of the debtors  
of his lord and he said to the first:

'How much owest thou to my lord?'

He saith to him:

'An hundred firkins of oil.'

He saith to him:

'Take thy bill and sit down quickly and write fifty.'

And afterwards he saith to another:

'And thou, how much owest thou to my lord?'

He saith to him:

'An hundred cors of wheat.'

And he saith unto him:

'Take thy bill, and write eighty.'

And the lord commended the dishonest steward  
in that he did shrewdly, for the sons of this world  
are more astute in this their generation than are the sons of light.

And I myself say to you

Make for yourselves friends from this mammon of wickedness,  
that when its value hath been exhausted  
they may receive you into their eternal dwellings.

For he that is trustworthy in small ways

is trustworthy in great ways,

and he that in little matters is wicked is also so in great.

If of a truth with the mammon of wickedness

ye are untrustworthy,

who will entrust to you real wealth?

And if with what is not your own ye are unfaithful,  
who will give to you what is your own?

For there is no slave that can serve two lords;

else the one he will hate and the other he will love,  
or the one he will endure and the other he will despise:  
ye cannot serve God and mammon."

Now the Pharisees, who were covetous, heard tell how Jesus taught his disciple to give alms and to despise this world; and therefore they laughed him to scorn, for that [in their view] God's promise was to help & honor them who keep the Law of old.

And then Jesus showed them that in the Law of old, God hated avarice and loved repentance.

Jesus upbraided them for their hypocrisy, and told them that the time of the world's goods will not last but unto the time of John the Baptist, for from that time forward God's promise to his servants is the bliss of heaven: and whoso will have it must conquer it with strength.

And told them a parable. He saith to them:

"Ye are they that justify themselves in the eyes of men; now God knoweth your hearts,

that that which is high among men is filthy before God.

The law and the prophets were until John --

henceforth the reign of God is announced, and everyone to it is pressed."

He said:

"Once there was a rich man who lived so comfortably also as luxuriously as he could and each day ate delicious foods [and] was clothed in purple and fine garments, and every day was making merry; and a certain poor man there was, a leper,

whose name was Lazar, who came to his gate who was full of sores & of vermin, and he only desired the crumbs which lay on the rich man's table and was longing to fill his belly from that which was falling from the wealthy man's table.

And no man would give him aught, but took hounds and chased him from the gate.

And the dogs also were coming and licking his sores on his feet.

And eventually it came to pass that the leper died, and his soul was taken & borne of angels and laid on Abraham's bosom.

And afterwards the rich man died and was buried and his soul was borne of fiends and cast into Sheol, [where] he lifted up his eyes, being tormented,



and he was seeing Abraham from afar  
and Lazar in his bosom.

And he called and said:

'My father Abraham, have compassion on me,  
and send Lazar that he may dip the tip of his finger  
in water and cool for me my tongue,  
for lo, I am tormented in this flame!'

Abraham saith to him:

'My son, remember that thou didst receive  
thy good things in thy life,  
and likewise Lazar also his evil things;  
and now here he taketh his ease and thou art tormented.

And with all these same things a great gulf is set  
between us and you, that they that wish to cross over  
hence unto you should not be able,  
nor from there cross over unto us.'

He saith:

'Why then I beseech thee, my father,  
that thou send him to my father's house,  
for I have five brothers;  
that he may bear witness unto them,  
lest they also come to this place of torment.

Saith Abraham:

'They have Moses and the prophets; let them hear them.'

He saith to him:

'Nay, my father Abraham but if one from the dead  
should go unto them they would repent.'

He saith to him:

'If Moses and the prophets they hear not,  
neither if one from the dead should go  
would they believe him.'  
And inasmuch as their state was diverse in this world,  
by as much is it diverse in that other world.'

## § 69. How Jesus taught his disciples how they should flee iniquity.

So then another time Jesus taught his disciples that they  
should flee iniquity; and that they should rebuke them who  
commit misdeeds, or who they see doing wrong; and that they  
should forgive them who ask for forgiveness, who seek forgive-  
ness, as often times as they repent of them.

"Beware in yourselves: if thy brother have sinned,  
rebuke him; if he have repented, forgive him.

And if seven times in the day he sin against thee,  
and seven times he turn round unto thee  
and say to thee 'I repent,' forgive him."

Then the apostles sought out Jesus that he would strengthen  
their faith [and] say to our Lord:

"Add to us faith."

And Jesus answered them that if they believe steadfastly,  
they would accomplish all that they want to do. He saith to  
them:

"If there were in you faith as a grain of mustard,  
ye would be saying to a hill  
that it should remove from hence and it would remove,  
and to a mulberry-tree

'Be rooted up and be planted in the sea,'  
and it would obey you."

And above all other considerations, he besought them not to  
brag on their deeds.

"For who is it of you that hath a servant driving the plough  
or tending the flock, who saith to his servant  
as soon as he cometh from the field straightway:

'Go and eat?'

But first he saith to him

that he should prepare his lord's food:

'Make ready for me something that I may sup,  
and gird thy loins and serve me until I shall  
have eaten and drunk, and afterwards  
thou also shalt eat and drink.'

Doth he thank that servant because he did the things  
that were commanded him? And no man thanks him  
for all that he hath done.

And also I tell you,"

saith Jesus,

"when ye have done all this  
that you were commanded to do, say then:

'We are unworthy and unaccomplished servants.

We have done what we ought  
to have done as a matter of debt."

## § 70. How Jesus healed ten lepers.

And when he was going to Jerusalem and was passing through  
between the Samaritans and the Galileans to Jericho, after that  
Jesus came to the entrance of a town.

And, lo, ten lepers came forth to meet him. From afar, they lifted up  
their voice and say to him:

"Jesus, Rabban (Teacher), have compassion on us!"  
and cried unto him for mercy.

When he saw them Jesus bade them go and show themselves  
to the priests, that they might witness it. He saith to them:

"Go, shew yourselves to the priests."

And as they went, while they were going, they were all of them  
cleansed.

And one of them, who was a Samaritan, as soon as he saw  
that he was clean, returned again and with a loud voice was  
glorifying God, and he fell on his face before the feet of Jesus  
and was giving him thanks and thanked God, and cried to him  
for mercy.

And then said Jesus:

"What! Were not all ten cleansed?"

Where then are the nine?

Why hath none of all of them returned and thanked God,

[and] give glory to God,  
save this one that is of a strange people [a foreigner]?"

And Jesus bade him arise and go forth, for he saith to him:

"Go, thy faith hath saved thee alive."

## § 71. How Jesus responded to the

Pharisee who asked him when  
the Christ should come.

So then the Pharisees came, and asked Jesus when Christ  
should come and say to him:

"When cometh the kingdom of God?"

And Jesus answered them & said that the Reign of Christ  
would not come through observation; otherwise all the world  
would know full well when he came:

"The kingdom of God cometh not by observings,  
and they will not say

'Lo, here it is,' or 'Lo, there it is';

for lo, the kingdom of God is among you!

And for thyself take note, Christ is among you."

Then said Jesus to his disciples that the time will come one  
day when they will desire to see him on earth, and yet they will  
see him not: but before that should come to pass he must be  
forsaken by the folk, and suffer diverse pains:

"The days will come that ye will long to see  
one of the days of the Son of Man, and ye will not see it.

And if they shall say to you,

'Lo, there he is' and 'Lo, here he is' -

let them not lead you astray and do not go.

For just as the lightning lighteneth

from the uttermost parts of heaven

even unto the ends thereof,

so will be the day of the Son of Man.

But first he is about to suffer in many things

and be rejected by this generation."

And then they said to him how should it be at his coming?

And he taught them how to prepare for that event, which will be so dreadful, ordering themselves & amending themselves through prayer and humility.

And he said to them that it behooved them all to pray: and he gave them all a parable regarding a wicked miser who was in a city, who long withheld the inheritance rights of a widow, & then so much did she beseech him for mercy that at last he did right by her just so as to deliver himself from her.

"A certain judge there was in a certain city,

that of God was not afraid and for men had no reverence;

and a certain widow there was in that same city,

and she was coming unto him a long while and saying to him:

'Requite me of my adversary.'

And he was not willing.

And afterwards that judge said in himself:

'Though of God I am not afraid and for men

I have no reverence, yet this widow at all times

doth troubleth me - I will requite her,

else at all times she will be coming and bothering me."

And our Lord said:

"Hear ye what saith the wicked judge;

and much more shall God do for them who have been chosen, if they beseech him night and day.

God therefore - will he not rather avenge his chosen

that call to him by day and by night, and be lenient with them?

I say to you that he will avenge them speedily.

Nevertheless, will then the Son of Man

come and find faith on the earth?"

And so then he told them another parable regarding a people who trusted in their goods & their riches and in themselves that they are the righteous and were disdainful many [and] despised other men. He said:

"Two people went up to the Temple to pray, one a Pharisee and the other a toll-gatherer.

And that Pharisee was standing by himself, and these things was he praying:

'I thank thee, God, that I have not been as the rest of the folk, the extortioners and the wicked and the adulterers, and not as this toll-gatherer; but I fast twice in the week and I tithe every thing that I possess.'

Now that toll-gatherer stood afar off,

& was not daring that even his eyes he should lift up to heaven, but secretly beat his chest and cried:

'God, have mercy on me a sinner!'

And well know ye,"

said Jesus,

"that the publican was heard before God.

I say to you that this one went down to his house justified more than that one.

The Pharisee [was] refused for this reason,

that whoso exalteth himself, he will be humbled; & whoso lowereth himself, he shall be raised up."

§ 72. How Jesus responded to the Pharisee who asked

him if a man might leave his wife for any reason.

And it came to pass, when Jesus finished these words, he re-

moved from Galilee, and came to the border of Judea, to the other side of Jordan. And there came after him a great multitude, and as he was accustomed he was healing and teaching them there. And there drew near unto him the Pharisees, and they were asking him, tempting him:

"Tell us if so be that it is lawful

for a man to dismiss his wife for every cause."

And Jesus asked them:

"What said Moses to you?"

& they told him what Moses said that whoso leaves his wife, he must write a bill of divorcement, & then let her go.

"Moses permitted us that we should write a bill of remission and give it her and dismiss her.

Why therefore did Moses command that he who would dismiss his wife should give her a letter of divorce?"

And Jesus answered them & said that it was on account of acrimony and transgression that Moses allowed this concession, that he might not be slain by them.

"Moses - it is because of the hardness of your heart

he permitted you this commandment to dismiss your wives, but from the beginning it was not so."

But from the time that God formed woman of man, he forbade

that man should let his wife go, neither for father nor for mother.

"Have ye not read that He, that made the male, from the beginning the female also made, and said, 'Therefore shall the man leave his father and his mother, and shall attach himself to his wife, and the two of them shall become one flesh'?"

Henceforth, they have become not two, but are one flesh; that which God therefore hath coupled let not man separate. It hath been said,

'He that dismisseth his wife shall give her a letter of divorce.'

But I say to you,

'He that dismisseth his wife, concerning whom there hath not been alleged adultery, he causeth her to commit adultery; and he that taketh up a divorced woman doth indeed commit adultery.'

And another time his disciples asked him at their dwelling regarding this matter. And Jesus said to them that a man should not leave his wife for any reason, except if it were for whoredom [i.e., for adultery], and likewise the woman should not leave her husband:

"and for no reason may they take up with another."

And then answered his disciples and said that if this were so, then it is not good to take a wife. And Jesus answered them & said that some men are chaste by nature, and some through strength, and some through their good will for God's love; and that not all are so; but whoso can be, so let it be.

"That woman which leaveth her husband and becometh the wife of another doth indeed commit adultery, and that man which leaveth his wife and taketh another doth indeed commit adultery."

His disciples say to him:

"If so there is blame between man and wife, it is not profitable to take a wife."

Jesus saith to them:

"Not every one is sufficient for this word, but they to whom it is given from God.

For there are eunuchs that from their mother's womb were eunuchs, and there are eunuchs that men have made, and there are those that have made themselves eunuchs for the kingdom of heaven's sake.

But he that is capable in power to endure, let him endure."

§ 73. How Jesus blessed the children  
and embraced them.

Then they came to Jesus and brought near to him children, even babes; and a man came and offered his children, that he should touch them and bless them; and Jesus' disciples rebuked them who presented them.

When Jesus saw this, it displeased him, and he called the disciples to himself & bade them that they should let the children come to him:

"Suffer the children  
to come unto me,  
and forbid them not  
that they should come unto me;  
for they that are such as these,  
theirs is the kingdom of heaven,  
for of such is the bliss of heaven.

In truth, I say to you  
whoso is not such as a child is,  
he that shall not receive  
the kingdom of God as this child,  
he shall not enter therein."

And then Jesus embraced the children and laid his hand on them and blessed them, and he went forth.

§ 74. How Jesus responded to the  
ruler who asked him how he  
might be saved.

As Jesus went by the way, so came there a ruler who was rich and young, & kneeled before Jesus and asked him what he should do for to have life without end.

"Good teacher,  
what shall I do that I may inherit life eternal?"

Jesus saith to him:

"Why dost thou call me good?

And why dost thou ask me about the Good One?  
for one is good, - God.

Now if thou dost wish to enter life,  
keep the commandments."

And Jesus said to him:

"Whoso will have life without end,  
look that he keep the commandments of God."

He saith to him:

"Which?"

And Jesus recited to him the commandments of the Law of old [the venerable Law]:

"Now the commandments thou knowest them:

if thou dost wish to enter life,

'Thou shalt not kill,'

and

'Thou shalt not commit adultery,'

and

'Thou shalt not thieve,'

and

'Thou shalt not bear false witness,

Honor thy father and thy mother,'

and

'Be loving to thy neighbor as thyself.'"

And he said he had kept them all his life: and he asked where yet had he fallen short.

That youth saith to him:

"Teacher, these all - I have kept them,

lo, from when I was a child; what yet lack I?"

And Jesus beheld him amiably, and said to him that if he would be perfect and draw a sigh of relief [i.e., have assurance], that he go & sell all his goods and give them to poor men & come and follow him, & he would have it all before him as treasure in heaven.

"One thing is yet lacking to thee;

if thou dost wish to become perfect,

go sell thy property, everything that thou hast,

and give to the poor, and thou shalt have treasure in heaven,

and take thy Cross, and come after me."

The rich young man began to scratch his head in displeasure.

The Lord said to him:

"How can you say,

'I have done the law and prophets,'

since it is written in the law:

'Love your neighbor as yourself,'

and behold your many brothers, who are sons of Abraham,

are covered in dung, dying from hunger,

while your house is filled with many good things,

and not one of the good things goes out to them."

And when that youth heard this word, it pained him and he went away grieved, all sorrowful and mournful, because he had much property.

And then said Jesus to his disciples that with difficulty should any rich man enter into the bliss of heaven.



And Jesus turned to Simon, his disciple sitting with him, and looked upon his disciples and said:

"In truth, I say to you,

It is difficult for a rich man to enter the kingdom of heaven.

Now, again, I say to you, Simon, son of John,

It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven."

Now, again, when his disciples heard, they were astonished, and marveled all the more, and were afraid exceedingly, and were saying:

"Who then can live, who can be saved?"

& then answered Jesus and said, that he could not name them, because God would chastise him.

Jesus looked upon them and said to them:

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

And then asked Simon Kepha (Peter) of Jesus:

"What shall be our reward, who have forsaken all things & have followed thee?"

Jesus answered and saith to them:

"In truth, I say to you,

Ye that have come after me, in the new birth, what time the Son of Man sitteth on the Throne of his glory, ye shall sit yourselves also upon twelve thrones, and shall judge the twelve families of the House of Israel.

And every man that hath left houses, and brothers, or sisters, or mother, or father or sons, or wife, or fields, for my sake and for my gospel's, shall receive an hundredfold in this time, houses and brothers and sisters and mothers and sons and fields, with persecution, and in the world to come he shall inherit life eternal.

But there are many first that shall be last, and last that shall be first."

§. *The just exercising of prerogative:*

"Now, like is the kingdom of heaven to a man, the master of a house, that went forth at dawn to hire laborers for his vineyard; and he settled with those same laborers for one denar to laborer for one day; and he sent them to his vineyard.

And he went forth at the third hour,

and saw others standing in the street  
and idling, and he said to them:

'Go ye also to the vineyard,  
and that which it is fitting I will give you.'

And they went;  
and he went forth again at the sixth hour,  
and at the ninth hour, and did likewise.

And he went forth at the eleventh hour,  
and found others standing, and he said to them:

'Why are ye standing and idling all the day?'

They say to him:

'No man hath hired us.'

He saith to them:

'Go ye also to the vineyard, and what is right I will give you.'

And when it was evening, the lord of the vineyard  
said to his steward:

'Call those laborers, and give them their hire,  
and begin from the last until the first.'

Now, when there came those of the eleventh hour,  
they took up a denar each.

And when the first came they were supposing  
that to them he would give more, -  
and they also took a denar each.

And, when they saw, they murmured against  
the master of the house, and they say to him:

'These last - one hour have they tilled,  
and thou hast made them equal with us,  
that have borne the weight of the whole day, and the heat.'

But he answered and said to one of them:

'My friend, do not trouble me;  
was it not for a denar thou didst settle with me?'

Take thine own and go, and if I am willing  
that I should give to this last as to thee,  
have I not authority to do with mine own that which I will?'

Or perchance thine eye is evil, that I am good?'

So shall the last be first, and the first shall he last,  
for many are the called and few the chosen."

§ 75. How Jesus warned his disciple  
the third time of his passion.

After that, when Jesus went forth towards Jerusalem, all who

were wending their way there with him were greatly abashed & afraid, lest they be seen there.

And Jesus went before them, and took the twelve apostles with him, & he told them between himself and them that which was about to befall him that as soon as they came to Jerusalem the Holy Scriptures would be fulfilled, including all the prophecies that were of his passion and of his resurrection. And he told them all the details. And they understood it not, for he would not make them too sorrowful.

"Lo, we go up to Jerusalem,

and the Son of Man is delivered up

to the chief priests and to the scribes,

and they will condemn him to death,

and will deliver him up to the peoples,

and they will mock at him, and scourge him,

and spit in his face and crucify him,

and the third day he will rise."

Then drew near unto him the mother of the sons of Zebedee, she and her sons, James and John, and she fell down and worshipped him, and was asking him a thing. But he said to her:

"What wouldest thou?"

She besought him that they might sit with him, one on the right hand and the other on the left hand, nearer to him than any

other during his reign [and] saith to him:

"My Lord, that these my two sons may sit one on thy right, and one on thy left in thy kingdom and in thy glory."

And Jesus answered them that they knew not what it was they sought. And then he asked them if they could drink of his drink, & be baptized in his baptism. Jesus saith to them:

"Ye know not what ye are asking.

Are ye able to drink this cup

that I am about to drink

or with baptism are ye baptized?"

They say:

"Yea, we are able."

And then said Jesus that they could drink of his drink, and in his baptism be baptized; but to sit on his right side or on his left side, that he would not grant them or his cousins, but to them whom his Father ordained.

"That ye should drink this cup ye are able;

and that ye should be baptized with the baptism

wherewith I am able;

but that ye should sit one on my right, and one on my left,

this is not mine that I should give it to you,

but to those for whom it hath been made ready by my Father."

And right away, when the Ten heard, immediately, they were envious that the two brothers had made such a request. They were wroth, murmuring against James and against John.

And Jesus called them to him, and said to them that it should not be among them as it was among profane men: for whoso would be the greatest authority among them should be the servant to all as he himself had been among them as their servant, for to give his life to rescue all who are sinful from pain [i.e., from the anguish of punishment and separation].

"Ye know that the chiefs of the peoples are their lords, and their nobles have authority over them.

Now, among you it shall not be so, but he that would with you be the great one, shall be to you a servant, and he that would with you be first shall be to you a slave; even as the Son of Man came not to be served but to serve, and give his life to be a redemption for many.

But ye, seek ye that from littleness ye may increase, and not from greatness become little."

§ 76. How Jesus healed a blind man as he entered into Jericho.

And when Jesus was near to enter Jericho, right then a certain blind man, Timacus Bar Timacus, was sitting by the way-side and begging.

And when he heard the sound of a multitude passing by he was asking the folk who were near, who it was that passed by:

"Who is this?"

They say to him:

"Jesus of Nazareth is passing by."

And he began immediately crying to Jesus that he should have mercy on him and said:

"Jesus, son of David, have mercy on me!"

And they that were going before Jesus who were walking along bade him hold his peace, rebuking him that he should be silent; and he the more was crying out all the louder:

"Son of David, have compassion on me!"

And Jesus then stood still and was commanding that they should bring him near, and he called the blind man and they say to him:

"Fear not; stand up, he calleth thee."

And when he drew near unto him and he asked him:

"What wouldst thou I should do for thee?"

He saith to him:

"Have my sight, my Lord,  
that my eyes may be opened and I may see thee."

He saith to him:

"See, thy faith hath saved thee alive."

And immediately he saw, and went forth with Jesus and was glorifying God.

And then all the folk who saw it thanked [&] glorified God.

§ 77. How Jesus turned his head  
to Zacchaeus, & told him a  
parable about ten pounds.

Then entered Jesus into Jericho. And a certain man whose name was Zacchaeus, who was the chief bailiff of that region and chief toll-gatherer and rich ~ greatly desired to see Jesus: but see him he could not on account of the press of folk, for he was of slight stature. Therefore he ran on ahead and climbed up a wild fig tree so as to get a glimpse of Jesus before he went out of their region.

And Jesus, when he came to that spot, stood still and beheld him above, and advised him to make hast and bade him come down from that tree and to offer him lodging:

"Hasten and come down, Zacchaeus,

for today in thy house it behooves me to be."

And he alighted down forthwith, and received him with great joy. And all who saw this grumbled, saying that Jesus had turned towards a sinful man with whom to lodge.

And then Zacchaeus came and stood before Jesus, and said that he would give half of his estate to the poor; and of the other half he would give fourfold, if so be that he had wrongfully taken any man's possessions.

"Lo, my Lord, the half of my wealth I give to the poor;  
and all that I have defrauded, fourfold, I repay!"

& then answered Jesus & said that all the men of his household were saved that day, for that he had chastised them & was righteous.

And this he said that he was come for to fetch and to save all who were forlorn.

"Today hath life come to this house,  
as this one is also a son of Abraham."

And he said:

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

And afterwards Jesus told a tale regarding ten pounds that a great lord made over to his subordinates and told them that they should invest it as they were going unto uncouth regions so as to win him a realm.

And when they were hearing these things Jesus went on to relate a similitude, because he was near to entering Jerusalem and they were supposing that in that hour the kingdom of God was about to be revealed.

He saith to them:

"A certain man, a member of a great family, went to a far country to receive a kingdom and to return.

And he called his ten slaves and gave them ten pounds and said to them:

'Have use of them until I come.'

And the men of his city were hating him, and they sent ambassadors after him and say to him:

'We would not that this man reign over us.'

And when he received the kingdom and returned he said that they should call to him

those slaves of his to whom he had given the silver, that he might know what they had traded.

And the first came and saith:

'My lord, thy pound ten pounds hath gained.'

He saith to him:

'Well it is good slave, that in little thou hast been found faithful; thou shalt be set in authority over ten towns.'

And the second came and saith unto him:

'My lord, five pounds thy pound hath made.'

He saith to him, to that one also:

'And thou also shall be set in authority over five towns.'

And another came and saith:

'Lo, thy pound which was with me, laid in a cloth!

For I was afraid of thee, in that thou art a hard man and takest up that which thou didst not lay down, and reapest that which thou didst not sow.'

His lord saith to him:

'From thy own mouth I will judge thee, evil slave and faithless.

Thou didst know me that I am a hard man and take up that which I did not lay down and reap' that which I did not sow.

How is it thou didst not put my silver in the bank,  
and I had then come and required  
my own with usury?"

And he said to those standing by him:

'Take from him the pound, and give it to him  
with whom are the ten pounds.'

For I say to you that every man that hath,

shall be given to him and more shall be added to him;  
and he that hath not,

even that which he supposeth

that he hath shall be taken from him.

But nevertheless bring ye hither those enemies of mine  
which would not that I should be king over them,  
and kill them before me."

And when he said these things they went forth from thence.

And as they understood what he said, he would become king  
as soon as he came to Jerusalem.

But he made them understand well that the Jews would not  
receive that kingdom, inasmuch as they would not receive him;  
and therefore they would be destroyed: and that he would  
come at the day of doom to show them that he was king, and he  
would give to each man according to that which he deserved.

§ 78. How Jesus healed two blind  
men as he went out of Jericho.

So then went Jesus out of Jericho; and when they were going  
forth from Jericho a great multitude was coming after him, and  
two blind men were sitting by the wayside; and when they heard  
tell that Jesus was passing by, they were crying out aloud to  
Jesus:

"Mercy! Have compassion on us, our Lord, son of David!"

And Jesus stood and called them, and said:

"What would ye that I should do for you?"

And the folk told them: be still, and hold their peace. And  
they began to cry out all the more loudly.

And Jesus stopped, and asked them what they would.

And they answered if they might not be able to see. They say  
to him:

"Our Lord,

that our eyes may be opened and we may see thee."

And Jesus had compassion on them, and he touched their  
eyes, and in the same hour they saw and went forth with him.

And one of the two was named Bartholomew.

§ 79. How Jesus responded to the Jews at the feast of the dedication of the Temple, & then he went forth from there.

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. And then there came the Jews round about him and asked him with felonious intent whether he was the Christ, that he should tell them.

"How long dost thou make us to doubt?

If thou be the Christ, tell us plainly."

And Jesus answered them that by his works & by his deeds they could well see that he was so.

"I told you,

and ye believed not the works that I do in my Father's name, they bear witness to me.

But ye believe not in me,

for ye are none of my sheep.

My sheep hear my voice, and I know them.

My sheep bow to me, and follow me,

and I give them life without end and they shall never perish,

neither shall any man pluck them out of my hand.

And no man may dispose my Father of them, to whom I take them; for my Father and I are one."

And then the Jews seized stones for to stone him. And Jesus asked them,

"Many good deeds have I done you.

For which will ye stone me?"

And the Jews answered him, saying;

"For no good deed thou doest, but for blasphemy against God and because that thou, being a man, makest thyself God.

For thou sayest that God is thy Father & thou are one."

And then Jesus showed them openly that God so designates his chosen in Holy Writ.

"Is it not written in your law,

'I said, Ye are gods?'

If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

say ye of him, whom the Father hath sanctified, and sent into the world,



'Thou blasphemest;

because I said, I am the Son of God?

If I do not the works of my Father, believe me not.

But if I do, though ye believe not me, believe the works: that ye may know, and believe,

that the Father is in me, and I in him.

And then the Jews left off trying to stone him, and would have seized him.

And he passed out of their hands, and went forth over the river Jordan, where John the Baptist once dwelled with his disciples [and] first baptized; and there he abode.

And many men and women came to him, and said, John did no miracle: but all things that John spake of this man were true and believed.

§ 80. How Jesus raised Lazarus from death to life, and how the religious authorities & the Pharisees all took council to oppose him.

And while Jesus was over the river Jordan in hiding, so it befell that one of his friends who was named Lazarus, who was Martha's brother and Mary Magdalene's, whom Jesus loved

specially, was laid up by sickness and languished in Bethany, a mile from Jerusalem, Bethany, [that being] the town of Mary and her sister Martha.

(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Therefore Lazarus' sisters sent to Jesus, and besought him that he would come to comfort his friend, saying:

"Lord, behold,

he whom thou lovest is sick."

When Jesus heard that, he answered that it was for the praise of God, not so that he should die for ever. He said:

"This sickness is not unto death, but for the glory of God,

that the Son of God might be glorified thereby."

Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. & so then afterwards, saith he to his disciples,

"Let us go into Judaea again."

And his disciples said it was a wonder that he would go amongst the Jews, who so recently would have had him stoned.

His disciples say unto him,

"Master, the Jews of late sought to stone thee;  
and goest thou thither again?"

And then said Jesus that it behooved them not to have dread when they followed him, by reason that he could ever more save them: for he was, he said, as the sun through whose brightness man is kept safe so long as it is daytime, that he might not be hurt:

"Are there not twelve hours in the day?"

If any man walk in the day, he stumbleth not,  
because he seeth the light of this world.

But if a man walk in the night, he stumbleth,  
because there is no light in him."

These things said he: and after that then he told them,

"Our friend Lazarus sleepeth;  
but I go, that I may awake him out of sleep.

Then said his disciples, if that he sleepeth that this was an indication of recovered health:

"Lord, if he sleep, he shall do well."

Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

And then Jesus said to them openly:

"Lazarus is dead."

Jesus told them that this was better than would otherwise be so, as they would not be tempted to have their faith turned to fear had they seen their friend die in his presence.

"And I am glad for your sakes that I was not there,  
to the intent ye may believe; but go we now to him,"

And then said Thomas, which is called Didymus, unto his fellow disciples:

"Go we now and die with our master:  
for he would be his friend who goes with him  
of his own good will against his enemies."

Then when Jesus came to Bethany, he found that he had lain in the grave four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother.

And Jesus made his abode without the town, and sent after Martha. Then Martha, as swiftly as she heard that Jesus was coming, went and met him but Mary sat still in the house.

And Martha fell at his feet and said: