

"Sir, if thou hadst been here,  
my brother would not be dead.

But I know well  
that God shall give thee all that thou wilt ask him."

And then Jesus said to her that he will arise.

"Thy brother shall rise again."

And Martha saith unto him that she knew it well that he would  
arise at the Judgment:

"I know that he shall rise again in the resurrection at the last day."

And then Jesus asked if that she believed it that he was the  
uprising and the life. Jesus said unto her:

"I am the resurrection, and the life:

he that believeth in me,

though he were dead, yet shall he live:

and whosoever liveth and believeth in me shall never die.

Believest thou this?"

And she answered:

"Yes,"

that she well knew that he was Christ, God's son:

"Yea, Lord: I believe

that thou art the Christ,  
the Son of God,  
which should come into the world."

And when she had so said, then Jesus bade her that she  
should go and fetch her sister. She went her way, and called  
Mary her sister privately, saying,

"The Master is come, and calleth for thee."

As soon as she heard that, Mary arose quickly and went to  
Jesus immediately.

Now Jesus was not yet come into the town, but was in that  
place where Martha met him.

And much folk of the Jews, which were with her in the house,  
who were come so as to comfort them on her brother's death,  
when they saw Mary, that she rose up hastily and went out,  
followed her, thinking that she would have gone & wept at the  
tomb, saying:

"She goeth unto the grave to weep there."

And when Mary had come to where Jesus was, and saw him,  
immediately she fell down at his feet weeping and crying to him  
for mercy, and said:

"Sir, if thou hadst been here, my brother would not be dead."

And Jesus, when he saw her weep and the Jews who were come with her, began to quake & to weep. He groaned in the spirit, and was troubled and asked:

“Where have ye laid him?”

They said unto him,

“Lord, come and see.”

And they led him thither.

Jesus wept.

And then said some Jews that it well seemed that Jesus had loved him much.

“Behold how he loved him!”

And others who were there, said that it was a wonder that he could not save his friend's life, as well as he could give a foreigner back his eyesight:

“Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?”

Again groaning in himself, Jesus all trembling, came to the monument. It was a cave. Now was Lazarus laid in a grave, and a stone above him.

And then Jesus commanded that men should remove the stone:

“Take ye away the stone.”

Martha, the sister of him that was dead, saith unto him,

“Lord, by this time he stinketh:

for he hath been dead four days.”

And Jesus answered her that but her faith failed her, she would see a miracle. Jesus saith unto her,

“Said I not unto thee, that, if thou wouldest believe,

thou shouldst see the glory of God?”

Then they took away the stone from the place where the dead was laid. & Jesus looked heavenward and thanked his Father that he had heard him beseech him, and said,

“Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always:

but because of the people which stand by  
I said it,

that they may believe that thou hast sent me.

And when he thus had spoken, he cried with a loud voice,

“Lazarus, arise, & come forth.”

And forthwith he rose up, his hands and his feet bound with bandages, and his visage wrapped with a cloth.

And then Jesus commanded that they should unbind him, and to let him go.

And he that was dead came forth swiftly, bound hand and foot with graveclothes: and his face was bound about with a napkin.

Jesus saith unto them:

“Loose him, and let him go.”

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

But some of them went their ways to the Pharisees and told them what things Jesus had done.

And then assembled together the [Temple's] overseers, the chief priests, & the Pharisees, and said that if they allowed Jesus to do his miracles freely, all the folk would believe in him, and the Romans would come and destroy them all; by reason of their having chosen a new lord without their consent:

“What do we?

for this man doeth many miracles.

If we let him thus alone,

all men will believe on him:

and the Romans shall come

and take away both our place and nation.”

And one of them, named Caiaphas, being the high priest that same year, said that they knew nothing, for they had not thought through that it were better that one man were slain in order to save the folk, then that all the folk were slain for one man's sake:

“Ye know nothing at all,

nor consider

that it is expedient for us,

that one man should die for the people,

and that the whole nation perish not.”

And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

& he commanded that if any man knew where Jesus was, that men should swiftly let them know, that they might take him.

Then from that day forth they took counsel together for to put him to death.

Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into hiding in a city whose name was Ephraim, and there continued with his disciples.

## The Last Week of Ministry

§ 81. How that Jesus came unto  
Jerusalem through Bethany,  
& was received with full fair  
procession.

Then drew nigh the Jews' feast of Passover.

And the folk of all the lands thereabout ascended to Jerusalem to purify themselves in preparation for to observe the feast.

And as they stood in the Temple, then sought they for Jesus, and spake among themselves and asked how was it that Jesus had not come:

"What think ye, that he will not come to the feast?"

Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

And then, six days before the Passover, Jesus came unto Bethany (Beth Ania), where he had raised Lazarus, in the

house of Simon the leper, they made a supper, and Jesus did sup: and Martha served. And Lazarus was one of them which ate.

And there came a certain woman, Mary, his sister, carrying a vase of perfume, nard of good pistic, the price of which was great, and took a pound of greatly precious ointment, and anointed Jesus' head and his feet as he sat at the meal: and all the house was full of its sweetness.

And there were some whom it displeased in their soul. And then said Judas Iscariot, which should betray him:

"Wherefore was this waste of ointment made?  
It might have been sold for three hundred pence,  
and been given to the poor."

& he began to laugh upon the woman with scorn and disdain. And that he said not because of love of almsgiving, not for love of the poor, but because he was a thief, and had the money bag and stole what was put in and made away with that which men set before him.

Now Jesus knew his disciples saw and were murmuring among themselves against her, and said that she had done this deed in honor of his burial, that she had done full well: and the poor they will have always, but his body they will not always have:

"Let her alone, why weary they the woman?"

For a fair deed and good hath she done unto me.

Against the day of my burying hath she done this.

For at all times the poor are by you,  
and whensoever ye will ye can do for them good;  
but I, at all times I am not by you.

But this which she hath done -  
that she hath poured this oil on my body,  
she did it for my burial, lo, she hath done it  
and beforehand hath perfumed my bodily frame.

She hath done what she could.

And for that shall her deed be spoken of

over all the world wherever the good tidings are proclaimed,  
in remembrance of me."

Verily, I say to you

Wherever my gospel shall be announced, in all the world  
this also that she hath done shall be spoken of  
for a memorial of her."

And then many folk heard tell that Jesus was there.

And they came, not for to see Jesus, but to see Lazarus who  
was raised from death to life.

So then bethought the high priest, that they would slay  
Lazarus; for on account of him, many folk believed in Jesus.

And upon the morn, when they drew near to Jerusalem, and  
came to Beth Phagge and Beth Ania and arrived by the side  
of the Mount called the Mount of the Olive-orchard, as Je-  
sus went toward Jerusalem, he bade two of his disciples go to  
the town which stood before them, and that they bring him an  
ass and her foal, that never man had ridden on.

And if any man tried to obstruct them, that they should tell him  
that their lord had need of this; and they will let them.

He said to them:

"Go to that village over against us,

and in the same hour what time ye are entering it,  
lo, ye will find a certain ass tied and her colt by her side  
that no human being hath ridden upon;  
loose and bring them to me.

And if anyone say to you aught, and asketh you

'Wherefore are you loosing it?'  
say to him

'For their Lord are they required,'  
and immediately he will send them here."

Now this that came to pass happened that that might be fulfilled which was said by the prophet, who had said:

"Say to the daughter of Zion,

'Lo, thy king cometh to thee, righteous and meek,

and riding on an ass and on a colt, the foal of a she-ass."

And those disciples of his did as Jesus commanded them, and went and found it so just as Jesus had said, the colt tied at the door of the court in the street.

And while loosening it some of the folk standing there then asked what they would do with the beasts:

"What are ye doing and loosening the colt?"

And they answered as Jesus had instructed them: and they let them pass.

And they brought the ass and the colt unto Jesus and laid their clothes upon the ass's foal, and set Jesus down there-upon and he rode upon them; and while he was moving along they and a number of the multitude were strewing their cloaks in the way where the asses would go, but others were cutting branches from the trees and were casting them in the way. And some strewed flowers, and olive branches.

And when they drew near to the descent of the Mount of the

Olive-orchard all the multitude began rejoicing and glorifying God with a loud voice for everything that they saw, and they that were going before him and that were coming after him were crying out, and saying:

"*Osanna!*"

Blessed is the king that cometh in the name of Jehovah;  
blessed is the kingdom that cometh,  
the kingdom of our father David!

Peace in heaven, peace and glory in the highest!"

And when Jesus came down from the Mount of Olives, all the folk thanked God for the great miracles which they had seen, that Jesus had done.

And they began for to cry out, and to sing, and to make great joy that he was Christ, their rightful king, whom God had promised them of the kindred of David.

And they entered Jerusalem; and he entered the Temple and saw everything, but when it was evening he had gone forth to Beth Ania (Bethany) with the Twelve.

And then the Pharisees saw men doing him so great an honor, and his allowing this, that they came to him & bade him that he should disallow it:

"Rabban (Teacher), rebuke them that they should not cry out."

And Jesus answered them, that if they tried to stifle them, they would cry out all the more. He saith to them:

"Verily, I say to you

If these should be silent these stones would cry out."

And when Jesus came nigh the City of Jerusalem, he stood still, and began to weep, and he said, had they known that which as yet they knew not, they also would weep; for they will be besieged & destroyed, for they knew not the time of God's visitation.

And as Jesus entered into the City in this great procession, all the folk were abashed [i.e., were amazed], and asked who was it.

And folk told them that it was Jesus, the prophet from Nazareth. And then they said that they had seen how he had raised Lazarus, that he well deserved to have great honor. The Pharisees' response among themselves was one of envy, and that it was all for naught their having spoken words with him, because they had achieved nothing.

"Do you not see," they said,

"how all who were afflicted follow him, & he doth not refuse them?"

§ 82. How Jesus conducted himself on Palm day, the first day of the week, & how he answered those opposing him regarding what the children sang.

And when he entered Jerusalem the whole city was troubled, and they say:

"Who is this?"

Those multitudes say to them:

"This is Jesus the prophet from Nazareth of Galilee."

And Jesus then rode through the City unto the Temple and entered the Temple of God.

And there he found merchants with their wares, sitting there & selling, & he drove them out each one, & overthrew their tables who stood there for to change money, and their chairs also he cast down who sat and sold pigeons; & said to them, that God said that his house is to be a house of prayer and of worship, and they had made it a den of thieves: and he would no more allow it that men bore their vessel through the Temple, except were it hallowed. He said to them:

"It is written

'My House a House of Prayer

shall be called for all the peoples,'  
but ye have made it a den of pirates."

And he was teaching daily in the Temple; and the rulers, and the masters of the folk, and the overseers, when they saw this, bethought them how they could take him and condemn him to death but durst not on account of the folk, who loved him so much, and so gladly worshiped and praised him, for all the people were hanging on him to hear him. And they were not finding what they should do to him.

And with that so drew near to him in the Temple the halt, and the blind, and the deaf, and the dumb, and Jesus healed them every one.

And when the scribes and the chief priests saw the wonders that he did, and the children that were crying out in the midst of the Temple and were saying:

"Osanna to the son of David!",

And the children of the City went forth and sang before their king:

"Rightfully, truly

Jesus Christ,

David's kin."

And then came the Temple overseers [the high priests] and the masters of the Law [the scribes], who asked him if he had at all heard what the children had said? For they thought that he should not allow such vainglory. And they say:

"Dost thou not hear what these are saying?"

And Jesus answered them, that David the prophet, as they themselves knew so well, had said that God would raise to his Christ praise from out of the mouths of children, to confound his enemies. Jesus saith to them:

"Yes; have ye never read,

'Out of the mouth of children and of infants  
I will make praise?'"

And so Jesus was left to fast in the Temple until it was evening. And then looked about, if any man would offer him lodging; and when no man offered him such, then he returned again with his apostles to the city to Beth Ania (Bethany) unto Lazarus's house, that he might be there. And there he dwelled all that night, and taught them right beliefs [i.e., the true principles] of the faith.

§ 83. How Jesus cursed the fig tree

when he went again to Jerusalem, for that it bore no fruit.



Upon the morrow early Jesus went forth from Beth Ania (Bethany) again to Jerusalem.

And as he went along the way, when he was crossing over to the city, he hungered, and he saw from afar a certain fig-tree in the way.

And as he approached it that he might find on it something and did not find on it anything, save leaves only, [for] it had not been the time of figs.

And immediately he cursed it, and said that it should never again bear fruit:

"No more fruit will be on thee forever.

Henceforth no one of thy fruits will eat"

And right away the fig tree began to wither, and to dry up all the way unto its roots.

And his disciples heard. And they were crossing over in the morning, when they saw it [and] they marveled greatly, and were saying:

"How this fig tree straightway withered!"

And upon the morrow Kepha (Peter) showed it to him another time as he went toward Jerusalem, that the fig tree was all dried up.

And when Kepha remembered, he said to him:

"Rabbi, that fig-tree which thou cursedst hath withered!"

And Jesus responded to them & said, that if they had steadfast faith and charity, not only could they do thus to a tree, but also remove a great mountain at their own will.

"Verily, I say to you,

If there be in you faith in God,  
and ye doubt not, verily,

I say to you, not only as this thing  
of the fig-tree shall ye do,  
but if ye shall say to this hill,

'Be taken up and fall into the sea,' ~

and if he shall not doubt in his mind but shall believe  
that which he hath said will come to pass, ~  
it shall be to you thus;

therefore I say to you everything that ye pray for  
and believe that ye will receive, it shall be to you.

And what time ye stand and pray,

be forgiving that which ye have against any,  
that your Father also in heaven  
may forgive you your sins."

And in the day he was teaching in the Temple, and in the

nights he was going forth and lodging in the Mount called the Mount of the Olive-orchard.

And all the people were going early unto him to the Temple that they might hear him.

§ 84. How that Jesus beheld the

Temple, and answered them who opposed his authority.

And they had come again to Jerusalem and he was walking in the Temple, teaching the people and was announcing the gospel, there drew near to him [and] stood up against him, the chief priests and the masters [of the Law], & the elders to him, and asked him who had given him the power to do such things as that which he had done in the Temple:

"Say to us by what authority thou doest these things, and who gave thee this authority?"

And Jesus answered them & said, if that they would respond to him regarding one question, he would tell them who had given him this power:

"I also will ask you this one word, that ye shall say to me, and I will say to you by what authority I do these things;

the baptism of John, from whence was it?

From heaven, or from men? -

Say to me, whether John the Baptist

was acting on God's behalf or was he not. -

Now they were considering among themselves, and saying,

"If we say to him

that it is from heaven,

that he acted on God's behalf,

he will say to us:

'And wherefore did ye not believe in him?' -

and If we say

that it is from men,

that he was not acting on God's behalf,

we are afraid of the multitude,

all the people will be stoning us,

for they have been persuaded about John

that he is a prophet."

And they say to him:

"We do not know."

And Jesus responded and said, he would no more tell them who had given him that power, than would they answer his

question. Jesus saith to them

"And neither do I say to you  
by what authority  
I do these things."

### § 85. How Jesus overcame the masters of the Law.

So then Jesus said to the masters of the Law three words [i.e., three parables], and showed them that they were to be condemned through their own answers.

The first parable was of a man who had two sons. One said that he would do his father's commandment, but he did it not; while the other said he would not do it, but went and did it.

Another tale Jesus told them, of a man who planted a vineyard: and folk conspired that they would slay all those who came to fetch the fruit, yea, and even his own son.

And then he told them that he was like unto a stone, which all the masons who made Solomon's Temple had cast aside until that it was nearly finished.

And the last stone they laid highest upon a corner, for to complete two walls: and there it fit so advantageously that all marvelled greatly.

And then Jesus told them the third tale of a king who held a feast for his son. And those whom he had invited to the feast, they chided [i.e., abused] and slew his servants when they came for them.

And when the masters of the Law, and the priests, & the Pharisees, saw that these tales touched on them, they would have taken Jesus: but they durst not on account of the folk. For all the folk held him verily to be a prophet, and from morning until evening they heard him with good will.

"Now how seemeth it to you?

A certain man, he had two sons;  
he saith to the first:

'Go, my son, today; do work in the vineyard.'

He saith to him:

'I will not;

but lastly he changed his mind and went to the vineyard.

And he said to the other likewise,  
and he answered and said:

'Yea, my lord';

and went not.

Which out of these twain seemeth it to you  
that he did the will of his father?"

They say to him:

"That first one."

Jesus saith to them

"In truth, I say to you,  
that the toll-gatherers and the harlots  
go before you into the kingdom of God.

For there came unto you

John in the way of uprightness,  
and ye did not believe him;  
but the toll-gatherers and the harlots  
believed in him, but ye -  
not even when ye saw it  
have ye changed your mind lastly,  
that ye should believe him!"

S. *The parable of the absentee landlord:*

"Hear another similitude.

A certain man was the master of a house;  
he planted a vineyard,  
and surrounded it with a hedge,  
and digged in it a wine-press,  
and built in it a tower,

and he delivered it over to husbandmen  
and departed for a long time.

And when the time of fruits drew near,  
he sent his slaves unto the husbandmen,  
that they should send him the fruits of the vineyard;  
and those husbandmen took hold of his slaves,  
one they beat, and one they stoned, and one they killed.

Again, he sent others slaves of his, more than the first,  
and they did to them likewise.

But, at the last, saith the master of the vineyard:  
'What shall I do?'

I will send my beloved son;  
perchance they will have reverence for him.'

But those husbandmen, when they saw his son,  
they were thinking and said among themselves:

'This is his heir; come, let us kill him,  
and the inheritance will be ours.'

And they took hold of him,  
and put him forth out of the vineyard, and killed him.

When, therefore, the lord of the vineyard shall come,  
what will he do to those same husbandmen?"

Now when they heard these things they say to him,  
"Far be it, and it shall not be.

Miserably will he destroy them, and the vineyard  
he will deliver over to other husbandmen,  
who give the fruits in their season."

Jesus saith unto them

"Have ye never read in Scripture,

'The stone which the builders rejected,  
it hath become the head of the corner;  
from the Lord this came to pass,  
and it is a wonder in our eyes?'

Therefore I say to you,

The kingdom of God shall be taken away from you,  
and shall he given to a people that bringeth forth fruits.

For every one that falleth on that stone shall be broken;  
and every one whom it shall fall upon, it shall crush him."

Now, the chief priests and the Pharisees, when they heard the  
parable, knew that against them he said it.

And they had sought to take hold of him in that very same  
hour, and were afraid of the people, because as to a prophet  
they were holding to him.

S. *A kingdom parable, a wedding invitation:*

Again Jesus answered, and said to them in parables:

"The kingdom of heaven hath become like to a man,  
a king, that made a wedding for his son;  
and he sent his slaves that they should call those bidden  
to the wedding, and they wished not to come.

Again he sent other slaves and said:

"Say to those that were bidden,

'Lo, my supper is ready, and my fatted oxen are killed,  
and everything is ready; come ye to the wedding.'

But they disdained the invitation,

and one went to the field, and one went to merchandise,  
but the rest, that were left behind, took hold of his slaves,  
and insulted them, and killed them.

And that king was wroth, and sent his army,  
and it destroyed those murderers,  
and their city it burned with fire.

Then said he to his slaves:

'The wedding is ready,  
and those that were bidden were not worthy of it;  
henceforth, go forth to between the highways,  
and, whomsoever ye find, call to the wedding feast.'

And those slaves went forth to between the highways,  
and gathered all that they found, the bad and the good;  
and the wedding feast was filled with guests.

And the king entered that he might see the guests,  
and he saw there a man not clad in clothing  
for the wedding.

He saith to him:

'My comrade, how hast thou come hither,  
who hast no garments for the wedding?'

And he was silent.

Then said the king to his servants:

'Take hold of him by his hands and by his feet,  
and put him forth into the outer darkness;  
there shall be the weeping and the gnashing of teeth.'

For many are the called and few the chosen."

S. 86. How that Jesus responded  
to the Pharisees and to the  
Herodians regarding the  
tribute.

Then the Pharisees went and counseled with the officers who

were associated with the Herodians, that they might catch Jesus with a word as a thief and for a felon & traitor, if he said that he would give no tax to the Romans.

And if he said that men should give it, they should cry forth this, & open to the folk this fact.

And afterwards they came & sent spies, those of their disciples who were not known to associate with the authorities, that they might feign being righteous, that they might take hold of him with a word and deliver him up to the governor.

And they sent unto him their disciples, with the slaves of Herod, & they began first to flatter him, to say to him with guile that they knew well that he taught the truth to all men; and they besought him that he would tell them whether men should give any tribute to Caesar, the Emperor of Rome, or that men should not:

"Teacher, we know that thou art true,  
and that rightly thou speakest and teachest,  
the way of God and thou carest not for any one,  
for thou hast no respect of persons  
for any one, but in verity the word of God thou teachest;  
say to us what seemeth to thee -  
is it lawful to give head-money to Caesar, or not?"

Now Jesus knowing well their wiles, and himself perceived their ill-will told them to show him the money:

"Ye, respecters of persons, why tempt ye me?"

Show me the coin of the head-money,

show me a denar that I may see it."

& forthwith the Pharisees themselves brought near to him a denar.

And Jesus asked them, whose image was on it, and what was the writing thereabout.

Jesus saith to them:

"This image and the inscription - of whom is it?"

They say to him,

"Caesar's."

And Jesus then told them that they should give unto Caesar that which was his, and to God that which was his. Saith he to them:

"Give what is Caesar's to Caesar,

and give what is God's to God."

And when they heard, they wondered at his answer. Astonished at him, they went forth, & all of them were feeling ashamed and confounded and kept silence.

§. 87. How Jesus responded to the

Sadducees about a woman who had taken seven brothers as husbands.

On that selfsame day, there drew near before him some folk of the Sadducees, and they came & said to him that there is no resurrection of the body.

And they asked him about a woman who had taken seven brothers as husbands. Upon the usage of the Law of old [i.e., God's venerable Law], whose woman should she be, when the common resurrection shall be? And they say to him:

"Teacher, Moses said to us

that, if so be that a man shall die not having sons,

his wife shall become his brother's,

and he shall raise up seed to his brother.

Now, there were by us seven brothers:

the first of them took a wife and died, and left no sons,

and his wife became his brother's; the other also did likewise,

and the third also - unto the seven of them,

and lastly, after all of them, that woman died.

In the resurrection, therefore,

whose of them shall the woman be?

For lo, wife of the seven of them she became."

And Jesus said that they did err, because they understood not the Scripture regarding the Law.

"The reason why is this,"  
he said,

"in the other world men will not have wives,  
as men have in this world:  
but they shall be as God's angels."

And then through the Law itself, he showed them what the common resurrection from death to life will be. Jesus answered and said to them:

"Much do ye err,  
and ye know not the Scriptures,  
neither the power of God.

The sons of this world beget and are begotten,  
take wives and become the wives of men,  
but they which are account worthy to obtain that world,  
in the coming to life of the dead,  
neither do men take women, nor do women become wives of men,  
but they are as the angels of heaven,  
nor can they die, for they have been made equal  
with the angels as the sons of God,  
even sons of the resurrection.

Now, concerning the resurrection of the dead,  
that they will rise Moses made clear,  
when God spoke to him from the Bush  
have ye not read that God said,

"I am Jehovah,  
the God of Abraham  
and the God of Isaac  
and the God of Jacob'?"

And lo, the God not of the dead, but of the living,  
for they are all living to him."

§ 88. How Jesus responded to the  
masters [of the Law] regarding  
the highest commandment of  
the Law.

After Jesus had spoken & thus well answered the Sadducees, such that they could no more question him, so there came a minister of the Pharisees, when they saw that he had silenced the Sadducees, gathered together around him to prove him [i.e. to put him to the test] & one of them, a scribe, asked him, tempting him, and saying to him: which was the highest commandment of the Law?

"Teacher, which commandment is great and first in the Law?"



And Jesus answered and said, to love God with all his heart, with all his life, with all his mind, with all his strength, and to love his neighbor as himself. It must needs be thus, for on the second of these two commandments all the Law and prophecy depend.

He saith to him

"First of all of them is

'Hear, O Israel, Jehovah our God is one,'  
and

'Thou shalt love Jehovah thy God from all thy heart  
and from all thy soul  
and from all thy understanding and from all thy power.'

This is the first commandment.

And a second that is like to it is

'Thou shalt be loving  
to thy neighbor as thyself.'

Another commandment greater than these there is not.

On these two commandments

hangerth the Law, and the prophets also."

And then the Pharisees said how well he had spoken. That scribe saith to him:

"Rabbi, well in truth hast thou said that God is one  
and there is no other apart from him;  
that a man should love him from all his heart  
and from all his soul and from all his power  
and that he should love his neighbor as himself  
is better than all burnt-offerings and sacrifices."

In that he had assented to the truthfulness thereof, Jesus answered him:

"Thou art not far from the kingdom of God."

And no one again dared ask him.

§ 89. How Jesus asked the Pharisees  
whose son that Christ should  
be, & who was his father.

And, while the Pharisees were gathered together in the Temple, Jesus was asking them of whose lineage would Christ come, saying:

"What say ye about the Messiah; whose son is he?"

And they answered::

"David's son."

And then Jesus asked how that David called him his Lord in the Psalms, unless he had been before him. He saith to them:

"How therefore doth David in the Holy Spirit call him  
'my Lord'?"

For he himself hath said in the book of the Psalms,

'The LORD said to my Lord:

"Sit down on my right hand,  
until I set thine enemies the footstool under thy feet."

If therefore David call him 'my Lord,' how is he his son?"

And no one could give him an answer, neither did any one dare  
from that hour to ask him again from that day forwards.

§ 90. How that Jesus preached to the  
folk & to his disciples about the  
hypocrisy of the Pharisees.

Then said Jesus to the people as well as to his disciples, that  
they should do what the masters [of the Law] and the Phari-  
sees say to do, but first they should beware of their deeds:  
that they were hypocrites in many ways; that they were hard &  
covetous of other men's goods, yet soft and tender on them-  
selves, and they desired to be honored, but through guile they  
extorted gifts from widows, and, moreover, from folk who were  
simple; that they were like graves which had been daubed [i.e.,  
whitewashed tombs], made fair without, yet which stunk within.

Also he said that they were proud & cruel as those who were  
kindred to an adder.

Even as their ancestors slew God's prophets, so also shall  
they do to the prophets & the masters of the Law whom I shall  
send.

And therefore, he said, from that time forwards, that all the  
blood which they had shed from the time of Abel, shall be tak-  
en in all vengeance from themselves.

"On the throne of Moses  
the scribes and the Pharisees have sat down;  
everything that they say to you be hearing and doing,  
but like their deeds do ye not, for they say and do not.

And they bind heavy burdens,  
and lay them on the shoulders of men,  
and they themselves with one of their fingers  
do not touch them.

Beware of the scribes  
that wish to walk in porches,  
for everything that they do is that  
they may seem something to men,  
and they widen the thongs of their frontlets,  
and lengthen the fringe of their cloaks,  
and love the chief entertainments at suppers,

and the first seats in the synagogues,  
and greeting in the streets,  
and they wish that men should be calling them

'Rabbi, Rabbi.'

But ye, yourselves, call not ye men Rabbi;  
for one is your Rabbi, the Messiah,  
and ye yourselves are brothers.

And 'Father' call not men for yourselves on, earth,  
for one is your Father in heaven.

And be not called 'Teachers',  
because your Teacher is the Messiah.

And he that would among you be great  
shall be to you a servant;  
for every man that shall uplift himself shall be humbled,  
and he that humbleth himself shall be uplifted."

S. *Woe.*

"Woe to you, scribes and Pharisees, respecters of persons,  
that ye shut the kingdom of God before men!

For ye enter not yourselves, neither those that come  
to enter do ye allow.

Woe to you, scribes and Pharisees, respecters of persons,

that ye eat up the houses of widows, in the pretext  
that ye are lengthening your prayers!

Therefore, ye shall receive more judgement.

Woe to you, scribes and Pharisees, respecters of persons,  
that ye go about sea and land  
that ye may make one proselyte and,  
what time he hath become one,

ye make him a son of Gehenna  
double as much as yourselves!"

"Woe to you, blind guides, that ye say:

'He that sweareth by the Temple, it hurteth not;  
and he that sweareth by the gold in the Temple sinneth!'

Foolish, blinded ones!

Which is greater - the gold, or the Temple  
that itself halloweth the gold?

And he that sweareth by the altar, it hurteth not;  
and he that sweareth by the offering on the altar sinneth.

Blinded ones! Which is greater -  
the offering, or the altar that itself halloweth the offering?

He that sweareth therefore by the altar sweareth by it,  
and by all that is upon it,

and he that sweareth by the Temple sweareth by it,

and by Him that dwelleth therein,  
and he that sweareth by the heavens  
sweareth by the throne of God,  
and by Him that sitteth thereon."

"Woe to you scribes and Pharisees, respecters of persons,  
that ye tithe mint and anise and cummin,  
and have left the weighty matters of the Law,  
judgement and mercy and faith!

Now, these ye have done, but these have ye not left?

Blind guides,  
in that ye strain clear of gnats, and swallow camels!"

"Woe to you scribes and Pharisees, respecters of persons,  
that ye cleanse the outside of the cup and of the dish,  
and inside they are full of extortion and all uncleanness!

Blinded Pharisees!

Cleanse first the inside of the cup,  
and the outside also is clean.

Woe to you, scribes and Pharisees, respecters of persons,  
that ye are like to graves, that on the outside look white,  
But inside are full of dead men's bones and all uncleanness!

So ye also on the outside appear to men as righteous,  
and inside are full of wickedness and turbulence.

Woe to you scribes and Pharisees, respecters of persons,  
that ye build the graves of the prophets,  
and adorn the tombs of the righteous, and say,

'If we had been in the days of our fathers,  
we would not have been partakers with them  
in the blood of the prophets!'

Hence, ye confess that ye are the sons of them  
that killed the prophets -

and ye also will fill up the measure of your fathers!  
Serpents, offspring of vipers!

How will ye flee from the judgement of Gehenna?

The blood of the prophets will be required:

Therefore, lo, I send unto you prophets,  
and wise men, and scribes;  
some of them ye will kill and crucify,

and some of them ye will scourge in your synagogues,  
and will persecute them from city to city,  
that there may come upon you

all the blood of the righteous  
that hath been shed on the earth,  
from the blood of Habel, the righteous,

even unto the blood of Zacharia, son of Barachia,  
him that ye killed between the Temple and the altar.

In truth, I say to you,  
that all these things will come on this generation."

§. *Future disposition of earthly Jerusalem:*

And then Jesus, mourning the City of Jerusalem, said:

"Jerusalem, Jerusalem, who slayest the prophets,  
and stonest them who are sent to thee,  
greatly have I willed to have gathered thy folk,  
as doth the hen her chicks under her wings,  
and thou wouldst not.

Now from this time forwards be thou desolate,

for I tell thee, after this Passover

that thou shalt never see me, ere that thou believest in me.

Lo, your house is left to you desolate; for I say to you,

Ye shall not see me from now until the day come that ye say

'Blessed is he that cometh in the name of Jehovah.'

§ 91. How that Jesus praised the  
offering of the poor woman.

And as Jesus sat over against the treasury and beheld how  
the folk made their offering, so came many rich men and offer-  
ed much, and there came a certain poor woman, a widow, and  
offered a farthing (or two mites).

And Jesus called his disciples, and told them that this poor  
widow had offered more than each one of them had done. For  
all of them had offered much, for they had much; yet she had  
offered more, for she had offered all that she had to live by.

"Yea, I say to you that this poor widow

hath cast in more than all of them into the treasury;

for every one of that which was abundant to him

hath cast in, but this woman of what is lacking to her,

everything that she was possessing cast in."

§ 92. How Jesus responded to the  
pagans [i.e., those of the  
nations, gentiles] who would  
speak to him.

With that the pagans, who were at the [Passover] feast, came  
to Philip, which was of Bethsaida of Galilee, and told him that  
they would gladly see Jesus, saying:

"Sir, we would see Jesus."

And Philip told this to Andrew, and then together they went  
and told this to Jesus.

And Jesus told them that the time was come when he should  
be with the pagans. For as it is needful, he said, for wheat  
after being sown to be completely ripe before it can multiply,

so also with himself. For wheat to ripen the earth must be moist, then it will multiply well & bear much fruit. And Jesus answered them, saying,

"The hour is come, that the Son of man should be glorified.

Verily, verily, I say unto you,

Except a corn of wheat fall into the ground and die, it abideth alone:

but if it die, it bringeth forth much fruit.

And so it is with me. & so it is of my men, that whoso loveth his life in this world;

contrary to me, he shall forsake his life;

and whoso hateth it for my sake, he shall find it.

And whoso serveth me, followeth me: for where I am, there is my servant.

And whoso serveth me, my Father shall him honor."

And so then said Jesus that he was much tormented, and besought his Father that he should save him from that time forwards:

"Now is my soul troubled; and what shall I say?

Father, save me from this hour:

but for this cause came I unto this hour.

Father, honor [glorify] thy name."

And then came a voice from heaven and said:

"I glorify it, and shall glorify it again."

And then some people that stood by, and heard it, said that it thundered: others said,

"An angel spake to him."

Jesus answered and said,

"This voice came not because of me, but for your sakes."

And he said, if he were done upon the rood [i.e., suspended upon a stake of impalement], he would draw all the world to himself.

"Now is the judgment of this world:

now shall the prince of this world be cast out.

And I, if I be lifted up from the earth, will draw all men unto me."

This he said, signifying what death he should die.

And then the folk responded & said, that the Law said that Christ should live evermore without end: and asked him what he meant that he should be crucified, if he were the Christ.

"We have heard out of the law

that Christ abideth for ever: and how sayest thou,

'The Son of man must be lifted up'?

who is this Son of man?"

And then said Jesus to them that he had been sent to them, and only so long as they had light could they proceed.

"Yet a little while is the light with you.

Walk while ye have the light,

lest darkness come upon you:

for he that walketh in darkness

knoweth not whither he goeth.

While ye have light, believe in the light,

that ye may be the children of light."

But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake:

"Lord, who hath believed our report?

and to whom hath the arm of the LORD been revealed?"

Therefore they could not believe, because that Esaias [Isai-ah] said again,

"He hath blinded their eyes, and hardened their heart;

that they should not see with their eyes,

nor understand with their heart, and be converted,

and I should heal them."

These things said Esaias, when he saw his glory, and spake of him.

Nevertheless among the chief rulers also many believed on Jesus; but they durst not show it on account of the Pharisees. Because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

And then Jesus cried out and said:

"Whoso believeth on me, believeth not on me,

but on him who sent me; and he that seeth me

seeth him that sent me, and whoso despiseth me,

I shall not condemn him now, but my teaching

shall judge him at doomsday.

I am come a light into the world,

that whosoever believeth on me

should not abide in darkness.

And if any man hear my words, and believe not,

I judge him not:

for I came not to judge the world, but to save the world.

He that rejecteth me, and receiveth not my words,

hath one that judgeth him: the word that I have spoken,

the same shall judge him in the last day.

For I have not spoken of myself;

but the Father which sent me,  
he gave me a commandment, what I should say,  
and what I should speak.

And I know that his commandment is life eternal:

whatsoever I speak therefore,  
even as the Father said unto me, so I speak."

These things spake Jesus, and departed, and did hide himself  
from them.

§ 93. How Jesus warned his disciples  
privately of the destruction of  
the Temple, & taught them how  
they should prepare for the  
judgment with four wise words.

And as Jesus went out of the Temple, so came his disciples  
near and showed him how rich & good & strong it was that with  
fair stones and with offerings it was adorned, and one of his  
disciples saith to him:

"Rabbi, lo, see the stones and the great building!"

And Jesus responded to them and said that the time would  
come when it will be so thoroughly destroyed that one stone  
should not be left to lie upon another:

"See ye all these stones?

In truth, I say to you,

The days will come that there will not be left  
here a stone on a stone that will not be pulled down."

And then as he sat upon the Mount of Olives, across from  
the Temple, his disciples Peter and James and John & An-  
drew, themselves alone drew near [and] asked when this should  
be, and what tokens [signs] would come before that destruc-  
tion, and before the judgment:

"Teacher, say to us when this shall be,  
and what is the sign of thy coming,  
and of the conclusion of the world?"

& then Jesus answered them and said, that many false proph-  
ets would come, and hunger, and earthquakes, and tempests,  
& wars; that they would be betrayed, & seized, & slain, and the  
Jews all destroyed, and good tidings preached over all the  
world:

"See that no one lead you astray,

for many will come in my name, and will say

'I am the Messiah' and 'The time hath drawn near';  
many will they lead astray. But ye are about to hear of wars  
and rumor of wars, but see lest ye be afraid;



these things are about to be, but not yet is the end.

For people will rise against people,  
and kingdom against kingdom,

and there will be famines and earthquakes in various countries

and pestilences

and there will be terrors from heaven and great signs

will be seen and great winter-storms;

but all these things are the beginning of travail.

And then, before all these things

they will lay hands on you and persecute you

and deliver you up to distress,

and they will kill you, and every man will be hating you  
for my name's sake.

And they will deliver you up

to the peoples and to the synagogues and to prison,

and they will bring you before kings

ye shall stand and ye shall be scourged before governors

for my name's sake,

for a witness to them and to all the peoples;

for firstly this gospel shall be preached.

Now it shall be for you a testimony - even this,

what time they bring you up that they may deliver you over,

do not give thought (be not anxious beforehand)

to what ye shall say,

but that which is given to you in that hour -

that speak ye; for not ye are speaking but a holy Spirit.

And set it in your hearts

that ye shall not be teaching yourselves to make excuse,  
for I myself will give you a mouth

and wisdom such that all your enemies

cannot stand up against it.

Your kinsfolk and your brothers

and your relations and your friends will deliver you up.

For the brother will deliver up his brother to death

and the father his son, and the sons will rise up

against the fathers and will put them to death,

and every man will be hating you for my name's sake,

but in patience ye shall possess your life.

Then many will be offended,

and will deliver up one another,

and will hate one another,

and many prophets of falsehood will arise,

and will lead astray many;

and, because of the multitude of wickedness,

the love of many will be chilled."

And so then he told them of the tokens that would come before the day of judgment: and said to them that the sun would turn right dark, and the moon would withdraw its light, & the stars would fall from heaven, and the powers of heaven would be stirred, and the folk of earth would fall down for dread of the greatness of the sea and of the flood.

"And then shall the Cross appear in the firmament,  
& then would they see me coming with so much dread  
and with great bliss,  
and then I shall send mine angels  
with a great sound and great cry,  
and they shall gather all that be chosen  
throughout all the world.

And when ye shall see all these works beginning, then be bold,  
for then shall come your salvation:  
but no angel knoweth the day nor the time.

Then shall the folk be taken, as they were in Noah's time.

And for this, charge not your hearts with gluttony,  
nor with drunkenness, nor with the covetousness  
of the world:

But watch & pray always, that ye be worthy before me.

For as it was in the days of Noah,

so will it be in the days of the Son of Man,  
for just that before the Flood  
they were eating and drinking and were taking wives  
and were giving wives to men,  
until the day that Noah entered the Ark,  
and they knew not until the Flood came  
and took them all away, so will be the coming  
of the Son of Man.

So also, as it was in the days of Lot,  
that they were eating and drinking  
and were buying and selling  
and were planting and building,  
and in the day that Lot went forth  
from Sodom it rained fire  
from heaven and destroyed them all,  
so will it be in the day that the Son of Man is revealed.

Now in that hour he that is on  
the roof let him not go down  
that he may take up his things from the house,  
and he that is in the field let him not turn behind;  
and remember ye the wife of Lot.

He that willesh to save his life shall lose it,  
and he that shall lose his life shall find it.