

Now I say to you that in that night
there will be two men in one bed,
one will be taken and one will be left.
And there will be two women
grinding at one mill together,
one will be taken and one will be left.
And there will be two men in the field,
one will be taken and one will be left."

They say to him:

"Whither, our Lord?"

He saith to them:

"Where the body is,
there will be gathered the vultures.

Now what time

ye have seen Jerusalem with an army surrounding it,
know that its desolation hath come nigh.

Now, what time ye have seen the sign
of abomination of desolation
that was said by Daniel the prophet
-he that readeth, let him understand -
then they that are in Judaea
let them flee to the hill-country,

and they within it let them go forth from it,
and they in the villages let them not enter it;
because the days are the days of requital,
that all that is written may be fulfilled
and he that is on the roof, let him not go down
to take aught from his house,
and he which is in the field,
let him not turn round behind to take his cloak.
Now woe to them with child,
and to them that are giving suck in those days!
For there will be great distress in the earth
and strong wrath against this people,
and they will fall by the edge of the sword
and they shall be taken captive to all the peoples,
and Jerusalem will be trampled on by all the peoples
until the times of the peoples be accomplished.

But be praying that your flight may not be in the winter
nor on the sabbath.
For there will be then great distress,
the like of which hath not been
from the first habitation of the world
until to-day, neither shall be.
And if it had not been

that those days were short no flesh would live,
but because of the chosen ones,
those days will be shortened.
Then, if any one shall say to you,
'Lo, here is the Messiah - Lo, there he is' -
do not believe.
For there will arise lying Messiahs, and lying prophets,
and they will give great signs and wonders,
so that, if possible,
even the chosen ones they will lead astray.
Lo, I beforehand have said to you,
that if they shall say to you,
'Lo, he is in the desert', do not go forth, or
'Lo, he is in the inner chamber', do not believe;
for as the lightning lighteneth from the east,
and is seen unto the west,
so will be the coming of the Son of Man.
Now, immediately after the distress of those days,
the sun will be darkened,
and the light of the moon will not shine,
and the stars will fall from heaven,
and the powers of heaven will tremble,

and distress in the earth
and irresolution of the peoples,
and a sound like that of the sea and a trembling,
that sendeth forth the lives of men for fear of that
which is about to come on the earth,
and the powers of heaven will tremble.
And then will be seen the signal of the Son of Man
and all great power and glory.
And he will send his angels with a great trumpet,
and will gather his chosen from the four winds,
from across the heaven unto the other side,
from the uttermost part of the earth
unto the uttermost part of the heaven.
Now what time these things have begun to be,
look out and lift up your heads
because your redemption hath drawn nigh.
But he that shall endure unto the last, he shall live.
And this gospel of the kingdom
will be preached in all the world,
for a witness to all the peoples,
and then will come the end."

§. *The fig-tree parable:*

And he was saying to them this similitude:

"Now, from the fig-tree learn a parable,
that what time its branches have become tender,
and its leaves are put forth,
ye know that the summer is near;
so ye also, what time ye have seen all these things,
ye know that it hath drawn nigh to the door.

In truth, I say to you that this generation
will not pass away until all these things be.
Heaven and earth will pass away,
and my words will not pass away.

Now, of the day and of that hour, no one knoweth,
not even the angels of heaven, but the Father only."

And so then Jesus said these four words: the first about all
the servants who abided their lord and watched, even if he
came ever so late.

Then another word was that of a man who was in dread of a
thief, how that he should stay awake so as to keep himself from
the thief.

The third word was about ten maidens who went forth to ac-
company a bride & a bridegroom: and five of the maidens were
foreclosed [i.e., they were locked out of the proceedings], in

that they were not ready to accompany the bridal couple when
they were to be espoused.

The fourth word was about a man who went on a far pilgrim-
mage, and entrusted all his goods to his servants: to one of
them five bezants [i.e., gold coins, otherwise identified as "tal-
ents"], and to the other, two bezants, and to the third one bez-
ant only.

And at his coming again he highly rewarded the two who had
doubled his goods; and the third he did imprison, in that he had
won him nothing.

S. *A call to watchfulness:*

"Now be ye watchful and praying, for ye know not the time.

For just as a man that departed and left his house
and gave to his slaves his property, to each man his work,
and commanded the doorkeeper that he should be watchful -
be ye therefore watchful,

for ye know not when the master of the house cometh,
not if it be in the evening-time, nor if in the mid-night,
nor if in the twilight, nor if in the dawn,-

and shall he come suddenly and find you sleeping?

And that to you I say, to all of you I say -
be ye watchful."

S. *Parable of the faithful servant:*

Peter saith to him:

"to us dost thou say this similitude
or to every one also?"

Our Lord saith to him:

"Who then is that slave, faithful and wise,
which his lord hath set up over his fellow-servants,
that he may give them the ration of food in its time?

Happy is it for that slave when his lord shall come
and find him doing so!

Truly I say to you

that he will set him up over all his property.

But if that slave shall say in his heart

'My lord delayeth to come;'

and had began to beat those slaves and the maiden-servants
and to eat and drink and be drunken,

then the lord of that slave will come in a day

that he doth not expect and in an hour

that he doth not know, and will divide him

and set his portion with them that are not faithful

and set his portion with the respecters of persons,

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

The slave that knoweth the will of his lord
and prepared not for him according to his will

shall be flogged with many stripes,

and he which knoweth not

and doeth that which is worthy of stripes

shall be flogged with few stripes;

for every one to whom much shall be given,

much will be required at his hand,

and to him that they have committed much,

the more will they require of him."

S. *The parable of ten virgins:*

"Then will the kingdom of heaven be likened to ten virgins
that took their torches,

and went forth to meet the bridegroom and the bride.

Now, five of them were foolish, and five wise;

and the foolish ones took their torches,

and took with them no oil,

but the wise took oil in the vessels with their torches.

Now, when the bridegroom delayed,

they all slumbered and slept,

but in the middle of the night there was a cry:

'Lo, the bridegroom cometh;

go forth to meet him!

Then arose all those virgins, and trimmed their torches.
The foolish ones say to the wise ones:

'Give us of your oil, for lo, our torches are going out!'

The wise ones say to them:

'Nay, lest it suffice not for us and for you;
but go unto them that sell, and buy for yourselves.'

And, while they were going to buy, the bridegroom came,
and they that were ready entered with him
to the wedding-feast, and the door was shut.

Now, at the last, came those virgins and say:

'Our Lord, open to us!'

But he answered and said:

'Amen, I say to you,
I know you not.'

Watch therefore, for that ye know not the day nor the hour."

§. *Talents wisely and unwisely invested:*

"For as a man that set off on a journey,
and called his slaves, and delivered to them his property,
there was one to whom he gave five talents,
and one with two, and one with one

and similarly also he with the two talents
[and] traded with the two.

But he that received one went and digged in the earth,
and hid the silver of his master.

Now, after a long time, came the lord of those slaves,
and took of them a reckoning.

And he drew near which received five talents,
and offered five others and said:

'My lord, five talents thou gavest me,
lo, I have gained beside them five more talents.

His lord said unto him,

'Well done thou good and faithful servant:

for thou hast been faithful over a few things,
I will make thee ruler over many things
enter thou into the joy of thy lord.'

He also that received two talents came and said,

'Lord, thou deliverest unto me two talents:

behold, I have gained two other talents beside them.'

His lord said unto him,

'Well done, good and faithful servant;
thou hast been faithful over a few things,

| will make thee ruler over many things:
enter thou into the joy of thy lord.'

Then he which had received the one talent came and said,

'Lord, I knew thee that thou art a hard man,
reaping where thou hast not sown and gathering
where thou hast not strewed:

and I was afraid, and went and hid thy talents in the earth:
lo, accept thine own.'

His lord answered and said to him:

'Evil slave and lazy, thou knewest me
that I reap where I have not sown
and gather where I have not scattered:

Thou oughtest therefore to have put my money
to the exchangers, and then at my coming
I should have received mine own with usury.

Take therefore the talent from him,
and give it unto him which hath ten talents.
For unto every one that hath shall be given,
and he shall have abundance:
but from him that hath not shall be taken away
even that which he hath.

And cast ye the unprofitable servant into outer darkness:
there shall be weeping and gnashing of teeth."

§. *Separating sheep from goats:*

And so then Jesus told them the form and the manner of the
judgment. And when in majesty the judgment comes, then will
all the folk be assembled together before him, & he will divide
them asunder, as a shepherd doth his sheep from the goats.

And his sheep he shall have stand on his right half, & for the
works of pity [compassionate acts] that they did for his sake,
he will have them called unto his Father's bliss; and those on
the left half, for they did no works of compassion on his behalf,
he will have them driven with the fiends into the pain without
end.

"When the Son of man shall come in his glory,
and all the holy angels with him,
then shall he sit upon the throne of his glory:
and before him there will be gathered all the peoples,
and he will separate them one from another,
as the shepherd that separateth
the sheep from the goats,
and he will make the sheep stand on his right,
and the goats on his left.

Then will the King say to those on his right:

'Come, ye blessed of my Father,
inherit the kingdom

that was prepared for you

from the foundation of the world:

for I was an hungered, and ye gave me meat:

I was thirsty and ye gave me drink:

I was a stranger, and ye gathered me,

I was a naked man, and ye clothed me,

I was an infirm man, and ye visited me,

I was in prison, and ye came unto me.'

Then will the righteous say to him:

'Oh, our Lord! when saw we thee

that thou wast hungry, and gave thee to eat,

or wast thirsty, and gave thee to drink?

And when did we see thee

that thou wast a stranger and gathered thee,

or wast a naked man and clothed thee?

Or when did we see thee infirm or in prison
and came unto thee?'

And he answered and said to them:

'Amen, I say to you,

'What ye have done to one of these my brothers,
my little ones,
to me it is ye have done it.'

Then will he say to those on his left:

'Go away from me, ye cursed, to the fire eternal
which is prepared for the Accuser and for his angels.

For I was hungry, and ye did not give me to eat,
I was thirsty, and ye gave me not to drink,
and I was a naked man, and ye did not clothe me,
I was an infirm man, and I was in prison,
and ye did not visit me.'

Then will they also answer and will say:

'Our Lord, when did we see thee hungry,
or thirsty, or a stranger, or naked, or infirm,
or in prison, and did not serve thee?'

Then will he answer and will say to them:

'Amen, I say to you,

"That which to one of these little ones ye did not,
to me also ye did it not.'

And these will go to torment eternal,
and the righteous to life eternal."

§. 94. How that Judas bespoke
treason upon the fourth day
of the week.

And it came to pass, after Jesus had said all these things to his disciples, then he told them that on the third day following, during the feast of Passover, he would be delivered up to be done in on a rood [i.e., to be impaled upon a torture stake]:

"Ye know that after two days it is the Passover,
and the Son of Man is delivered up to be crucified."

And the Feast of the Unleavened Bread, called Passover, had drawn near; and then gathered the princes [i.e., the rulers], & the masters of the Law, the priests, & the elders of the Law, in the court of the overseer [i.e., the high priest], who was called Caiaphas, because Jesus had said on the third day of the week, that they would see him no more ere that they had believed in him. And thus they went and took counsel together seeking how they could betray Jesus, and slay him, for they were afraid of the people.

And then they said that it was not good to do this whilst the feast lasted, in order that the folk not grumble, nor prevent it. And then Judas called Iscariot, that was of the number of the Twelve, heard tell that they were assembled together.

Now Satan had entered into Judas and he went and spake with the chief priests and scribes, & asked them what they would give him so that he might deliver him up to them, and they rejoiced & said that he should take them to Jesus privately [surreptitiously] so that the folk would not know about it.

And all of them were glad & beholden to him for thirty pence silver [also identified as "thirty denarii"]: and he promised them Jesus.

And from that time forwards he espied how he might betray Jesus, and was seeking for himself an opportunity how he should deliver him up to them apart from the multitude and be- take him to them privately, without the folk realizing it. For indeed, all the three days before Jesus had taught the folk in the Temple from morning to evening, & from evening un- til morning.

And upon the night he went upon the Mount of Olives, & the folk upon the morrow came unto the Temple for to hear him. And there passed Jesus the fourth day and the fifth day of the week.

§ 95. How that Jesus bore himself in
his passion from evening time
until it were the next day.

And at evening time of the sixth day, when the day of the Passover arrived, on which was the custom that the Passover should be slaughtered, when every man should sacrifice a lamb for himself, he [Jesus] sent Peter and John and saith to them:

"Go and make ready for us the Passover that we may eat it."

And then Jesus' disciples came to him, & asked him where they should hold the pascal seder & where they should prepare the lamb:

"Where wilt thou that we make ready?"

And Jesus said to Peter & John that they should go into the City, & follow a man whom they would meet, bearing a potful of water: and where they see him enter, there they should ask for him & his disciples, and that this request would be granted them immediately.

"Lo, what time ye enter the city there will meet you a man carrying a pitcher of water; go after him to the house which he entereth, say to the master of the house:

'Our Rabbi saith,

"Where is the guest-chamber where I may eat the Passover with my disciples? My time is near."

Lo, he will shew you a certain large upper-room furnished; there make ready; there prepare for us."

And they went forth & found it right as Jesus had told them, & prepared the lamb in a great solecter [i.e., the Upper Room], that the hostess had prepared for them, already furnished.

Now when evening had come, so came Jesus with his Twelve, and set himself down with his apostles, and held forth the pascal seder; ere that he was pained [tortured], and while they were eating he said to them:

"I have indeed longed to sup with you
the Passover before ever I suffer;
for I say to you that henceforth
I shall not eat it until it be accomplished
in the kingdom of God."

And then Jesus administered to them the Eucharist with his flesh and with his blood, and bade them that they should sanctify bread & wine, in remembrance of his passion.

And while they were eating Jesus gave thanks and he took bread and blessed God over it, and brake and gave to his disciples, and said:

"Take, eat; this is my body that is for you;
so be doing for my memory."

And he took a cup and gave thanks over it, and gave to them and they drank from it.

And he said to them:

"Take this, divide it among you;
drink of it all of you; this is my blood,
the new covenant, that is shed for many
to forgiveness of sins:

This do ye, as oft as ye drink it,
in remembrance of me.

For I say to you that I shall not drink
from now of the fruit of the vine, until the day
that the kingdom of God come
that I shall drink it with you
new in the kingdom of my Father."

And then he said that one of them would betray him.

"Amen, amen, I say to you,
one of you that eateth with me, he will betray me."

And then everyone, & each man of himself, began to ask which
it were.

Now they began to be grieved and it grieved them exceedingly,
and then everyone, & each man of himself, began to ask which
it were, saying to him each one of them:

"Is it I? Can it be I, my Lord?"

And Jesus answered them and said, that it was one of them
who ate of his dish. And he said that it would have been bet-
ter for him that he had never been born. But he said to them:

"One of the Twelve which putteth forth his hand
with me in the bowl, he will betray me.

And the Son of Man goeth as it is written of him,
but woe to that man

by whose hand I, the Son of Man, am betrayed;
it were profitable for him if he had not been born!"

And they began to enquire among themselves saying:

"Who is it then that is about to perform this?"

And Judas the betrayer answered and said:

"Can it be I, Rabbi?"

He saith to him:

"Thou hast said it."

And then there began to be strife amongst them, contention
as to which was most accomplished and the highest authority,
who among them was greatest.

And Jesus, our Lord, said to them that it should not be
amongst them as with the lewd [i.e., debased] folk: for the
eldest should be as the youngest, and the greatest of them as

the lowest of them, forasmuch as they had dwelled with him in his temptations, so also he said, they should be with him in his bliss, and reign with his Father:

"The kings of the peoples are their lords,
and they that are in authority
and do well are called Benefactors.

Now ye are not so,

but he which is great with you shall be at the least,
and he that is the chief as the servant
and not as he that sitteth at meat.

For who is greater, he that sitteth at meat or he that serveth?

Am not I, lo, as the servant among you?

Now ye that have continued with me in my temptations -

and I too, I promise you
as my Father promised me a kingdom
that ye shall eat and drink with me at my table in the kingdom,
and ye shall sit on twelve thrones
and shall judge the twelve tribes of the House of Israel."

And then Jesus, our Lord, said to Peter Simon, that the Fiend had asked God, his Father, that he might tempt them & cleanse them as wheat winnowed by men.

And for him he sought that his faith faileth not.

"Simon, lo, Satan hath besought thee
that he might sift you as wheat,
but I have besought for thee
that thy faith should not fail;
and thou also in due time
turn gain and comfort
and strengthen thy brethren."

And then Peter said that he was ready to go with him in his passion, and be with him in prison, and for to suffer death:

"My Lord, with thee I am ready
even to prison and to death to go."

And Jesus answered him and said that the cock would not crow once, ere that he had forsaken him thrice:

"I say to thee before ever the cock crow today twice,
three times thou wilt deny me that thou dost not know me."

And then Jesus asked them if anything had failed them when that he had sent them forth without satchel, without purse, without shoes. He saith to them:

"When I sent you without purses
and without wallets and without shoes,
was aught lacking to you?"

And all of them said,

"Nay, that nothing had failed them, not even aught."

And then Jesus told them that whoso had satchel or purse, that he should sell it, and buy them swords; and whoso had none, sell his kirtel [i.e., his mantle], and buy him a sword there-with:

"From now he that hath a purse or a wallet, let him carry it; and he that hath not a sword, let him sell his garment and buy himself a sword.

For I say to you

This also that is written is about to be fulfilled in me that

'with the wicked he was numbered'; and that which is concerning me is to be fulfilled."

And they say to him:

"Our Lord, lo, we have here two swords!"

He saith to them:

"They are sufficient."

And then Jesus rose up and did off his clothes, and girded himself with a towel, and put water into a basin, and went down upon his knees & began washing their feet & to wipe them. And when he came to Peter, Peter said that he should not wash his feet.

And Jesus said to him, unless he did so, he would have no part in heaven with him.

And then Peter answered & said:

"Lord, not only wash my feet, but all the body and the head."

And Jesus said to him:

"Who that is bathed, hath no need to be washed, but only his feet.

And ye be now clean yet not all: and that shall be seen."

And then when Jesus had washed their feet, he took his clothes, and went and set himself down again at the supper, and told them that he had done it to give them the example, that each should do so for the other.

And then Jesus became sorrowful, and said that one of them would betray him. And each one so looked on the other and asked & thought who it might be.

And with that, at this time, John leaned over to Jesus, and laid his head on his bosom.

And Peter made a sign to John, that he [Jesus] should tell who it was. And he began to bow down to Jesus' breast, and asked him who it was.

And Jesus answered him and said, that it was he to whom he would give a sop of bread: and he took a sop of bread & gave it to Judas.

And just as swiftly the fiend entered within him. And Jesus told him:

“do swiftly that which he would do.”

And no man there knew why he had said this: but some of them thought, because he [Judas] had the pence [the moneybag], which Jesus had instructed him that he should buy them such as they had need for the feast; or that he should give something to the poor.

And as soon as he had received that morsel, out he went.

And then said Jesus that he was much honored [glorified] & would depart. And also he said:

“I tell you, the Jews shall seek me,

and they shall no more come to me.

And to my sons, I say likewise unto you.

But I shall give you a new commandment,

that each one love the other of you,

as I have loved you: and so shall men know you,

that ye are my disciples,

if each one of you love the other.”

And then Peter asked him, wither would he go?

And Jesus answered him, that he might not follow him then, but at another time he would follow him.

And then he asked him why was it that he might not follow him, and said that he would give his life for him.

And Jesus said to him that he would forsake him thrice ere that the cock did crow.

And then Jesus began to comfort them, and answered them all that they would ask him.

And he began to warn them of the pains & the persecutions which they would suffer for him.

And he told them that they would come to him soon; and promised them the Holy Ghost, who would give them power & wit, and comfort them in all manner of things that they had need of.

And so then Jesus said to them, that the time was come that they would forsake him and flee away, & leave him alone.

And so he then lifted up his eyes toward heaven, and consecrated them to God his Father, and made entreaty for them, & for all those who believed in him through their preaching, that they were all one in him, and that his Father loved as himself, and that he was bringing them to his bliss where he would himself be, and that they might see him & know without end.

He saith to them:

“Arise, let us go.”

S. *The beloved disciple gives his account:*

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself.

After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him,

“Lord, dost thou wash my feet?”

Jesus answered and said unto him,

“What I do thou knowest not now; but thou shalt know hereafter.”

Peter saith unto him,

“Thou shalt never wash my feet.”

Jesus answered him,

“If I wash thee not, thou hast no part with me.”

Simon Peter saith unto him,

“Lord, not my feet only, but also my hands and my head.”

Jesus saith to him,

“He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.”

For he knew who should betray him; therefore said he,

“Ye are not all clean.”

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them,

“Know ye what I have done to you?”

Ye call me ‘Master’ and ‘Lord’: and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet;

ye also ought to wash one another's feet.

For I have given you an example,

that ye should do as I have done to you.

Verily, verily, I say unto you,

the servant is not greater than his lord;

neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them.

I speak not of you all:

I know whom I have chosen:

but that the scripture may be fulfilled,

‘He that eateth bread with me

hath lifted up his heel against me.’

Now I tell you before it come, that, when it is come to pass,

ye may believe that I am he.

Verily, verily, I say unto you, he that receiveth

whomsoever I send receiveth me;

and he that receiveth me receiveth him that sent me.”

When Jesus had thus said, he was troubled in spirit, and testified, and said,

“Verily, verily, I say unto you, that one of you shall betray me.”

Then the disciples looked one on another, doubting of whom he spake.

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him,

“Lord, who is it?”

Jesus answered,

“He it is, to whom I shall give a sop, when I have dipped it.”

And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him.

Then said Jesus unto him,

“That thou doest, do quickly.”

Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, “Buy those things that we have need of against the feast;” or, that he should give some thing to the poor.

Jude then having received the sop went immediately out: and it was night.

Therefore, when he was gone out, Jesus said,

“Now is the Son of man glorified, and God is glorified in him.

If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Little children, yet a little while I am with you.

Ye shall seek me: and as I said unto the Jews,

‘Whither I go, ye cannot come;’

so now I say to you.

A new commandment I give unto you,

That ye love one another;

as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples,
if ye have love one to another.”

Simon Peter said unto him,

“Lord, whither goest thou?”

Jesus answered him,

“Whither I go, thou canst not follow me now;
but thou shalt follow me afterwards.”

Peter said unto him,

“Lord, why cannot I follow thee now?

I will lay down my life for thy sake.”

Jesus answered him,

“Wilt thou lay down thy life for my sake?

Verily, verily, I say unto thee, the cock shall not crow,
till thou hast denied me thrice.

Let not your heart be troubled: ye believe in God,
believe also in me.

In my Father’s house are many mansions:
if it were not so, I would have told you.

I go to prepare a place for you.

And if I go and prepare a place for you, I will come again,
and receive you unto myself; that where I am,
there ye may be also.

And whither I go ye know, and the way ye know.”

Thomas saith unto him,

“Lord, we know not whither thou goest;
and how can we know the way?”

Jesus saith unto him,

“I am the way, the truth, and the life:
no man cometh unto the Father, but by me.

If ye had known me, ye should have known my Father also:
and from henceforth ye know him, and have seen him.”

Philip saith unto him,

“Lord, show us the Father, and it sufficeth us.”

Jesus saith unto him,

“Have I been so long time with you,
and yet hast thou not known me, Philip?
He that hath seen me hath seen the Father;
and how sayest thou then,
‘Show us the Father?’

Believest thou not that I am in the Father,
and the Father in me?

the words that I speak unto you I speak not of myself;
but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father,
and the Father in me:
or else believe me for the very works' sake.

Verily, verily, I say unto you, he that believeth on me,
the works that I do shall he do also;
and greater works than these shall he do;
because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do,
that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments.

And I will pray the Father,

and he shall give you another Comforter,
that he may abide with you for ever;
even the Spirit of truth;
whom the world cannot receive,
because it seeth him not, neither knoweth him:
but ye know him; for he dwelleth with you,
and shall be in you.

I will not leave you comfortless: I will come to you.
Yet a little while, and the world seeth me no more;
but ye see me: because I live, ye shall live also.

At that day ye shall know that I am in my Father,
and ye in me, and I in you.

He that hath my commandments, and keepeth them,
he it is that loveth me:
and he that loveth me shall be loved of my Father,
and I will love him, and will manifest myself to him.”

Judas saith unto him, not Iscariot,

“Lord, how is it that thou wilt manifest thyself unto us,
and not unto the world?”

Jesus answered and said unto him,

“If a man love me, he will keep my words:
and my Father will love him,
and we will come unto him,
and make our abode with him.

He that loveth me not keepeth not my sayings:
and the word which ye hear is not mine,
but the Father's which sent me.

These things have I spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost,
whom the Father will send in my name,
he shall teach you all things, and bring all things
to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you:
not as the world giveth, give I unto you.

Let not your heart be troubled, neither let it be afraid.

Ye have heard how I said unto you,
'I go away, and come again unto you.'

If ye loved me, ye would rejoice, because I said,

'I go unto the Father:'
for my Father is greater than I.

And now I have told you before it come to pass,
that, when it is come to pass, ye might believe.

Hereafter I will not talk much with you:

for the prince of this world cometh, and hath nothing in me.

But that the world may know that I love the Father;

and as the Father gave me commandment, even so I do.

Arise, let us go hence.

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away:
and every branch that beareth fruit, he purgeth it,
that it may bring forth more fruit.

Now ye are clean through the word
which I have spoken unto you.

Abide in me, and I in you.

As the branch cannot bear fruit of itself,
except it abide in the vine;
no more can ye, except ye abide in me.

I am the vine, ye are the branches:
he that abideth in me, and I in him,
the same bringeth forth much fruit:
for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch,
and is withered; and men gather them,
and cast them into the fire, and they are burned.

If ye abide in me, and my words abide in you,
ye shall ask what ye will, and it shall be done unto you.

Herein is my Father glorified, that ye bear much fruit;
so shall ye be my disciples.

As the Father hath loved me, so have I loved you:
continue ye in my love.

If ye keep my commandments, ye shall abide in my love;
even as I have kept my Father's commandments,
and abide in his love.

These things have I spoken unto you,
that my joy might remain in you,
and that your joy might be full.

This is my commandment,
that ye love one another, as I have loved you.

Greater love hath no man than this,
that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants;
for the servant knoweth not what his lord doeth:
but I have called you friends;

for all things that I have heard of my Father

I have made known unto you.

Ye have not chosen me, but I have chosen you,
and ordained you, that ye should go and bring forth fruit,
and that your fruit should remain: that whatsoever
ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another.

If the world hate you, ye know that it hated me
before it hated you.

If ye were of the world, the world would love his own:
but because ye are not of the world,
but I have chosen you out of the world,
therefore the world hateth you.

Remember the word that I said unto you,

'The servant is not greater than his lord.'

If they have persecuted me, they will also persecute you;
if they have kept my saying, they will keep yours also.

But all these things will they do unto you for my name's sake,
because they know not him that sent me.

If I had not come and spoken unto them, they had not had sin:
but now they have no cloak for their sin.

He that hateth me hateth my Father also.

If I had not done among them the works which none
other man did, they had not had sin:
but now have they both seen and hated
both me and my Father.

But this cometh to pass, that the word might be fulfilled
that is written in their law,

‘They hated me without a cause.’

But when the Comforter is come,
whom I will send unto you from the Father,
even the Spirit of truth, which proceedeth from the Father,
he shall testify of me: and ye also shall bear witness,
because ye have been with me from the beginning.

These things have I spoken unto you,
that ye should not be offended.

They shall put you out of the synagogues:
yea, the time cometh, that whosoever killeth you
will think that he doeth God service.

And these things will they do unto you,
because they have not known the Father, nor me.

But these things have I told you,
that when the time shall come,
ye may remember that I told you of them.

And these things I said not unto you
at the beginning, because I was with you.
But now I go my way to him that sent me;
and none of you asketh me,

‘Whither goest thou?’

But because I have said these things unto you,
sorrow hath filled your heart.

Nevertheless I tell you the truth;
it is expedient for you that I go away:
for if I go not away, the Comforter will not come unto you;
but if I depart, I will send him unto you.

And when he is come, he will reprove the world of sin,
and of righteousness, and of judgment:
of sin, because they believe not on me;
of righteousness, because I go to my Father,
and ye see me no more;
of judgment, because the prince of this world is judged.

I have yet many things to say unto you,
but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come,
he will guide you into all truth:
for he shall not speak of himself;

but whatsoever he shall hear,
that shall he speak: and he will shew you things to come.
He shall glorify me: for he shall receive of mine,
and shall shew it unto you.

All things that the Father hath are mine:
therefore said I, that he shall take of mine,
and shall shew it unto you.

A little while, and ye shall not see me:
and again,
a little while, and ye shall see me,
because I go to the Father."

Then said some of his disciples among themselves,

"What is this that he saith unto us,

'A little while, and ye shall not see me:
and again, a little while, and ye shall see me:
and, 'because I go to the Father'?"

They said therefore,

"What is this that he saith,

'A little while'?
we cannot tell what he saith."

Now Jesus knew that they were desirous to ask him, and said

unto them,

"Do ye enquire among yourselves of that I said,

'A little while, and ye shall not see me?'
and again, 'a little while, and ye shall see me'?"

Verily, verily, I say unto you,
that ye shall weep and lament,
but the world shall rejoice:

and ye shall be sorrowful,
but your sorrow shall be turned into joy.

A woman when she is in travail hath sorrow,
because her hour is come:

but as soon as she is delivered of the child,
she remembereth no more the anguish,
for joy that a man is born into the world.

And ye now therefore have sorrow:
but I will see you again,
and your heart shall rejoice,
and your joy no man taketh from you.

And in that day ye shall ask me nothing.

Verily, verily, I say unto you,
whatsoever ye shall ask the Father in my name,
he will give it you.

Hitherto have ye asked nothing in my name:
ask, and ye shall receive,
that your joy may be full.

These things have I spoken unto you in proverbs:
but the time cometh, when I shall no more speak
unto you in proverbs,
but I shall shew you plainly of the Father.

At that day ye shall ask in my name:
and I say not unto you,

that I will pray the Father for you:
for the Father himself loveth you,
because ye have loved me, and have believed
that I came out from God.

I came forth from the Father, and am come into the world:
again, I leave the world, and go to the Father.”

His disciples said unto him,

“Lo, now speakest thou plainly, and speakest no proverb.

Now are we sure that thou knowest all things,
and needest not that any man should ask thee:
by this we believe that thou camest forth from God.”

Jesus answered them,

“Do ye now believe?

Behold, the hour cometh, yea, is now come,
that ye shall be scattered, every man to his own,
and shall leave me alone: and yet I am not alone,
because the Father is with me.

These things I have spoken unto you,
that in me ye might have peace.

In the world ye shall have tribulation:
but be of good cheer;
I have overcome the world.”

These words spake Jesus, and lifted up his eyes to heaven,
and said,

“Father, the hour is come; glorify thy Son,
that thy Son also may glorify thee:
as thou hast given him power over all flesh,
that he should give eternal life
to as many as thou hast given him.

And this is life eternal, that they might know thee
the only true God, and Jesus Christ,
whom thou hast sent.

I have glorified thee on the earth:

I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self